

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 51. CHICAGO, ILLINOIS, JAN. 2, E. M. 302 [C. E. 1902] WHOLE No. 898

### BOUND LOVE.

Love came to earth a happy god,  
Intent upon the good of all;  
And as he had no mortal eyes,  
Men thought he had no eyes at all.  
For men have said that Love is blind,  
And so to make his journey safe:  
They bound him round with many chains,  
And led him forth at mortal pace.  
Forgetting that immortal gods  
Rise on their pinions ere they fall;  
But bound and led as now he is,  
He cannot use his wings at all.

So many a sad mistake he makes,  
That many a mortal weeps to see,  
They cry, "Alas that Love had eyes!"  
And Love: "Alas, that I were free!"  
—L. H. Rupel, in "Discontent."

### How Rome "Stamped Out" Christianity.

The next day [Feb. 24, A. D. 303] the general edict of persecution was published and though Diocletian, still averse to the effusion of blood, had moderated the fury of Galerius, who proposed that every one refusing to offer sacrifice should immediately be burnt alive, the penalties inflicted on the obstinacy of the Christians might be deemed sufficiently rigorous and effectual. It was enacted that their churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was denounced against all who should presume to hold any secret assemblies for the purpose of religious worship. The philosophers, who now assumed the unworthy office of directing the blind zeal of persecution, had diligently studied the nature and genius of the Christian religion; and as they were not ignorant that the speculative doctrines of the faith were supposed to be contained in the writings of the prophets, of the evangelists, and of the apostles, they most probably suggested the order that the bishops and presbyters should deliver all their sacred books into the hands of the magistrates, who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict the property of the church was at once confiscated; and the several parts of which it might consist were either sold to the highest bidder, united to the Imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government of the Christians, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals who should still reject the religion of nature, of Rome, and of their ancestors. Persons of a liberal birth were declared incapable of holding any honors or employments; slaves were forever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to

hear and to determine every action that was brought against a Christian. But the Christians were not permitted to complain of any injury which they themselves had suffered; and thus those unfortunate sectaries were exposed to the severity, while they were excluded from the benefits, of public justice. This new species of martyrdom, so painful and lingering, so obscure and ignominious, was, perhaps, the most proper to weary the constancy of the faithful; nor can it be doubted that the passions and interests of mankind were disposed on this occasion to second the designs of the emperors. But the policy of a well-ordered government must sometimes have interposed in behalf of the oppressed Christians; nor was it possible for the Roman princes entirely to remove the apprehension of punishment, or to connive at every act of fraud and violence, without exposing their own authority and the rest of their subjects to the most alarming dangers.

This edict was scarcely exhibited to the public view, in the most conspicuous place of Nicomedia, before it was torn down by the hands of a Christian, who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical governors. His offence, according to the mildest laws, amounted to treason, and deserved death. And if it be true that he was a person of rank and education, those circumstances could serve only to aggravate his guilt. He was burnt, or rather roasted, by a slow fire, and his executioners, zealous to revenge the personal insult which had been offered to the emperors, exhausted every refinement of cruelty, without being able to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The Christians, though they confessed that his conduct had not been strictly conformable to the laws of prudence, admired the divine fervor of his zeal; and the excessive commendations which they lavished on the memory of their hero and martyr contributed to fix a deep impression of terror and hatred in the mind of Diocletian.—Gibbon: *The Decline and Fall of the Roman Empire*.

\*This wants proof. The edict of Diocletian was executed in all its rigor during the rest of his reign.—Gulzot.

+Many ages afterwards, Edward I. practised, with great success, the same mode of persecution against the clergy of England.

†Neither Doctantius nor Eusebius have condescended to mention his name, but the Greeks celebrate his memory under that of John.

### Mark Twain on Christendom.

It was Mark Twain, the humorist, who gave a proper characterization of the closing years in the nineteenth century in a salutation to the twentieth. He said:

"I bring you the stately matron named Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kiaochow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pocket full of boodle and her mouth full of pious hypocrisies. Give her soap and towel, but hide the looking-glass."—*Labor Journal*.

RRR  
E  
+808  
V-5, no. 51  
3rd ser.  
1901/02

\*  
Per  
9/937  
3rd ser.  
V-5  
1901/02  
no. 51



## Legalized Murder.

Sonderton, Pa., Dec. 1, 1901.

Now is the harvest time for the professional blood-poisoners. It has never been proved that smallpox is contagious. In fact, the vaccinators themselves admit that it is not contagious unless you are in a condition to acquire it. In other words, unless your blood is impure from breathing foul air, overfeeding muscular inactivity and excesses of all kinds.

To show the foul work that is being done under the guise of scientific medicine, and under compulsory vaccination law, I will quote a few affairs that took place in different sections of the country within the last few months.

In June of this year, the Health Boards of both Chester, Pa. and Cleveland, Ohio raised a smallpox scare. As usual they scared the people into getting vaccinated, the people, thinking that the doctors, after taking a four years scientific medical course, should know best, allowed themselves to be vaccinated. Many other practicing physicians were against it, and advised the people not to be vaccinated. The people however believed the Board of Health physicians. The result was that four died in each place from lockjaw caused by the vaccination, while not a patient that had the smallpox died in either place. This disgusted the people, and they condemned the doctors and vaccination, and forced the Boards to rescind the compulsory vaccination rule, which the Board did, and it is needless to say that a smallpox scare will not take place soon again in these places.

But we now come to one of those outrages that make an honest physician ashamed to belong to the medical profession. In the latter part of October the Board of Health and the Board of Education of Camden, N. J., started to put the compulsory vaccination law in force, and gave orders that all children wishing to attend school had to be vaccinated. Another law reads that all children must attend school. So we can see what these butchers are after. Many parents were against having their children inoculated with this disease-breeding pus, but as they wished their children to attend school, they were forced to have them vaccinated.

The first two weeks all went well, but in two weeks after that ten died from lockjaw, caused directly by vaccination. The people became disgusted and demanded an explanation. Did they get it? Certainly, the vaccinating physicians first gave out the very learned statement that the air was full of lockjaw (tetanus) germs, and that these germs adhered to the wounds, but they failed to state why people with other wounds did not contract the disease. One of the physicians was honest enough however to say that it was not in the air. This explanation did not satisfy the people, however, and the President of the Board then made the statement that the patients had not died from lockjaw, but from meningitis, and that the vaccination physicians who were also the attending physicians had diagnosed the disease wrong.

Just think, after ten children had died after being treated for lockjaw with that arch-fool, anti-toxin, a physician then giving out the statement that they did not have lockjaw at all but meningitis, and that they had not only been diagnosed wrong but also treated wrong.

This is truly a system of scientific murdering if ever there was one, but these physicians were not held responsible for the death of the murdered ones, and why? Simply because they are licensed to kill and are protected by the state. The people of Camden became so disgusted that they demanded the Board to rescind the Compulsory rule, and after holding a meeting they rescinded the rule and both vaccinated and unvaccinated are now allowed to go to school.

If a man kills another he is forced to face a jury and stand trial for murder, and if found guilty, he must hang, but when a set of men kill ten of our children, through bigotry and ignorance, they are allowed to go free; because they are protected by the state. Is this justice? Is it right? Such facts of medical ignorance and crime will stare in the face the coming generation.

We now come to the outrage committed at St. Louis, in the

name of scientific medicine. We need but to look at the verdict of the Coroner, which reads:

"We find that the deceased came to their death from tetanus following the administration of diphtheria anti-toxin containing tetanus toxin; said diphtheria anti-toxin having been prepared and issued by the health department [death department it should read] of the city and bearing dates on labels of August 24 and September 30, 1901.

"The presence of tetanus toxin in the diphtheria anti-toxin shows negligence upon the part of the health department in the preparation of said diphtheria anti-toxin and the issuance thereof."

These statements are plain enough and expose another of the terrible outrages that are being daily committed throughout all America. When will these outrages stop?

The answer is plain. Not as long as the larger portion of the so-called American free press will stand by the doctors in these criminal outrages. There are many papers now exposing these unscientific methods of treating disease, and many of our best physicians and greatest authorities are helping to establish a rational system of medicine, but there is yet plenty of work to be done.

All editors that publish the truth in regard to these matters should be praised for the good work they are helping to do, and the time is not far distant when the people will bless them for it.

R. SWINBURNE JLYMER, Ph. D., M. S., M. D.,

Physician and Surgeon to St. Luke's Hospital.

## American Press-Writers' Association.

Anti-vaccination has had to divide honors with Anarchy for first place this week in the Press-Writers' field of activity. Laura J. Langston fills nearly a column in "The Household Club" of the Cincinnati "Enquirer" of Dec. 19 with a fine article on "Individualism," and Mrs. Grace Phelps Best has one in another column on "Vegetarianism." In the Centerville (Md.) "Record," Dec. 14, Francis B. Livesey considers Anarchy, and the Norfolk (Va.) "Pilot," Dec. 15, prints him on "Anarchist Colonization." "Pioneer Press" Martinsburg, (W. Va.), Dec. 21, gives Dr. J. C. Barnes a column in defense of the Anarchists. "Beacon" of the same date gives the writer half a column in criticism of Charles J. Bonaparte's recent lecture on the treatment of Anarchists; he advocated the tortures of the Dark Ages for stamping out heretics, as the most available remedy for the Anarchists.

J. M. Greene fills eleven pages of the "Animals' Defender" for December with choice anti-vaccination reading matter. Brother Greene has been so hot after the Boston Board of Health that the chairman refuses to give the address of any smallpox case reported [as unvaccinated for fear the anti-vaccinationists will investigate the case and prove the health board's statement that only the unvaccinated and those vaccinated in infancy have contracted the disease.

## NEW MEMBERS.

- 191 d. Schefstom, G. H., Wheaton, Minn.
- 192 d. Westman, D. O., Wheaton, Minn.
- 193 e. Bardman, Mrs. L. J., 14 Main St., Charlestown, Mass.
- 194 c. Blanchard, C. Fred, 236 Holland St., W. Somerville, Mass.
- 195 d. Handley, Edward W., 13 Julian St., Roxbury, Mass.
- 196 f. Greene, J. M., Room 7, 1 Beacon St., Boston, Mass. donation \$1.

## CORRECTIONS.

- 40 b. Crawford, W. C., 75 Prospect St., Somerville, Mass.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

She—I don't believe I shall ever have my trousseau ready. He—Why wait?

"That's just like a man. You have no reverence for the marriage tie."—*Life*.

In the eyes of many women a husband has but a redeeming point—his usefulness. He draws checks and gives respectability to the appearance of the house.—*Max O'Rell*.



## What Does It Mean? What Shall Be Done?

There is a colony of Reformers at Home, in the state of Washington. Some months ago, three members of this colony were arrested on the time-worn charge of "obscenity," the matter complained of being an innocent indecency in word or suggestion as is this Statement in your hand. An expensive legal fight being in prospect, the undersigned and other members of the "Manhattan Liberal Club" and attendants at its meetings determined to raise some money here and to use part of this in the purchase each week of 200 copies of "Discontent," a paper published by the colony at Home, and to distribute these copies gratis in this hall on Friday evenings. We wished the people to become acquainted with the facts in the case, hoping that many then would subscribe for "Discontent" and contribute in other ways to help pay the expenses of this fight for a Free Press.

Two bundles of "Discontent" were received and distributed, and then the paper ceased to come. For four weeks none has been received; either at the hall, where the copies subscribed for were ordered to be sent, or by any individual subscriber, so far as we can learn. Inquiries sent to Home brought this reply from Mr. O. A. Verity, Treasurer of the Defense Fund:

"I cannot account for your not getting the paper, for I have done up yours as well as the Club's bundle each week, and I know it leaves here O. K. Yes, I did receive the money order for \$18 and receipted for it in the paper."

What has become of these various parcels of "Discontent"? Where is the "hold-up" and who is the highwayman? By what authority has any one stopped these papers, admitted to the mails at Home as mail matter of the second class and free from condemnation by any court of competent jurisdiction? What have you to say concerning such outrageous meddling with the mails of the citizen? What do you intend to do?

Mr. Verity continues:

"The costs of the trial are placed at \$500 by the attorney that we have retained, Sweet, of Portland, Oregon. . . . The sum is a large one to raise and so far we have \$111.70."

We send out this statement in order that you may know why no papers have been distributed here for a month, and what are the necessities of the defense in the way of money. We hope that the knowledge of these facts may be sufficient to induce you to materially reduce the deficit in the Defense Fund. Contributions will be received and receipted for by either of these whose names and addresses are below. The trial is to take place in February and action should be prompt. Yours for Freedom of Press and Mails.

EDWIN C. WALKER, 244 West 143rd Street.

EDW. W. CHAMBERLAIN, 111 West 42 Street.

W. J. TERWILLIGER, 171 East 83rd Street.

B. B. FOOTE, JR., M. D., 120 Lexington Avenue.

CYRUS W. COOLIDGE, 85 East 116th Street.

New York, December 20, 1901.

## The Preacher's View of "Higher Education."

The minister who got off the following has imagined a vain thing:

"It is a very clearly established law that the more a woman is educated the fewer chances she has for being a mother. More and more than ever before does the young bride go to the altar with the distinct purpose never to become a mother, but, on the contrary, to devote herself to a life of lust and pleasure even more inconsistent with the perpetuation of society than the life of her less charming and less guilty sister of the pavement." (The Rev. Thomas Hendricks of Rochester, N. Y., at the Conference of Charities and Correction.)

The editor of a contemporary who has commented on the foregoing thinks the minister's words must excite in the friends of higher education for women "a violent tingling in the right boot toe," but it does not so affect me, as I always kick with the left foot when execution is to be done.

The language of the Rev. Hendricks is likely to attract attention because people will want to know how he got wise on the "clearly established law" he mentions. Education causes

no reduction of capacity for parentage in the male; nor is it classed as a check to population by works on biology. If Mr. Hendricks is sure that what he names is a specific, he has violated section 2893 of the United States Statutes at Large by giving it away. His apparent familiarity with the "distinct purpose" of young brides is another case of suspicious information. If brides made one before him have given him that kind of a tale, he may make up his mind that he has been jollied. Girls are notoriously reticent of their feelings in such matters, and are likely to give evasive if not untruthful answers when interrogated. A man may more hopefully ask a hen to direct him to the nest she has stolen than question a bride about babies. I expect more brides come to the altar in the Rev. Mr. Hendricks' congregation with the problem of prospective motherhood already solved than approach it in the spirit he describes. Mr. Hendricks shares the foolishness of clergymen in throwing all the blame for childlessness on the woman, while the fact is that the wife generally shows a good deal more complacency in view of an increase in the family than the husband does. The preacher cannot be too severely rebuked for venturing in public the opinions he has expressed. He gives satisfying evidence of knowing as little about the mysteries of the female mind as I do. —Geo. E. Macdonald in "Truth Seeker."

## BRIEF MENTION OF EVENTS OF THE WEEK.

## Domestic.

Senator Sewell of New Jersey died Dec., 27.

Gov. Leslie M. Shaw of Iowa will succeed Lyman J. Gage as Secretary of the Treasury about Feb. 1.

Twenty-two Filipinos were killed in fight with American troops at Batangas, Island of Luzon, Dec. 23.

Mrs. Bertha Varley committed suicide at Guthrie, Ok., because she was named as co-respondent in a divorce suit.

Gov. John R. Rogers of Washington died Dec. 26, aged 63. He founded and for three years was editor of the "Kaukas Commoner."

Owing to growing disaffection among the Filipinos in Tabayas and Misamis the American army officials have asked that these provinces be again placed under military rule.

Two thousand regulars engaged in a riot lasting five hours Christmas because a saloon keeper near the Presidio, San Francisco, refused credit to a soldier. Several saloons were wrecked.

The companies controlling the gypsum fields of the United States have formed a trust under the name of the United States Gypsum Company; incorporated in New Jersey; capital \$10,000,000.

Leaders in Congress are opposed to reducing war taxes until after appropriations are made. Treasury surplus of \$175,000,000 will probably be entirely consumed in contemplated expenditures.

Mrs. "Jennie Jure" Croly died in New York Dec. 23, aged 72. She had been a newspaper writer since 1855 and thirty years ago organized Sorosis. She is said to have been the author of "The Truth about Love."

The asphalt trust, capitalized at \$22,000,000 passed into the hands of receivers Dec., 28 because it was unable to pay \$1,050,000 interest due on bonds. The failure is due to the activity of independent asphalt companies and to the expensive war waged with the Warner-Quislan company in Venezuela for the possession of the pitch lake La Felicidad.

## Foreign.

The Duke and Duchess of Hesse are divorced. They are first cousins, both being grandchildren of the late Queen Victoria.

Seen Hedis, a Norwegian explorer, has made a successful journey through all Tibet, including the sacred city of Lhasa.

Boer force under De Wet captured four companies of British yeomanry Christmas eve at Trefontein, Orange River Colony.

"The Pyramid of Tyranny" is the title of a new pamphlet written by F. Domela Nieuwenhuis, and printed by "Freedom," London, England. The author asserts that the School, the Church, the Press, the Police, the Law and the Army help to comprise the Pyramid. The pamphlet may be obtained for five cents at this office.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 34th Street, New York.

898.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## The Year Three Hundred and Two

Of the new dating—of the revised or Brunonian calendar—is now with us.

All Hail to the New Year!

Lucifer—Son of the Morning—sends greetings to all its patrons and friends the world round; also to all mankind of whatever name, race, color, tribe or nationality.

May the new year bring peace, justice, freedom and enlightenment to the invaded, the oppressed and the benighted of all lands and climes.

Let the dead past bury its dead.

Let no time be wasted in vain regrets over past mistakes, past calamities—or what may now to our limited vision appear to be such.

With the lengthening days, let us take anew our bearings, as wise sailors do, and let us resolve anew, that the incoming year shall be wiser, better, nobler, grander in achievement than any or all of its predecessors.

"Let us then be up and doing, with a heart for any fate; Still achieving, still pursuing, learn to labor and to wait."

Once again, Three times three for the new year!

## Multiplication of the Unfit.

The first article in the January "Arena," New York, is entitled "Anarchism," written by "Rev. R. Heber Newton D. D.," of that city. This article is an elaboration of a sermon upon Anarchism delivered by the same gentleman soon after the assassination, and from which sermon we have more than once quoted in these columns.

That such an article can be published as leader in "The World's Leading Review," is significant of reaction against the spirit that, in both church and state, has announced its determination to "stamp out Anarchy." It is a stinging rebuke against such utterances as that of Theodore Roosevelt in his late message to Congress—as when he said,

"No man or body of men preaching Anarchist doctrines should be allowed at large, any more than if preaching the murder of some specific private individual. Anarchistic speeches, writings and meetings are essentially seditious and treasonable," etc.

Compared to the calm and scholarly utterances of this aged and distinguished clergyman the talk about Anarchy by Roosevelt sounds like the rhetorical flourishes of a sopho-

more in college, or the rabid ranting of a political heeler just before election, who knows little and cares less as to the meaning of such words as "seditious" and "treasonable," in a country in which the people are supposed to be the "government," and not the officials—not the public servants.

One of the significant paragraphs of this "Arena" article reads thus:

"The most appalling fact of life is the multiplication of the unfit. Paupers, tramps, vagabonds, the diseased, the insane, criminals—these become the parents of the future generations. So there is spawned on the world a host of degenerates, who form the raw material for every evil and for every crime. Their feeble minds unbalanced by moral forces; their ungoverned passions fired by vehement denunciations, their unlightened conscience warped by the suffering and misery of earth, make them the potential assassins of those upon whom they father the cruel wrongs of men."

Statements like this naturally provoke the inquiry: Who or what is to blame for the multiplication of the unfit? Is it not demonstrable that it is our artificial social system, made and enforced by such men as Rev. Newton himself, that reverses the methods of nature and "spawns upon the world a host of degenerates?"

Is it not the interference by church-state morality in the realm of reproduction that defeats nature, thus compelling the evils deplored by the writer of the quoted paragraph?

Nature seeks always the multiplication of the fit, of the best. Why then should a philosopher and man of wide experience and observation, express surprise at the multiplication of the unfit when compulsory ignorance in regard to human reproduction, together with the enforced poverty and overwork of the masses and the idleness and luxurious vices of the rich conspire to make degeneracy the rule instead of the exception—as it would be under equal opportunity and free and intelligent selection for all?

The following are characteristic paragraphs:

"What is meant by philosophic Anarchism, so-called—which should be called 'autarchy,' as Dr. Persifor Frazer observes,—is in reality the ideal of political and social science. It is also the ideal of religion. It is the ideal to which Jesus Christ himself looked forward. He founded no church, established no state, gave practically no laws, organized no government, set up no external authority. But he did seek to write the laws of God in men's hearts—to make men thus self-legislating."

"Perhaps the most striking religious leader at the present time is that remarkable Russian, Tolstoi. Tolstoi is an individual Anarchist. He does not believe in government and law, not because he would have chaos, but because he would have men themselves govern themselves—establish laws for themselves out of themselves. He believes that when external authority is removed freedom will bring out the internal, spiritual, ethical authority of the individual, and all will be well. As a something feasible today this may be wholly elusive; it may be lunar ethics, but it is the ideal toward which Tolstoi works."

While there is much that is contradictory in the article of Rev. Newton—much of the old Archistic admonition that we must obey law because it is law, there is so much in praise of philosophic Anarchism that Lucifer cordially recommends its readers to buy and read this and other articles in the "Arena" for Jan. 1902.

## Medical Common Sense—C. L. James Sums Up.

"When people say 'I've told you fifty times,' they mean to scold, and very often do."

Now, I do not propose to scold; therefore I will not reckon up how often I have told Adeline Champney and others what I am going to repeat. Suffice it to say I have told them so, in my judgment, quite often enough; I have offered proofs of my assertions; and, though I have seen plenty of counter-assertion, I have seen no attempt at disproof.



1. It is a mistake to say the regular school of medicine does not consider prevention, hygiene, physical culture, &c. Regular physicians give these topics abundant space in their writings; and all you can find on such subjects in "Health Magazines" &c., is only their A, B, C.

2. It is a mistake to suppose the regular school relies much on ancient literature—like Galen. It is an experimental, and therefore a progressive school. But the hygiene of the "Health Magazines" &c., really is very ancient—the methods, if they can be so called, of Mind Cure and its like, more ancient still.

3. It is a mistake to suppose regular, or qualified, physicians profess any such absurdity as making old rakes young again. To do so is a perfect specimen of that unprofessional quackery which excommunicates the offender at once.

4. It is a mistake to think there is among doctors any "monopoly," "coalition," or other arrangement of the ring nature, recognized by law. All the common law, or, so far as I know, any statute, requires, is that the practitioner shall have proved able to pass an examination on that positive technique which all "doctors"—leaves specialists of every school—have in common.

5. The evidence for the value of vaccination is statistical. If any one refuses to believe in statistics, without attempting specific refutation I am afraid he must be given up with the man who did not believe in geography. To any one else, it must be tolerably clear that particular instances of death from vaccination are on a par with those of death from drinking milk or eating cucumbers—nay, the latter are a far more numerous class.

6. It is difficult to make the value of vivisection intelligible to one totally ignorant of medical history. Almost everybody however, knows two things—that vivisection is prized especially by surgeons; and that surgery is much more of a positive science than physic.

7. It is a mistake to infer that experiments on living animals are generally painful. Since vivisection gave us anaesthesia, none have been so but those in which sensibility is the function experimented upon. The pain they cause is infinitely less than that caused at every stock-farm by a rude operation on the males, for a purpose far less beneficent.

8. It is a mistake to suppose that vivisection increases the total of animal slaughter. Common sense might teach that the animals vivisected are only a few of those previously condemned to die.

I wish to end the debate, and therefore do what in me lies towards this purpose by announcing that I now make these statements for the last time. A serious attempt to refute any of them, I will consider; but not mere contradictory statements. Those who favor me with that will, at most, only be referred to this number of Lucifer for instruction. Because I always considered the ancient vivisectioner, St. Anthony, tried a very useless experiment when he preached to fishes, which have no ears.

C. L. JAMES.

#### REPLY.

In most respects I regard this summing up by Friend James as a decided improvement upon his previous articles on the same subject. He has not once used the stereotyped phrase, "Movement in Favor of Ignorance," with which phrase he usually compliments those who do not agree with him in his estimate of the honor due to the medical profession, or that part thereof commonly styled "regular." There is, however, still too much, as I see it, of the sarcastic, the arrogant, the dogmatic, the contemptuous, in his manner of alluding to others—as when he compares his critics to "fishes, which have no ears."

Mr. James is a fine scholar, a man of unusual literary culture and research, and one for whose opinions on most questions I have much respect, but a man whose prejudices against what he calls "quackery" in the healing art seem to me extreme and irrational.

In treating most problems of human interest Friend James shows a fair share of the philosophic spirit, the judicial spirit, the mental quality that enables the investigator to look on all

sides of controverted questions and to do justice to them all. But when discussing the medical doctor question he seems to be intensely partisan. His methods are those of the advocate in court—the special pleader or the paid attorney who is determined to see nothing to commend in the cause, the attitude or arguments of the other side.

That this is a failing common to nearly all disputants is well known, and especially common to those who hold public discussions. The desire for victory, pride of skill as a debater, not to mention vanity of intellectual acquirements, often relegate the desire for truth to the rear, and cause the discussion to degenerate into intellectual pugilism—a mere waste of time and temper, to say nothing of the waste of space and money, if the controversy be carried on in print.

For myself, while making no claim to superiority over other disputants—while claiming no immunity from the common faults just alluded to, I do most earnestly maintain that this discussion of the medical doctor question is a very serious business. Lucifer's chosen field of work is human emancipation from the thralldom of ignorance and superstition, and especially from the ignorance and superstitions that bind womanhood and motherhood in the chains of the three priesthoods—that of theology, medicine and legality, that is, of state-craft or judge-craft.

As Dr. Elliphalet Kimball of New Hampshire says: "There is a doctor-craft as well as priest-craft," and it is hard to say which of these two crafts is woman's worst enemy, and through its power over motherhood, which is the greater enemy to human freedom and racial advancement.

Like every other craft it is the misfortune of doctor-craft that the income, the power and prestige of the physician depends largely if not wholly on the ignorance, the docility and the gullibility of the laity, the non-professionals. As Dr. Thomas Inman of London said of his own profession:

"Men, like horses or tigers, monkeys and codfish, can do without doctors. It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick, but it is clear, that the shorter the illness, the fewer will be the fees, and the more protracted the attendance, the larger must be the 'honorarium.'"

In like manner, Dr. O. W. Holmes, when speaking of the medical profession, said: "There never was a guild of craftsmen since Demetria and his silversmiths made images for Diana of the Ephesus, that did not need sharp looking after."

Dr. Holmes was in a position to speak freely of his brethren, the knights of the lancet and pill-bag. In his case the man was greater than the physician. As an inheritor of wealth and social position, and as an author and man of letters, it mattered little to him whether he retained his medical professorship in Harvard University or not. He could well afford to speak the truth of doctor-craft. Not so, alas, with nine-tenths or ninety-nine hundredths of the so-called "regulars." They must feel and act, though they seldom speak it out, as lately did a member of the craft when giving advice to his brethren:

"I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—B. P. Posy, M. D., in the "Medical Times," Philadelphia, Pa., and Boston, Mass., Dec., 1900."

Better have your patients die while traveling the old beaten path than get well by any other route!

It is because of this unfortunate and crime-breeding relation of physician to his patient that I have frequently said that the statistics of vaccination are unreliable. These statistics are gathered and manipulated by heads and fingers that have a moneyed interest at stake; hence it is expecting too much of human nature in this commercial age, this mercenary age—when men go into the medical profession not from any natural adaptability thereto, or liking therefor, but simply as a bread-winning occupation; and because of the fact that it is a learned profes-



sion, a highly honorable calling, and one that pays big fees to the successful practitioner—as witness the demand now made by the doctors that allowed McKinley to die after being pronounced quite out of danger by surgery (a really progressive science, by the way), the demand that the people of the whole United States shall pay this bill because it would be too large a bill for Mrs. McKinley, rich woman as she is (with no children to support), to pay out of her own private revenues—I repeat, it is expecting too much to look for a fair and strictly honest report of the record of vaccination from the men, the guild, whose revenues, whose authority and prestige are largely enhanced by the introduction of vaccine pus into the veins of human beings.

In this connection it is right and fitting to say that the law-doctors and the capitalistic journals seem to be in league with that part of the medical profession which seeks the aid of legislation in securing a monopoly of the business of drugging (poisoning) the masses of people. The law-doctors—the law-carpenters, as they have been not inaptly named—seem very eager to enact laws that restrict the practice of the healing art to graduates of medical colleges chartered by the state, and the large daily papers tell us we should “accept the report of the physicians”—in the McKinley case, for instance—as final and satisfactory. That is to say, the doctors who form the medical “trust,” should not be subjected to criticism, no matter what the result of their treatment of the sick or wounded. If this is not an attempt to muzzle the freedom of the press and to bind the consciences, the bodies, the souls and the earnings of the laity to the medical-doctor guild, then pray what is it?

In speaking of this law-enforced medical trust Mark Twain wittily remarks:

“How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it? It is absurd and ridiculous.”

And the renowned English statesman W. E. Gladstone is reported as saying:

“A man ought to be as free to select his physician as his blacksmith, for he alone is to profit or suffer by his choice. The responsibility is his.”

The antagonism between the old school, the monopolistic school or schools of medicine, on the one hand and the newer or reform schools denominated as “empirical,” on the other, seems irreconcilable. The philosophy of the self-styled regular or scientific doctors, as I understand them, is that disease is an entity, an enemy to be destroyed and routed by the introduction of medicaments—mostly poisonous drugs—that slay the disease and restore the body to health.

On the contrary the newer school, or schools, take the ground that disease is not an entity, not an enemy to be routed by any kind of vicarious atonement, but that it is simply evidence that the vital force is at work to eliminate impurities or heal wounds caused by abnormal environment. For instance:

Not long since I heard a “regular” physician say that “cold” is an entity, a force, and for illustration mentioned the well-known fact that the handling of a bar of steel when the temperature is twenty degrees below zero will cause a blister as surely as the handling of the same bar when heated to redness. The newer philosophy of disease tells us that it is neither heat nor cold that causes the blister but simply the vital force of the organism that throws out the serum, or watery part of the blood, as a shield against an abnormal environment, namely, a surrounding temperature too high or too low for the safety of the vital organism.

That is to say, observation shows us that human life can exist only when the thermal vibrations do not ascend or descend beyond certain degrees of rapidity or slowness, the blister and the pain being simply nature’s warning that the limit of safety has been reached and passed.

In this way, or in similar ways, all so-called diseases are explained; the rational and sensible method of prevention and

cure being a return to normal environment, when the vital force—the *vis medicatrix naturae*—will repair the damage to the organism, if not injured beyond repair—as when a blister covers the entire body.

Again Mr. James takes leave of the discussion, a discussion provoked by himself, so far as I now remember. Considering the space that has been accorded to him I think it eminently right and proper that he should give to others an opportunity to be heard. Considering also that Friend James is the only correspondent of Lucifer who champions the cause of doctorcraft, as such; the cause of that part of doctorcraft which holds the same relation to medical freedom that the Roman Catholic church holds to Freethought, or that the “Republican” party in America and the monarchies of the old world hold towards the cults called Anarchism and Socialism, and considering that Lucifer is published as an evangel of human freedom and progress against despotism and barbarism, I think it eminently right that the contributors who are in accord with our central work should now have an opportunity to answer one who, as I see it, is the most pronounced solecism or anachronism, so to speak, in his attitude towards medical reform, of all who have made an honorable record as image-breakers in politics and religion.

In order that our friends and helpers may have an opportunity to reply to the points raised by Friend James I have purposely refrained from special answers in this article, contenting myself with statements of principles involved, and will close this long article by giving the testimony of a very noted physician, in regard to the value—rather the worse than uselessness, of drug medication. The distinguished Dr. Magendie, of Paris, is thus quoted—quoted so often that I reasonably suppose there is no mistake in the wording:

“I hesitate not to declare, no matter how sorely I shall wound our vanity, that so gross is our ignorance of the real nature of the physiological disorders, called disease, that it would perhaps be better to do nothing and resign the complaint we are called upon to treat to the resources of nature than to act, as we are frequently called upon to do, without knowing the why and the wherefore of our conduct, and its obvious risk of hastening the end of the patient. Let me tell you, gentlemen, what I did when I was the head physician of Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes: with one I followed the dispensatory, and gave them the usual medicines without the least idea why or wherefore; to the other I gave bread pills and colored water, without, of course, letting them know anything about it. . . . and occasionally, gentlemen, I would create a third division to whom I gave nothing whatever. These last would fret a good deal, they would feel they were neglected (sick people always feel they are neglected unless they are well drugged). . . . (les imbéciles!) and they would irritate themselves until they got really sick, but nature invariably came to the rescue, and all the persons in the third class got well. There was a little mortality among those who received but bread pills and colored water, and the mortality was greatest among those who were carefully drugged according to dispensatory.”

Once more I wish to remind our friends, one and all, that if they expect a hearing in Lucifer they must condense, *boil down*, by cutting out superfluous words, phrases and paragraphs, else with the utmost of good will to insert all that is sent us, some will necessarily be left out in the cold. M. HARMAN.

#### A Correction.

In the last paragraph of “Crime and Criminals” (Lucifer No. 896) Mr. Walker is made to ask “What effect upon the future convicts have our methods of restraint and care?” The question he really asked was concerning “the future of convicts.”

The supply of copies of Ibsen’s “Nora” which were offered as premium with Lucifer for \$1 is exhausted; but for 75 cents we can supply “Nora” and “Ghosts” bound together in a handsome volume, or for \$1.50 we will send Lucifer one year and one of these volumes to any address.



## The Goal of Life.

Life is a process of learning, experimenting.  
Thou learnest what thou dost finally need  
By calling to thyself what thou thinkest thou needest;  
And what thou thinkest thou needest thou dost actually need,  
To learn that thou needest it not!  
Thou dost learn by self-gratification—  
Thou canst not injure thyself!

Time is long; life is long.  
If thou blunderest into death thou wilt find it a door,  
Even as pain, disease, poverty, failure are doors.  
Thou canst make no mistakes.  
Mistake is a false name for a true guide-post.  
Happy he who learns without pain, disease, poverty, failure.  
Are there such?  
If thou art such, judge not the slow learners.

Call not the experiments of others sins.  
There is no sin!  
Whatsoever a man doeth is right in its time and place.  
Each man doeth the best he can!  
Pamper not thyself with the thought that thou dost better  
than another.  
Self-righteousness is ignorance!  
Thou art no better nor worse than another.  
Thou art on thy way.  
He is on his way.  
Thy ways are different; thy goal the same—self-expression.  
—Hugh O. Pentecost.

## A Remarkable Family.

SCHENECTADY, N. Y., Dec. 25.—The following story of a remarkable condition of marital affairs comes from the village of Clifton Park, in Saratoga county. Giovanni Peloc, an Italian, and commonly known about the village as "John," was married about a dozen years ago to an Italian woman of the village. A few years later John's wife was seized with what was generally regarded as a fatal illness; in fact, the physicians who were called in declared that she could not possibly recover.

This, being the case, Mrs. Peloc called her weeping husband to her bedside and told him that she wished him to marry her sister, and wanted the ceremony performed then and there, for she could not die happy if she did not see them married. The sister being a comely young woman, the husband announced his willingness to accede to his wife's dying wish. The girl also acquiescing, the ceremony was performed at the bedside of the sick wife.

The first wife recovered, and John found himself with two wives. Both women loved him, and he was equally fond of each, so they mutually agreed to live together. This Mormon-like arrangement continues to this day, both wives having presented him with children. What makes this case still more remarkable is the fact that the mother of John's two wives lives with them.—Chicago "Inter-Ocean."

DR. JULIET H. SKYERANCE will be the leading speaker and "The Dangers to American Liberty" the subject at the meeting of the Society of Anthropology on Sunday, Jan. 5. Hall 913 Masonic Temple, 3:00 p. m. Free discussion; free admission.

Marriage is such a terrible, awful thing that no nation, civilized or otherwise, has laws allowing couples to have a try first; no, not even a peep into it. You must sign first and take your chances.—Max O'Reil

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCINE—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN G. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only," Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Blood"; What are the Effects of Rials and Crusades? The Economic Side of the Problem; Party Politics in Vice-Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 10c. For Sale at this Office, Address M. HARMAN, 500 Fulton street, Chicago, Ill.

**Wanted:** Children to board and educate, by a woman of large experience and unusual success in the training of children. A good home, pleasant surroundings, and gentle, wise discipline guaranteed. For particulars, references, etc., address Lillian Harman, 500 Fulton St., Chicago.

**Notice!** I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Newville, Va. ELMIRA DRAKE HENKIN.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Hon. E. Tuckey. 400 pages. Randomly bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 16c; paper, 10c.
- AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. de Cuvier's own hand. With Tyndall's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting: from the French painting, known as the Bonaparte portrait, representing Palmer as a member of the French Assembly, and a half-tone of the French painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Va., and the half-tone of the house, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, 15c.
- AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 10c; paper 10c.
- A PHYSICIAN IN HIS HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Cases of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. If you are teaching the health by the latest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.
- A PLEA FOR THE NEW WOMAN. May I. Collins. With large new half-tone portrait, 10c.
- A TALE OF THE STRASBURG GEMS. R. B. Kerr. Together with The Strike of the Strasburg Gems (C. W. Cochrane), A Traveler's Tale (H. B. Kerr), The Cat's Story (Katie Zola) 1c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-law. 1c.
- A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 10c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Encouraged by the Bible, and giving close references to the chapters and verses. 10c.
- BORNING HETTER BARRIES—Through regulating reproduction by controlling conception. J. A. Foster, Jr., M. D. 10c.
- CAUSE OF HALL-TIMBER and the Money Question. Albert Chavannes. 10c.
- CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 10c.
- CIVILIZED AND COUNTRYMEN'S WORLD. Henry George. The author of this very charming book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the slavery now endured by earth's inhabitants. Randomly bound in red cloth, with gold lettering on back and sides. 44 pages. Price, 10c.
- DARWIN, THE. (A novel.) Elmira D. Henken. 10c.



- DAWN OF CIVILIZATION**, The; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.
- DAWN-THOUGHT ON THE RECONCILIATION**. J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook-freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DIANA**. A psycho-physiological essay on the sexual relations; for married men and women. 25c.
- DIGGING FOR BED-ROCK**. Camp-meeting talks and sketches by Moses Harman. 5c.
- DIVORCE**. A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 25c.
- DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS**—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND**. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations, 87 chapters, 1,067 pages and a 3-column index of 11 pages. Cloth, \$2.75.
- EAST TENNESSEE SKETCHES**. A and Cecile Chavannes. 25c.
- ECONOMICS OF ANARCHY**. A Study of the Industrial Type. Dyer D. Lum. 15c.
- EIGHT-HOUR MOVEMENT**. John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION**. Elisee Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH**. John E. Remsburg. Analyzing and confuting the claims made by churches that the Christian church has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FREE LOVE**; or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love. Austin Kent. Reduced to 10c.
- FREE PRESS**. Arguments in support of demerit to the indictment of M. Tarman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Remens and David Overmyer. 20c.
- GOD AND THE STATE**. Bakounine. 5c.
- GOVERNMENT ANALYZED**. A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 619 pages; cloth. Price reduced from \$1.50 to \$1.
- HELEN HARLOW'S VOW**. Lois Walsbucker. 25c.
- HILDA'S HOME**. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 425 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS**. J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY**. A simple, scientific, invariable standard of price. James Adelman. 230 pages. Paper, 50c.
- IN BRIGHTER CLIMES**; or, Life in Socioland. Albert Chavannes. 25c.
- IN HELL AND THE WAY OUT**. A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE**. From the viewpoint of an exiled Marfan. M. Harman. 5c.
- JOHN'S WAY**. A domestic radical story. Elmina D. Slenker. 25c.
- KAREZZA**. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free, \$1.
- LIBERTY IN LITERATURE**. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c; paper, 25c.
- LIBERTY**. Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS**. Elmina D. Slenker. Boards, 40c.
- LIZZIE MELTON**. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.
- MAGNETATION**, and Its Relation to Health and Character. Albert Chavannes. 25c.
- MARRIAGE**. An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE AND MORALITY**. Lillian Harman. 5c.
- MARTYRDOM OF MAN**. Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, \$1.
- MEN, WOMEN AND CHANCE**. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN AND GODS**. Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM**. THE A. Leab (Fox) Underhill. With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to \$1.
- MORIBUND SOCIETY AND ANARCHY**. Jean Grave. Cloth, 50c; paper, 35c.
- MOTHERHOOD IN FREEDOM**. M. Harman. 5c.
- MUTUAL BANKING**. A simple plan to abolish interest on money. William B. Greene. 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES**. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS**. Oswald Dawson. 25c.
- PRIESTLY CELIBACY**. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, The Poe of Freedom (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM**. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS**. Karl Heinzen. A new edition, together with the startling letters of "Louise Mayen" on Men and Women, and a report of the Convention of German Women at Frauenstadt. A book of 386 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, \$1.
- RIGHTS OF MAN**. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM**. Edward Fitzgerald's interpretation, with original introduction; special cover; latest version. Paper, 10c.
- RULED BY THE TOMB**. A discussion of free thought and free love. Orford Northcote. 10c.
- SCIENCE IN STORY**; or, Sammy Tubbs, the Boy Doctor, and Sponnie, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line" presentation edition. \$5. Five volumes, plainer binding, \$2.50; all in one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG**. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNBLIND CUPID**. J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 50c.
- TALKS ON NATURE**. Important information for both sexes. Dr. J. H. Greer. 192 pages. Reduced from 50 to 25c.
- THE ABOLITION OF MARRIAGE**. John Beverly Robinson. Together with Isabel's Intention (Murielle), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BAR SINISTER AND LICIT LOVE**, including the first biennial proceedings of the Legitimation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 207 pages. 25c.
- THE BRITISH BARBARIANS**. Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 231 pages. \$1.
- THE WOMAN WHO DID**. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. \$1.
- THE NEW HEDONISM**. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 30 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYRS**. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.
- THE COMING WOMAN**. Lillie D. White. 5c.
- THE EVOLUTION OF MODESTY**. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE**; or, The Threefold Power of Sex. Lois Walsbucker. 50c.
- THE PRODIGAL DAUGHTER**; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 50c.
- THE SANCTITY OF MARRIAGE**. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THE REVIVAL OF PURITANISM**. E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN**. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.
- THE UNWOMANLY WOMAN**. Lizzie M. Holmes. Together with That Great Fraud, Yeast Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.
- THE WORM TURNS**. Revolutionary Poems. Voltaire de Clayre. 10c.
- THOMAS JEFFERSON**. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- THOMAS PAINE**. The Good and Evil of His Life and Writings. George Lip-pard. 10c.
- TOKOLOGY**. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. \$2.25.
- TOKOLOGY FOR MOTHERS**. A medical guide to the care of their health and the management of their children. Albert Westland, M. D. American edition edited by E. B. Foote, Jr., M. D. 330 pages; illustrated. In cloth, \$1.
- TRAVELS IN FAITH**. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.
- VINDICATION OF THOMAS PAINE**. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.
- VITAL FORCE**. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.
- WHY THE UNDERTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WHEN IS FREEDOM FREE OR EQUALITY EQUAL in the Social Evil or in Marriage?** Orr W. Lee. 10c.
- WHEN LOVE IS LIBERTY AND NATURE LAW**. John Badcock, Jr. 10c.
- WOMAN, CHURCH, AND STATE**. Matilda Joselyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.
- WHAT THE YOUNG NEED TO KNOW**; a Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1892. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE**. Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 8vo, 172 pages. 25c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 52.

CHICAGO, ILLINOIS, JAN. 9, E. M. 302. [C. E. 1902.]

WHOLE No. 899

### THE VICTORY.

There is "great rejoicing at the nation's capital," so says the morning's paper.  
 The enemy's fleet has been annihilated.  
 Mothers are delighted because other mothers have lost sons just like their own.  
 Wives and daughters smile at the thought of new-made widows and orphans.  
 Strong men are full of glee because other strong men are either slain or doomed to rot alive in torments.  
 Small boys are delirious with pride and joy as they fancy themselves thrusting swords into soft flesh, and burning and laying waste such homes as they themselves inhabit.  
 Another capital is cast down with mourning and humiliation, just in proportion as ours is raised up, and that is the very spice of our triumph.  
 How could we exult without having a fellow-man to exult over? Yesterday it was the thrill of grappling with him and hating him.  
 To-day we grind our heel into his face and despise him.  
 This is life—this is patriotism—this is rapture!  
 But we—what are we—men or devils? and our Christian capital—what is it but an outpost of hell?  
 —From *War Echoes*, by Ernest Howard Crosby.

### Characteristics of Property and Communism.

There are different kinds of property: (1) Property pure and simple, the dominant and seigniorial power over a thing; or, as they term it, *naked property*. (2) *Possession*. "Possession," says Duranton, "is a matter of fact, not of right." Toullier: "Property is a right, a legal power; possession is a fact." The tenant, the farmer, the usufructuary, are proprietors. This double definition of property—domain and possession—is of the highest importance; and it must be clearly understood, in order to comprehend what is to follow.

From the distinction between possession and property arise two sorts of rights: the *jus in re*, the right in a thing, the right by which I may reclaim the property which I have acquired, in whatever hands I find it; and the *jus ad rem*, the right to a thing, which gives me a claim to become a proprietor. . . .

I ought not to conceal the fact that property and communism have been considered always the only possible forms of society. This deplorable error has been the life of property. The disadvantages of communism are so obvious that its critics never have needed to employ much eloquence to thoroughly disgust men with it. The irreparability of the injustice which it causes, the violence which it does to attractions and repulsions, the yoke of iron which it fastens upon the will, the moral torture to which it subjects the conscience, the debilitating effect which it has upon society; and, to sum it all up, the pious and stupid uniformity which it enforces upon the free, active, reasoning, unsubmitive personality of man, have shocked common sense, and condemned communism by an irrevocable decree. . . .

Communism seeks *equality* and *law*. Property, born of the sovereignty of the reason, and the sense of personal merit, wishes above all things *independence* and *proportionality*.

But communism, mistaking uniformity for law, and levelism for equality, becomes tyrannical and unjust. Property, by its despotism and encroachments, soon proves itself oppressive and anti-social.

The objects of communism and property are good—their results are bad. And why? Because both are exclusive, and each disregards two elements of society. Communism rejects independence and proportionality; property does not satisfy equality and law. . . .

This third form of society, the synthesis of communism and property, we will call *liberty*.

In determining the nature of liberty, we do not unite communism and property indiscriminately; such a process would be absurd eclecticism. We search by analysis for those elements in each which are true, and in harmony with the laws of Nature and society, disregarding the rest altogether; and the result gives us an adequate expression of the natural form of human society,—in one word, liberty.

Liberty is equality, because liberty exists only in society; and in the absence of equality there is no society.

Liberty is anarchy, because it does not admit the government of the will, but only the authority of the law; that is, of necessity.

Liberty is infinite variety, because it respects all wills within the limits of the law.

Liberty is proportionality, because it allows the utmost latitude to the ambition for merit, and the emulation of glory.  
 —Proudhon: "What Is Property?"

### Increased Intelligence Decreases Marriage Rate.

When asked recently to what cause she attributed the large decrease in marriage for 1901 in Rochester, New York, Miss Susan B. Anthony said:

"Well, I think that one reason for the decrease in the marriage rate is the increased intelligence of the women. In the old days women were married at the age of sixteen years, and from that time until they arrived at the age of forty their one aim seemed to be give birth to a child every year or two years. Thus the heyday of their lives was spent in hopeless toil and sleepless nights, and the women became old long before their time. What this world wants is fewer children and those better born and bred.

"A woman who marries a man and finds that he is a drunkard or a licentious man is committing one of the worst sins against society if she continues to live with that man after her discovery. One of the greatest crimes is the bearing of children by such a couple. In a case of this kind the woman should secure a divorce, and see to it that she does not rush into another such alliance."

A paternal government never becomes so thoroughly fatherly that its children don't have to pay all its bills.—Puck.

Per  
94937  
3rd an  
45  
201/02  
52

BBE  
E  
f4808  
v.5, no.52  
3rd ser.  
1901/02



## A Rose by Any Other Name.

BY H. D. KERR.

For many ages the best men and women have tried to found society on a new basis, in order to escape from the oppression of the weak by the strong. But in 1840 Proudhon revealed to the world a simpler way. He discovered that the supposed evils of the world were not really bad, but all had bad names. He showed us how, by simply giving every evil a new name, it would be possible not only to enjoy every existing evil, but to derive unspeakable delight from the resurrection of all the evils of the past. His followers have extended his researches with the most happy results.

To the Proudhonian "punishment" is an abomination, but for the sake of "protection" dangerous persons should be confined for life. Those who were supposed to be "criminals" are really only "lunatics," and justice demands that they lose their liberty under a new name.

Force must ever be abhorred, but it is right to "resist invasion." The Proudhonian says that property is robbery, but he greatly approves of "possession." He would allow a man to "use and occupy" the best corner lot on Broadway, New York, and erect on it a sky-scraper twenty stories high. On the ground floor he could run a store, and the mere advantage of position would enable him to do a thousand times as much business as a man with an inside lot in the suburbs. The remaining nineteen stories he could rent at fabulous figures, and soon accumulate a gigantic fortune. He would have to pay nothing for his location. The single taxer would denounce this as "monopoly"; but the Proudhonian calls it "equality of opportunity" and smiles.

The Proudhonian would substitute "voluntary protective associations" for the present machinery of the law. The words have a very familiar sound, especially to the ear of a Scotchman. Before 1746 the Highlands of Scotland were entirely in the hands of such protective associations and were only nominally connected with the British government. There was no central authority of any kind, only protective associations. The associations were quite voluntary, as far as any law was concerned; though perhaps a man who wished to change his association might have had a good many dirks in his body before he got very far. We have all heard of the McDonalds and the Campbells, how well they "protected" themselves and aggressed on each other and all the world besides. Some centuries earlier the Lowlands had similar organizations, and I myself am descended from the members of a famous protective association on the Border, whose historic feud with the Scotts has been immortalized in "The Lay of the Last Minstrel." The great business of the Scotts and the Kerrs was to fight each other, collectively and individually; but the necessities of nature often summoned them to cross into England and steal the cattle of the Dacres and Musgraves, incidentally burning every house and ravishing every woman they could find. Some attention had also to be given to other Scotch protective associations, like the Elliots and the Homes. But free association for protection was not peculiar to Scotland. We all know the sad story of Romeo and Juliet, which resulted from a little misunderstanding between those worthy protective associations, the Montagues and the Capulets. But why quote more cases, for during the greater part of human history in all countries free protective associations prevailed, uncurbed by any central authority. Yet, strange to say, all historians have considered them an abomination. All students of the past think that the most beneficent change in human history was the suppression of private war, and taking away from individuals and associations the right to bear arms and to use force, and the vesting of the right to use force as a monopoly in the hands of the representatives of the whole people. And, strange to say, every monarchy in the world owes its origin to the fact that the trading classes and the common people supported the monarch against the voluntary protective associations. But it seems they were wrong. The protective associations were founded on a

splendid principle, but unfortunately they used a wrong name. They called themselves "clans." The warlike traders should have sent deputations to the Montagues and the Capulets, the Scotts and the Kerrs, urging them to change their names to "voluntary protective associations," and then I am sure they would all have been as meek as lambs.

Some years ago I got into a lively discussion with a delightful old gentleman, who was against all "government of man by man," until it transpired that, although against government, he strongly favored an "administration."

I was surprised that none of the Proudhonian journals quoted the figures lately given in the "Literary Digest," showing that in the last sixteen years 51 women and nearly 2000 men have been lynched in the United States. Such evidences of progress must be very gratifying to the apostles of voluntaryism. A murderer who is painlessly but legally electrocuted is indeed to be pitied, but glorious is the fate of the innocent man who is burned to death by a voluntary association.

Many writers have bewailed the evils of competition. It was left for Proudhon to show that the only objection to competition is that there is not enough of it. It should be absolutely "free," so that the weak may have no chance of escape from going to the wall. Sometimes a weakling inherits a fortune and escapes extinction, but Proudhon would give no favors except natural monopolies, and one may be sure that they would always be in the hands of the strong. He would leave the weak and the strong to compete at the same price in the same market, thus making it mathematically certain that every weakling would go to the wall. In fact, he would restore pure Darwinian natural selection among individuals, just as we find it in the "Origin of Species." But all the close students of natural selection, like Huxley and Alfred Russel Wallace, have denounced it as an inconceivably bad foundation for human society; and the latter, who was one of the discoverers of natural selection, has adopted cosmopolitan social democracy, the sole aim of which is to abolish natural selection, both as between individuals and between societies, and to depend wholly on free sexual selection for the future evolution of the race. But the Proudhonians think natural selection would be very nice, if called "free competition."

Proudhon, however, wishes one deviation from natural selection as it exists throughout nature. He wishes to bar the form of competition called aggression. He thinks the strong should not use their strength, although the weak may use their cunning. He would like to see the indolent and spendthrift athlete take his defeat from the puny man of thrift and industry without an effort at redress. He would have us think that, if all men could bear arms and unite in voluntary associations, those who could shoot best would take no advantage of those who could cheat best.

But the beauty of it all is that everything is called "liberty" by Proudhon. What matters it if half the men and women in the world are burnt at the stake without trial, so long as it is done by voluntary protective associations, in a world where government, the only foe to liberty, has been abolished.

I have said a good deal about Proudhon, for I am sorry to see the prejudice now existing against all the great humorists. Comstock would suppress Rabelais and Boccaccio, and now Roosevelt would suppress Proudhon. But such men cannot be suppressed, and Proudhon will be immortal like the schoolboy who said that the Iliad and Odyssey were not written by Homer, but by another poet of the same name.

## Bound Volumes of Lucifer.

We shall soon have bound volumes of Lucifer for 1901. We shall be glad to receive orders in advance, so that we may know how many to bind. Money need not be sent until books are ready for mailing. Price \$1.25; postage, 25 cents.

Do not overlook the additions to our book list printed in this number. We have in stock all books advertised by us, and are always glad to have our friends call and examine them.



## How to Get Well and Keep Well.

BY D. WEBSTER GROH.

If your readers value health, they owe you more than they ever can repay for your excellent article on "Hygiene and Therapeutics" in Lucifer Dec. 12, as my experience of forty-seven years and that of my father's family for a still longer time have fully demonstrated.

By using nothing but the Hydropathic or "Water Cure" methods we have treated pneumonia, diphtheria, scarlet, typhoid and other fevers, and other diseases in our own families so successfully that patients generally recover in less than half the time required by the drug treatment. My father's death, at sixty-five, of apoplexy—something no physician pretends to cure—was the only death in either of our families in all that time.

In my own family of six persons none have been bed-fast with sickness two successive days in the past ten years, though none of us had naturally very robust constitutions.

The philosophy of the Hydropathic treatment is as follows: All disease is caused by impurity in the system. If in its normal condition and no impurity there, there can be no sickness.

Physicians generally admit this. Hence, to eradicate disease, it is only necessary to get the impurity out of the system. To get it out we need only to thoroughly open all the vents or exits through which it escapes—the bowels, pores of the skin and air-passages of the lungs; thus it is rapidly expelled from the system.

Water is the greatest solvent or dissolver in nature, therefore soak your entire body inside and outside thoroughly with it, to dissolve and dilute your internal impurities and facilitate their removal from the body, just as a flood carries along on its crest all the debris and accumulations of years from the stream's banks. Drink, bathe and inject all you well can.

Water is ten fold more necessary to the human being than food, as you can live much longer without food than without water. Dr. Tanner and others have fasted forty days, but no one ever lived so long without water. The system quickly and easily eliminates a surplus of water, but not so with food; so there is no danger of getting too much water in the system.

If inclined to vomit, drink very warm water copiously, to relax the muscles and facilitate vomiting thus throwing off the stomach's impurities; you can do so easier from a full stomach than an empty one, and, besides, the water dilutes and weakens the bile and other secretions or contents, making it much less offensive to discharge, while more thoroughly rinsing you internally.

Copious clusters of very warm water thrown repeatedly into the bowels melt and dilute all the waxy, fatty, hardened matter clogging those channels, and thoroughly cleanse them, giving you an internal bath which is often even more necessary than an external one.

Next, thoroughly bathe externally, followed by very brisk rubbing with the naked hand, so as to heat the skin by the friction thereof, thus melting the waxy, fatty matter clogging the pores, and, by the rubbing motion, simultaneously working it out of the skin.

Then admit plenty of pure air to the patient's room, and have him inhale it copiously by long full breaths, so it thoroughly penetrates every portion of his lungs, and the flood thereof helps exhale impurities.

Until the stomach can assimilate food (which the appetite will call for when needed) better give little or none, as it only obstructs the cleansing of the system, and repairing process, when undigested.

As a small quantity of lye will perfectly transform only a small quantity of grease into soap, so a small quantity (or weak quality) of gastric juice will properly digest only a small quantity of food, and, if too much food is taken, both it and the gastric and other digesting fluids are entirely wasted and become obstructions instead of benefits to the system. So better too little than too much food.

Rationally and carefully proceeding according to above

directions immediately when taken sick will not only cure any ordinary disease very quickly, but often prevents what would otherwise be a fatal attack from even developing into the semblance of anything serious.

For specific directions for the treatment of every variety of disease, Dr. Joel Shew's "Hydropathic Physician," or Dr. Trall's "Hydropathic Encyclopedia" (by Fowler and Wells, New York) are sufficiently explicit for any ordinarily intelligent person, without the aid of a physician.

Nationalists should forsake the drug superstition as well as the religious one, and no longer make apothecary shops of their stomachs that are suited for nothing but food and water.

Hagerstown, Md.

## American Press-Writers' Association.

One of the leading events of the present week was the appearance in the "Baltimore American," December 22 of a very adroitly worded communication from E. H. Judkins, M. D., of Boston, that opens with the name of Senator Henry Cabot Lodge and Alexander Hamilton as sponsors of a movement to defend the constitution of the United States and the Christian religion. And he goes on to say that a new society has been formed to combat the "Anarchist" Press-Writers' Association. This new society is called the Truth and Common Sense Club—in honor, I suppose, of a brace of aliases over which this same J. has been abusing several of the Press-Writers and incidentally defaming the good names of Ingersoll and Paine, in the columns of the "Boston Traveler."

This new society has Mr. E. H. Judkins, LL. B., M. D., as its first president; Mr. E. Howard, Back Bay, Boston, for field secretary; and a Dr. Judson, Station A, Boston treasurer. A little detective work discloses that a good likeness of Judkins is recognized as E. Howard, at the general delivery window of the Back Bay station, and at station A, as Dr. Judson. It may help to explain the mystery of this close facial resemblance that exists among the officers of this anti-Anarchist society, if I betray the confidence of a private letter from Judkins in our possession. He urges the person to whom the letter was sent, to join in his scheme "because there is money in it," they could "manage the thing between them, and sell memberships at one dollar each to Christians and patriotic people that wished to save the country from the Anarchists. The enclosed article," which was the one printed in the "American," they "could use for free advertising in the newspapers."

I have trespassed on Lucifer's space with this matter, that our Anarchist friends may have a chance to get their grips packed, for Mr. Judkins thinks his society will spread like wildfire over this land.

This man claims to be a follower of Christ, but it must be in imitation of Judas and the Roman soldiers that he is following him.

## NEW MEMBERS.

197 b. Lewis, Mrs. I. L., Bethel, Vt.  
198 d. Brocter, Cris, Rapid City, S. D.

## CORRECTION.

121 a. Osborn, Charles A., 7 & 9 Warren St., New York, New York.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

## Funeral of Mrs. H. Houghton Chaapel.

J. C., Palmetto, Fla.:—Mrs. H. Houghton Chaapel entered more advanced spheres of life Nov. 20, 1901, from her home in Palmetto, Florida, after a brief illness, aged 78 years. For some months she had presentiments that her long, active, and useful life was near its end here. She gave directions for a plain coffin and funeral—no prayer, no invocation,—and that her husband, Jay Chaapel, speak over her lifeless body from their grove of palmettos and live-oaks adjoining their home, which he did for about twenty minutes, after reading a poem, "Mon Ami" from her book published over a year ago. She left several bequests to the poor, to relatives and friends, and \$4,000 to \$5,000 to the "Free Thought University" at Silverton, Oregon.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 14th street, New York.

899.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## Planning for Work.

The year 301, Brunonian Era, was a year memorable in human history. From present indications the incoming year will be not less prolific in events heavily freighted with weal or woe for earth's inhabitants.

It is the business of the public journal to serve as watchman or sentinel—to point out the dangers that may threaten the workers in the human hive, whether these dangers come from without, or lurk within the social groups, co-operations or organizations.

The greatest danger now threatening the real workers in the great human hive comes from the union of militarism, plutocracy and priestcraft—the various hierarchies of the world. All these crafts or guilds well know how to pool their issues to mutual advantage, but the stupid and hypnotized masses, instead of uniting for mutual aid and protection, spend their little reserve force—after providing for their most pressing necessities—in fighting each other, then march in vast processions to cheer and vote for the men and the laws that rob and enslave them.

Lucifer—First-born of the Sons of the Morning!

Lucifer—Herald of the Dawn! dawn of a brighter, happier day for mankind, let us hope—Lucifer, the Light-bringer, will try to do its part this coming year toward dispelling the mists of ignorance and error, and in showing the road that leads to the Land of Promise, the Land of Freedom and Justice for All and Special Privilege for None.

## "At the Dawn of the Year."

Under this head the Chicago "Inter-Ocean" sends greetings on New Year's day, to its readers and patrons as follows:

"The United States of America turns the page of the new year at peace with all the world, successful in all its enterprises, and with its people rejoicing in material prosperity and moral enlightenment.

"Despite the shadow of that great national sorrow which fell upon it when William McKinley was struck down, the nation faces the coming year without misgivings. Grave problems and great tasks are before it, abroad, at home, and in its new possessions. Selfish influences are to be overcome and the pillars of progress and freedom advanced and more firmly set. Yet the people look back and see few failures and many successes, and graver dangers than any now threatening, triumphantly repelled.

"From the past and from their own rectitude of purpose

they draw the fairest and fullest hopes for the future. They firmly believe that the Divine guidance which has blessed their efforts will not fail them now. They look upward and forward and highly resolve that 'government of the people, by the people, and for the people shall not perish from the earth,' but in this and succeeding years of the twentieth century shall live and grow as never before to bless mankind."

As a sample of modern journalism this brief article—presumably by the editor, George W. Hinman, deserves more than a passing notice.

The first statement is that the United States is "at peace with all the world." From the standpoint of an "administration organ" this is doubtless true. We are at peace with England, with Russia, Germany and other governments that like ourselves are engaged in plundering and murdering the weak and helpless—those whose only crime is that they desire to manage their own affairs in their own way.

"With all the world."

This is tantamount to saying that only those nations that have armies and navies powerful enough to make themselves feared, should be reckoned as part of "the world." The smaller and weaker tribes, races of people who have no such equipment, have no rights that the great predatory brigands—who divide up the earth among themselves—are in any wise bound to respect.

To show what "at peace with all the world" means a special dispatch to the Chicago "Chronicle," dated December 26, gives the charges made by Josiah Oib, the "Atlanta Constitution's" special correspondent in the Philippines, in which dispatch the statement is made that "the highly civilized and humane methods that characterized the gentle Weyler in Cuba are being resorted to by the American army in its efforts to subject the Visayans of the island of Cebu, of Borol, and would be put into effect in Samar if the conditions were favorable. . . . Gen. Hughes believes that 'war is hell' and he is giving the people of Cebu a taste of brimstone."

Proceeding, this correspondent of the best known paper, perhaps, in all the South, says:

"The people of the United States have no conception of the conditions prevailing down here. If they had a howl would go up from one end of the country to the other. Army officers tell of these things in confidence, but nothing is said with the idea that it shall get to the outside world. I have no doubt that when this appears in the Constitution there will be a chorus of denials, and yet I am writing only that which I get from the very best authority.

"General orders have been issued that whosoever shall in any way give aid and comfort to the enemy shall be visited with dire punishment; that his house shall be burned over his head and that he himself shall be dealt with as severely as is possible.

"The officer commanding the battalion over on Bohol has been given instructions to kill off everybody suspected of connection with the insurgents. He has been told that these orders give him the widest latitude; that he is not to be very particular whether the suspect is bearing arms or has been; if he is a suspect he is to be treated as an outlaw and shot down. The people are to be brought in from the country and cooped up in the towns. Those who refuse to come are to be hunted down."

Mr. Oib gives accounts of "many villages burned and innocent lives taken. . . . wholesale attacks upon native women by American soldiers," etc. Louis F. Post in the "Public," Chicago, copies from the letter of a private soldier in the Philippines, dated October, 1901, in which he gives an account of a raid he had just been engaged in, saying, "we ravaged the country with fire and sword. . . . We had a glorious time lately. . . . We got orders to start out and raise h—l. We did. Our progress could be traced by burning shacks [houses]. If a bird wants to follow our trail he will have to have a commissariat."

And this is what the Chicago "Inter-Ocean" means by



"peace with all the world, and successful in all its enterprises, and with its people rejoicing in material prosperity and moral enlightenment."

What kind of "moral enlightenment" is that which engages in wholesale slaughter of people on the opposite side of the globe, against whom our soldiers can have no possible grudge? and at the cost of thousands of lives on our part and hundreds of millions of money to be paid, sooner or later, out of the hard earnings of our own ill-paid working people—men, women and children?

"Rejoicing in material prosperity."

Yes, it is doubtless true that "stock transactions" and "bank clearings" show a greater degree of "national prosperity" than ever before, but whose prosperity is it that is shown by these "chronometers of business conditions"?—quoting the Chicago "Chronicle."

Evidently it is the prosperity of those who deal in "stocks," and who are rich enough to do business with banks. Does it show prosperity for the great mass of wage-earners whose living expenses—flour, meal, meat, vegetables, coal, etc., are constantly advancing in price, with no corresponding advance in wages?

The national prosperity spoken of so much by the plutocratic press, shows simply, when properly analyzed, that, by a more cunning use of the power they have gained over labor the parasitic classes have been able to squeeze more of the earnings out of the real producers of wealth than they have ever been able to squeeze out of them before.

"Shadow of the great national sorrow." While there are probably few Americans that did not regret the tragical death of William McKinley, some of us find it hard to feel greater sorrow for the bereavement of his widow and his friends, personal and political, than we feel for the bereavement of the wives, children, and other friends of the thousands of soldiers—both American and Filipino—slain in a war for which the same William McKinley was mainly responsible; a war that had no better excuse on our part than political ambition and commercial greed.

To be frank and honest, rather than narrowly patriotic and "loyal," it is doubtless true that many of us feel far greater sympathy and sorrow for the condition in which thousands of Filipino widows and orphans are left by the tragical death of their husbands and fathers who fell bravely fighting against what to them was one of the most cruel and inexcusable of all invasions known to human history, than it is possible for us to feel for the condition of one woman—no orphan children—whose husband left her the possessor of a luxurious home, an unencumbered estate worth a quarter of a million, besides mining stock which is now reported to be immensely valuable.

As some of us see it, it is just this tendency on the part of the great majority of American journals of opinion to exalt and magnify the personality, the interests, the rights, and the wrongs, of the select and elect few, over those of the great mass of mankind, that is the most discouraging of all the discouraging features in the outlook of the incoming century.

It is just such utterances as those we have quoted in this article, put forth as by authority in the leading city dailies and popular magazines of the country, that convince us that the leaders of public opinion are either themselves deluded, hypnotized, in the interest of monarchy and aristocracy, or that they are consciously trying to delude and hypnotize

their readers into submission to the change by which the "government of the people, by the people and for the people" is to become—if it has not already become—a government of the few, by the few and for the few.

M. HARMAN.

## Philosophic Anarchism and Scientific Socialism.

A subscriber and old-time friend of Lucifer writes us as follows:

EDITOR LUCIFER.—In No. 896 you demand definitions and exact quotations as the only basis of argument—then yourself immediately ignore the rules to which you appeal. Laws which now violate liberty, justice and equality you condemn as "state-socialistic." Will you please give your reason for doing so? What writer known to be a state socialist can you cite who favors the granting of privileges to individuals (which the laws you mention do)? If you investigate you will find them all opposed to these laws.

You say: "I see very little difference between the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean liberty and justice for all and privileges for none."

"Scientific" means knowledge verified by experiment. All the Socialism, that is, collective ownership of wealth, now known to the world, which is in any degree successful, is that undertaken by the state or its subdivisions called counties, cities, etc. There is not a single case of "voluntary socialism" as you term it, that is a well-established success; yet this is the sort which you identify with "Scientific Socialism," and which you think will soonest lead to the Co-operative Commonwealth. Commonwealth as illustrated by our pavements, lights, water supply, mails, which need not invade any one, etc., seem to me the logical beginning of the new order. You ask that we put aside the laws of evolution as well as experience and take for our model such puny and futile attempts as Oneida, Ruskin, or "Home," which many have abandoned finding better opportunities even in the disorder of the old system. C. F. H.

If our friend will read again the article in No. 896, headed "Quote Fair, Socialists," he will see that I made no attempt to quote from any author calling himself "State-Socialistic." The only place in which this term was used in that article is when it was said, "Competition is denied and defeated by the State-Socialistic laws in regard to money, land, trade, (tariffs) and patents (monopoly of ideas)."

Is it not plain as "the nose on a man's face" that reference is made by these words to our PRESENT laws in regard to money, etc.? In the sense in which I used the term, every member of the Republican party, also most Democrats, Populists, etc., are State-Socialists. Our present postal service is often pointed out as proof of the advantages of state socialism. Our land laws, money laws, tariff laws, patent and transportation laws, are scarcely less state-socialistic in character than are the postal laws. Though not so apparent to the superficial observer, the invasions, the injustice, the robberies, committed under each and all of these laws are traceable to their state-socialistic features quite as logically and surely as the invasions, the injustice, the robberies committed under sanction of the postoffice department can now be traced to its state-socialistic features.

The criticism in regard to the term "scientific" is not without plausibility. What I had in mind would have been better expressed by the term "Ideal Socialism," or equitable or fraternal socialism, as against the inequitable, the partialistic, the paternal, or—as Beecher called it—the INFERNAL socialism we now have. Since we are hearing so much of "Christian Science," "Mental Science," "Psychic Science," "Occult Science," etc., etc., the word science itself has become discredited coin.

Brother C. F. H. says "Scientific means knowledge verified by experiment," evidently meaning that there may be knowledge that is not so verified. To my thinking there is no knowledge apart from experiment—that is, no knowl-

edge outside of, independent of, experience—either of our own senses or that of others.

But that which is satisfactory knowledge, science, to one mind is not such to another mind; what is success to one mind is failure to another. What is orderly arrangement to one is chaos to another.

For illustration: To the old Feudal Barons feudalism was orderly arrangement of the social relations. To their minds it was the best possible solution of the Social Question, using this phrase in its largest sense, as including the political and moralistic or ethical relations. To the slave-owner of the southern states of the Federal Union, chattel slavery for the African, with no rights that the white man is bound to respect, was the ideal relation, the only orderly relation of the two races. To our present-day captains of industry wage-slavery for the masses, with long hours of toil, a subsistence wage and "nothing to arbitrate," is the natural, the only "scientific" solution of the industrial problem.

Our critic thinks "the laws of evolution" have discredited the plan of voluntary co-operation, by the failure "of such puny and futile attempts as Oneida, Ruskin and Home." No one claims any of these experiments as triumphant solutions of the socialistic problem; none of them, perhaps, have achieved complete success, but as prophecies of the future, as object lessons in protest against the monarchic, the feudalistic, the oligarchic and aristocratic tendencies of our present political, industrial and ethical systems, none of them have been failures; and the fact that more experiments in the line of co-operative individualism and voluntary collectivism are now being made than ever before, is one of the most hopeful signs of the times.

"Commonwealth as illustrated by our pavements, lights etc." If it be COMMONWEALTH to arrange it so that a few schemers can make enormous fortunes out of public service, while the men who do all the hard labor in building and operating the public utilities get a bare subsistence, as now, then I do not know the meaning of the phrase commonwealth. And as long as "franchises" and public appointments generally are made the meed of "loyalty to party," just so long the present enormous discrepancies between rewards of the "corporation boss" and "the franchise" holder, on the one hand, and of the men they employ to do the hard work on the other, will continue to exist.

To suppose that the abuses of power will grow less, and that the gulf that now separates the holder of privilege from him who has only his wage-earning capacity to sell will ever grow less so long as government-of-man-by-man—"the state"—exists, is to deny the lessons of experience, the lessons of all human history.

Yes, "State-Socialism"—with the authoritarian state LEFT OUT—may be a good thing, but so long as compulsory government exists the tendency of social evolution will be away from equity and justice and towards concentration of power and privilege in the hands of the few.

How to eliminate the authoritarian state and inaugurate voluntary socialism and co-operative individualism—in other words, how to put manhood, womanhood, above the soulless, conscienceless machine called the state, instead of the state above manhood and womanhood, as now, is perhaps the supreme problem for the consideration of our socialistic and anarchistic reformers for the incoming year and the incoming century.

M. HARMAN.

## Our Carnival of Crime and Vice.

Whether the annual holiday season known as Christmas and New Year is productive of any good may well be questioned, but that it is the occasion of much crime and vicious indulgence is beyond doubt. The following item clipped from a city daily is suggestive:

"It was not exactly 'peace on earth, good will toward men' everywhere in the United States on Christmas day. In many places there seems to have been absolute ignorance of or studied indifference to the angelic message. The press reports contain statements of at least sixty murders, growing more or less directly out of the celebration of Christmas. It is likely almost as many more were committed in places remote from the telegraph and railroad as part of the celebration when Christmas cheer had developed into inebriation, altercation and assault."

How much the religious superstitions connected with Christ-mass have to do with the usual mid-winter carnival of crime and vice may be a matter of conjecture, but that their influence is evil far more than good, can scarcely be doubted by those who give serious thought to the subject. A religion that teaches salvation by GIFT and FAITH, instead of by honest, manly, self-reliant effort, naturally encourages SHIFTLINESS, slavish dependence, vicious self-indulgence, with the not unreasonable accompaniment of recklessness as to the personal and property rights of others.

M. HARMAN.

## To Those Who Have Paid for My Book.

In August last the promise was made that the autobiography of M. Harman would probably be ready for delivery about New Year's Day. The new year is here and the book not ready.

Cause first: Poor health. Second, the assassination of McKinley—causing such a furore against radical journals that it was deemed best that Lucifer's editor should devote his time and energy to the paper, and let other literary work wait awhile longer.

Now that the storm seems to have spent its fury, the work on the book will be resumed, but no promises as to when it will be ready. All that can be said now is that the writer will do the best he can. Meantime the offer stands open to return money to subscribers, or to send other literature instead.

M. HARMAN.

## VARIOUS VOICES.

S. A. Stern, San Diego, Cal.:—Wherever I see a progressive mind I give or send Lucifer, so enclose 25 cents for which please send "The Prodigal Daughter" and Lucifer 13 weeks to enclosed address.

Henry Bool, Ithaca, N. Y.:—For the \$2.25 enclosed please send me two copies of "What is Property?" and as many copies of Nos. 896 and 897 as you can. Walker's article in those numbers is excellent, and I want to hand out a few. I have placed three Anarchist volumes in the Cornell University Library, and if "What is Property?" is not there it will be as soon as I get them. Your work on Lucifer at this time is worthy all praise.

[Our stock of "What is Property?" is exhausted, we are sorry to say. If any of our readers have copies of this work for sale or exchange, we should be pleased to hear from them.]

L. H. Earle, Germantown, Pa.:—A book which ought, I should think, be in Lucifer's library is the "Psychology of Sex," by Havelock Ellis. The authorities of my library will not permit me to take it from their shelves, though they have it. There are many valuable works on the shelves of libraries which I find librarians unwilling to give out—to a woman, at least. I am thus hampered in my reading, my means not permitting me to buy all my books. Lucifer helps all it can, thank God!

[We have Vols. I and II. of the "Psychology of Sex" in our collection of books. But they are difficult to obtain, and though not yet prosecuted in this country, it might be dangerous to sell them. Hence we do not advertise them for sale. L. H.]



## Wanted.

"Common Sense Theology." by D. Howland Hamilton.  
 "What Is Property?" by Proudhon.  
 "The Truth About Love."  
 State condition and price. Cash paid or other books given  
 in exchange, by M. Harman, 500 Fulton St., Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.  
 M. HARMAN, 500 Fulton Street, Chicago, Ill.

VICE: ITS FRIENDS  
AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persuasion Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heavens;" What are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice-Crushing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Aims of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wundtling of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 10c. For Sale at this Office.  
 Address M. HARMAN, 500 Fulton street, Chicago, Ill.

A "BARGAIN COUNTER" LOT OF LITERATURE  
AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

- A Dictionary of Dreams, Dr. H. Greer. 223 pages. 10c.  
 A Short View of Great Questions, Orlando J. Smith. Cloth 10c.  
 Catechism on the Science of a Universal Religion. Gabriel Z. Wacht. 10c.  
 Essays on Death and Funerals. A collection of facts and ideas, selected and original, referring to death and funerals. Joseph Henry. 10c.  
 Eureka, How to prevent colds, hay fever, etc., without drugs 5c.  
 Everybody Make Happy. C. Orbachson. 4c.  
 Free Trade. E. H. Heywood. 10c.  
 From Paganism to Elysium. James Thierry. 10c.  
 Geology and the Bible. W. W. Collins. 7c.  
 Government Analyzed, Col. J. R. Kelso. 6c.  
 Health Gains. Alice B. Stockham. 12c.  
 Hindu Wedding-Bells. Alice B. Stockham. 12c.  
 How the Devil-Satan—Beat the Salvation Army. 5c.  
 In Defense of Emma Goldman. Voltairine de Cleyre. 3c.  
 Jehovah Interviewed; or, Orthodoxy from Headquarters. 1c.  
 Law and Gospel. G. W. Foster. 2c.  
 Liberty, Political, Religious, Social and Sexual. A. F. Tindall, Jr. 10c.  
 Old Melodies Spiritualized. H. W. Rogers. 10c.  
 Practical Co-operation. E. C. Walker. 5c.  
 Pre-Natal Culture. Newton. 10c.  
 Protection or Free Trade? Henry George. 7 pages. 10c.  
 Religion in the Republic. Mrs. M. A. Freeman. 3c.  
 Reminiscences of an Octogenarian in the fields of industrial and social reform. J. K. Ingalls. With portrait of author. 25c.  
 5 ed. Ethics. E. H. Heywood. 1c.  
 The Declaration of Independence. Robert G. Ingersoll's great Centennial Oration. 2c.  
 The Days and the Nights. By title of the Days. 275 pages. 10c.  
 The Folly of Prayer. G. W. Foster. 2c.  
 The Future Commonwealth, or What Fanned Balcon Saw in Socialism. Albert Chavannes. 125 pages. 10c.  
 The God Proposed for Our National Constitution. William Weston. 5c.  
 The Potassat Tragedy. William Denton. 1c.  
 The Sabbath. M. Farrington. 5c.  
 The Shadow of the Sword. G. W. Foster. 10c.  
 The World of "Merry England." William Gilmore. 3c.  
 The World's Parliament of Religions. Daniel K. Tenney. 1c.  
 Truth Seeker Annual for 1890. Illustrated. 10c. Postage 5c.  
 Union and Federation Arguments for Religious Liberty. 95 pages. 10c.  
 Universal Religion. J. K. Ingalls. 5c.  
 Up to Date. Coin's Financial School Continued. 216 pages. 10c.  
 Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## ADDITIONS TO OUR BOOK LIST.

- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
 ANARCHIST MORALITY. Peter Kropotkin. 5c.  
 BALANCE OF POWER: The Mystery of Sex. Mary Herbert Ford. Cloth. 10c.  
 CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc. 11 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 228 pages. 5c.  
 CHURCH PROPERTY. Should It Be Exempt from Taxation? Reasons why it should not. An argument for equality of taxation and a statement of facts, giving, from the census of 1880, the value, by denomination, of Church Property in the United States and in the several States and Territories, and in all cities having 2,500 or more inhabitants, so arranged as to show at a glance the relative standing as to wealth of the leading denominations and denominational groups. Also much other matter of interest. A handy and ready reference. 5c.  
 FIELDS, FACTORIES AND WORKSHOPS, or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 126 pages. 2c. Postage 5c.  
 GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1588. 5c.  
 INSPIRED DEATH-HIDE. "Life Tales of Dying Heroes." G. W. Foster. Brief biographical sketches of 21 Frenchmen, including Bruno, Proudhon, Tyburn, Comte, Darwin, George Eliot, Gail, Goethe, Harriet Martineau, Mill, Palms, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 2c.  
 KORAIMINE. A story for young and old. Extra levast cho. 1c.  
 LEAVES OF GRASS. Including Songs at Seventy. Good-Bye, My Fancy! Old Are Fables, and All Fables, Glances Over Travel's Road. W. H. Whitman. With portrait of Author. 48 pages. Cloth. 10c. Postage 5c.  
 LUCIFER. Third Series. Vol. III. 1889. Cloth. 12c. Postage 5c.  
 MARRIAGE IN FREE SOCIETY. Edward Carpenter. A safety little gift book. 5c.  
 MONOPOLY, or How Labor Is Robbed. William Morris. Illustrated. 5c.  
 MORIA. A DOLLAR'S MOORE and GHOSTS. Rosen. Cloth. 7c.  
 PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCEISTS IN Various Countries. Philip G. Peabody. With an Appendix by Col. H. G. Ingersoll. Reissued from 20c to 15c.  
 STUDIES IN SOCIOLOGY. In four parts: I. The Law of Exponential; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Development. Albert Chavannes. 2c.  
 THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1666 and the public records of the Colony of Connecticut, 1629-1636. With an account of the preservation of Whittier and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 2c.  
 THE DEMANDS OF LIBERALISM. Principles and platform of organized Proletariat. 1c.  
 THE FUTURE OF REGULARISM. When will the Cause of Justice triumph? 5c.  
 THE PYRAMID OF TYRANNY. The School, The Church, The Press: The Police: The Law: The Army. F. Cornelia Nicolson. 10c.  
 THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1762, quoted by the highest authorities as authentic. The work is replete with Jesuit craft and is a plain index to the underground working of that order against the welfare of individuals and society. 15c.  
 THE STATE: ITS HISTORICAL ROLE. Victor Peter Kropotkin. 2c.  
 THE TROUBAIDOURS AND COURTS OF LOVE. J. F. Howarth. Cloth. 126 pages. 12c. Postage 5c.  
 USEFUL WORK VERSUS IDLENESS TOLD. William Morris. 5c.  
 VACCINATION A CHICANTIC CRIME. Samuel Darling. 10c.  
 WOMAN: Four Centuries of Progress. Susan H. Wigam. 5c.  
 Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Mrs. R. T. 49 pages. Handsomely bound in cloth. 15c.  
 ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous addresses before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth. 5c; paper, 2c.  
 AGE OF REASON. (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palms' own account of his arrest in Paris. Postscript portrait from the Harney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Palms as a member of the French Assembly, and a half-length of the Peale painting. Large half-tones of the house presented to Palms, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., and other views; two eight-page, etc., associated with Palms' life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large margins, wide margins, all edges. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, 1c.  
 AGE OF REASON. Thomas Palms. Cloth, with steel plate portrait, 5c; paper 2c.  
 A PATRICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Grover. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to secure health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Cure of Children" is something every mother ought to read. It teaches the value of Air, Sunlight, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to your address, for \$1.50.  
 A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.  
 A TALE OF THE STRASBURG GEESE. H. R. Kern. Together with The Strike of the Strasburg Geese (C. W. Cochrane), A Traveler's Tale (H. R. Kern), The Cat's Story (Emile Zola) 5c.  
 AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-interference with one's self. 10c.  
 A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 2c.  
 BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Encouraged by the Bible, and giving these references to the chapters and verses. 10c.  
 BORNING DUTY. BARNES—Through regulating reproduction by controlling consumption. H. R. Foster, Jr., M. D. 2c.  
 CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.  
 CHILDREN OF THE ITALIAN POOR. Paula Lombroso. 5c.  
 CIVILES AND COUNTRYMEN WORLD. Henry Olevich. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the slavery now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and sides; 447 pages. Price, \$1.



- DARWINE, THE** (A novel.) Elmina D. Stenker. 50c.
- DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century.** J. C. Spence. 176 pages. 25c.
- DAWN—THOUGHT ON THE RECONCILIATION.** J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 60c.
- DIANA.** A psycho-physiological essay on the sexual relations; for married men and women. 25c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DIVORCE.** A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 25c.
- DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B. C. of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward.** Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations, 87 chapters, 1,067 pages and a 2-column index of 11 pages. Cloth, \$2.75.
- EAST TENNESSEE SKETCHES.** A and Cecile Chavannes. 25c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 15c.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elisee Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churchmen that the Christian church has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FREE LOVE; or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love.** Austin Kent. Reduced to 15c.
- FREE PRESS.** Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Lemens and David Overmyer. 20c.
- GOD AND THE STATE.** Bakounine. 5c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—*Deity Analyzed, Bible Analyzed, Universe Analyzed.* By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 619 pages; cloth. Price reduced from \$1.50 to \$1.
- HELEN HARLOW'S VOW.** Lois Walsbucker. 25c.
- HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 426 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adleman. 330 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 2c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Martian. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Stenker. 25c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. \$1.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1892. Cloth, 50c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Stenker. Boards, 40c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.
- MAGNETATION, and its Relation to Health and Character.** Albert Chavannes. 25c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE AND MORALITY.** Lillian Harman. 5c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, \$1.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: *The Ascent to the Heights*, and *Blind Men and Seeing*. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM, THE.** A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to \$1.
- MORBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 60c; paper, 25c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Pallacles, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 20c.
- PRIESTLY CELIBACY.** Prof. A. L. Hawson. Together with *The Incoherence of Transition* (E. C. Walker), *Motherhood in Freedom* (Moses Harman), *The Greatest Sin* (an allegory, R. B. Kerr), and *Jealousy, the Poe of Freedom* (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free-thinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayen" on Men and Women, and a report of the Convention of German Women at Frauenstadt. A book of 386 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, \$1.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 40c; paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Orford Northcote. 10c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spondee, the Troublesome Monkey.** For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition. \$5. Five volumes, plainer binding, \$2.50; all in one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNBLIND CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 20c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 192 pages. Reduced from 50 to 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with *Isabel's Intention* (Murielle), *Reminiscences of Berlin Heights* (A. Warren), and *The Sexes and Love in Freedom* (Oscar Rotter). 25c.
- THE BAR SINISTER AND LICIT LOVE,** including the first biennial proceedings of the Legitimation League, and a full account of the Lanchester case, with full-page half-tone pictures of Edith Lanchester, and Lillian Harman. Handsomely bound in green and gold covers. 307 pages. 25c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 221 pages. \$1.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. \$1.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediaeval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 20 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threelfold Power of Sex.** Lois Walsbucker. 50c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with *Legal Wifehood* (Lucinda B. Chandler), *Life's Gifts* (Olive Schreiner), and *Marriage—What It Was and Is; Will the Coming Woman Marry?* 25c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with *What Are Women Here For?* (E. B. Foote, Jr., M. D.), *The New Martyrdom* (Lillian Harman), and *The Will, from the French of Guy de Maupassant*. 25c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with *That Great Fraud, Yclept Society* (Moses Hull), *Virgin Soil* (George Egerton), and *Normal Sexual Action* (Ernest Winne). 25c.
- THE WORM TURNS.** Revolutionary Poems. Voltaireine de Clayre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- THOMAS PAINE.** The Good and Evil of His Life and Writings. George Lip-pard. 10c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. \$2.25.
- TOKOLOGY FOR MOTHERS.** A medical guide to the care of their health and the management of their children. Albert Westland, M. D. American edition edited by E. B. Foote, Jr., M. D. 250 pages; illustrated. In cloth, \$1.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetation. Albert Chavannes. 25c.
- WHY THE UNDERTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WHEN IS FREEDOM FREE OR EQUALITY EQUAL** in the Social Evil or in Marriage? Orr W. Lee. 10c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.
- WHAT THE YOUNG NEED TO KNOW: a Primer of Sexual Rationalism.** Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1898. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 8vo, 172 pages. 25c.

Address M. Harman, 500 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., NO. 1.

CHICAGO, ILLINOIS, JAN. 16, E. M. 302. [C. E. 1902.]

WHOLE NO. 900

### THE CHARACTER OF A HAPPY LIFE.

How happy is he born or taught,  
That serveth not another's will;  
Whose armor is his honest thought,  
And simple truth his highest skill.  
Whose passions not his masters are;  
Whose soul is still prepar'd for death;  
Not ty'd unto the world with care  
Of prince's ear, or vulgar breath;  
Who hath his life from rumors freed;  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make oppressors great;  
Who envies none, whom chance doth raise,  
Or vice; who never understood  
How deepest wounds are given with praise  
Nor rules of state, but rules of good.  
This man is freed from servile bands  
Of hope to rise, or fear to fall;  
Lord of himself, though not of lands,  
And having nothing, yet hath all.  
—Sir Henry Wotton. (1567-1639.)

### In the Market Place.

BY LAURA EARLE.

There came One to the market-place. His look was un-commercial, his clothing fanciful, his hair wild and free. He was evidently a Freak.

He sought standing room between the stalls, but the vendors of cabbage and cheese crowded their things together, and tried to shove him out. They roughly questioned him: "What would you sell?" "Sell?" he answered mildly, "I sell nothing. I would give." This aroused their ire, and they would have done him hurt, but that it was the hour of the change of the patrol, and there was no uniformed authority to uphold them. Then the Freak went a little further off, and took his stand unobtrusively among the sellers of clothing and cheap woollen materials. These looked at him askance, and asked him his business. He said, "I would give the purple flower of love, if there be any who would have it." Thereat they jeered and asked him, "Do you not know that this is a market, where goods are bought and sold? If your flower is good for anything it must have a price. Show it to us that we may judge if it have any value, and what you can sell it for." But the Freak shook his head sadly, and said, "The flower of love is worn on the heart of him who receives it as a gift; it dies of exposure; and price it never had."

The people now jeered and hooted more loudly, and, with gestures of violence called him a cheat and a libertine. Then panoptical Justice arose in majesty; for Justice sits in every market. And Justice pronounced, in rolling periods, that the voice of the people was law; that as the servant of the sovereign people and administrator of their law, he must check the spread of this spirit of lawless license. Who would say where it would

end, if promiscuous giving were encouraged? It might eventually even destroy our sacred system of trade and barter, and thus sap the foundations of our liberty. Therefore Justice gave the Freak to the people to be torn; and bade that the flower he cherished be confiscated, and transplanted into the rich soil of the National Conservatories, where it might be observed and labelled by subsidized science, and where, for a fee, the vulgar herd could glimpse its beauty.

As Justice decreed so it was done; at home by far as the Freak was concerned. The people tore him limb good; the purple flower was never found, though many men searched for it. And thus men still go to the market-places, buy love; where they are sure that panoptical Justice will see the enforcement of the terms of the bargain.

### Is Our Constitution a Rhetorical Lie?

The following was written by Edw. W. Chamberlain for Lucifer about twelve years ago when Lucifer was undergoing persecution similar to that endured by "Discontent" at Home, Washington, at the present time. Mr. Chamberlain's words are as timely now as then. L. H.

What a scathing commentary upon the existing state of affairs in this country is the language of Gen. Trumbull: "The constitution has hardly any existence in this country, except as rhetoric. . . . By virtue of its sublime promise to 'establish justice,' we have seen injustice done for nearly a hundred years. It answers very well for Fourth of July purposes; but as a charter of Liberty it has very little force." What a terrible arraignment of our institutions! What a humiliating confession of the failure of Americanism! And the worst of all is that it is true. Let us see. The constitution provides that a person accused of violating the law shall "be informed of the nature and cause of the accusation" against him. Not merely shall he be informed that there is an accusation against him; but he must be informed of the nature of it, and the cause of it. The purpose of this is to compel definiteness and precision in making accusations, so that no unfair advantage shall be taken of an accused. And yet, in spite of this provision, we see a public officer, sworn to support the constitution, and bound by the solemn obligations of his office to protect the rights of citizens under it, who so far forgets his oath and his duty, and moreover is so recreant to all sense of right, honesty and fairness, that he has drawn indictments against the editors of Lucifer, each containing ninety counts, with the manifest intention of so presenting his accusation against them that they should not be informed of its nature or cause, with the manifest intention to so befog and muddle the case that he may work upon the superstitious fears of an ignorant jury, and thus succeed in throttling free speech. He has already found a grand jury so ignorant or careless of their rights as to approve his infamous work in ninety counts. Will he find a petit jury so ignorant and a judge so corrupt, that his scheme shall succeed, and the editors of Lucifer be imprisoned on this mock indictment?

341001

The theory of the law is that a pleading is (1) to give notice of the claims of the party making it, (2) to make an issue, (3) to make a record. The indictments of Lucifer's editors are drawn with ingenious but dishonest skill in such a way that they do not answer the purposes of indictments at all. They give no notice of what act it is that the prosecution complains of. The defendants cannot in the nature of things intelligently join issue thereupon; and they are useless as records of any judicial proceeding that may be had upon them. They say practically to the defendants: "I charge you with doing an obscene act." "What have we done that is obscene?" The prosecution answers, "Oh, it is so obscene that we can't tell you for fear of shocking the modesty of the court!" The effect of this is to make the prosecutor the final judge of the question whether the matter is really so obscene that it would shock the court and pollute its records or not, and thus the accused comes into court bound hand and foot by the prejudice the prosecutor's decision has created.

It is lamentable that there are many judges of so little moral character that they stand ready to be shocked at a little public obscenity. These are just the judges upon whom no amount of private corruption can produce shock enough to prevent their participation in it. Their mock modesty reminds us of the case of the drowning swimmer, reported in the Massachusetts papers two or three years ago, who might have been rescued by a pleasure party near by in a rowboat, but the ladies of the party were so shocked at the idea of seeing a naked man that they insisted on leaving the poor wretch to his fate. What a sacrifice these vile women made in their eagerness to appear virtuous. The courts in obscenity cases are making just that sacrifice to maintain a sham appearance of purity. What kind of a court is it that is so shocked that it can't hear the truth of an accusation or defense? The duty of courts is to administer justice, and for the purpose of doing so they ought not to consider their records as defiled by the introduction upon them of any matter which is necessary in order to enable the court to do justice. A defendant has a right to say that he shall have fair notice in order that he may not be prejudiced in defending himself. The idea that an accused is not to know what he is accused of because the records of the court should not be defiled by indecency is fanciful and imaginary. The records of a court of justice are not read with a view to entertainment or amusement and if there is any reason for indefiniteness in cases of obscenity why does it not apply to other offenses? A libel upon a private person is worse in its consequences than an obscene libel, yet who ever heard it claimed that a libel upon a private person need not be set forth in *hac verba*? Are courts shocked by the revolting stories of murders, rapes, and such crimes, to which they must of necessity listen? Are the records considered polluted by the recital of the details of the offenses?

There is no single case within the whole range of the law in which a court may not know what it is doing except the case of alleged obscenity. Then a great bugbear is conjured up, and all hands, under the pressure of an unaccountable superstition, gallop the prisoner off to jail without anyone having a very clear idea of what it is all about. It is much to the discredit of our American judiciary that this disregard of a constitutional right has been allowed to be woven into precedent to the extent that it has. The English courts take the more honest view. In the case of *Bradlaugh vs. Reg. Judge Brambell* says:

"I cannot follow the reasoning as to the advisability of the records of the court being kept pure. It seems to me that it is a reason which does not bear an examination, at all events it is not the law of England."

It is moreover shown in that case to be the law that "where the crime alleged in the indictment consists of words written or spoken the words are the facts which constitute the crime and for that reason must be set out."

In an indictment for murder it is not enough to say that the defendant committed murder, what he did must be so stated, so that if the acts so charged are proved to have been done it would be shown that he committed murder. So in the case of

burglary it is not enough to allege that the accused committed burglary. The circumstances must be set forth showing how the crime was committed, and those facts must be sustained which constitute the crime. Why then in an indictment for any other offense should such a mock delicacy prevail as to prevent telling what is the offense? The ruling of the court in *Bradlaugh's* case should control in this country, for common sense is the same on both sides of the Atlantic. If that rule is the law of England there are a hundred times more reasons why it should be the law of the United States, and the chief of these reasons, beyond which it is not necessary to go, is that our constitution so declares it.

No decent person will ever be shocked at a statement of any fact in nature. It is always your impure rascal who is obtrusive in his modesty. It is always the harlot who sees men drown because they are naked. It is always the corrupt judge who is so careful of the records of his court that he disregards constitutional rights. It is well that there are pure and noble men who, bearing all the opprobrium that blackguards could devise, have torn the mask from Comstockian hypocrisy. All honor to them, for their purity is so eminent that it need not be bolstered up by any hypocritical pretense. All honor to Charles Bradlaugh in England, and all honor to D. M. Bennett, Ezra H. Heywood, Dr. E. B. Foote and others who have valiantly battled and suffered martyrdom in America in their effort to make our constitution something more than a rhetorical lie.

#### "Responsible and Irresponsible Parenthood."

Many of Lucifer's readers know that the Manhattan Liberal Club of New York City is an organization for the attainment and diffusion of information on scientific, social, political, and religious subjects. It is, as far as I know, the only club in Greater New York which is not afraid of a plain discussion of the sex question. In fact, it is not afraid of any discussion and offers a free platform to all, so long as it can do so without endangering its existence. In this respect it is a unique organization. The Brooklyn Philosophical Association, which is perhaps the most prosperous Liberal organization in the United States, is doing good work, but its usefulness is hampered by "respectability."

Mr. Walker's masterly address on "Vice: Its Friends and Foes," which Mr. Hugh O. Pentecost has declared to be the best treatise he ever read on the subject, was originally delivered at the Liberal Club. Other lectures given at the club on the sex question during the last three years were by Lillian Harman, Mrs. Neymann, Miles M. Dawson, and Emma Goldman. The latest lecture on the same subject was delivered by Mrs. Almon Hensley on January 3. Mrs. Hensley is president of the Society for the Study of Life, and is a woman of broad views. I think that a report of her lecture will be of interest to the readers of Lucifer. The following is the substance of her address:

It is difficult to reconcile the general diffusion of knowledge with the criminal negligence in regard to parenthood. In raising cattle we consider the breed and time necessary to produce good stock, but in human relations we leave things to blind chance. Are we governed by laws different from those which control other animals? Some people say that nature is able to take care of herself. Yes, she can if we let her do so; but, owing to our ignorance, nature is outraged, and our offspring pay the penalty. All our fine flowers and fruit come through judicious selection and breeding; why can we not improve human beings in the same way?

We have separate standards of morality for man and woman. Instead of being proud of maternity, women are ashamed of it. As a result of our ignorance a third of our children die before they reach the age of three years; crime is on the increase, and our "reformers," instead of going to the root of the matter, are busy lopping off branches.

There is some radical wrong in our marriage system. If monogamy is the highest form of marriage, are the violators of the law criminals? Is divorce a friend or foe? Is it inimical to



the offspring? It is true that the separation of parents is a loss to children, but what happiness can children expect to find in a home where the husband and wife hate each other? Will such children mature into good citizens? Some advocate separation with no right to remarry. This is hardly worth considering. Shall a person be punished for an error of judgment?

No woman has a right to bring into the world children unless they be children of love. It is not easy to define love, as certain transcendental and psychological elements enter into it. Roughly stated, it is a combination of desire, passion, and unselfishness. Love should be the starting point, the heritage of every child.

Every normal woman wants to have children by the man she loves; but woman will be sexually subservient so long as she is financially dependent. Make her economically independent, and she will not become a mother against her will.

Man pays careful attention to his profession; he studies every detail of it, but he makes no preparation for fatherhood. The question of initial heredity rests largely with the man. Let man see to it that when the child is conceived his mind dwells on beauty and purity. There should be a single standard of morality. Let no man seek pleasure in the arms of a prostitute if he demand the woman he love to be pure. There is a curious lack of responsibility in the male character. Man is willing to pollute his body for the sake of momentary pleasure, and he does not stop to think that the sins of "youthful indiscretion" are visited upon his children.

Children are kept by parents in ignorance, but do they remain so? They receive their knowledge from unclean sources. Put beautiful ideas of sex life into your child before it gets soiled. Give instructions when it asks a question. Suggestion is an important factor in the training of a child.

Ungovernable sex appetite is a disease, which will disappear in the era of knowledge. Let the well-meaning persons who shudder at the thought of divorce turn their attention to more serious dangers. The sexually inert, the worn-out, and hopeless have never given to the world one great thought or invention. The creative force should be used to advantage.

The stupidity of the present system of education for girls consists not in what is taught, but in what is left untaught. Our colleges are doing good work, but they do not take into account the responsibility of sex life. When a girl leaves college, she is an irresponsible, indifferent, ignorant being as far as motherhood is concerned. It is considered indelicate for girls to know something about motherhood; but what would we think of a soldier who would go to war without the slightest preparation? People talk of maternal instinct, but can maternal instinct distinguish between different foods for children? Women enter a relation upon which depend the life and death of the human race, and the majority of them are in the position of the woman who said that she knew all about children, for she had buried seven of them. The propagation of the human race should not be left to chance. There should be schools for parenthood. Free discussion should be encouraged. The primary step should be to avoid reproducing in our children our own blunders.

Some caution us against over-production, but, as a matter of fact, women suffer more from abortion, from attempts to destroy life in embryo, than from child-bearing. We need wisdom, discretion, and self-control. If we want our children to be great, we must be great ourselves. We must be true in action if we want to rise above mediocrity.

Mr. Wilson, who followed Mrs. Hensley, stated that in order to have good children we must have happy mothers. It is important that women should feel happy during the period of pregnancy. In the time of the French Revolution many idiots were born in France on account of the fear of the mothers. An abused woman cannot be the mother of a superior child. Among the ancient Jews the first born was the favorite child, because it generally was a child of love. Mr. Wilson did not attach much importance to "selection." In the Onida com-

munity, he said, the president used to select the parents, and the result was as poor a set of children as could be. Men who attend to propagating of cattle must consult the taste of the animals. The same is true of man.

Mr. Walker spoke of the obstacles put by society in the way of those who wish to diffuse sex knowledge. The whole forces of society and the powers that be stand squarely against the dissemination of such knowledge. It is impossible to reach the desired results when those who are engaged in giving information stand in the shadow of the prison.

Mrs. Seadamore made a plea for free motherhood. We sometimes see women who lack good care while pregnant and who, in spite of that, produce superior children. We censure the mothers of illegitimate children, we recognize that they are not responsible mothers, and so far we are right. But if the child is born of love and the woman realizes the responsibility of motherhood, we have no right to censure.

Mr. Rinn discussed the distinction between physical love and psychic love. Most men are on a physical plane. Some are governed by psychic impulses. The only attitude in which love should be approached is the psychic. Sex intercourse is only an incident. Love is based on moral qualifications outside of sex. There can be no single standard of morals, as that is contrary to nature. Men and women are different in their instincts: the male seeks, the female evades. As to heredity, we know that children inherit the physical characteristics of their parents, but it is not yet proven that mental qualities come by inheritance. There are numerous cases where criminals bring good children.

Mrs. Hensley took exception to some of Mr. Rinn's statements and said that the distinction between the masculine and feminine nature was not very great. The fact is, the man pursues and woman yields. Woman has an impelling desire to give. The normal woman is as strong sexually as the normal man is.

Mr. David Rousseau, who was the last speaker, called attention to the fact that some uncivilized races produce better children than highly civilized people do. He was in favor of freedom and the economic independence of women, which, he claimed, will be realized under Socialism.

And so, as the readers of *Lucifer* can see, the world moves, and the Manhattan Liberal Club contributes its share in helping its progress.

CYRUS W. COOLIDGE.

### About the Slanderer.

You will often hear one woman say of another:

"That is a dangerous woman—she has a vicious tongue and talks scandal."

That other woman is dangerous, but she is dangerous only to herself.

A great many women, as well as a great many men, devote their energies and perverted ability to gossiping about others and seeking to ruin their characters.

The dealers in slander—and we wish to tell them so emphatically—succeed rarely in destroying anybody else's character. They succeed always in destroying their own.

If a woman talks lightly of another you may be sure that the fault which she ascribes to that other woman no longer shocks her.

The woman who says that another is immoral, or untruthful, or vain, or deceitful, has within herself, well developed, the possibility of all the vices that she ascribes to that other woman.

For your own sake beware of the woman who speaks ill of another.

So says the editor of the Hearst newspapers. Though exaggerated the statements are mainly true. Slander often does hurt the victim, but it does far greater injury to the one who uses it as a weapon against her (or his) enemy, for it is a great mistake to assume that the slanderer is confined to the feminine sex.

Vivisection and the Drug Delusion. Compiled by J. Winfield Scott. With a prefatory letter by Philip G. Peabody. Price 10 cents. For sale at this office.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

900.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## "A Century of Dishonor."

Our national Society for Minding Other People's Business, commonly called the Congress of the United States, has appointed a committee to report a bill to be enacted into law, or laws, for the "suppression of Anarchy." One of the measures advocated by Archists of all kinds—including ministers of the gospel of him who was executed for seditious utterances some nineteen hundred years ago, also including a number of editors who themselves are Anarchists in religious matters—is that of banishing all Anarchists to a "reservation" and compelling them to stay there as long as they live.

To say nothing of the horrible injustice of driving people away from the land of their birth for no crime except that of holding opinions that are not now popular with the leaders of church and state, it might not be amiss to investigate the history of the government that is expected to set apart an island, or other unoccupied tract of land, for the said Anarchists, and see how much prospect there is that these exiles would be permitted to enjoy the fruit of their labors if they should succeed in making their wilderness bud and blossom as the rose.

I have lately been reading a book that gives a summary of the dealings of the United States government, for the last hundred years, with the various tribes or nations of people called Indians—people who, as described by Thomas Jefferson, had no government of authority or of force, but whose political status was said, by that distinguished author, to be "without government."

This book, written by a woman, is called "A Century of Dishonor." It is published by Harpers & Brothers, of New York. Its Preface is by Bishop Whipple of Minnesota, with an Introduction by Julius H. Seelye, President of Amherst college.

Bishop Whipple correctly sums the matter up when he says "The Indian Bureau represents a system which is a blunder and a crime," and President Seelye is equally emphatic in fixing the blame when he avers that "The great difficulty with the Indian problem is not with the Indian but with the Government and people of the United States."

In like manner some future historian, when reviewing the Anarchist troubles will be compelled to say: "The

great difficulty with the Anarchist problem is not with the Anarchists, but with the Government and people of the United States."

Lack of space will prevent an extended review or even synopsis of the book, "A Century of Dishonor." Instead of trying to review it I purpose to give some extracts from the author's sketch of the treatment to which one only of the more noted of the Indian tribes has been subjected by the Government and people of the United States.

The ancestral home of the Cherokees was in what might truly be called the Switzerland of America—the Appalachian chain of mountains, running parallel with the Atlantic coast. The southern end of this chain lies within the borders of the political divisions now called Georgia, South Carolina, North Carolina and Tennessee. Here, in a climate noted for its healthfulness, amid scenery of surpassing beauty and loveliness, the Cherokees had lived for many generations, and, naturally enough were strongly attached to their ancestral home. Unlike most Indian tribes they were an agricultural people, had built for themselves comfortable and even beautiful houses to live in, with barns for their live stock, and other conveniences of civilized life. They had established schools for their children and even published a paper, called the "Phoenix."

By successive treaties with the United States they had given up most of their lands, making it all the more necessary that they depend on agriculture instead of the chase for livelihood. By the last of these treaties, that of 1817, the promise was made "that the United States will give to every head of an Indian family residing on the east side of the Mississippi, who may wish to become a citizen, 'a reservation of six hundred and forty acres of land, in which they will have a life estate, with a reversion in fee simple to their children.'"

Continuing the author says: "What imagination could have foreseen that in less than twenty years the chiefs of the Cherokee nation would be found piteously pleading to be allowed to remain undisturbed on these very lands? . . . There will come a time in the remote future, when to the student of American history, it will seem well nigh incredible."

It was simply the old, old story—old yet ever new; the story of the white man's conscienceless greed and of the Government's helplessness, or—more correctly speaking—the Government's REPRISAL when called upon to redeem its pledges, its promise to see that justice is done to the weak and defenseless.

In 1791 Thomas Jefferson, then Secretary of State, writing to General Knox, thus defined the position of the United States in the matter of the Indian lands:

"Government should firmly maintain this ground that the Indians have a right to the occupation of their lands, independent of the States within whose chartered lines they happen to be; that until they cede them by treaty no act of a State can give a right to such lands. . . . The Government is determined to exert all its energy for the patronage and protection of the rights of the Indians."

The year before, 1790, General Washington had said to the Six Nations:

"In future you cannot be defrauded of your lands. No State or person can purchase your lands unless at some public treaty held under the authority of the United States. The General Government will never consent to your being defrauded; but will protect you in all your just rights. . . . You possess the right to sell, and the right of refusing to sell your lands. . . . The United States will be true and faithful to their engagements."



Proceeding with this shameful story—the story of national perfidy and invasion of those who were too weak or too peacefully inclined to resist, our author says:

"What could Cherokee men and women have thought when only thirty years later they found this United States Government upholding the State of Georgia in her monstrous pretensions of right to the whole of their country, and in her infamous cruelties of oppression towards them? when they found the United States Government sending its agents to seduce and bribe their chiefs to bargain away their country; even stooping to leave on the public records of official instructions to a commissioner such phrases as these: 'Appeal to the chiefs and influential men—not together, but apart, at their own houses; make offers to them of extensive reservations in fee simple, and other rewards, to obtain their acquiescence;' 'the more careful you are to secure [conceal] from even the chiefs the official character you bear, the better;' 'enlarge on the advantage of their condition in the West: There the government would protect them.'" "This the Secretary of War called 'moving on them in the line of their prejudices.'" \* \* \*

It is the common observation of students of human nature that what is called patriotism, or love of home and native land, is developed to a far greater degree in the inhabitants of mountainous countries than in the dwellers upon more level lands. This fact was most pathetically illustrated in the case of the Cherokees, as stated by the author of "A Century of Dishonor":

"Never did mountaineers cling more desperately to their homes than did the Cherokees. The State of Georgia put the whole nation in duress, but still they chose to stay. Year by year high handed oppressions increased and multiplied; military law reigned everywhere; Cherokee lands were surveyed, and put up to be drawn by lottery; missionaries were arrested and sent to prison for preaching to the Cherokees; Cherokees were sentenced to death by Georgia juries, and hung by Georgia executioners. Appeal after appeal to the President and to Congress for protection produced only reiterated confessions of the Government's inability to protect them—reiterated proposals to them to accept a price for their country and move away. Nevertheless they clung to it. A few hundreds went, but the body of the nation protested and entreated. There is nothing in history more touching than the cries of this people to the Government of the United States to fulfill its promises to them. And their cause was not without eloquent advocates. When the bill for their removal was before Congress, Frelinghuysen, Sprague, Robbins, Starr, Ellsworth, Evans, Huntington, Johns, Bates, Crockett, Everett, Test—all spoke warmly against it; and to the credit of Congress be it said, the bill passed the Senate by only one majority."

Jermiah Evarts, in the "National Intelligencer," says our historian, "gave a masterly analysis and summing up the case, recapitulated the sixteen treaties which the Government had made with the Cherokees, all guaranteeing to them their lands, and declared that the Government had 'arrived at the bank of the Rubicon' where it must decide if it would or would not save the country from the charge of bad faith."

The Rubicon was passed, and the brand of bad faith indelibly fixed upon the escutcheon of the United States of America.

In "The Phoenix," the Cherokees' own paper, the suffering and despair of the nation were voiced in editorials of which this paragraph is a sample:

"If the United States shall withdraw their solemn pledges of protection, utterly disregard their plighted faith, deprive us of the right of self-government, and wrest from us our land, then in the deep anguish of our misfortunes, we may justly say there is no place of security for us, no confidence left that the United States will be more just and faithful toward us in the barren prairies of the West than when we occupied the soil inherited from the Great Author of our existence."

The Cherokees carried their case to the Supreme Court of the United States, only to meet the fate of nearly all who have applied to that aristocratic and irresponsible tribunal

in search of justice against outrageous wrong. Three out of five of the supreme judges decided that "an Indian tribe could not be considered a foreign nation, and therefore could not bring suit."

This is tantamount to saying that the Indian has no standing, no recourse for justice, in an American court, for—as stated by Bishop Whipple—"the executive, the legislative and the judicial departments of the Government recognize that he has a possessory right in the soil, but his title is merged in the tribe—the MAN has no standing before the law."

Then came the eviction, the removal by Gen. Scott and two thousand United States soldiers, of the remnant of the Cherokees—part having already accepted what to them seemed the inevitable and had gone to the reservation assigned to them in what is now called the Indian Territory, west of the Mississippi; a land that to them was simply a "barren waste," so unlike their native mountains and wooded hills, with their springs and brooks of clear and cold water, with their comfortable homes and fields and orchards—that to the minds of the poor Indians it was going into the desert to perish of hunger, thirst and wild beasts.

The "Manifold Cyclopaedia" says of this national shame: "Georgia outlawed them, the supreme court denied their appeal and the United States government, after confessing its inability to fulfill obligations of its own assuming, made a treaty in 1835 with a small minority of the tribe for the removal of the whole, then some 27,000. John Ross and his followers objected, but yielded under the persuasion of General Scott and 2,000 soldiers sent to effect the transfer."

To follow the fortunes of the Cherokees in their banishment from their beautiful ancestral homes in the "garden spot" of the renowned Appalachians to the drouth-stricken plains of the far west, would take too much of our limited space. The author of "A Century of Dishonor"—Helen Hunt Jackson whose name is known, loved and honored by many thousands of readers and personal friends—has passed beyond the scenes of mortal strife and of national wrongs. The appendix to her book brings the history of the Indians down to the summer of 1880, and includes the correspondence of Mrs. Jackson with Carl Schurz, then Secretary of the Interior, in regard to the methods and policy of the Interior Department. A correspondence that should be read by every American.

M. HARMAN.

### The Madness of Archism.

The "stamping out" methods proposed by Archists remind us forcibly of the old Latin saying, "Whom the gods destroy they first make mad."

Edward J. Prindle, in the Springfield (Mass.) "Republican," of recent date, shows the folly, if not the insanity, of men such as Hoar of Massachusetts. His article, in part, reads as follows:

"One clause of Senator Hoar's bill provides for the infliction of the death penalty for an unsuccessful attempt to kill the president, but this clause is not particularly complimentary to the senator's astuteness, for it must at once appear to any one who stops for a moment to consider the matter that the inevitable and only effect of this particular clause, if enacted into law, will be to make the assassin make doubly sure that his work is thoroughly done; for no one, even an Anarchist—would wish to throw away his life in a vain attempt to accomplish a given result. Therefore I apprehend that the only result that this particular clause of the bill will accomplish will be the one I have specified."

"Superficial thinkers and practically the great majority of people—who do not think at all—are prone to look at Anarchy as a sort of political disease, but the really deep student of such questions knows better. He knows full well that Anarchy is

but the outward expression or symptom of a deeper-lying cause, and that for the latter he must go deeper into the matter than demagogues would have us believe. We of America are rapidly growing into a condition which has so long prevailed in the old world, and I for one can see nothing strange in the fact that such outbursts of violence are beginning to show themselves here; for all must admit the general truth that like effects are pretty certain to follow like causes.

"Anarchy is but the outward expression of the discontent and resentment that is permeating the masses of the people, the logical and inevitable consequence of the injustices and inequities with which our social and industrial system is saturated. Force can never suppress Anarchy. The history of other countries proves this. In Russia, where Anarchy has been dealt with more savagely than in any other country in the world, perhaps, it is more widespread today than it ever was before, so far as the number of its adherents is concerned.

"If the governing classes of this and all other nations really desire to suppress Anarchy, they have only to remove the conditions which breed it, and the thing is done. But since it is only on the existence and activity of these very conditions that their continued tenure of rule is possible, we may look in vain for a voluntary relinquishment of them. What then? Like Henry George, 'I only fear that the dam will hold till the flood arises to fury.'

"In conclusion, lest I be misunderstood, I wish to say that I am neither an Anarchist nor a sympathizer thereof, but I have written these few words from the standpoint of a student of these and kindred questions."

It is plainly not necessary that a man be an Anarchist to see that the ruling classes are now—as always—"between the devil and the deep sea."

If, as Mr. Prindle says, the governing classes really desire to suppress Anarchy—by which of course he means revolutionary violence—"they have only to remove the conditions that breed it, and the thing is done." But these governing classes, as shown by Mr. Prindle, know full well that their own position as rulers depends upon the continuance of the evils—the poverty, the inequalities, the vices and crimes, of our present society. If there were no poverty, no injustice, no vice and crime there would be no need of rulers.

From this showing it is clearly seen that the continuance of present society evils are necessary to the existence of rulership over man by man, and yet no ruler is safe from assassination while the evils exist.

The position then of the Anarchist is something like this:

"You can and you can't;  
You will and you won't;  
You'll be damned if you do;  
You'll be damned if you don't."

M. HARMAN.

#### American Press-Writers' Association.

The New Year finds the Association growing in membership and importance as never before; only yesterday an application for membership came from Honolulu, from a member of the Territorial Legislature. The event however of most interest was a meeting, or conference of the Boston members, the first I believe of its kind in the history of the Association. Bro. J. T. Small came up from Provincetown, and was chosen chairman while the writer acted as secretary. This was my first opportunity to see and converse with a real live Anarchist, and as I sat beside this sterling specimen of good old New England manhood, Senator Hoar's Island colony came to mind, and I thought if a few thousand such men and women as Bro. Small's personality typifies, could be transported to such an Island we would soon have a new race or branch of the human family.

On motion of Bro. Hitchenson it was voted to appoint a committee of three to investigate the recent hold-up of "Discontent" at the Tacoma post office, and draft suitable resolutions to express our views on the matter. The new "Truth and Common Sense Club" and its promoters were also considered by the conference and a volunteer committee named for further work in that connection. Dr. Pfeiffer kindly donated the use of

"Our Home Rights" headquarters as a place of meeting for the local members at any time. Some twenty-five Press Writers will edit departments on their special lines in the enlarged January number of "Our Home Rights" and a half-tone cut of each writer will embellish the heading of their department which will make O. H. R. the Press-Writers' Magazine.

#### NEW MEMBERS.

- 199 c. Wickersham, Enoch, Greenville, Ohio.
- 200 b. Herald, F. H., 215 Stimson Block, Los Angeles, Calif.
- 201 b. Rattray, Rev. Benjamin Franklin, Room 6, 247 Washington St. Boston, Mass.
- 202 b. Beeson, James, Hytop, Ala.
- 203 b. Brigham, M. A., 218 Tremont St., Boston, Mass.
- 204 a. Emmeluth, John, 227-229 King St., Honolulu, H. I.
- 205 f. Reed, L. G., New York, N. Y. donation \$2.

#### CORRECTION.

- 119 c. O'Brien, F. F., 3 Maywood St., Roxbury, Mass.
- 158 f. Vartey, Gerrard, 274 W. 25th. St. New York, N. Y. donation \$1.
- 95 f. Livesey, Elias, 22 E. Lexington St. Baltimore, Md. donation \$6.
- 181 c. Langston, Laura J., Paonia, Delta Co., Colorado.
- 193 c. Bordman, S. I. 14 Main St., Charlestown, Mass.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

#### VARIOUS VOICES.

Ed. Secrest, Randolph, Kansas:—I notice by my tab that my subscription has expired. Find within \$1 for Lucifer's renewal, with my hearty compliments of the season to the editor and family. Lucifer has done its duty bravely this last year. Its fearless utterances during the hot and sulphurous period following the murder of President McKinley, has endeared it to all truth loving, truth seeking souls.

F. S. Harman, Lawton, O. T.:—My object in writing this is to inform Lucifer's friends that claims here in the Kiowa, Comanche and Apache country are selling cheap, some of them at least. The prices are from \$100 to \$2,500 per quarter section; good claims can be bought for about \$500. We think that during the next sixty days will be the time to buy cheap.

I will gladly answer any inquiries that Lucifer's friends wish to make regarding this country.

A. W. Yeater, 510 Oxford Bldg., Chicago:—Enclosed find \$1 for subscription to Lucifer for one year. I like to encourage all outspoken periodicals when I can, even though I do not agree with all those who write for same.

I have a good many letters in the Chicago dailies, some of them touching on the "sex problem," though most of my articles on that subject are too "radical" for publication in daily papers, and even those that are published are made to appear very "tame" before they get away from the editor's blue pencil.

The "mock modesty" of the sanctimonious hypocrites must be attacked from all quarters, and the subject of sex relations treated scientifically. If we are genuine "truth seekers" we will never take offense when people oppose our theories, but only show by facts and logic that our theories are right or admit our errors. Too many people accept certain statements as absolutely true, reason from them as premises, build philosophies with said premises as foundations, form organizations, write books or publish papers, and become dependent for their livings on maintaining the truth of their assertions. They then cease to seek truth, and merely seek arguments that will enable them to uphold their claims—and become hide-bound orthodox people, instead of liberals.

To the mind that is always open, looking for new facts and making the philosophy conform to same, new theories are always interesting as material to be torn to pieces and studied scientifically, but to the person who is trying to uphold preconceived opinions to which he is committed, every new theory is looked upon as an enemy to be destroyed, the more truthful it is the more dangerous it is considered to be, hence I am glad to see you are still liberal and keep your columns open to all sides. May you never become "orthodox" on a single proposition.



## Wanted.

"Common Sense Theology," by D. Howland Hamilton.  
 "The Truth About Love."  
 State condition and price. Cash paid or other books given  
 in exchange, by M. Harman, 500 Fulton St., Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.  
 M. HARMAN, 500 Fulton Street, Chicago, Ill.

VICE: ITS FRIENDS  
AND ITS FOES

BY EDWIN G. WALKER.

CONTENTS—Brotherhood of Man; The Recognition of Facts; Folly of "For Me Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusades; The "Spoiling of the Hosts"; What are the Effects of Salts and Crusts? The Economic Side of the Problem; Party Politics in Vice-Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.  
 Address M. HARMAN, 500 Fulton street, Chicago, Ill.

A "BARGAIN COUNTER" LOT OF LITERATURE  
AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

A Dictionary of Dreams. Dr. H. Greer. 125 pages. 10c.  
 A Short View of Great Questions. Orlando J. Smith. Cloth. 10c.  
 Catechism on the Science of a Universal Religion. Gabriel E. Wacht. 10c.  
 Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.  
 Eureka. How to prevent boils, hay fever, etc., without drugs. 5c.  
 Everybody Made Happy. C. Orbachson. 4c.  
 Free Trade. E. H. Heywood. 12c.  
 From Pandemonium to Elysium. James Thierry. 10c.  
 Geology and the Bible. W. W. Collins. 2c.  
 Government Analyzed. Col. J. R. Kelso. 40c.  
 Health Gains. Alice B. Stockham. 12c.  
 Hindu Wedding-Bells. Alice B. Stockham. 12c.  
 How the Devil—Satan—Beat the Salvation Army. 5c.  
 In Defense of Emma Goldman. Voltairine de Cleyre. 3c.  
 Jehovah Interviewed; or, Orthodox from Headquarters. 3c.  
 Law and Gospel. G. W. Foote. 3c.  
 Liberty, Political, Religious, Social and Sexual. A. F. Tindall. 2c.  
 Old Middle-Spiritedness. H. W. Boomer. 10c.  
 Practical Co-operation. E. G. Walker. 3c.  
 Pre-Natal Culture. Newton. 15c.  
 Protection or Free Trade? Henry George. 35c. pages. 10c.  
 Religion in the Republic. Mrs. M. A. Freeman. 3c.  
 Reminiscences of an Octogenarian in the Fields of Industrial and social reform. J. K. Ingalls. With portrait of author. 25c.  
 Social Ethics. E. H. Heywood. 12c.  
 The Declaration of Independence. Robert G. Ingersoll's great Centennial Oration. 3c.  
 The Dogs and the Pious. By One of the Dogs. 25c. pages. 10c.  
 The Folly of Prayer. G. W. Foote. 3c.  
 The Future Commonwealth, or What Samuel Beale Saw in Socioland. Albert Chavannes. 115 pages. 10c.  
 The God Proposed for Our National Constitution. William Denton. 5c.  
 The Pooket Tragedy. William Denton. 5c.  
 The Sabbath. M. Farrington. 5c.  
 The Shadow of the Sword. G. W. Foote. 3c.  
 The Socialism of "Merrill England." William Gilmore. 3c.  
 The World's Parliament of Religions. Daniel K. Tenney. 5c.  
 Truth Seeker Annual for 1899. Illustrated. 10c. Postage 5c.  
 Union and Federation Arguments for Religious Liberty. 85 pages. 10c.  
 Universal Religion. J. K. Ingalls. 5c.  
 Up to Date. Coln's Human School Continued. 210 pages. 15c.  
 Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## ADDITIONS TO OUR BOOK LIST.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 1c.  
 ANARCHIST MORALITY. Peter Kropotkin. 1c.  
 BALZAC'S REBAPTISM: The Mystery of 888. Mary Hanford Ford. Cloth. 12.  
 CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc., in portraits of delegates, including Hon. R. T. Tucker, Laurence Greenwald, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 62 pages. 5c.  
 CHURCH PROPERTY. Should it be exempt from Taxation? Reasons why it should not. An argument for equality of taxation and a statement of facts, giving, from the census of 1900, the value, by denomination, of Church Property in the United States and in the several States and Territories, and in all cities having 25,000 or more inhabitants; so arranged as to show at a glance the relative standing as to wealth of the leading denominations and denominational groups. Also much other matter of interest. A handy and ready reference. 2c.  
 FIELDS, FACTORIES, AND WORKSHOPS: or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 20 pages. 4c. Postage, 5c.  
 GEORGE AND BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1800. 5c.  
 INFIDEL DEATH-DEEDS. "His Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 17 Freethinkers, including Bruno, Rockwell, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Voltaire, and Voltaire. 2c.  
 KORADINE. A story for young and old. Extra levant cloth. 12.  
 LEAVES OF GRASS. Including Hymns at Seventy. Good-Bye, My Fancy; Old Age Echoes, and A Backward Glance over Travel's Roads. Walt Whitman. With portrait of Author. 48 pages. Cloth. 15c; paper, 5c. Postage, 12c.  
 LUTHER. Third Series, Vol. III. (1886). Cloth. 12c. Postage, 2c.  
 MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 2c.  
 MONOPOLY, or How Labor is Robbed. William Morris. Illustrated. 5c.  
 NOHA. A DOLL'S HOUSE and GHOSTS. Roman. Cloth. 75c.  
 PERSONAL EXPERIENCES OF Two American Anti-Slaveryists in Various Countries. Philip G. Peabody. With an Appendix by Col. H. G. Ingersoll. Reissued from 25c to 10c.  
 ETHICS IN SOCIOLOGY. In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 2c.  
 THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1636 and the public records of the Colony of Connecticut previous to 1825. With an account of the history of the Quakers and Quakerism in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 2c.  
 THE DEMANDS OF LIBERALISM. Principles and platform of organized Freethought. 10c.  
 THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.  
 THE PYRAMID OF TYRANNY. The School; The Church; The Press; The Police; The Law; The Army. F. Dennis. Anarchism. 1c.  
 THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1772, quoted by the highest authorities as authentic. The work is valuable of Jesuit craft and is a plain index to the underground working of that order against the welfare of individuals and society. 10c.  
 THE STATE: ITS HISTORIC ROLE. Primes Peter Kropotkin. 10c.  
 THE TROUBLED AND COURTS OF LOVE. J. F. Rowbotham. Cloth. 15c. Paper. 10c. Postage, 12c.  
 USEFUL WORK VERSUS USELESS TOIL. William Morris. 5c.  
 VACCINATION A GIGANTIC CRIME. Samuel Darling. 10c.  
 WOMAN: Four Centuries of Progress. Susan H. Wilson. 5c.  
 Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. 400 pages. Handsomely bound in cloth. 15c.  
 ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 2c.  
 AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest. Part III. Photographic portrait from the Rembrandt painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Remondelle portrait, representing Paine as a member of the French Assembly, and a half-tones of the Peale painting. Large half-tones of the house, presentment to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tones views of buildings, etc., associated with Paine's life in France, and other illustrations. With Preface. Chronological Table. Notes. Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, 12.  
 AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 5c; paper 1c.  
 A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 15 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for 12c.  
 A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tones portrait. 10c.  
 A TALE OF THE STRASSBURG GREENS. R. B. Kerr. Together with The Strike of the Strassburg Greens (C. W. Cooldridge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 5c.  
 AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 3c.  
 A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 10c.  
 BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.  
 BURNING BROTHER BATHS—Through evaluating reproduction by controlling conception. E. B. Foster, Jr., M. D. 12c.  
 CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.  
 CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 10c.  
 CITYLESS AND COUNTRYLESS WORLD. Henry Orliech. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and is so doing outlining a practicable way out of the slaveries now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and sides; 447 pages. Price, 12c.

**DARWIN, THE.** (A novel.) Elmina D. Sienker. 80c.

**DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century.** J. C. Spence. 175 pages. 25c.

**DAWN-THOUGHT ON THE RECONCILIATION.** J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the over-look-freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, cloth and paper bound. Prices, \$1.50, \$1.00 and 50c.

**DIANA.** A psycho-physiological essay on the sexual relations; for married men and women. 25c.

**DIGGING FOR BED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.

**DIVORCE.** A lecture by E. R. Foote, Jr., M. D., and extracts from noted authors. 25c.

**DR. FOOT'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock: Scientific Marriage; Heredity: A B C of Temperaments; Powell and his Critics: Physiological Marriage: Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.**

**DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James R. Alexander. Over 400 illustrations. 47 chapters, 1,567 pages and a 2-column index of 11 pages. Cloth, \$1.75.

**EAST TENNESSEE SKETCHES.** A. and Cecile Chavannes. 5c.

**ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 15c.

**EIGHT-HOUR MOVEMENT.** John P. Algeed, ex-Governor of Illinois. 5c.

**EVOLUTION AND REVOLUTION.** Elisea Reclus. 5c.

**FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by church-men that the Christian church has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.

**FREE LOVE; or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love.** Austin Kent. Reduced to 15c.

**FREE PRESS.** Arguments in support of demurrer to the indictment of M. Tarmar, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Remsburg and David Overmyer. 5c.

**FOOD AND THE STATE.** Bakunin. 5c.

**GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author, Col. John R. Kelso, who has been shot but was completed by his wife, Etta Dunbar Kelso. 415 pages; cloth. Price reduced from \$1.50 to 10c.

**TELEN HARLOW'S VOW.** Lois Walsbaker. 5c.

**HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, \$1; paper, 50c.

**HUMAN RIGHTS.** J. Madison Hook. 5c.

**IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 100 pages. Paper, 50c.

**IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 5c.

**IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.

**INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Maritain. M. Harman. 5c.

**JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.

**KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.

**LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1895, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1892. Cloth, 50c; paper, 5c.

**LIBERTY.** Political, Religious, Social, and Moral. A. F. Thosall. 5c.

**LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 5c.

**LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.

**MAGNETIZATION.** and Its Relation to Health and Character. Albert Chavannes. 5c.

**MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.

**MARRIAGE AND MORALITY.** Lillian Harman. 5c.

**MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synops of universal history, showing what the race has undergone—its martyrdom—in its rise to its present place. It shows how war and religion have been opponents; the struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the sad period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.

**MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Accident to the Helgolia, and Blind Men and Feeling. Well printed on heavy paper and artistically bound in cloth. Gift top, rough edges. 10c.

**MEN, WOMEN, AND GOD.** Helen H. Gardener. With preface by Col. R. O. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atoneement. Historical Facts and Theological Fictions. Appendix: Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. Author's corrected edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 50c.

**MISSING LINK IN MODERN SPIRITUALISM. THE.** A Leah (Fox) Underwood. With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to 1c.

**MORRHUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 5c.

**MOTHERHOOD IN FREEDOM.** M. Harman. 5c.

**MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Green. 10c.

**OUR WORSHIP OF PRIMITIVE SOCIAL GUERRIER.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamous Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varieties; The Woman; What is she? What will she be? The State Hitting Behind Its Own Mistake; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd Platt and the Philistines; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

**PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.

**PRIESTLY CELEBRITY.** Prof. A. L. Rawson. Together with The Incoherence of Transgression (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Poe of Freedom (Oscar Rotter). 5c.

**RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, fearing that he has lost it, is instinctively opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free thinkers who are only unbelieving or disgruntled religiousists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

**RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayan" on Men and Women, and a report of the Convention of German Women at Frankfurt. A book of 288 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women." Alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to say "I will add no better book than be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, 1c.

**RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

**RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation, with original introduction; Spanish version; latest version. Paper, 10c.

**RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Northcote. 10c.

**SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spontane, the Troublesome Monkey.** For young folks. Dr. E. B. Foote. Five volumes in "Red Line," presentation edition. \$5. Five volumes, plain binding, \$1.50; all in one volume, \$1c.

**SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the 6th volume of "Sexual Science in Story." 250 pages; cloth bound; illustrated. 50c.

**SONGS OF THE UNLINED CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmacott type upon deckle edged hand made paper of cerise tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon opening pages are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 10c.

**TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Green. 1st pages. Reduced from 50c to 25c.

**THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabella's Intention (Marriette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 5c.

**THE HAN SHINTEN AND LITTY LOVE.** Including the first biennial proceedings of the Litteration League, and a full account of the Litteration League, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 50c. 5c.

**THE BRITISH BARBARIAN.** Grant Allen. The greatest of the High-Tops pioneers. Demonstrates "to a man who has been brain enough, and soul enough to understand it." Handsomely bound in cloth. 25c. 1c.

**THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.

**THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have begun to perceive that the unclean and impure things are selfishness and asceticism; that the pure and beautiful and soothing thing is the fit and worthy exercise of the reproductive function." Paper covers; 10 large pages; twelve copies. 50c. Single copy, 5c.

**THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Algeed's reasons for pardoning Pennington, Neese and Schwab. 5c.

**THE COMING WOMAN.** Leslie D. White. 5c.

**THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the cause of it? What is the cause of the feeling of shame? Is modesty immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.

**THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lois Walsbaker. 5c.

**THE FRIGID DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.

**THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Green. A valuable "opening wedge" in missionary work. Price reduced from 50c to 10c.

**THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.

**THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 5c.

**THE UNWOMANLY WOMAN.** Leslie M. Holmes. Together with That Great First Victory (Oscar Rotter), Victim Soil (George Egerton), and Normal Sexual Action (Ernest Winans). 5c.

**THE WORM TURNS.** Revolutionary Poems. Voltaire de Clayre. 10c.

**THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

**THOMAS PAINE.** The Good and Evil of His Life and Writings. George Lipson. 10c.

**TOKOLOGY.** A book for every woman. By Alice R. Stockham, M. D. Illustrated. Tokology teaches possible pains, pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 12c.

**WHAT IS PROPERTY? An Inquiry into the Principle of Right and of Government.** P. J. Proudhon. Translated by R. B. Tucker. 500 pages. Cloth. (Slightly abridged.) Reduced to 1c.

**TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 50c; paper, 5c.

**VINDICATION OF THOMAS PAINE.** Chas. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.

**VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.

**WHY THE UNDERSTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.**

**WHEN IS FREEDOM FREE OR EQUALITY EQUAL in the Social Evil or in Marriage? Or W. W. 10c.**

**WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.

**WOMAN, CHURCH AND STATE.** Matilda Joselyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 1c; paper, 5c.

**WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism.** Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of circling arms and bodies." Paper covers; 4 large pages. 10c.


**WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 1, 1895. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

**WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that had a brain, who first learned to use the tools she had created. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is a slave of the slave. This work is August Rebell's masterpiece. 10c. 1c.

Address M. Harman, 500 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES: Vol. VI., No. 2.

CHICAGO, ILLINOIS, JAN. 23, E. M. 302. [C. E. 1902]

WHOLE No. 901

### LIFE AND DEATH.

So he died for his faith. That is fine—  
More than most of us do.  
But say, can you add to that line  
That he lived for it, too?

In his death he bore witness at last  
As a martyr to truth.  
Did his life do the same in the past  
From the days of his youth?

It is easy to die. Men have died  
For a wish or a whim—  
From bravado or passion or pride.  
Was it harder for him?

But to live—every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led.  
Never mind how he died.

*Ernest Crosby in "Conservator."*

### Dialogue Between the Machine Gun and the Mauser.

"H'm, h'm! Hot work and dusty," grumbled the Machine Gun as he blew a puff of powder grime from his black mouth. "I wish somebody would swab out my throat. That's the way with men. It's good old Destroyer when I'm doing dirty work for them, but when it's done I can take care of myself!"

"Hot work? Well, I've seen a little of it today myself," shrilled a voice by the side of the Gun, as a Mauser swelled to emulate his larger companion.

"Well, little brother," sniffed the Machine Gun, in contempt, "what have you done in the cause of civilization and humanity?"

"O, not so much as yourself, great Destroyer, but quite a bit in my small way. Our captain went out to find an insurgent camp. We found them all right," and the Mauser leered. "One volley, and a charge sent them flying to the bush, the cowards! True, they had only bolos, and our command was armed with brothers of mine—and we send a ball through a man a mile away. Small good did it do them, the rebels! We surrounded the jungle, and some of us leant the tangle, driving the savages out in the open. Then there was fun. We popped them over as fast as they ran out. And the captain honored me by employing my services himself. The captain is a good hunter, but he said it was the first sport he ever had. Like knocking over jackrabbits. Still it didn't seem just right to me to kill them just because they wanted independence. 'A thing very precious to Americans,' I heard the general say in a speech."

"You don't understand," growled the Machine Gun. "The Anglo-Saxons are the chosen people, and the other races were made to be exploited by them. Any who do not submit to be governed and taxed by the elect are desperate savages, and

those who resist having the blessings of a Christian civilization thrust upon them are vicious barbarians, and must be exterminated!"

"It may be so! It may be so," piped the Mauser. "But tell me of your work in extending freedom."

"Well, my throat is pretty sore. Don't feel much like talking. My deeds speak for me. However, you seem to be a good little fellow, so I'll tell you a bit. About three hundred men left Cavite yesterday morning for the purpose of pacifying the country. I was taken out and burnished and oiled until I worked like a watch. O, I'm a great pacifier! Ha! Ha! The rebels I meet are always peaceful afterward. Then the colonel gave the order, and away we went. A score of men with ropes pulled me over mountains that are impassable for a horse. How the men cursed and growled as they toiled and sweated in dragging me along! But I repaid them well. Well, this morning, as we neared a village, a bullet hurtled out of the jungle, and down went a soldier who was walking by my side, with a hole drilled through his lungs. There, you may see a splash of his blood near my muzzle! Then the colonel swore an oath that he would teach the wretches a lesson, and he threw a cordon about the village. Then he ordered me brought up and placed so as to rake the clustered dwellings. I began to be impatient. How slow the gunner was! At last all was ready. How I leap to my work! The mad joy of destruction thrills me with wild exultation. I send out the balls in a perfect hurricane. Through the frail huts they crash, destroying all in them. Household goods, and living men, and women, too, I pierce, and they lie in a mass of wreckage together. From one hovel to another I am trained, leaving ruin in my track. The first house I swept was a little more substantial than the rest, and in it a woman crouched with an infant cradled in her arms. Crashing, tearing, rending, I sent a fury of deadly missiles through the flimsy walls, and one rent a great gaping wound in her side. She gasped once, and fell over on the earthen floor. After a while the little brown baby crawled out from beneath the prostrate woman and dabbled its tiny hands in the crimson blood that was forming a pool by the side of the dead. Then, with cooing sounds, it strove to awaken the silent mother. Ah! she was so still! The gray terror stole over the little dawning soul. Why did not the loving arms gather it to her bosom? It was so alone, so forsaken, so helpless! Then the horror became articulate, and it wailed. I had swept the other homes from existence. Then the colonel ordered: 'Give that first hut another volley or two!' The gunner pointed me about. The wail of the child hurt me. O! if I could only make the men bear that cry! But the ears of the men were deafened by the concussion from the guns' reports. For a moment I hesitated. 'The gun is jammed!' cried the colonel with a black eye.

"Then I thought that I was only a thing of iron and steel, while men had hearts of flesh and blood; and besides they were doing the work of a great Christian nation, a work supported by a great majority of the Christians of that nation, or we

would not be killing in this country, little brother. Then I bent to my duty again. At the first volley I brought down a portion of the hut and sent a bullet across the little one's throat, and the weeping ceased. The 'niggers' had been taught a lesson!"

"Great work! Great work!" squeaked the Mauser, but I heard the chaplain say that America was the foremost nation in the world in carrying to the races dwelling in darkness the gospel of Christ. Do you think, Destroyer, that the deeds you and I do are according to Christ's gospel?"

"It is very evident that one of your small caliber cannot understand the duty of a Christian nation toward an inferior people," said the Machine Gun to the Mauser.—*Comrade, (N.Y.)*

### The Truth.

BY R. H. KERR.

In No. 896 the Editor makes two statements which cannot be substantiated. He quotes a paragraph from Benjamin Tucker in which that writer says he would establish perfect freedom in the relation of the sexes. The Editor then says: "In this paragraph is briefly outlined the chief difference between Philosophic Anarchists and Socialists of all grades—with few exceptions."

In the literature of sex freedom three books have had a circulation far surpassing all others. One of these is "Woman in the Past, Present, and Future." The author, August Bebel, is the chosen leader of the German Social Democrats, the largest and most important body of Socialists in the world. Another is "The Woman Who Did." Its author, Grant Allen, was a leading English Socialist. The third, "The Elements of Social Science," was written by an anonymous doctor of medicine, who seems to have been an economist of the old school.

Next in order of celebrity comes the famous work of Karl Heinzen. I am not certain about his economics, but should be surprised if he is not a German Social-Democrat. Please correct me if I am wrong.

The only book to be compared with these in thoroughness are "The Subjection of Women," by John Stuart Mill; "Woman and Economics," by Charlotte Perkins Stetson; and "The Old and New Ideal," by Emil Ruedebusch. The two first are by Socialists, the last by an Anarchist.

Among other Socialist writers on sex freedom may be mentioned Edward Carpenter, Karl Pearson, William Morris, Belfort Bax, Bernard Shaw, G. D. Herron, and Edward Bellamy (in "Equality"); not to mention hosts of writers in foreign languages.

Now for the other side. How did the great Proudhon stand on the sex question?

The most conspicuous Socialist in the world is August Bebel, and the most conspicuous Anarchist is Peter Kropotkin. Which is the more candid on the sex question? Is it the politician, the party leader, the man who heads the largest party in the German Empire? No, for he knows that on the sex question his party is solid at his back. But the uncompromising revolutionist Kropotkin who shuns the sex question as a cat shuns water.

Who were the three men that left the Legitimation League when it declared for sex freedom? Wordsworth Donisthorpe, J. C. Spence, J. Grevez Fisher; all Voluntarists, differing from Proudhon only in name.

At one of the meetings of the Legitimation League which I attended eleven speakers defended sex freedom, and at least eight of them were active Socialists. One man spoke on the other side. He was Henry Seymour, the chief English exponent of Proudhon's banking system.

What gave the Legitimation League its boom? The heroic conduct of Edith Lanchester, the Socialist. Who got her out of the asylum? John Burns, the Socialist.

Why has Lucifer never mentioned these things?

The other statement which cannot be substantiated is this: "Speaking for myself alone, I see very little difference be-

tween the goal of Philosophic Anarchism and that of Scientific Socialism. They both mean Liberty and Justice for all and privileges for none."

Without admitting any part of the above statement, I shall simply deal with the assertion that Philosophic Anarchism means "privileges for none."

On page 132 of "Voluntary Socialism" F. D. Tandy says: "The most serious objection to the occupancy and use system is that it does not provide equality of opportunity. Land being of different value, those who occupy the most valuable will be able to obtain a greater reward for their labor than those who occupy poorer land. This criticism is very just indeed."

On page 244 of "Instead of a Book," Benjamin Tucker says: "Liberty has never stood with those who profess to show on strictly economic grounds that economic rent must disappear or even decrease as a result of the application of the Anarchistic principle." The rest of the paragraph is worth reading, but too long to quote.

Neither Tucker nor Tandy pretends that Philosophic Anarchism will give equality of opportunity, or "privileges for none." Their mistake is that they under-estimate the amount of inequality. They have not lived among metalliferous mines, and do not realize how immense are the differences in grade between the different mines necessary to the world's supply, and what vast fortunes would be made by the users and occupiers of some of them if the users and occupiers of others made no more than wages. They also underestimate the difference in economic value between a corner lot on Broadway and an inside lot in a country town. They fail to realize the danger of letting individuals make vast fortunes out of economic rent. They do not see that, if each man is only to get what protection he pays for, the rich will be able to buy a very dangerous amount of protection; and that, in a dispute between Dives and Lazarus about invasion or use and occupancy, the man who can buy most protection will have rather an advantage, while even a free jury may not be immaculate.

### Why People Do Not Marry.

BY WILLIAM COX.

Miss Susan B. Anthony thinks one reason for the decrease in the marriage rate is the increased intelligence of the women. Indirectly she may be right.

The Rev. Charles L. Kloss, pastor of the Webster-Grove church near St. Louis thinks the reason is that the women are not allowed to propose, and says, "There is no reason why they should not have and exercise the same right of proposing as men."

As a matter of justice, the women should have the same right to propose as men. But that would be no remedy, because the men would still have the right to refuse. Moreover, as Miss Anthony intimates, the women refuse about as often as the men.

My experience and observation is, that the reason more people do not marry is owing to the bad marriage laws.

Under the present arrangement, the day a woman marries a man, she becomes his slave. If she owns any property, the man becomes the owner of both the woman and her property. She cannot use her own as she pleases nor sell it without the consent of her husband. He may outrage and abuse the woman in various ways, and so long as she is his wife the law upholds him in it. As a rule, a woman likes a little liberty for herself, although she is not willing that anybody else shall have any. Give a woman a chance to marry and still be the owner of herself and her property and she will marry.

On the other hand, a woman may marry a man today and tomorrow she may sue him for a settlement and between her and the lawyers they can divest him of everything he has and turn him out doors, and the lawyers will get about two dollars to the woman's one.

The fact is, under the present marriage laws, people who give any thought to the matter are afraid to marry.

Give a man a chance to marry without having to take the chances of being legally robbed and he will marry.



## Paine's "Defense."

Those of our readers who are admirers of Thomas Paine—and who are not?—will be glad to see the "Defense" written by Paine which is quoted in the following letter from Philip G. Peabody to the "Springfield Republican." Paine was a Deist, and as such could now be accepted in the fellowship of the orthodox churches which in his day persecuted and despised him.

L. H.

TO THE EDITOR:—To the educated people of the present day, it seems strange to read of a "defense" of Thomas Paine. In heaven's name what did Paine ever do, or say, or write, that needs any "defense"? Anyone who thinks that a "defense" of this great man is needed, is ignorant.

Not many years ago, a letter of Paine's that was new to almost every one was discovered; it has seldom been printed, and will now doubtless interest all who take an interest in the early history of this country. It shows its writer's manliness, honor, hatred of hypocrisy, and general character. The writer of the following letter needs no "defense." It is those who have maligned him, those whose religious bigotry justifies them in lying about him, who need a "defense."

It was written by Mr. Paine to John Inskeep, Mayor of Philadelphia, and has been published but once, I believe, since the time it was written in 1806.

It is as follows:

"I saw in the Aurora of January 30 a piece addressed to you and signed Isaac Hall. It contains a statement of your malevolent conduct in refusing to let him have Vine street wharf after he had bid \$50 more rent for it than another person had offered, and had been unanimously approved of by the commissioners appointed by law for that purpose. Among the reasons given by you for this refusal, one was that Mr. Hall was one of Paine's disciples. If those whom you may choose to call my disciples follow my example in doing good to mankind, they will pass the confines of this world with a happy mind, while the hope of the hypocrite shall perish and delusion sink into despair.

"I do not know who Mr. Inskeep is, for I do not remember the name of Inskeep at Philadelphia in the time that tried men's souls. He must be some mushroom of modern growth that has started upon the soil which the generous services of Thomas Paine contributed to bless with freedom; neither do I know what profession of religion he is of, nor do I care, for if he is a man malevolent and unjust, it signifies not to what class or sect he may hypocritically belong.

"As I set too much value on my time to waste it on a man of so little consequence as yourself, I will close this short address with a declaration that puts hypocrisy and malevolence at defiance. Here it is:

"My motive and object in all my political works, beginning with 'Common Sense,' the first work I ever published, have been to rescue man from tyranny and false systems and false principles of government, and enable him to be free and establish government for himself; and I have borne my share of danger in Europe and in America in every attempt I have made for this purpose. And my motive and object in all my publications on religious subjects, beginning with the first part of the 'Age of Reason,' have been to bring man to a right reason that God has given him; to impress on him the great principles of divine morality, justice, mercy, and a benevolent disposition to all men, and to all creatures; and to excite in him a spirit of trust, confidence, and consolation in his Creator, unshackled by the fable and fiction of books, by whatever invented name they may be called.

"I am happy in the continual contemplation of what I have done, and I thank God that He gave me talents for the purpose and fortitude to do it. It will make the continual consolation of my departing hours whenever they may finally arrive.

THOMAS PAINE."

The above letter was written by Mr. Paine about three

years before his death in Columbia street, New York City, not New Rochelle, as is commonly supposed.

It is a strange thing that men and women, otherwise truthful, are so often ready to slander a man who does not happen to have precisely the same religion as themselves.

PHILIP G. PEABODY, Boston.

## The American Press-Writers' Association

Continues to grow in spite of all opposition. The most notable activity along Lucifer's line has been in the Philadelphia "Bulletin," where A. Johnson, A. Heymoolen, C. L. James, and several others have pleaded for reason and justice in dealing with the Anarchists. In Boston "Traveler" A. A. Orcutt had an article on "Government." J. T. Small prevented the case of the "Home" colonists. Frank C. Evans, in the course of an editorial in the January number of "Vampyre" on the "Free Press and the United States of America," says of "Discontent": "The postal authorities have brazenly bungled the publication by accepting the postage rates of transmission and then refusing to allow the paper to leave the postoffice. This high-handed procedure strikes us in the light of highway robbery tinged with despicable sneak-thievery, all in the name of the law." Dorchester, (Mass.) "Beacon," January 11, under the caption "Justice to the Anarchists," prints letters from Mrs. Frederique A. de Crane and Cassius V. Cook commending one from the writer that appeared in the "Beacon" Dec. 21. From Mr. Cook's letter the following excerpt is taken: "Can government justify injustice?" "Violation of even the law of civil liberty by itself is no argument with which to convince Anarchists. If the government becomes a persecutor of these political heretics, is it not the very proof that Anarchists need to show that government is aggression? A despotic government breeds Anarchists. Gall the people with restrictions, impose despotic measures, grind down the discontent, smother the expression of indignant criticism, and you are bound to make Anarchists of your philosophers and criminals of your ignoramuses."

On anti-vaccination "Our Home Rights" for December prints an able article from Dr. R. S. Clymer on the Camden, N. J. lock-jaw cases; Dr. Immanuel Pfeiffer gives several instances of the "Many Victims" of the recent vaccination crusade in Boston; J. T. Small edits an anti-vaccination department. J. M. Greene fills seven pages of the January number of the "Animals Defender" (Boston) with anti-vaccination news items. Brother Green is the moving spirit organizing a state society to effect the repeal of the compulsory law in Massachusetts. Dr. Clymer appeared in the Rockland (Mass.) "Independent" and the Illinois State Register" (Springfield), Jan. 8, with very good articles against compulsory vaccination. The editor of the "Register" commends his effort in a half column editorial.

## NEW MEMBERS.

206 af. Rowell, J. Herbert, Austin, Ill. Donation \$1.

207 d. Church, W. H., 17 Pleasant St., Cambridge, Mass.

## HONORABLE MENTION.

198 f. Broder, Caris, Rapid City, S. D. Donation \$1.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

O! brave Apostle, thou hast truly said—

It is trivial thing indeed to be

Judged of man's judgment. Conscience must be free,

Nor blindly nor dogmatically led,

Either by living oracles or dead.

—William Lloyd Garrison.

There can be no defeat in Freedom's cause,

Save for the moment. Though its flag may fall,

Yet it will rise again, and sweep in light;

For all our hope is in its glowing folds.

—Samuel P. Putnam.

"And how are you off for police protection over here?" asked the New Yorker. "Oh, our policemen are pretty decent," replied the Philadelphian. "W- don't need much protection from them."—Ex.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## 901.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

### Kingcraft, Priestcraft, Statecraft.

One of the most note-worthy movements of the times is the drift in the United States towards monarchy and aristocracy. The official appointment by the Washington government of three special ambassadors, with war-ships and suites and secretaries to attend the coronation of King Edward of England next June, is something quite unheard of in the history of this country.

In answer to criticisms upon this expensive and very un-American proceeding a city daily tells us that in so doing we as a republic do not abate one jot of our opposition to the principle of monarchy, or of our championship of the opposite principle, that the people should rule.

But it may very pertinently be asked, What would have been the fate of an administration or of a political party in this country, previous to our civil war, that would have sent such an embassy to do honor to the coronation of any monarch, whether English, German, Russian or what not? Would that administration or that party have stood the ghost of a chance of re-election to power?

But since the triumph of nationalism, or centralization, over the principle of a federated republic in 1865, the drift towards monarchy in this country has been rapid. Our Presidents are simply elective monarchs, clothed with autocratic powers greater in many respects than are the powers exercised by many European monarchs; and the costly aristocracy with which the Washington government surrounds itself is fashioned, year by year, more and still more after the pattern set by the aristocracies of Europe.

Speaking of our American aristocracy the Chicago "Chronicle" has this to say:

"Criticism continues to hum over the selections said to compose American aristocracy.

"The criterion of wealth alone does not fit every case. Idleness appears, however, to be universally prevalent among them outside their fashionable fluttering. Morality, it is frankly conceded, is not required for admission to the coterie. A number of its most conspicuous members are celebrated chiefly for their lack of morality. Nor is intellect a qualification for recognition in the list.

"It would appear, therefore, that the American aristocracy is reduced to the level of the posters once famous, Aubrey Beardsley's characteristic drawings, of which Philip Gilbert Hamerton said that the types presented indicated 'neither intellect nor morals, but were highly decorative.'"

The coming of Prince Henry, brother of the Emperor of Germany, the entertainment of himself and his large party at the expense of the American people, the taxpayers—all without asking their consent—to say nothing of the significance of the ceremonies of launching and christening an imperial yacht in American waters, something never known before—all these things show, as no mere words can show, whither our national government is drifting.

Added to these signs of the times comes another unheard of performance, namely, the honors paid to a high dignitary of the church of Rome in the White House at Washington—the kneeling to the representative of the Pope by the ambassadors of Catholic countries. While it may be said that our President is not directly responsible for such honors paid to a priest at the executive mansion, it would have been easy to say to these foreign sycophants that this is not the time or place for the giving or receiving of hierarchic homage.

But all these things are necessary, probably, in the evolution of Statecraft in the United States, which craft includes all the ARCHIES and all the CRACIES—monarchy, hierarchy, oligarchy, theocracy, plutocracy, aristocracy, democracy (more properly called LICK-SITTLE CRACY!) and the rest.

M. HARMAN.

### The Literature of Sex Freedom.

Our constant and faithful helper, R. B. Kerr, whose home is Phoenix, B. C., has performed an important service to Lucifer's work by calling attention to prominent writers upon sex freedom—the department or field of reform that for more than two thousand years has been most neglected, most ignored, by reformers.

All of those whose names are mentioned by Friend Kerr, deserve honorable mention and their books careful perusal. Other names will doubtless occur to our readers as deserving honorable mention for their efforts in this line of work, writers and speakers who are not reckoned as either Socialists or Anarchists.

Replying briefly to our friend's first criticism, will say that when speaking of what I believe to be the "chief difference between Philosophie Anarchists and Socialists of all grades—with few exceptions" I had in mind the Anarchists and Socialists of my acquaintance, and the books and papers of American writers on Anarchism and Socialism. The Socialists of Chicago so far as I know, ignore, else antagonize, the subject of sex freedom—all except the co-workers and adherents of George D. Herron, and it was to these I had reference when saying, "with few exceptions."

We are in receipt at this office, of many Socialist journals—Social Democratic, Single Tax, Referendum, etc., not to mention those forms of State Socialism known as Bryan Democracy and Populism, and so far as I now recall not one of them "comes out into the open" in defense of sex freedom, as taught by Karl Heinzen, Benjamin Tucker, Emil Ruedebusch and others of the more distinctively Anarchist school.

In giving the comparative circulation of books treating upon sex as an ethical problem, the work of August Bebel is named as first. Not being in possession of statistical data I accept this statement as true, but would remind our friend that the ground had been prepared for the reception of "Woman in the Past, Present and Future" by the man to whom a subordinate rank is given as sex-reformer—Karl Heinzen.



"For more than a quarter of a century previous to 1879," quoting Heinzen's biographer, Karl Schmemann, "Der Pionier," a weekly paper, was edited and published in Boston," by the author of "The Rights of Women and the Sexual Relations," which book had been first published in 1852—both the book and the weekly paper being in the German language. Speaking of this weekly paper Schmemann says, "Der Pionier" had a world-wide reputation and circulation, wherever the German tongue reigned; in Europe and America it had its readers among the most advanced and cultured minds, and when the report of the fictitious convention [of the "Women in Frauenstadt"] first appeared therein [1869] in such a masterful style it created an unusual sensation both here and abroad."

Previous to this, in 1855, in the same paper had appeared a controversy between the editor, Heinzen,—under the alias of Luise Meyen—and the renowned German philosopher, Arnold Ruge, then an exile in England, "about the emancipation and rights of women." This controversy, like the report of the Woman's convention, "created not a little sensation in the German literary world; the wonderful logic, boldness and poetic beauty that characterize the utterances of the intrepid Luise were without comparison."

Elsewhere Schmemann says of this weekly paper—which seems well to have deserved its name, "The Pioneer"—"it is safe to say that at no time and among no nation there ever was published a paper that breathed a like independent, bold and humane spirit. Heinzen was among the first intrepid champions of the emancipation of woman, incessantly vindicating the rights of the fair sex to liberate the better half of mankind from the despotism of the 'lord and master,' and the drudgery of a degrading thralldom."

Here, then, we have the explanation of the wonderful circulation of Bebel's "Woman in the Past, Present etc." The ground had been ploughed and the seed sown by the intrepid pioneer, Heinzen, in his more than a quarter century of incessant labor in behalf of woman's emancipation, "at a time when it required more than ordinary courage to do so."

While wishing to detract nothing from the work of August Bebel I think that he himself would accord the greater honor to Heinzen—for making it possible for his own work to meet the appreciation that is now accorded thereto.

August Bebel is reckoned a German Socialist, but so far as I have read his book, "Woman" etc., he is a thoroughgoing Anarchist, as witness this paragraph, on page 154:

Human beings must be in a position to act as freely, where their strongest impulse is concerned, as in the case of any other natural instinct. The gratification of the sexual impulse [the strongest natural instinct or impulse] is as strictly the personal affair of the individual as the gratification of every other natural instinct. No one has to give an account of him or herself, and no third person has the slightest right of intervention. Intelligence, culture, and independence will direct and facilitate a right choice. Should incompatibility, disappointment and dislike ensue, morality demands the dissolution of a tie that has become unnatural and therefore immoral.

Italics are those of the book, and the same applies to the succeeding quoted paragraphs.

Friend Kerr asks to be set right if Heinzen is not a German Socialist. What he would now call himself if alive, I have no means of knowing—Heinzen died Nov. 2, 1880—but so far as I have been able to glean from his writings he was an Anarchist of the Jeffersonian type. On page 167 of C. H. Kerr's edition of "Woman and the Sexual Relations"

occur these words: "Democracy." I supply this term with quotation marks to indicate that I borrow it. For at bottom it does not mean what in the radical sense it ought. Democracy (popular rule) is by no means an expression for a rational or appropriate conception—evidently meaning that he is opposed to rulership, whether by a popular majority or by an aristocracy or monarchy. Proceeding he says:

Where there is authority there must also be servants. But a free people know neither the one nor the other. Over whom are the people to rule? Even their office-holders and agents they can only entrust and commission with their affairs. The term democracy came into use simply to denote an opposition to an authority over the people. The people are not to be ruled by others, from which it does not follow, however, that now the people themselves are to establish an authority, but that all authority must disappear. And with the conception of authority the conception of government will vanish.

If this is not Anarchism—no bosses, no rulers, but every one to be his own ruler—then I do not know how to interpret language. On the next page, however, he expresses himself thus:

Anarchy in its bad sense is barbarism, and in its good sense an impossibility. State and Anarchy are contradictions, for a State is as little conceivable without as Anarchy with organization. But organization in the free State is nothing more than order and arrangement of business.

By these words it would seem that Heinzen considered Anarchy totally opposed to organization. In thus considering I think he makes a serious mistake. Anarchy—self-rule—is not inconsistent with voluntary co-operation, and this again is quite consistent with "order and arrangement of business." Heinzen's Free State is then simply Anarchism applied to the practical business of life.

But whatever may have been his shortcomings in other respects his Anarchism on the question of "Sexual Relations"—by far the most important of all—is pronounced and indisputable, as when he makes Julie Vom Berg, President of the Woman's Congress, to say, in answer to a critic:

Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than Love. Love and free love are therefore synonymous. It ought not to be necessary to talk of free love, any more than of wet water, or hot fire. I might, however, conceive of love as not free in the sense that the feeling, the necessity, the passion that unites two beings, binds them completely, destroys their free will, turns them irresistibly away from everything else. But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice, by external force, than it will require external bonds to insure its permanence. A man and woman who do not love each other ought not to be united, or where they are united, they ought again to be separated; a man and woman who love each other ought not to be kept apart, and they need no external force to remain together.

As to Grant Allen—who is called "a leading English Socialist." In this case, as in that of Kropotkin, Proudhon, Donisthorpe, Henry Seymour and other names mentioned by our correspondent, I class them all by what they have said and done, rather than by what they may have called themselves, or been called by others. Grant Allen's "Woman Who Did" is a thoroughly Anarchistic work, if I know the meaning of words, as witness this statement of principle by Herminia Barton, the heroine of the book just named, page 43:

I will not palter or parley with the unholy thing [marriage]. Even though you go to a registry office [a civil contract marriage] and get rid as far as you can of every relic of the sacerdotal and sacramental idea, yet the marriage itself is still an assertion of man's supremacy over woman. It ties her to him for life, it ignores her individuality, it compels her to promise what no human heart can be sure of performing; for you can

contract to do or not to do, easily enough, but to contract to feel or not to feel—what transparent absurdity! It is full of all evils, and I decline to consider it. If I love a man at all, I must love him on terms of perfect freedom. I can't bind myself down to live with him to my shame one day longer than I love him; or to love him at all if I find him unworthy of my purest love, or unable to retain it; or if I discover some other more fit to be loved by me.

As in the case of Bebel I am strongly inclined to the opinion that the writings of Heinzen are chiefly responsible for the book, "Woman Who Did," as also for most if not all the later works on woman's rights and wrongs. A part of the credit, however, as seed-sower, is probably due to the anonymous writer of "Elements of Social Science"—a work more Anarchistic than Socialistic, which book was first published soon after Heinzen began his reformatory publications.

Lucifer has not been silent—as intimated—in regard to the Lanchester case. Besides giving an account of it in the paper we have distributed some hundreds of copies of the book, by Oswald Dawson, entitled, "The Bar Sinister and Licit Love," which book is largely devoted to a history of that celebrated case, and the connection of the Legitimation League therewith.

#### LIBERTY, JUSTICE, EQUALITY, VERSUS PRIVILEGE.

Replying briefly to the second criticism of our British Columbian correspondent, I would say,

First—All that any one can mean by Liberty and Justice for all and Privileges for none, is a standard of human ethics APPROXIMATING to such ideal; not that such ideal is possible of realization now, or that it will be possible in the near future. If all legalized privileges, monopolies, discriminations, robberies, were abolished today there would still remain, and for centuries to come would remain, enough of inequality to cause strife, want, despair and misery beyond the power of tongue to describe. Human evolution, ethical progress, moves slowly, even though artificial fetters be removed.

Second—While Friend Kerr seems to lean much upon authority—in other words, to set much value upon the opinions of the authors of books treating of Anarchism, Socialism, Sex Freedom, etc., I have no use for any of them as AUTHORITY. That the OPINIONS of some writers are worthy of careful attention, I readily grant, but that any one author is wise enough, logical enough, to be considered authority on any line of progressive thought I certainly do not admit.

With this thought in mind I would say that with land monopoly abolished; also monopoly of the issue of money; also monopoly of trade (tariffs), patent monopolies etc., with these abolished the evils of economic rent would be reduced to a minimum as compared to what they now are. Under freedom of access to unoccupied land, and with transportation at cost, also with free exchange of all commodities, the title to a corner lot on Broadway, New York, or on State Street, Chicago, would not be the mine of wealth it now is. And much the same reasoning would apply to the case of the discoverer of valuable ores, oil etc., in the bowels of the earth.

I wish to say, just here however, that while opposed to all government of man by man, the arguments, the philosophy, of the Single Taxers appeal to me with much force—not as a universal panacea, but "as a ROAD, not a GOAL," as George D. Herron said of Socialism.

The literature of Single Tax I regard as well worthy of candid and earnest study by all seeking a way out of the

economic and political wilderness in which the people of this country, and of all other lands calling themselves civilized and enlightened, are now painfully and—as it would seem—hopelessly wandering.

As a fitting close to this too long article I venture to repeat, that as some of us see it, the greatest impediment now in the way of securing Equality of Opportunity for all—politically, industrially, economically etc., is the denial of equal opportunity to be sons well. Denial—by Church, State and Grundy moralists—of the right to come into life with a heritage of self-respect, self-reliance, self-ownership; denial of heritage to a feeling that we belong on the earth; a feeling that the WORLD NEEDS US quite as much as we need the world; a feeling, an innate conviction, that it is our right to be a law unto ourselves, and to live our own lives in our own way so long as we do not trespass upon the right of others to do the same.

This heritage, this right of inheritance, is denied to us by the artificial laws, customs and theologic superstitions relating to SEX—to motherhood and fatherhood; that is, to marriage, to the conjugal relations, their rights, responsibilities or duties.

This is why I said at the outset of this article that R. B. Kerr had performed an important service to Lucifer's work by calling attention to prominent writers upon sex freedom. That there is now a Literature of Sex Freedom, and that this literature is gradually winning its way to popular recognition—forging its way to the front, so to speak, is perhaps the most hopeful of all the signs of the times.

For until the worth of sex, the importance of sex, the dignity of the mission of sex, is properly understood, appreciated, honored and freed from the shackles of superstition, obloquy and ignorance, it is safe to say that all progress in other lines of human endeavor will prove unsatisfactory, disappointing and nugatory so far as real human advancement, real and lasting human happiness are concerned.

M. HARMAN.

#### Two Letters.

From the Treasurer of the Young Men's Christian Association, Dickinson College, Carlisle, Pa., we have received the following letter:

MY DEAR MR. HARMAN:—Will you kindly send me a few sample copies of your weekly Lucifer; also any information that you can, either personal views or views of others bearing on the negative side of the following question: Resolved that the promulgation of Anarchistic principles in the United States should be made a criminal offense. A prompt answer will greatly oblige.

Yours, etc.,

P. R. COMER.

The reply sent is as follows:

P. R. COMER, Dear Sir: In response to your request, we are sending you several copies of Lucifer in which you will find matter pertaining to the question of Anarchism.

There are many reasons why the promulgation of Anarchistic principles should not be made a criminal offense, but the most important reason, from the Governmentalist viewpoint is that no such legislation can be framed which will be effective. For if the advocacy of self government and self-control be made a felony, a great number of good men in all parties must be classed as criminals. Thousands of persons thought Bryan an advocate of Anarchistic sentiments. Who is to decide? And if only the weak and poor and comparatively helpless are condemned, will the law and its administrators be respected the more for such condemnation? Such legislation did not stamp out Christianity; it has not suppressed Nihilism in Russia nor revolutionary Anarchism in Italy and Spain. "The blood of



the martyr is the seed of the Church," always, and that whether the persecuted martyr and his church be right or wrong. The worst use we can make of an opponent is to abuse him. If I believed that good could come through violence, through a revolution, I would welcome all oppressive laws, all persecution. But I do not believe that people can see clearly with their eyes blinded by the blood of their loved ones; nor think clearly with their minds full of thoughts of revenge. Despair is the mother of violence.

These thoughts, hastily written, are given merely by way of suggestion. I would like to say much more, but can't take time to write long letters. Yours sincerely, LILLIAN HARMAN.

Better a thousand fold abuse of Free Speech than denial of Free Speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Charles Bradlaugh.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

**CONTENTS**—Brotherhood of Man; The Recognition of Facts; Policy of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sensuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Hesthen"; What are the Effects of It; and Crusades; The Economic Side of the Problem; Party Politics in Vice-Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Temperance; Action for Advanced Women.

**WITH APPENDIX**—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 12c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shift-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

- A Dictionary of Dreams. Dr. R. Greer. 125 pages, 10c.
- A Short View of Great Questions. Orlando J. Smith. Cloth 10c.
- Catechism on the Science of a Universal Religion. Gabriel Z. Wacht. 10c.
- Essays on Death and Funerals. A collection of facts and ideas, selected and Original, referring to deaths and funerals. Joseph Henry. 10c.
- Eureka. How to prevent colds, hay fever, etc., without drugs. 5c.
- Everybody Made Happy. C. Orchardson. 1c.
- Free Trade. E. H. Heywood. 1c.
- From Pandemonium to Elysium. James T. Tierney. 10c.
- Geology and the Bible. W. W. Collins. 2c.
- Government Analyzed. Col. J. R. Kelso. 50c.
- Health Gains. Alice B. Stockham. 10c.
- Hindu Wedding-Bells. Alice B. Stockham. 10c.
- How the Devil—Satan—Beat the Salvation Army. 3c.
- In Defense of Emma Goldman. Voltairine de Cleyre. 3c.
- Jehovah Interviewed; or, Orthodoxy from Headquarters. 3c.
- Law and Gospel. G. W. Foote. 3c.
- Liberty, Political, Religious, Social and Sexual. A. F. Tindall. 2c.
- Old Melodies Spiritualized. H. W. Booser. 10c.
- Practical Co-operation. E. C. Walker. 3c.
- Pre-Natal Culture. Newton. 10c.
- Protection of Free Trade? Henry George. 35c pages, 10c.
- Religion in the Republic. Mrs. M. A. Freeman. 3c.
- Reminiscences of an Octogenarian in the Fields of Industrial and Social Reform. J. K. Impalle. With portrait of author. 25c.
- Social Ethics. E. H. Heywood. 10c.
- The Declaration of Independence. Robert G. Ingersoll's great Centennial Oration. 3c.
- The Dogs and the Priest. By One of the Dogs. 25c pages. 10c.
- The Folly of Prayer. G. W. Foote. 3c.
- The Future Commonwealth, or What Samuel Balcom Saw in Socioland. Albert Chavannes. 115 pages. 10c.
- The God Proposed for Our National Constitution. William Denton. 3c.
- The Poonsett Tragedy. William Denton. 5c.
- The Sabbath. M. Farrington. 1c.
- The Shadow of the Sword. G. W. Foote. 3c.
- The Socialism of "Merrie England." William Gilmore. 1c.
- The World's Parliament of Religions. Daniel C. Tenney. 1c.
- Truth Seeker Annual for 1900. 115 pages. 10c. Postage 5c.
- Union and Federation Arguments for Religious Liberty. 85 pages, 10c.
- Universal Religion. J. R. Ingalls. 5c.
- Up to Date. Con's Financial School Continued. 215 pages, 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## ADDITIONS TO OUR BOOK LIST.

- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 1c.
- ANARCHIST MORALITY. Peter Kropotkin. 1c.
- BALZAC'S BIBLIOTHECA: The Mystery of Sex. Mary Hanford Ford. Cloth. 11.
- CHICAGO CONFERENCE OF PROTEST. Speeches, debates, etc.; 85 portraits of delegates, including Benj. H. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis P. Post, and George Schilling. 425 pages. 50c.
- FIELDS, FACTORIES, AND WORKSHOPS: or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 240 pages. 50c. Postage, 1c.
- GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 27 Freethinkers, including Bruno, Pockels, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.
- KORADINE. A story for young and old. Extra levant cloth. 11.
- LUCIFER. Third Series, Vol. III. (1899). Cloth, 11.25. Postage, 2c.
- MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 2c.
- MONOPOLY, or How Labor is Robbed. William Morris. Illustrated. 5c.
- NORA, A DOLL'S HOUSE, and GHOSTS. Ibsen. Cloth. 10c.
- PERSONAL EXPERIENCES OF Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. M. G. Ingersoll. Reduced from 25c to 15c.
- STUDIES IN SOCIOLOGY. In four parts. I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 25c.
- THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1600 and the public records of the Colony of Connecticut previous to 1650. With an account of the persecution of Whigs and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.
- THE DEMANDS OF LIBERALISM. Principles and platform of organized Freethought. 10c.
- THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 1c.
- THE PYRAMID OF TYRANNY. The School; The Church; The Press; The Police; The Law; The Army. F. Domini Newsum. 10c.
- THE SIXTH NORTH CRUSADE OF THE SEVENTEENTH CENTURY. A reprint from an edition published in 1712, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underground working of that order against the welfare of individuals and society. 10c.
- THE STATE: ITS HISTORIC ROLE. Prince Peter Kropotkin. 10c.
- THE TROUBADOURS AND COURTS OF LOVE. J. P. Bowdler. Cloth. 50 pages. 11.25. Postage, 1c.
- USEFUL WORK VERSUS USELESS TOIL. William Morris. 5c.
- VACCINATION A GIGANTIC CRIME. Samuel Darling. 10c.
- WOMAN: Four Centuries of Progress. Susan H. Wilson. 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## Wanted.

"Common Sense Theology," by D. Howland Hamilton.

"The Truth About Love."

State condition and price. Cash paid or other books given in exchange, by M. Harman, 500 Fulton St., Chicago.

**Wanted:** A WOODEN PRINTER. Pleasant business. Give age and occupation. Address Dr. Georgian Miller, Latham, Ark.

## RADICAL LITERATURE.


For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. 40 pages. Handsomely bound in cloth. 11.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 10c; paper, 5c.
- AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photographic portrait from the Remond painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Paine as a member of the French Assembly; and a portrait of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tones views of buildings, etc., associated with Paine's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Ypsilanti, 11.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 5c; paper, 1c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches you how to keep your health and life by safe methods, and teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 15 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strife of the Strasburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 3c.
- A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 2c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Encouraged by the Bible, and giving clear references to the chapters and verses. 10c.
- BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 2c.
- CAUSES OF HAND TIMES, and the Money Question. Albert Chavannes. 1c.
- CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 1c.
- CITIZENSHIP AND COUNTRYLESS WORLD. Henry Orlens. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the slaveries now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and edges; 447 pages. Price, \$1.

- DARWIN, THE.** (A novel.) Elmina D. Henker. 40c.
- DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century.** J. C. Spence. 176 pages. 25c.
- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and acumen, touches all the questions of life, love, soul and society. A promise of simple enough for the child to enjoy, deep enough to make a philosopher think. The latest creed, the most generous theory, the gladiolus gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portulac of the most. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DIANA.** A psycho-physiological essay on the sexual relations, for married men and women. 25c.
- DIGGING FOR BED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DIVORCE.** A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 25c.
- DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.**
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James R. Alexander. Over 40 illustrations, 17 chapters, 1,000 pages and a 2-column index of 11 pages. Cloth, \$1.25.
- EAST TENNESSEE SKETCHES.** A and Cecile Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 10c.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elisea Reclus. 10c.
- FALSE CLAIMS OF THE CHURCH.** John K. Remsburg. Analyzing and analyzing the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FREE LOVE; or, A Philosophical Demonstration.** of the Non-Exclusive Nature of Conjugial Love. Austin Kent. Reduced to 10c.
- FREE PRESS.** Arguments in support of denunciations to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Jensen and David Overmyer. 5c.
- GOD AND THE STATE.** Bakounine. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Keiss, the history of whose life reads more like romance than reality. This book is the last of a series—*Keiss Analyzed, Bible Analyzed, Universe Analyzed.* By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Keiss. 23 pages; cloth. Price reduced from \$1.50 to 10c.
- HELEN HARLOW'S VOW.** Leta Walsbrook. 5c.
- HILDA'S HOME.** Rosa Graul. "An *outré* tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, 10c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 230 pages. Paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Scotland.** Albert Chavannes. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marsden. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Henker. 25c.
- KAREZZA.** Whence of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 10c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us not breathe on the brow of the living." An address delivered in Philadelphia, Oct. 11, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 60c; paper, 25c.
- LIBERTY.** Political, Religious, Social and Moral. A. P. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Henker. Boards. 5c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- MENTATION.** and Its Relation to Health and Character. Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE AND MORALITY.** Lillian Harman. 5c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopses of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 10c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: *The Accident to the Heights*, and *Blind Men and Seeing*. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 5c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. C. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Free thinkers. The only authorized and correct edition. Large 8vo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 10c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM, THE.** A Leaf (Port) Underhill. With portraits of the Fox Sisters and others. 48 pages. Cloth. Reduced to 10c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 60c; paper, 10c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- OUR WORSHIP OF PRIMITIVE SOCIETY, QUERIES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamous Ideal; The Continuity of Race-Life, and Tyranny of Food and Sex; Fallacies of a Christian Whom Men and Women Are and When They Are Not Violated; The New Woman; What is she? What will she be? The State Rising Behind Its Own Men; Bishop Potter's Opinion of Divorce; Love, Its Attraction and Repulsion; Is She an Honest Girl? Lloyd, Platt, and the Futiful Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 25c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with *The Incoherence of Transition* (E. C. Walker), *Motherhood in Freedom* (Moses Harman), *The Greatest Sin* (an allegory, R. B. Kerr), and *Jealousy, the Foe of Freedom* (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, believing that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free-thinkers who are only unbelievers or discredited religiousists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayne" on Men and Women, and a report of the Convention of German Women at Frankfurt. A book of 286 pages, handsomely printed on good paper alone and cloth twice the price of the original edition of "Rights of Women." It is now sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, 10c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 60c; paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation, with original introduction, special cover, latest version. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Arthur Northcott. 10c.
- SCIENCE IN STORY; or, Sammy Tabbs, the Boy Doctor, and Spontane, the Troublesome Monkey.** For young folks. Dr. E. B. Foote. Five volumes in "Red Line" presentation edition. \$5. Five volumes, plainer binding, \$1.25. In one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Edison in Story." 250 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNBORN CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmastock type upon deckle edged hand made paper of various tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 50c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 128 pages. Reduced from 50c to 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marlette), Reminiscences of Ishtar Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 5c.
- THE BAKUNINIST AND LIGHT LOVE.** Including the first biennial proceedings of the Legation League and a full account of the Londoner case with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 250 pages. 5c.
- THE BRITISH BARBARIAN.** Grant Allen, the greatest of the 19th-century novelists. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 231 pages. 10c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 10c.
- THE NEW REDUCTION.** Grant Allen. The opening paragraph says: "The old societies said: 'The virtuous and the good.' The new bedchamber says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions, have they begun to perceive that the unclean and impure things are cellular and essential; that the pure and ennobling things are the fruit and worthy exercise of the reproductive function." Paper covers; 10 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fitch, Nease and Schwab. 5c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the meaning of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lois Walsbrook. 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifedom (Elmina D. Henker), Life's Gifts (Oscar Rotter), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 50c to 25c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 25c.
- THE UNWOMANLY WOMAN.** Lillie D. White. Together with Great First Love (Yvonne Hill), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de Cleyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- THOMAS PAINE.** The Good and Evil of His Life and Writings. George Lipard. 10c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and delivery, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 10c.
- WHAT IS PROPERTY?** An Inquiry into the Principles of Right and of Government. P. J. Proudhon. Translated by R. R. Tucker. 500 pages. Cloth. (Slightly self-worn.) Reduced to 10c.
- TRAVELS IN PARADISE.** By Capt. Robert C. Adams. His mental experiences from superstition to rationalism. 5c.
- VINDICATION OF THOMAS PAINE.** Col. G. F. Fairbairn. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 10c.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WHEN IS FREEDOM FREE OR EQUALITY EQUAL in the Social Evil or is Marriage?** Orr W. Lee. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WOMAN, CHURCH, AND STATE.** Mathia Joslyn Gagn. This is Mrs. Gagn's last and crowning work. Every woman ought to read it. Every liberal wrong done woman by men, which which controlled the state, it ought to be widely read for the good it will do. Cloth, 10c; paper, 5c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. Edwin C. Walker. Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the stirrings of arms of babes." Paper covers; 4 large pages. 5c.
- WHAT IS RELIGION?** Ingersoll's last public address. Delivered at the meeting of the Free Religious Association in Boston on June 1, 1893. To which the great Free-thinker, "Declaration of the Free," the last verse written by WOMAN IN THE PAST, PRESENT AND FUTURE. Woman was the first human being that fasted bondage. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This is the basis of all oppression. This work is the past and is so still. She is now a slave of the slave. This work is August Deibel's masterpiece. 8vo, 125 pages. 25c.
- Address M. Harman, 505 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 3.

CHICAGO, ILLINOIS, JAN. 30, E. M. 302. [C. E. 1902.]

WHOLE No. 902

### COME OUT IN THE OPEN.

Come out in the open! Stand forth in the light!  
Look facts in the face!  
To hug one's illusions, take refuge in flight,  
Crouch low in the shadow and cover the sight,  
Are little men's ways.

Come out in the open! Stand forth in the light!  
And fear not to look!  
What seemed so mysterious during the night  
Will shed all its terrors when plain to the sight,  
Like print in a book.

Come out in the open! Stand forth in the light!  
Dispute not with facts!  
Exchange faith for knowledge and fancy for sight.  
Make this thy religion, "What seems to me right  
Shall order my acts."

Come out in the open! Stand forth in the light!  
View all undismayed!  
Dread pales the soul; superstition is blight;  
But knowledge guides mortals to live life aright,  
And die unafraid.

—Miles Menander Dawson.

### What Is Anarchism?

Anarchism is the doctrine that government should be abolished. Everybody agrees to this, and, as everybody thinks he knows what government is, everybody thinks he knows what Anarchism is. Yet very few people can define government in such away that they would not take back their definitions after being asked a few questions.

Anarchism is a theory of political science, and is opposed to government in the political sense. Government, in the political sense, is a human power which assumes and exercises a general control over the actions of all persons within certain recognized limits of territory or of race, enforcing this control by violence whenever necessary. The "government" of a club, a church, or any other voluntary organization is not a political government, because it does not attempt to compel the obedience of all persons within any limit, but simply directs the actions of such as are willing to be directed; hence it is not opposed to Anarchistic principles.

What Anarchists regard as the essential and objectionable principle of government is the use of force to prevent a man from doing as he pleases. They (like most other people) would like to see a millennial period in which no force should be used against any man. But they (like most other people) recognize that that cannot be had at present—that some people will be violent, and others must decide whether to meet violence with violence. If a bully tries to duck me in the pond,—an act essentially governmental, though lacking the public organization of government as generally recognized,—and I violently resist him and thwart his will, is my action parallel to his?

Some Anarchists, such as Tolstoi, think it is, and would renounce the use of violence even for defence. But the great majority of Anarchists discriminate between government or crime

(two names for the same thing) and defence. To use or threaten violence against anyone who had been peaceable is government,—that is, crime; but violence against a criminal, to repress his criminal use of violence, is a different thing. Anarchists commonly regard gross fraud as equivalent to violence in justifying violent reprisal.

Of course the business-like way of using violence, or its threat, to repress violence is by social organization, with the ordinary machinery of police, courts, and jails. Many Anarchists approve of this machinery, desiring only that it be confined to defensive service; and it is obvious that in an Anarchistic society those who wanted such service could not be prevented from combining and maintaining a police establishment, since any use of force to prevent them must, from its users' standpoint, be tyrannically governmental.

Thus the triumph of Anarchism would not prevent the continuance of police and jails, and such continuance is to be expected. But this would not be government, since it would not be able to collect any tax except by threatening to withdraw its services from non-payers, nor to enforce any law against those who let others alone. It could not even prevent the establishment of a rival police service in the same place. But government is not government unless it monopolizes its business within its boundaries.

The question arises whether violence against property is in the same category with violence against persons. Here is the chief split among those who call themselves Anarchists, one party holding that property in the material products of labor is a corollary of personal liberty and should be defended as such, while the other holds that all property is an absurd institution, whose defence is an outrage on personal liberty. Logically, each party holds that the others are not true Anarchists. This is written by a defender of property.

Is law-breaking Anarchistic? There are two kinds of law-breakers,—Anarchists and tyrants. An Anarchist is one who is unwilling to be subject to the will of others, and is willing to allow others the same liberty. A tyrant is one who breaks laws himself at will, but wants others kept in subjection; for instance, Napoleon, Rockefeller, or any striking workman who tries to maintain his strike by violence against "scabs." Tyrants should not be called Anarchists, even if the New York "World" does talk about "Anarchy directed by a usurping despot."

The public is interested in the relation of Anarchism to violence. While it is clear, from the above discussion, that violence against peaceable people is contrary to the whole doctrine of Anarchism, and that, when such is practised by a professed Anarchist, it shows that he does not know what Anarchism is, it is also clear that there is nothing contrary to Anarchistic principle in the use of violence against those who themselves are using governmental force to repress liberty. But neither is such violence commanded by Anarchistic principle, for no Anarchist holds himself bound to meet force by force, unless he finds some use in it. The defenders of property hold that, where there is any tolerable amount of free speech, it is brutish,

useless, and altogether condemnable for a small party to attack the established authority with bloodshed. The Anarchist-Communists grade all the way from this position to the advocacy of the most reckless violence.

The Anarchistic policy of the present is to diffuse our doctrines, live our own lives and do our own business without regard to the decrees of government as far as possible, and encourage others to do the same. The policy of the future must be determined by the circumstances of the future.—*Stephen T. Byington.*

### The First Revolt.

"Oh, how I love Elena!" cried Darya Vasilievna.

"She is impossible," returned Boris Alexandrovitch.

"Ah, I do not think so! I could do as she did," and Darya looked across at Boris wistfully. "I wish I could know her."

"Well, you are not going to know her, or to do as she did; and that is a comfort. Dushenka, toss old Turgenieff aside and give me a kiss. You look so pretty in your new red gown. When we are married—"

"Ah, yea when we are married," sighed Darya, gazing through the window, her eyes resting on the far-away horizon.

Darya was eighteen, and her father, rich Vasil Bakunin, had betrothed her on her last birthday to Boris Alexandrovitch Mezkhoff. Neighbors congratulated Bakunin on this match, for the young man was well-to-do, his own master, good looking, and popular. The girl had readily accepted him, and her trousseau was already half completed. She felt herself in luck to find a desirable husband so early. On her nineteenth birthday she would be married, and go away from the rambling old country-house where she had been born, to reign in the beautiful cottage that Boris was building on his estate eighteen versts away. Then would the field be clear for Tania, the younger sister, and how Darya would advise the child when her turn came, and how she would help with the wedding clothes!

Darya Vasilievna was small and plump, and her eighteen summers had been passed in happiness—all except the sad time when her mother sickened and died. Darya had wished to die herself then. To follow in that mother's footsteps grew to be her dearest wish, and she asked no happier fortune than to be the same industrious housekeeper and cheerful wife. Darya looked forward to married life with placid fatalism, and Boris Alexandrovitch was the open door through which she was to attain the fulfilment of her dreams of domesticity.

Once in every seven days Boris rode over in his smart droschky to see his betrothed. Together they laid plans for the future, talking a great deal about the new cottage, or walking hand in hand around the farm, where Darya pointed out the fruits of her own labor, and boasted gleefully of her achievements.

And the lover tenderly smoothed the braids that crowned the head of his little Dolinka, and swore that he was the most fortunate man in all that district.

Why should not the girl be perfectly happy? It frightened her to hear herself asking this question one day, for it meant that certain forebodings, restlessly twisting and turning down in the deepest recesses of her heart, had suddenly taken shape, definite, though as yet very tiny.

There were certain subjects of deep interest to Darya that she had found she could not talk about to Boris Alexandrovitch. One concerned the muzhiks that tilled her father's land, those lazy, good-natured fellows, whose improvidence tore her heart. And she loved and cared for two babui, sisters, who had grown too old to work, carrying soups and cakes to them during the winters, and what is more, giving them her own bright sympathy. And then, too, she loved the little children. But all peasants were alike to Boris Alexandrovitch, and they were all "animals."

"My beloved Dolinka," he would cry impatiently, when the girl threw herself into plans for their comfort, "let these animals go their own way. You will have quite enough to attend to when you have me."

Darya was perplexed and grieved. But Boris was very kind and did not permit these little clashes to disturb his serenity.

"I shall want one of our rooms fitted up as a study," she had said one day.

Boris stared at her.

"Yes, really," said Darya, with a catch in her breath as she realized that she must beg for it. "Because—because, Boris Alexandrovitch, I desire to be wise."

"Ho, ho," roared he, "what have you to do with books! Just keep your little noddle for my accounts."

Two tears started into Darya's eyes, in spite of an effort to laugh the matter off. Boris Alexandrovitch did not see them, for he was caressing her soft brown hands.

That evening she was startled to see the face that looked out of her mirror.

"What! Can it be that I am unhappy? Bah! I will be happy!"

But the eyes of Darya Vasilievna were no longer the clear, laughing eyes that had sparkled at Boris Alexandrovitch when Vasil Bakunin put her hand into her lover's.

Yet she went singing about the house as she had always done, and not even Tania guessed that anything had gone wrong.

Now this particular day of Boris' visit fell in a week that was cold and wet. So the walk a-field must be foregone. Darya had dressed herself with especial care, smiling to herself as she donned the red frock that she and Boris had bought, with much gaiety, at the great fair in the summer. Running into the warm, cozy sitting-room, she dropped into one of the window-seats with a sigh of satisfaction, and opened the book she held in her hand. It was "On the Eve," and she had read it through during intervals of leisure snatched through the week. Now she was turning back to the scenes that had most deeply roused her; her cheeks flushed, her breast heaving. So it was that Boris found her, and kissing the damp curls clinging to her forehead, he vowed she was the prettiest and the dearest girl he ever saw.

"Listen to this, Boris Alexandrovitch," cried she. "Sit down at once, and just listen! I have so wanted to read this book to you.—Now, isn't that grand?" as she finished a scene of three pages.

"Partly,—yes," said her betrothed. He really did not know what to say. He was not used to things people wrote. "But those people, that—Elena—they are ridiculous. Now see here, Darya Bakunina, I think you are in bad company there."

"But I love Elena," cried Darya.

It was the same old story, and this time the girl actually sighed. She felt an iron band tightening around her heart.

"Dushenka, little bird," said Boris, "leave that old scribble-body. The story has upset you. Indeed, I shall have no books in my house, when we are married. Your head must be kept clear for my cooking, for my servants. Come, Dolinka, sing me one of your dear little songs."

His words rasped painfully. Darya was stung beyond control. She turned toward Boris Alexandrovitch, rising slowly from the window-seat, her eyes glittering, her cheeks now ashen white.

"Your house? Your servants? Ah, and your children, I suppose!"

Never before had Darya looked tall, threatening. The abrupt change struck Boris aghast.

"What are you talking about?" he stammered.

But the girl could speak no more.

It was frightful. Doubts of the future entered his soul. Anger at Darya filled his heart.

"See what a fool you are getting to be," he said, in a low, harsh tone. "I do not wish for a spoiled woman. Get your crazy notions out of your head—the Lord only knows what led you to them—or you may lose me!"

Darya turned to go, sobbing. Her soft round body quivered with pent-up emotion. He saw only the tears that hung on her



lashes. He could be generous now. He caught at her hand, and kissed the tips of her rosy fingers. But Darya passed on, sobbing.

"What was the matter?" asked old Vasil, who sat in the opposite corner.

Boris Alexandrovitch, barely answering, "Nothing," strode angrily out of the room.—Helen Tufts, in "Free Society."

### Limitations to Freedom in Love.

A good friend in Ohio writes us a letter of criticism and inquiry. He is willing his letter should appear in print, but declines to publish his name, because—as he has no personal prestige—he thinks it would do no good. He suggests that I use his initials only. His letter in part is as follows:

MY DEAR MR. HARMAN:—I have always looked upon your free love ideas with the largest charity. I always knew that your motives were absolutely good and therefore my effort to agree with you, so far as my judgment would approve. I think your thorough endorsement of Hilda's Home left a bad impression upon the community. I read it attentively and was hardly satisfied with the promiscuity it advocated. One of its heroes, represented as thoroughly loving a female mate, was permitted by the writer to sexually affiliate with another charming woman without censure from anybody, not even the two ladies, whose desires, according to fashionable usage under the most sacred of mating proprieties, almost everybody would think should be antagonistic. If this is not promiscuity in its largest sense, I do not know what is. According to the story the male was granted unlimited license and inferentially the female also. Do not mating brutes and birds exercise a certain amount of exclusiveness and fidelity? I think they do! If yes, why not man and woman also do the same thing? We do not differ in regard to the propriety of an easy separation and also a new mating, if desired.

I have several times asked the following question, without getting a reply from anybody. If a man make a female *conceite*, what shall be his conduct sexually during her period of gestation? Shall he remain continent? Intrude himself upon her without regard to her preference, or shall he sexually affiliate with anybody who covets his embraces? A candid reply to this question would interest numerous inquirers.

You certainly must be aware that there are two kinds of love quite opposite in their modes of enjoyment. One is decidedly carnal, or physical; confined to the body only, while the other is purely spiritual and seeks its highest enjoyment in admiration for the intellectual, sympathetic and conscientious aspirations of its *beau ideal*. The carnal is of the earth, earthy, transient and short lived, while the spiritual is enduring, lives after death and is presumably eternal.

It seems to me you pay too much attention to the carnal side of the subject and not sufficient attention to the spiritual phases of the same subject. If you think the death of the body annihilates us, I simply cannot agree with you and refer you to the writings of Emanuel Swedenborg as a refutation. The accepted teachings of Modern Spiritualism also disprove your philosophy. Please make early reply and believe me

Fraternally yours, W. D.

### REPLY.

The questions of Friend W. D. open up a wide field of discussion, not to say of speculation and conjecture. Without attempting in the space of one article to answer all the points raised in the quoted paragraphs, I would say that to my thinking we can learn much from the associative life of "brutes and birds" in a state of nature; that is, when not demoralized by domestication, or enslavement by man. Proudhon, in "What Is Property," page 228, says:

"The elephant knows how to help his companion out of the ditch into which the latter has fallen. Cows form a circle, with their horns outward and their calves in the center, in order to repel the attacks of wolves. Horses and pigs, on hearing a cry

of distress from one of their number, rush to the spot whence it comes. What descriptions I might give of their marriages, the tenderness of the males towards the females, and the fidelity of their loves! Let us add, however,—to be entirely just—that these touching demonstrations of society, fraternity, and love of neighbor, do not prevent the animals from quarreling, fighting, and outrageously abusing one another while gaining their livelihood and showing their gallantry; the resemblance between them and ourselves is perfect."

While this "resemblance" may be "perfect" in many respects it is certainly not perfect in all. As Dean Swift has pointed out, men are the only animals that "fight their females"—that beat, kill or enslave their females, and that require or compel sexual service from them while gestating offspring.

It may be added also that man is the only animal whose social and economic arrangements are such that a part of the females are compelled to be "promiscuous" in their sex life.

The word promiscuous means "undistinguished," "common," "indiscriminate"—in other words, without selection.

If these definitions be correct then there is very little masculine promiscuity in human sex-relations. Men are supposed to do the choosing in marriage, and men who patronize houses of ill-fame exercise the power of choice, or selection; but for the wretched female inmates of those houses—except, perhaps, a very few—there is left no power of choice. Stern necessity compels them to be promiscuous; and in unnumbered cases it is much the same in legal wedlock—economic necessity, or the arbitrary will of parents or guardians compels the female to accept a mate towards whom she feels no attraction—perhaps feels aversion, disgust or hatred.

### HILDA'S HOME.

My endorsement of the book Hilda's Home, so far as I now recall such endorsement, was intended mainly to give voice to my hearty approval of the prominence given by Rosa Graul to Freedom in Love. That the practicalization of this principle should lead, in some instances, to a select variety in mating, as in the case mentioned by W. D., is to be expected when we remember that man is the evolved product, the epitome or summary, so to speak, of all the so-called lower orders of organized life. Among our kindred, the "brutes and birds," we find all possible forms of mating for reproduction, except perhaps monogamic union for life. But if some beasts and birds are monogamous to the extent of exclusive union of two, and no remating in case of death or unavoidable separation, it should not for a moment be forgotten that such exclusive devotion is always voluntary, never enforced, unless we are to credit the stories told of the punishments inflicted by ravens and storks, upon members of their community that had violated the strict monogamic code.

But whatever may be the mating ethics of birds such as the stork, the raven, the robin, etc., which have attained such perfection of type that there would seem to be little need of re-selection of mates, or of selected plurality—which is not "promiscuity," as Friend W. D. seems to think—this monopoly of one male or female by one of the other sex, would seem to have serious disadvantages in communities or races that have not reached perfection of type. In all such races monopoly of the best male, the most nearly perfect male, by one female would seem to be a very un-social or anti-social act. Such exclusiveness would seriously impede if not wholly defeat the evolution, the progress, of the race towards perfection of type.

Until perfection of type is reached the ethics of such races or species as the grouse—sometimes called "pheasant"—or of the common wild turkey, might be studied to advantage.

These birds, though gregarious, do not flock together during the mating season. Who that has lived in western woods has not heard the "drumming" of the male grouse and the "gobble" of the male turkey in Spring? These sounds are simply the amatory calls of the males, to let the females know where they are to be found.

(Continued on page twenty-one.)

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 509 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## 902.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

### Bureaucratic Censorship of Mails.

One of the most patent, most unmistakable, of all the signs that herald the approaching complete surrender to monarchism or imperialism, is the apathy exhibited by the public press in regard to the more or less successful attempts of Edwin C. Madden, Third Assistant Postmaster General, to suppress Socialistic and Anarchistic papers.

That the leading city dailies, backed by influential political partisans and by practically unlimited wealth, should be silent in regard to these meddlesome invasions, is only to be expected. The comparatively small and poorly supported weekly papers that are now the victims of Madden's discriminations, are without exception opposed to the two great political parties, the parties that now divide the spoils of office between themselves, and whose only real point of difference is as to the best methods of hoodwinking and robbing the masses of people.

This fact is quite sufficient to explain the silence of the great dailies on the subject of postal censorship. The more weekly papers suppressed the better for the circulation and support of the great dailies.

Among the country weeklies that have given voice to their condemnations of Madden's usurpations is the "Fergus (Minn.) Globe." In a recent issue its editor says:

"A fellow named Edwin C. Madden whom Fortune, good or ill, has made Third Assistant Postmaster General, has set up a press censorship, and is suppressing newspapers at will and in defiance of the constitution. Many newspapers are jumping on to Madden for that. But that is unfair. Madden is simply obeying orders. President Roosevelt is the fellow you should blame. Important things like suppressing newspapers are never done without the President's sanction. If Roosevelt will not remove Madden then the newspapers will have to remove Roosevelt. It is up to the newspapers. Under press censorship no paper is safe. Boys, what shall it be?"

Of the city weeklies none have been more vigilant in guarding freedom of speech and press than has "The Public" (Chicago) whose editor, Louis F. Post, closes an exhaustive presentation of the matter in these words:

It is reasonably clear, nevertheless, from the language of the third assistant postmaster general himself, used in connection with the "Appeal to Reason" case, that second-class mailing rights rest in dangerous degree upon the arbitrary discretion of the bureau of which he is chief. When a paper can be excluded because persons who believe in the doctrines on public matters which it advocates, pay to have it sent to other per-

sons, who accept it—and this appears to be a moderate interpretation of the ruling—it is time to make the danger signal. And the nub of the whole thing lies in one innocent sentence in the third assistant's letter of December 14, already quoted from. We refer to a sentence in which he says:

"The subsidy of the second-class (pound) rate is not given you—except in your sample copy privilege—to send copies to those who are not 'legitimate' subscribers."

There is the point, all in one word "subsidy." Second-class rights are regarded by the postal bureau as a subsidy, evidently because a cent a pound rate is not remunerative. Accordingly, the bureau builds up a system of rules of its own—making them progressively more drastic, yet conveniently elastic as to individual cases—under which it is coming closer and closer to the point at which it determines the distribution of this subsidy arbitrarily. That the bureau is right in denominating the second-class right as a subsidy, we think is true, provided second-class matter does cost more for postal service than a cent a pound. In that case the difference is unquestionably a subsidy. But why should the American press be subsidized by congress? Why should "Harpers' Monthly," for instance—a veritable storehouse, by the way, of advertisements of Harpers' books—why should that publication be subsidized? Why should the country weeklies be subsidized with a few dollars, and the great papers and magazines with thousands upon thousands of dollars? Why should any periodical be subsidized at all? And why, above all else, should the distribution of the subsidy be so arranged as to enable a bureaucratic chief to discriminate so as virtually to establish a bureau censorship over periodical publications? Let the subsidy be abolished! Papers that people want don't need it; those they don't want ought not to have it. The whole principle of subsidies is vicious. It is especially vicious with reference to the press. It is peculiarly vicious, when under pretence of judicially distributing the press subsidy a railroad subsidy is secretly maintained. Away with it! Let there be neither subsidy nor discrimination. Let congress ascertain the cost per pound of handling second-class matter, and fix the postage rate accordingly. Let the post-office department be required by law to give to all periodical publications, whether they promote doctrines or advertise goods, equal postal facilities at remunerative but indiscriminating postal rates.

From the standpoint of law—of state-socialistic law—but little is needed to be added to this clear and concise statement. The view taken by Neighbor Post is eminently sensible, equitable, just, but, judging from all past experience, he who expects the thing called government to be run on principles of equity, justice, or of common sense, is foredoomed to sad disappointment.

But let the agitation proceed. Some good may come of it. M. HARMAN.

### What Is State Socialism?

MR. EDITOR:—Please reply once more to my question in No. 899. That you did not quote State Socialists for your definitions is, as you say, as evident as the man's nasal prominence which you cite as a type of distinctness, and this is the very reason why I asked you to do so; and which you will do unless you assert that State Socialists are the only people who are not allowed to define their own doctrine. You class franchises, privileges, etc., as State Socialistic, although State Socialists are opposed to these.

I think my view of the term "scientific" is allowable. When the magnet is found to attract the armature, this may be called knowledge; when repeated experiment shows that under various forms and conditions this principle is constant and can be applied practically, it may be termed scientific. Therefore any Socialism termed scientific must be that which has been found practical.

To say that Democratic Socialism is despotic is absurd; and to show that majority rule of a band of Anarchists is superior to that exercised by members of a corporation now known as a city, is the task I would set you, or any Anarchist.

You might also prove that the "robberies" now committed by the administrators of public commonwealth are greater than the "dividends" taken legally, and apparently without challenging comment from you, by the managers of similar public enterprises now under private ownership; such as \$1 for gas



costing 18 cents; dividends on eighty millions of street car stock, when there is only ten millions actual property; dividends on steel stock equal in one year to the whole value of the capital, and many other instances. When you get through with this task, you may be willing to admit that no reform is to be judged by what now exists.

C. F. H.

The question asked by C. F. H., in No. 899, was, "What writer known to be a state socialist can you cite who favors the granting of privileges to individuals—which the laws you mention do?"

To this I would briefly reply that I am not sufficiently posted in regard to the various socialistic schools to say what writers would acknowledge the name State Socialist, and which of them would not. It is not for me to fasten labels on any one. I much prefer to have each writer label himself, if a label or tag is desired.

In speaking of state socialistic laws I was using my own definitions. No one is required or expected to accept my definitions. If mine do not suit, let him put forth his own, and show wherein my definitions do not apply to him, or to his party, class or sect.

Once more in few words, let me say that to my thinking we are all socialists, whether we adopt the name or not. Even those who call themselves Anarchists are also socialists, inasmuch as they want to live in societies, or social groups, co-operating or exchanging voluntarily with each other. Hence Anarchists may justly claim the name voluntary socialists.

Yes, I "class franchises, privileges, etc., as state socialistic," just as I class the postoffice system, our land system, our money and patent systems, as state socialistic. Meantime I do not forget that many socialists oppose franchises and special privileges granted to corporations by state, national and city governments, by which privileges the unprivileged masses are robbed of their honest earnings to enrich the parasitic or vampire classes of human society. At the same time many if not all of those who call themselves Socialists endorse the postoffice system, notwithstanding the notorious fact that privileges are granted to certain classes that are denied to others, and notwithstanding the oft-exposed favoritism by which, under government authority, the railway companies are allowed to put many millions of unearned money into their treasuries every year. Whether these robberies would be less monstrous, less inexcusable, less criminal, under the reign of a new political party calling itself "Social Democratic," or "Socialist Labor," "Single Tax" or "Referendum," is yet to be tried.

"To say that democratic socialism is despotic, is absurd," says our critic. Names count for little. Democratic socialism may be quite as despotic as republican socialism, theocratic socialism, aristocratic, plutocratic or monarchical socialism. "A rose by any other name," or a skunk-cabbage by any other name, would not change the odor given out by each. So long as the essential crime remains—THE AUTHORITARIAN STATE, or government of man by his fellow man, we shall have privileges for the few and exploitation, robbery, slavery, for the many. "Tell me not of the abuses of artificial government [governments of force and authority] the thing, the thing itself is the abuse."

Not calling myself an Anarchist, but simply an inquirer after truth, I shall not undertake to show that "majority rule of a band of Anarchists is superior to that exercised by members of a corporation now known as a city." I was induced to believe, however, that Anarchists do not advocate

"majority rule," or any other rule, as such, but rather a system of co-operative self-help and self-defense, wherein there is no government by rulers, but simply self-government, self-control, by equal citizens who attend to their own business and expect all others to do the same.

As to which class of robbers is the worst, the administrators of our falsely called "commonwealth," or the government-favored monopolists whose "loot" goes by the name of "dividends," I do not pretend to say. As these two classes of respectable thieves and robbers stand together and mutually help each other to exploit the real producers of wealth, they are probably equally guilty, and it makes little difference to their victims which class of robbers gets the lion's share of the spoils, and which class is content with the jackal's share.

## SCIENTIFIC SOCIALISM.

Yes, comparisons drawn from physical science—electricity and magnetism, for instance, may be useful when applied to the study of human ethics, but the trouble is, we try to get out of these comparisons more than there is in them. If human beings were allowed to co-operate as freely and as naturally as the "magnet with its armature" we might correctly apply the term "scientific" to socialistic experiments, but where and when have people been allowed such freedom in any country wherein the priest and the political strumpet have been permitted to get in their work?

Here, then, is the true explanation of the failure of Socialistic and Anarchistic experiments, to which frequent allusions have been made, in these discussions; also of the universally disastrous failure to secure even-handed justice under all governments of force and authority.

M. HARMAN.

## Limitations to Freedom in Love.

(Concluded from page nineteen.)

The males of these birds do none of the selecting. They do not hunt for or pursue the females. They simply make themselves as attractive as possible, with their "curvettings, trumpeting, and general shows of bravery which mark the male sexual vanities," as Stinson Jarvis says in his book, "The Ascent of Life." The females do the selecting; the mating is natural, spontaneous, compelled by the most powerful amatory attraction, with the result that there are few if any failures in propagation.

There are practically no deformed or malformed birds when left to natural selection; no idiots, imbeciles or epileptics, as is so often the case where nature is thwarted, debased or defeated by man's interference—by man's selection, handicapped as that selection is by superstitious notions of "duty to God," or of allegiance to human law—priest-made law, a code of marital ethics admirably adapted to create and perpetuate inequalities of body and mind, perverts and "degenerates," thereby making necessary such artificial government over the many weak and ill-formed, by the few strong and well-endowed, as we see today.

Of course no one will infer from this that the examples of natural selection just mentioned are to be followed by human beings implicitly, or without adaptation to evolved human needs. The young of the human animal needs the fostering care of both sexes, instead of that of one only. The psychic needs of the human animal require more constant companionship than do those of brutes and birds. Hence the analogies named should not be pushed beyond reason, nor used for more than they are worth.

Speaking of psychic needs leads naturally to consider the CARNAL AND THE SPIRITUAL phases of the attraction called Love, referred to by W. D. As I

see it, the carnal does not, or should not, antagonize the spiritual, nor the spiritual the carnal. These two phases are not "opposite" in the sense of being mutually destructive. "Their modes of enjoyment" may be and should be mutually helpful. Psychic or spiritual love has its origin in the passionate or carnal attraction whose chief purpose seems to be the propagation of the species or race—incidentally the enjoyment and development of the individual, herself and himself. It is because the physical, the carnal, or the reproductive phase of human love has been so persistently depreciated, decried, maligned and treated as essentially vile and debasing—unless sanctified by authority of church or state, that some of us have paid more attention to this phase of human attraction than to the less maligned, less misrepresented and more ethereal kind, called spiritual love. Both are good, pure, holy and uplifting when guided by reason, by good judgment or wisdom. Both may be so misused as to bring disappointment, pain, sorrow, death, to the individual and to the race.

The greatest value of Hilda's Home, as an ethical work, consists in its excellent showing how the love-life of each individual—woman and man—can be lived, practicalized and made lasting, without invasion by either, and without sacrifice of the personal development or unfoldment of either partner. Also, how the needs of children can be safe-guarded without sacrifice or slavish absorption of the life forces of either parent.

All this is shown to be now within the reach of those who are wise enough, that is, who are *intelligently selfish* enough, to unite in making and enjoying a truly Co-operative Home, a home that is the evolved product of all past experiments, of all past mistakes, in human co-operation.

#### PROSPECTIVE MOTHERHOOD.

Old time readers of this journal do not need an answer to W. D's question regarding the rights and duties of prospective motherhood and fatherhood. As I see the matter, Liberty with Responsibility solves, or should solve, our friend's problem. Woman is the owner and guardian of the human CREATORY, the laboratory in which are fashioned and formed new human beings. Ownership and guardianship of this creatory impose duties, responsibilities, that cannot be assumed by man, not even by proxy. Ethical rights and duties—responsibilities—are commensurate, run parallel. That is, the greater the duty, the heavier the responsibility, the greater should be the right. These indisputable facts and deductions involve and include the further statement that woman's duty to the helpless unborn should most sacredly guard the right of that embryonic human being from all invasion, or from unwelcome intrusions of all kinds.

The necessary corollary of this reasoning is that fatherhood must also be free. Masculine man must be free to do, non-invasively, whatever in his best judgment he may consider right and proper to be done for his own development, unfoldment or protection; free also to consider what is altruistically and racially due from him towards other prospective mothers who may select him as partner in their work of race reproduction.

#### LIFE AFTER DEATH.

The limits of our Light Bearer prohibit enlargement upon the speculative question of man's continued conscious existence after the death of his body. As I view the matter there are other problems that call much more imperatively for consideration and adjustment, than does this old yet ever new—and to me always interesting—question as to whether death does or does not "end all." While generally avoiding discussion I have my own opinions upon this subject, opinions that probably do not differ greatly from those of our friendly critic.

"One world at a time" is not a bad motto. To live the largest and best life possible—egoistically and altruistically—in the "here and now," will, in my opinion, be the very best preparation for any possible, any hoped-for life in the great "hereafter."

M. HARMAN.

Hanna's motto is, "Let well enough alone," and Hanna thinks he is "well enough."—*Atlanta Constitution*.

#### The American Press-Writers' Association.

The Press-Writers have been much in evidence the past week in Boston "Traveler," Philadelphia "Bulletin," Chicago "Record-Herald," and many local papers. On January 19 the Boston members held an adjourned meeting to hear and take action on the report of the committee previously appointed to investigate the recent hold-up of "Discontent," at the Tacoma, Wash., post office. After a thorough sifting of all the evidence obtainable the committee submitted the following resolutions which were unanimously adopted, and the secretary instructed to have them published as extensively as possible:

WHEREAS: The evidence submitted to your committee shows that the officials in charge of the mails at Tacoma, Washington, have acted with undue exercise of power in delaying the mails of the Home Colonists at Home, Washington, and that the action taken seems to indicate a desire to suppress the freedom of the press.

Resolved: That we condemn such action, with all others of the kind, as a blow to our most cherished institutions, liberty of speech and liberty of the press.

And Resolved: That we, the members of the Boston branch of the American Press-Writers' Association, protest most earnestly against any action tending to the suppression of literature advocating liberty of thought, provided such literature is morally unobjectionable.

W. F. FRAZIER, AURIN F. HILL, W. J. HUTCHESON,  
Committee.

#### NEW MEMBERS.

- 155 b. Thompson, J. C., Washington, Orange County, Va.
- 208 b. Gunning, Mrs. M., 124 Pembroke St., Boston, Mass.
- 209 b. Williams, David, 29 Seymour Ave., Utica, N. Y.
- 210 a. Clark, W. E., 3425 Woodland Ave., Kansas City, Missouri.
- 211 d. Hollis, Ella M., Groveland, Mass.
- 212 c. Loomis, Mrs. Hulda P., Chicopee, Mass.

#### CORRECTION.

- 2 a. Allen, Henry E., Benton Harbor, Mich.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

#### VARIOUS VOICES.

Mrs. A. H., Nemo, S. Dakota:—I enclose 25 cents for "The Prodigal Daughter." A copy of your little Lucifer has fallen into my hands and its a dandy, I tell you.

J. S. Billings, Director, New York Public Library:—I am instructed by the Trustees to acknowledge with thanks the receipt of Lucifer, for the year 1901, which you have been so kind to present to this Library.

R. E. La Fetra, Cal.:—Enclosed you will find a dollar for another year's subscription to Lucifer,—the ablest paper published in our country. I would like to increase the circulation of Lucifer and other papers like it.

Myra Pepper, 1324 E. 16 St., Kansas City, Mo.:—Let me say a word or two in praise of Lucifer. You're one of the few radical papers that has the courage to say anything about the outrage at Home, Washington. I expect to remain here this winter and if there are any friends of Lucifer in or near Kansas City, I'd like to meet them, or hear from them.

Leon Partridge, Milford, Mass.:—In a late number of Lucifer, Comrade Kerr takes strong exception to the idea of voluntary protective associations. He instances the Montagus and Capulets, the Scotch clans, and other like cases, as proof of the evil of such associations. Now, what have they to do with Anarchy—or any other of the higher forms of human association? If we have not progressed beyond the need of war among ourselves, what are we working for? We have no use for internal wars—we can arbitrate. The idea of the clan is, now, to form a union against archaic and chaotic invasion.



A. A., Newbury, Mass.:—Enclosed please find fifty cents for which send "Leaves of Grass" to me; also please tell me of how many volumes is "The Psychology of Sex" by Havelock Ellis, and how much is the cost complete. I remember that book was spoken of once in Lucifer—I think as unrivalled except by "Psychopathia Sexualis." Well some years ago my physician spoke of that work and was to lend it when he recovered it; having lost track of his copy when he returned from a three months course in New York City, I said I would buy it and he gave me the address—I sent and was refused—"only sold to the profession." I might have got Dr. W., perhaps, to send for it, but I was angry and let it drop. Dr. W. is Homoeopathic. I "turned" to that school years ago. It always seems to me analogous in medicine to the Unitarian sect in religion. And I regard the Unitarian people as of the salt of the religious earth; socially, of the best and finest of humanity.

## AT HALF-PRICE

100 COPIES

OF  
DR. FOOTE'S HOME-CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



### A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.

1248 PAGES. 550,000 WORDS. 400 PICTURES. 250 RECIPES.  
50 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:

- PART I.—Disease: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and blood Vessels.—Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Disorders of Men and Women.—Hints to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—The Treatment of Disease, Containing 20 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.  
PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Civilization and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original and startling.)  
PART IV.—Improving Monogamous Marriage.—Adaptation in Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriage.—Intermarriage of Relatives.—Essays for Married People.—What Determines Sex.—Philosophy of Child-Rearing.—Essays for the Future.

Is your subscription paid to No. 952? If so, the Home Cyclopaedia will be sent to you for \$1 net. Postage 18 cts.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS:—Brotherhood of Man: The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heathen"; What are the Effects of Rials and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization; Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

### ADDITIONS TO OUR BOOK LIST.

- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
ANARCHIST MORALITY. Peter Kropotkin. 5c.  
BALZAC'S MEGAPHONE: The Mystery of Sex. Mary Harbord Ford. Cloth, \$1.  
CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.: 51 portraits of delegates, including Benj. H. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 68 pages. 10c.  
FIELDS, FACTORIES, AND WORKSHOPS: or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 70 pages. 10c. Postage, 5c.  
GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.  
INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 21 Freshbriars, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.  
KORADINE. A story for young and old. Extra levant cloth. \$1.  
LUCIFER. Third Series, Vol. III. (1899). Cloth, \$1.50. Postage, 10c.  
MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 25c.  
MONOPOLY, or How Labor is Robbed. William Morris. Illustrated. 1c.  
NORA. A DOLL'S HOUSE and GHOSTS. Ibsen. Cloth, 15c.  
PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip O. Peabody. With an Appendix by Col. R. G. Ingersoll. Reprinted from 25c to 15c.  
STUDIES IN SOCIOLOGY. In four parts: I. The Law of Happiness; II. The Law of Individual Character; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 25c.  
THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1666 and the public records of the Colony of Connecticut previous to 1665. With an account of the persecution of Whigs and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.  
THE DEMANDS OF LIBERALISM. Principles and platform of organized Free thought. 10c.  
THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? In: THE PYRAMID OF TYRANNY. The School; The Church; The Press; The Police; The Law; The Army. P. Domela Nieuwenhuis. 5c.  
THE RECENT INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1911, quoted by three of the authorities on authority. The work is replete of Jesuit craft and is a plain index to the underground working of that order against the welfare of individuals and society. 15c.  
THE STATE: ITS HISTORIC ROLE. Prince Peter Kropotkin. 10c.  
THE TROUBADOURS AND COURTS OF LOVE. J. P. Rowlandham. Cloth. 50 pages. \$1.50. Postage, 10c.  
USEFUL WORK VERSUS USELESS TOIL. William Morris. 5c.  
VACCINATION A GIGANTIC CRIME. Samuel Darling. 15c.  
WOMAN: Four Centuries of Progress. Susan H. Wilson. 5c.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

### Wanted.

"Common Sense Theology," by D. Howland Hamilton.  
"The Truth About Love."  
State condition and price. Cash paid or other books given in exchange, by M. Harman, 500 Fulton St., Chicago.

Wanted: A woman partner. Pleasant business. Give age and occupation. Address Dr. George H. Miller, Latham, Ark.

### RADICAL LITERATURE.


For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 30c.  
AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large facsimile of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Paine's life. Part III. Paine's Political Table. Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$1.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 90c; paper 50c.  
A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The colored plates of the human body are worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.  
A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 25c.  
A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Cochrane), A Traveler's Tale (H. B. Kerr), The Cat's Story (Emile Zola) 5c.  
AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 3c.  
A WEEK ON THE CONCORD AND MERRIMACK RIVERS. Henry D. Thoreau. 5c.  
BIBLICAL TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.  
BORING BUTTER BARBERS. Through regulating reproduction by controlling coitus. H. B. Foster, Jr., M. D. 25c.  
CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.  
CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 1c.  
CITIZENS AND COUNTRYMEN WORLD. Henry Oberlin. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the slavery now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and sides; 447 pages. Price, \$1.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 4.

CHICAGO, ILLINOIS, FEB. 6, E. M. 302. [C. E. 1902.]

WHOLE No. 903

### Are England and America Doing "God's Will"?

Several years ago our present Secretary of State, John Hay, wrote the following lines, entitled

"THY WILL BE DONE."

Not in dumb resignation  
We lift our hands on high;  
Not like the nerveless fatalist,  
Content to trust and die.  
Our faith springs like the eagle  
That soars to meet the sun,  
And cries exulting unto thee:  
"O Lord! thy will be done!"  
When tyrant feet are trampling  
Upon the common weal,  
Thou dost not bid us cringe and writhe  
Beneath the iron heel;  
In thy name we assert our rights  
With sword and tongue and pen,  
And e'en the headman's ax may flash  
Thy message unto men.

Thy will! it bids the weak be strong,  
It bids the strong be just;  
No lip to fawn, no hand to beg,  
No brow to seek the dust.  
Wherever man oppresses man  
Beneath thy liberal sun,  
O God! be there thine arm made bare,  
Thy righteous will be done.

Finding it hard to reconcile Mr. Hay's approval of the course of England with the spirit of the poem, Mrs. Celia B. Whithead wrote to him asking if he were the author, or if another John Hay had written the lines. In reply Mr. Hay's private secretary confirmed the authorship and added: "The Secretary is unable to relieve the confusion of mind you seem to be in regard to the contradiction you see between his words and his acts." But the reading public will be able to make a tolerably accurate conjecture.

L. H.

The history of persecution is a history of endeavor to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. A mob is a society of bodies voluntarily descending to the nature of the beast. Its fit hour of activity is night. Its actions are insane, like its whole constitution. It persecutes a principle; it would whip a right; it would tar and feather justice by inflicting fire and outrage upon the houses of those who have these. It resembles the pranks of boys, who run with fire engines to put out the ruddy aurora streaming to the stars. The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work in ruin. It is the whipper who is whipped and the tyrant who is undone.

—Emerson.

### The Pocketbook.

Late one evening Jean Loqueteux decided that it was time to go home. By that he meant a bench under a chestnut tree on the Place d'Anvers, where he had slept during the last few weeks. Famished, he had only made two cents—two foreign coins at that—at the entrance of the Vaudeville Theater, opening the door of a cab.

"Such hard luck," remarked the poor man, talking to himself. "If I had only two sous to buy a crust of bread in the morning."

Dragging painfully his ill-clad person, hungry, suffering besides from illness, he resumed his walk toward the bench under the chestnut tree, hoping that he would meet a providential man willing to part with ten centimes, the price of his breakfast. Suddenly he stumbled against something in the darkness. Was it worth the trouble to look and see what it could be? Who knows? Providence has little regard for the poor, yet she is kind to them at times. Once he had found a leg of mutton in the mud; maybe this time it was a chop.

"Let me see!" he said, and picked up the object.

"Humph! This time I am deceived! It is no good to eat!"

No, not even a sergeant de ville, could be seen in the street. Jean Loqueteux went under a lamp post to examine what he had in his hand.

"Well," he said aloud, "this is funny!"

The object was a black pocketbook containing ten thousand francs in government bills, but no letters, no cards, nothing to identify the owner.

"To think," he remarked to himself, "that some people carry ten thousand francs in that way in their pockets. It is enough to make any one sick. And now I have to go to the police station, out of my way, and I am so tired. Decidedly I have no luck tonight."

And Jean Loqueteux went to the police station, where he experienced all kinds of trouble trying to see the commissary, on account of his dilapidated appearance. Finally the magistrate consented to receive him.

"Monsieur Commissary," he said, very politely, handing the portfolio, "I have found this."

"And, naturally, there is nothing in it?"

"Look for yourself, Monsieur Commissary."

This gentleman opened the pocketbook, saw the bills, which he counted at once.

"Ten thousand francs! An enormous amount of money, my friend. You are a brave man, an honest man, a hero! Do you know that?"

Jean Loqueteux remained very quiet, only repeating, "To think that some people carry in that way ten thousand francs in their pockets!"

The commissary was considering the vagrant with more astonishment than admiration.

"And you have found this? There is no use talking, you are a hero! What is your name?"

"Jean Loqueteux."

"What is your profession?"

"I have none."

"Then I suppose you have an income. Where do you live?"

"Alas! Monsieur Commissary, I am a poor beggar. I have no residence."

"What? No residence? This is astonishing. He has no residence," remarked the commissary. Then, addressing Jean Loqueteux, he added, "You have no residence, therefore you are a vagrant. You are a hero, evidently. Yes, you are a hero. But you are also a vagrant, and I am compelled to apply the law. Here is the pocketbook; no doubt about that. You may receive a reward, possibly five francs, if the owner is discovered. But this does not alter the fact that you live in a state of vagrancy. Believe me, it would have been much better for you to find a residence than to find a pocketbook containing ten thousand francs. The law does not compel you to find a pocketbook but it compels you to find a residence; otherwise—"

"Otherwise?" asked Jean Loqueteux.

"Otherwise I have to lock you up for the night and send you in the morning to the police-court."

The commissary rang the bell and two policemen led the vagrant to a cell.

"Really," said the disheartened Jean Loqueteux. "I have no luck today!"—*Octave Mirbeau, in "Current Literature."*

#### Health and Medicine.

Both parties to the drug versus hygiene controversy are manifestly in the wrong. The truth is equally at variance with both positions. The correct view to take is that medicine is a grand, though not mathematically exact science, and that the failures are in great part due to the mediocre intellect of the practitioners. People love to be humbugged. The most skillful physician is not the one of greatest repute. A medical man of brains will apply scientific principles, including those of hygiene, while the witless leech will not find water cure nor rest cure in his books. Drugs are at times an efficient supplement to good habits. I speak from the standpoint of one who could not live without the most drastic applications of water and long continued fasting. The controversialists have only lost sight of the fact that, as humanity runs, not more than one per centum of the 70,000 doctors can be expected to have any reasoning power.

EDGAR D. BRINKERHOFF.

#### To Lucifer's Press-Writers.

There is one point in connection with the obscenity law that I should very much like to see written up.

I think we have received at least a hundred letters asking for information as to what our comrades have been arrested for. These letters have come from every part of the United States, and the temptation to send them the articles is very great; but if we do so we are liable to imprisonment. Is not the court then, so far as the great people are concerned, a secret tribunal?

Again, consider the defamation of character that we are not allowed to refute. In the minds of the people at large obscenity is something different from what the courts are pronouncing obscene; thus many people look upon us as vile. Could they know just what it is that we are fined and imprisoned for sending through the mails, they would honor instead of despising us; yet they are not allowed to know.

Our postmistress asked the inspector here if it was the words or the ideas in the article he was criticising, that were obscene. He replied the ideas, and told her further that if an article could possibly be construed as obscene it was her duty to report it.

Now will not the Press-Writers show this side of the Comstock law to the people? By the way, the article in question affirms the right of woman to herself, claims that there are no "fallen women" in the sense the world calls fallen—that they

have been knocked down. How do you like that, my sister, the idea that it is obscene to claim that you belong to yourselves? LOIS WAISBROOKER, Home, Washington.

#### In What Does Purity Consist?

BY GRACE LEE ORR.

Not long ago a certain woman in this city wished to be admitted to one of the federated woman's clubs. She was a perfect lady, refined and cultured, stood well in the church and was well known for her charitable deeds. Her application for admission to the club was refused because one of the good members had delved back into the past and discovered the fact that she had once given herself to a man she loved without having first been prayed over by a priest.

In excusing their conduct one of the club members said to another: "I do not think it right that we who have always lived pure lives should be obliged to associate with such people."

Now the question naturally arises, "What constitutes a pure life?"

Does it consist simply in a legal marriage, leaving persons free, under cover of that relation, to perpetrate all sorts of horrors against the higher nature?

The accepted idea seems to be that anything is all right between two people so long as they are married. But if they do not happen to have had certain words spoken over them, no matter how sacred their relation, how high their ideals, how great their devotion, they are "impure."

Is this right? Every natural instinct cries out against an idea so false. Purity is a condition of the mind; it is an attribute of the soul, and cannot be put on or laid off at will. To those who are pure every act becomes invested with the essence of their own purity, while persons of evil thought are impure, no matter how legal their acts.

The French have a proverb which translated reads, "Evil to him who evil thinks," and it is perfectly true, that the evil in the world is the direct result of evil thinking.

There is nothing either pure or impure *per se* in the sex relation. It is simply a natural function of the body, just as eating is. The whole question is, "What is the motive behind it?" Where two souls are in harmony and sympathy and where both desire this relation as but the physical expression of the love that is between them spiritually, then, it matters not what their outward surroundings may be, there can be no question of impurity. It is where this relation is forced, where its sacredness is degraded for material ends, that there is impurity.

The woman who sells herself for a home, who yields her body to a man she no longer loves, simply because he supports her, is just as much a prostitute as is the one whose body is her only merchandise. In the one case the law compels it, in the other case the law winks at it. With both it is simply a question of "body," and how dare either of them prate of purity or presume to judge the motives of one whose life has been built along lines of sacrifice and devotion?

Our purity is shown by our lives. It consists in high ideals; in sympathy and love for others; in charity and toleration; in looking always for the good in people and things; in "thinking no evil." Persons with these attributes cannot help radiating purity, and whatever they do their influence will be for the betterment of those about them in the very highest sense. Such persons are not given to carping criticism. They are not possessed by the demon of fear. They walk alone perhaps. They may even be shunned by the Pharisees, but the kingdom of heaven is within them. "Blessed are the pure in heart, for they shall see God."

#### Matrimonial Item.

Col. Yerger—I hear your son is going to get married.

Judge Peterby—Yes, he is about to become a Benedict.

"Why don't you make him wait until he is older and gets more sense?"

"Humph! If he should get a sensible spell he would not marry at all."—*Exchange.*



## The Paine Memorial Association

Was organized for the purpose of defending the character of Thomas Paine from the false charges of his enemies, to purchase and preserve all historic matter relating thereto, believing that "Truth wears no mask, bows to no human shrine, seeks neither place nor applause, but only asks a hearing."

The membership of this organization is composed of liberty-loving people of both sexes who reside in all parts of the world and who believe that Thomas Paine wrote more and did more in defense of mental and political liberty than did any man that ever lived, and has been more abused and misrepresented by those he sought to free. Its membership consists of people holding different shades of political and religious belief—Socialists, Anarchists, Single Taxers, Republicans, Deists, Atheists, Spiritualists, Protestant Christians, and one Catholic.

There are editors, doctors of law and divinity, on its roll of honor, but all united on the one main object of the association. During the past year no public attack on Paine's character has been permitted to go unanswered, and often these attacks have been refuted by several of our members through the press. We have an arsenal stocked with historical dynamite, also a regiment of intellectual artillerymen, ready at a moment's notice to charge the common enemy.

We have this day presented to the Independent Hall Museum a copy of the original edition of "The Crisis," the most effective of Paine's pamphlets, written January, 1776, while he was *en route* to General Greene at Fort Mifflin and during the retreat of the Continental army from Newark. We have many more such plans under consideration which we hope to consummate during the present year.

When it is remembered what the association has done to repair the neglect of the past hundred and twenty-six years it ought to commend itself to all admirers of Thomas Paine.

The thanks of the Association are due to Lucifer and the liberal press of the United States and Canada for favorable notices of our work.

When Paine died, 1809, Abraham Lincoln was born. Thomas Paine and William McKinley were both born January 29, and my father, an admirer of Paine, was born January 29 1809.

Certificates of membership only twenty-five cents.

JAMES B. ELLIOTT, Secretary Paine Memorial Association,  
3515 Wallace St., Philadelphia, Pa.

## The Impolitic Wise Man.

There was a wise man once  
Who sought the Truth; who dared  
To stand for Right, who struck at Wrong  
Where'er its front was bared.

The clamor of the crowd  
He suffered not to sway  
Him from the course his reason told  
Him was the honest way.

When masters wronged the men  
Who did their bidding, he  
Cried out against the masters then,  
And shamed them fearlessly.

When servants, led astray,  
Wronged those above, he came  
Forth boldly, as a righteous judge,  
To tell them of their shame.

Oh, he was wise, and he  
Was Error's fearless foe—  
He never got elected to  
A public office, though.

—Exchange.

It was Heine who pointed out that the Berliners are moral—because they sit in snow up to the navel; and this is the morality of art and letters today. It is an artificial and unclean morality. It is the insincere modesty of the fig leaf. Ah! for the frank, sweet innocence that used the fig leaf as a fan.—Vance Thompson.

## The American Press-Writers' Association.

Dr. R. S. Clymer continues to keep up the anti-vaccination fight. The "Illinois State Register" (Springfield), Jan. 16, gives him a column's space to answer the Secretary of the State Board of Health; and on Jan. 17, F. Wm. E. Callingsford follows Dr. Clymer with the facts about the vaccination horror at Camden, N. J., which the State vaccinator had flatly denied. Both articles are fine, and any reader of Lucifer interested should procure a copy for reference.

Rockland, (Mass.) "Independent," Jan. 17, prints a note from J. T. Small and a column article by J. A. Labadie, that was, with some half dozen others, refused by the Provincetown "Advocate" when sent to that paper in answer to the sermon of Rev. Massey on Anarchy.

The "Boston Traveler" wants its letter writers to choose a larger number of topics. Perhaps some of our writers on the sex question can find an opening here. Letters are limited to 300 words.

In "The Adept" for February Dr. R. S. Clymer, has a fine article on "Compulsory Vaccination a Crime Against the People," and Francis B. Livesey says: "Andrew Carnegie is the Man to Furnish a People's Newspaper."

## NEW MEMBERS.

213 c. Barkley A. Harrison, 1449 N. Springfield Ave., Chicago, Ill.

214 d. McClelland, C. J., Riverside Block, Pueblo, Col.

215 b. Caldwell, William, 504 E. Locust St., Des Moines, Iowa. \$1.

## HONORABLE MENTION.

211 f. Hollis, Ella M., Groveland, Mass. Donation \$1.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

## A Great Work.

EDITOR OF LUCIFER:—I have received the book, "The Prodigal Daughter," and have read every word. While I do not exactly agree with the writer about free love—not that I in any way agree with marriage as now instituted, because it is simply a license of the body of the second party—yet in her plea for fallen women, I fully agree. I cannot give the book a recommendation that is good enough, for it speaks plainly, truly and to the point. It is one of the grandest pleas for fallen women that I have ever read. If I had the money, I would personally see that every family in the land would receive one of these books and have the opportunity to read it thoroughly, and follow the advice therein given concerning the fallen sisters of our times.

We have societies for the prevention of cruelty to animals, children, etc., but we have no society to help our fallen sisters. They are looked upon as being lower than the beast. While I am in favor of these societies, yet I think that a woman, although she may have fallen, is far better than the best of beasts. Why, then, should she alone of all things be condemned? People do not stop to consider why a girl may have been ruined; they do not take time to think that circumstances may have forced her to sell her body. Many a woman has sold her body for money to feed a starving mother or child. Should such a woman be condemned?

Most fallen women could be saved if only a kind word would be spoken, and a little help be given them. Reader, do you not think that it would be a grand and noble idea to form a society for the saving of fallen sisters? I think it would be the grandest work that a true man could undertake. If you think so, then write to me and give me your views. I am trying to form such a society, not to make money in any way, but simply to help fallen humanity. Write to me; I want no money; will be pleased to receive stamp for answer. If you think this is a work that an honest and noble man should help along, then do your part.

R. SWINBURNE CLYMER, M. D., Souderton, Pa.

I would trust any people with the custody of its own liberty I would trust no people with the custody of liberty other than its own.—Henry Grattan.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## 903.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

**TO NEW SUBSCRIBERS:** Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

### William McKinley and Thomas Paine.

Twenty-ninth January, 302—Brunonian Era—was the fifty-ninth anniversary of the birth of William McKinley, twenty-fourth President of the United States. It was also the one hundred and sixty-fifth anniversary of the birth of Thomas Paine, "Author Hero of the American Revolution of 1776."

This coincidence of natal days suggests a brief comparison—perhaps CONTRAST would be the better word—between the characteristics and life-work of these two world-famous men.

In the ages to come, William McKinley will probably be remembered as the champion, the chief promoter, of imperialistic expansion and of foreign conquests more than for any other reason. He will be remembered as the man who took twenty millions of money from the national treasury and bought a robber's title to some hundreds of islands in the Pacific Ocean, on the opposite side of the globe; bought them without asking leave of the owners of the money, and without first obtaining consent of the people sold with the islands.

Then, when the Filipinos refused to ratify the sale, when they expressed a decided preference for independence, for self-ownership, for self-government, they were treated by their purchaser as REBELS against rightful authority, were called "insurgents" by their purchaser and by the armies he sent to convince them—by fire and sword, by Mauser rifle and machine gun—that they were not fit to own and govern themselves.

Not only as the champion of colonial expansion and imperialistic conquest will the name of William McKinley be long remembered, but also as the author of the famous "McKinley Bill," a legislative measure that denies and defeats the people's natural right to freely exchange commodities with the people of other nations—a political robber law, a piratical law that takes many millions of money every year from the pockets of the real workers and puts it into the pockets of the privileged classes, the parasitic classes of human society. Some of these human parasites are known as office-holders who receive large salaries for little work, others as "captains of industry" or "employers of labor," "promoters," "corporation bosses," "franchise holders," etc.

In religious matters William McKinley was known as a Methodist—a religious sect whose creed denies the principle of equality of rights, the principle of brotherhood of man regardless of creed, or of sectarian speculative belief. A sect that believes in a partial god, one that dooms to an eternity of pain good men and women simply because of their inability to believe in miraculous interventions into or against the usual order of nature's operations, and because of inability to believe in the efficacy of vicarious blood-atonement. A sect that denies the teachings of reason, of experience and observation, all of which show that punishment for sin is unphilosophical, savage and brutal, and that ALL THINGS CONSIDERED the saint is no more deserving of praise than is the sinner; and the sinner no more deserving of blame than the saint: that we are, each and all, the creatures, the product, the victims of heredity and environment, and that when it comes to the last analysis of actions we all do as we must. A sect that is today venting its anathemas and emptying its vials of wrath upon the head of Prof. Pearson of Northwestern University, because he dared to question the traditional interpretations of the so called miracles upon which the creeds of his church are based, thereby showing that the church, of which William McKinley was an active, an influential member, is a non-progressive, a narrow and bigoted organization.

THOMAS PAINE.

As Lucifer's readers are supposed to be all acquainted with the character and life-work of Thomas Paine, there is no need that I should take up valuable space in showing that there is little of resemblance but much of contrast between the characters and the work of the men whose names stand at the head of this article. In all his writings and in all his acts Paine was the fearless advocate of equal liberty for all, the uncompromising foe of despotism, of the subjection of any man to the will of his fellowman.

He was the first to publicly advocate the independence of the thirteen American colonies, and it was his writings more than anything else—notably the pamphlet called "The Crisis"—that united all these colonies in that demand, thus securing unity of thought without which unity of action would have been impossible. In the language of John Adams, "The sword of Washington would have been powerless without the pen of Paine."

Always the friend of peace, always the opponent of revenge and of unnecessary bloodshed he was condemned to death by the French Assembly—of which body he was a duly elected member—because he opposed the bloody measures of the Revolutionists, escaping death at their hands by the merest accident.

The uncompromising foe of privilege, instead of making money for himself out of his very popular writings and out of his inventions—such as his iron bridge that was and is extensively used—he refused all copyrights and patents, thus setting an example that if followed would have prevented much of the inequalities, the millionaire fortunes and the poverty and misery of the present day. He gave his earnings to the suffering soldiers, encouraging others to do likewise, and would have died a very poor man if the American Congress, out of gratitude for his great services in behalf of human liberty, had not provided him a comfortable home in his old age.

But great as was his service to mankind as an apostle of political liberty and of equality of economic opportunity, his service as emancipator of the mind from slavery to

religious dogma was, and is, still greater. In this regard the name of Thomas Paine stands, perhaps, without a rival. The measure of his worth as an iconoclast in the realm of religious superstitions is the abuse that for more than one hundred years has been heaped upon his name.

The prestige of the name of Paine as a writer on political liberty made the English speaking world ready to listen to what he might have to say on religious questions, and it was this fact, more than any other, perhaps, that alarmed the clergy—both Protestant and Catholic—and caused them to fear that their enormous privileges, their coveted power and emoluments of office, were about to be taken from them.

Hence, with one accord the clergy did their best to demolish the "Age of Reason" by defaming the writer thereof, and especially by circulating stories of his awful condition when about to die—his "recantation," his remorse of conscience for having written anything so wicked, so "blasphemous."

All this was done not to answer Paine's arguments—which his defamers well knew they could not do—but to keep people from reading those arguments—by making the impression that it was useless to spend time reading the work of a man who, in the "trying hour of death," had recanted and asked forgiveness of the "merciful God whose name he had so often blasphemed."

The fact that the falsehood of these stories has been again and again exposed, did not and does not prevent their persistent repetition, and the fact that many clergymen of fame and influence now substantially adopt the views advocated in the "Age of Reason," has not had the effect of inducing the "orthodox clergy" to treat the memory of Paine with justice and decency. Indeed the defections in their own ranks seem to still further enrage the power-and-self-loving clericals against the name of one whom they evidently think (and correctly too) to be chiefly responsible for the current lack of faith in the "infallibility of the Bible," as the "Inspired Word" of the Creator of Universe.

Thomas Paine's religion was expressed by himself in these words:

"I believe in one God and no more; and I hope for happiness beyond this life."

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy and endeavoring to make our fellow-creatures happy."

Condensed into a motto this religious creed was most beautifully expressed thus:

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

If the Anglo-Saxon race had more of Paine's religion and less of McKinley's, we as Americans would not today be trying, at such tremendous cost, to shoot our religion, our politics, our economies and our morals into the Philippines, and England would not be trying so hard to exterminate the Boers in order to possess their mines, and in order to extend the limits of the empire ruled over by His Royal Corpulency, Edward the Seventh.

M. HARMAN

### Archy, Archism—Its Cause and Cure.

At the Chicago Commons a few evenings since was delivered to a full house of attentive listeners a discourse on "Anarchy, its Cause and Cure," by one of Chicago's most popular preachers, Jenkyn Lloyd Jones, pastor of All Soul's Church, and editor of the weekly magazine called "Unity."

That this is not a new subject for discussion by the clergy, also by politicians, lawyers, legislators, judges, editors and leaders of thought generally, needs not to be said. Ever since the untimely taking off of William McKinley in September last, the words Anarchy and Anarchist have been in everybody's mouth, and today, nearly five months after that memorable event, everybody is more or less on the qui vive with anxiety to know what action is to be taken by our national legislative body in carrying out the recommendations of McKinley's successor in office, in regard to "stamping out Anarchy" and suppressing the doctrines taught by leaders of that cult.

Having read much and heard much on the subject of the cause and cure of Anarchism it has sometimes occurred to me that our doctors of theology as well as our political savants and our wise editors are all laboring under a very serious mistake in their diagnosis of the disease that threatens the life of our present civilization—so-called. As I see it, all these doctors make the very common blunder, the very serious blunder of most medical doctors—mistaking the symptoms of disease for the disease itself.

Not having an official report of the discourse of Reverend Doctor Jones, who evidently makes the usual mistake, I will take, instead, in order to make my meaning clearer, the leading article in the February number of the "Arena," (N. Y.), entitled, "Political, Economic and Religious Causes of Anarchism," written by Reverend Doctor Heber Newton of New York, who, if I mistake not, agrees in the main with the Chicago reverend doctors who have been giving this city and this nation the benefit of their wise counsels as to what is best to be done to cure economic and political diseases and prevent their recurrence in the future.

The article of Doctor Newton in the February "Arena" seems a continuation or further elaboration of a previous article on the same subject in the January "Arena." Its opening paragraph reads thus:

President Roosevelt to the contrary notwithstanding, Anarchism is "a social product" of profound significance in a study of the pathology of modern civilization. A sore in the body politic displaying so much virulence betokens so much bad blood in the social organism. There is a case here not merely for the repressive measures of a symptomatic treatment but for the alternatives of a constitutional treatment. . . . In the present paper it is proposed to study "the disease of Anarchism," as one of our great dailies called it a number of years ago, as a constitutional disorder of society, and to indicate how it must be treated constitutionally—the causes engendering it removed, that its symptoms may disappear. Its virus is to be found in the blood of the modern State, of our economic system, and of the Church.

Rev. Newton's reproof of Roosevelt's sophomoric and unphilosophic tirade against Anarchism is a hopeful sign: also the recognition that revolutionary violence—misnamed Anarchy—is the symptom of a disease, not the disease itself, is a good sign of mental sanity on the part of the distinguished New York "divine;" but what are we to think of the mental obfuscation which immediately speaks of the "disease of Anarchism," and of its treatment as a "constitutional disorder of society?" and then again to wind up the paragraph by reverting to his recognition that Anarchism is a symptom and not a disease, but that the real cause of the trouble, the real "virus is to be found in the blood of the modern State, of our economic system, and the Church?"

It has often been pointed out that the clerical mind is not logical. The man in the pulpit is treated so tenderly, so deferentially, that he doesn't need to be logical. There is no one that dares to call him to account for his lack of logic,



lack of common sense or reason, and so he gradually comes to reason loosely, illogically, irrationally.

As the best method of unravelling this illogical tangle, as it seems to me, the matter should be stated thus:

The disease that afflicts the people of this country, the virus that is eating out the life of modern civilization is—

#### ARCHY—ARCHISM,

and not "Anarchy"—not revolutionary violence, at all; no more than the throwing of the cargo of tea into Boston Harbor was the disease that afflicted the American colonists in 1773. Then as now the real disease was Archy, Archism—government of man by his fellow man without the consent of the governed. Revolutionary violence was but the symptom.

To make the matter plain, let us once more go to the lexicons for definitions of terms. The average reader seldom thinks of the real meaning of words, but accepts without question the popular definitions, however false and misleading.

The word Archy is derived from the Greek verb *ARCHEIN*, to be first, to rule, to govern, from which root-word we have adopted into English such combinations as

Mon-archy, government by one—the King.

Olig-archy, government by a few.

Poly-archy, government by the many.

Hier-archy, government by priests.

Arist-archy, government by the best—the nobility.

Plut-archy, government by the rich.

Hept-archy, government by seven persons.

An-archy, without government, denial of government.

Tetr-archy, governor of fourth of a province.

Aut-archy, a self-governor, self-ruler.

From these dictionary definitions it would seem that the last mentioned—Autarchy, Autarchy—would be a much better name for philosophic Anarchists than the much misrepresented name now used by them. It will be seen also that the parent of the terrible word Anarchy is the same that gave birth to all the despotisms under which mankind have struggled, suffered and died—monarchy, oligarchy, hierarchy, etc.; so that if we would destroy Anarchy as a political theory or cult, we must destroy its parent, its cause—Archy.

Rev. Newton evidently recognizes this fact, though he does not clearly state it, in his next paragraph:

Had the governments of the earth been just, there would have been none of the appalling outbreaks of hatred for all government at which we shudder in Anarchism today. The violence of this fever is the measure of the virus in the blood of the State. The reason why men are found today calling frenziedly for the overthrow of all States is that scarce a State can escape severest condemnation before the bar of conscience. Christian governments have proved most Anarchistic, bolstering up unjust privileges of the titled and the wealthy, enslaving the poor and weak, ruling by force, wasting the resources of the people, sacrificing millions of lives every generation on the altar of war.

This terribly truthful indictment of the "governments [the archies] of the earth" was not written by a "wild-eyed Anarchist" but by an eminently respectable, highly honored and cultured, well-fed and housed, bishop—that is, by a leading HIERARCH of an eminently respectable and honored Protestant church. The only criticism I wish to make of this utterance is his perversion of the words "Anarchistic" and "Anarchism." Christian governments are simply ARCHISTIC, not Anarchistic at all, when they "bolster up unjust privileges, etc.," and especially when they "sacrifice millions of lives every generation on the altar of war." These are quite in line with the nature and purpose of all archies—whether monarchies, aristarchies, hierarchies, oligarchies

or plutarchies, such as our own government, for instance.

This is what they were all organized for, and the inevitable outcome of the use of power over others is the abuse of that power. That which Rev. Newton deprecates as the abuse of government is the legitimate, the necessary function of all archies, all governments of man by man.

It will doubtless be objected that, however true the charge may be that monarchies, oligarchies, aristarchies, were organized to "bolster up privileges of the titled and wealthy, to enslave the poor and weak," etc., it is not true in regard to our own DEMOCRATIC government—a government of, by and for the PEOPLE—ALL the people, the poor and weak as well as the rich and powerful; that the preamble of our national constitution declares: "We the PEOPLE of the United States, do ordain and establish this constitution in order to promote the general welfare [not the privileges of the few] and secure the blessings of LIBERTY to our selves and posterity," etc.

That such is the usual argument of American Archists, and also of their victims, I am well aware. That the document called the constitution of the United States is not a democratic instrument is demonstrable; that it was never intended to be such in the true sense of that word; not intended to secure equal justice to poor and rich alike; to high and low, to the ignorant as well as the learned, I claim is abundantly provable from the constitution itself.

Its very first sentence is a LIE outright. "The people" of the United States did not formulate this constitution, nor did they adopt it by general vote, and if they had done so it would be no proof, under our voting system, that the people, or even a majority of them, approved of its provisions.

The cold, hard facts of the case show that the overpraised framers of the United States constitution were USURPERS of power. They were not elected or delegated by the people of their respective states, to formulate organic laws for all the people. The original purpose of this convention contemplated no such power, and if these people had intended to delegate such power they would have been false to liberty and justice, for no people can delegate powers they do not themselves rightfully possess.

The speeches of Patrick Henry in the Virginia legislative body against the adoption of this constitution abundantly prove these charges.

Yes, the Constitution of the United States is an ARCHISTIC document, under which shelter all kinds of archistic privileges, murders and robberies—monarchic, plutarchic, hierarchic, etc., and the worst, most hopeless feature of it all is that the masses of people are hoodwinked into the belief that they are SELF-GOVERNING!

As the genus homo is the epitome, the summary, the embodiment of all the provisional genera and species of the animal world, so in the American archy—United States—we find an epitome, a summary, an embodiment of all, or nearly all, the old world archies.

The position accorded to the articles of Bishop Newton in "The World's Leading Review," is a matter of such significance at this particular moment in the world's history that, time and strength permitting, another attempt will be made in these columns to show, from the Reverend Doctor's own diagnosis and admissions, that the acts of the revolutionary Anarchists, are only surface symptoms of the real, the constitutional disease which for many ages has afflicted organized human society, and that that disease is rightly named ARCHY, instead of Anarchy.

M. HARMAN.

## AT HALF-PRICE

100 COPIES

OF

## DR. FOOTE'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



## A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.

128 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES.  
80 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:

- PART I.—Disease: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and blood Vessels. Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Words for Men and Women.—Hins to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—The Treatment of Disease, Containing 200 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.  
PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Civilization and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original and startling.)  
PART IV.—Improving Monogamic Marriage.—Adaptation in Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamic Marriages.—Intermarriage of Relatives.—Essays for Married People.—What Determines Sex.—Philosophy of Child-Making.—Essays for the Future.

Is your subscription paid to No. 932? If so, the Home Encyclopedia will be sent to you for \$1 net. Postage 18 cts.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heavens." What are the Effects of Rials and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 10c.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

Personal, Would like to hear from a liberal lady, between 30 and 40 years of age, in need of a home. Address E. R. Look Box 3, Mingo, Ind.

## ADDITIONS TO OUR BOOK LIST.

- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
ANARCHIST MORALITY. Peter Kropotkin. 5c.  
BALCANIA: The History of the Balkans. Mary Harford Ford. Cloth. \$1.  
CHICAGO CONFERENCE OF FRUITS. Speeches, debates, etc. 11 portraits of delegates, including Wendell B. Foster, Lawrence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 426 pages. 50c.  
FIELDS, FACTORIES, AND WORKSHOPS. or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 25c. paper. Postage 5c.  
GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.  
INFIDEL. DEATH-RIIDS. "Tale Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 97 freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Palmer, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.  
KOLADINE. A story for young and old. Hairs levant cloth. 11.  
LUCIFER. Third Series, Vol. III. (1909). Cloth. 11c. Postage, 5c.  
MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 5c.  
MONOPOLY, or How Labor is Robbed. William Morris. Illustrated. 5c.  
NOBIA. A DOLL'S HOUSE, and GHOSTS. Hones. Cloth. 7c.  
PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. H. G. Ingersoll. Reduced from 25c to 15c.  
STUDIES IN SOCIOLOGY. In four parts: I. The Law of Happiness. II. The Law of Individual Control. III. The Law of Exchange. IV. The Law of Civilization. Albert Chavannes. 25c.  
THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1606 and the public records of the Colony of Connecticut previous to 1653. With an account of the persecution of Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 50c.  
THE DEMANDS OF LIBERALISM. Principles and platform of organized Freethought. 50c.  
THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.  
THE PYRAMID OF TYRANNY. The School; The Church; The Press; The Police; The Law; The Army. P. Dombia Newsworthy. 5c.  
THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1725, quoted by the highest authorities as authentic. The work is replete with Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.  
THE STATE: ITS HISTORIC ROLE. Prince Peter Kropotkin. 5c.  
THE TROUBADOURS AND COURTS OF LOVE. J. P. Rowbotham. Cloth. 50 pages. 11c. Postage, 5c.  
USEFUL WORK VERSUS USELESS TOIL. William Morris. 5c.  
VACCINATION: A GIANTIC CRIME. Samuel Darling. 15c.  
WOMAN: Four Centuries of Progress. Susan H. Wise. 5c.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## Wanted.

"Common Sense Theology," by D. Howland Hamilton.  
"The Truth About Love."

State condition and price. Cash paid or other books given in exchange, by M. Harman, 500 Fulton St., Chicago.

Wanted: A woman taxider. Pleasant business. Live age and occupation. Address Dr. George Miller, Latham, Ark.

## RADICAL LITERATURE.


For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Deni. H. Tucker. 460 pages. Handsomely bound in cloth. 11.00.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the Articles on Prayer which so stirred the religious world. Cloth. 50c. paper, 25c.  
AGE OF REASON (Chel. Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palme's own account of his arrest in Paris. Photographic portrait from the Homage painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Palme as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palme, in which he lived in New Rochelle, and of the monuments and surroundings. Yorktown, Pa. scenes; also eight half-tones of buildings, etc., associated with Palme's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique waste paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid. \$2.  
AGE OF REASON. Thomas Palme. Cloth, with steel plate portrait, 50c. paper 15c.  
A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe medicine. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine at all. It is not an advertisement to sell medicine, but to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 15 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.50.  
A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.  
A TALE OF THE STRASSBURG GEESE. R. H. Kerr. Together with The Strike of the Strassburg Geese (C. W. Cochrane), A Traveller's Tale (R. H. Kerr), The Cat's Story (Emily Zola) 5c.  
AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-assertive self-hood. 5c.  
A WEEK ON THE CONCORD AND MERRIMACK RIVERS. Henry D. Thoreau. 15c.  
BIBLICAL TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.  
BURNING BETTER BARRIES—Through regulating reproduction by controlling conception. M. H. Foote, Jr. M. D. 25c.  
CAUSES OF HANOI TIDES, and the Money Question. Albert Chavannes. 5c.  
CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.  
CITIZENS AND COUNTRYMEN WORLD. Henry Gerich. The author of this epoch-making book tells in a very charming way the story of the evolution of human society on the planet Mars, and in so doing outlines a practicable way out of the disaster now endured by earth's inhabitants. Handsomely bound in red silk, with gold lettering on back and sides; 447 pages. Price, \$1.

- DARWIN, THE.** (A novel.) Elmina D. Senker. 5c.
- DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century.** J. C. Spence. 176 pages. 5c.
- DAWN THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and acumen, touches all the questions of life, love, soul and society. A poem-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest, read, the most generous theory, the gladiolus gospel. A book of life. A religion of growth and the over-look-freedom and optimism. Read it. Printed in old style antique type, ruled with portrait of the author. In three editions, de luxe, plain and paper bound. Prices \$1.50, \$1.00 and 50c.
- DIANA.** A psycho-physiological essay on the sexual relations; for married men and women. 5c.
- DIGGING FOR BED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DIVORCE.** A lecture by E. B. Foote, Jr., M. D., and extracts from noted authors. 5c.
- DR. POOTER'S SOCIAL SCIENCE SERIES OF DIMM PAMPHLETS—Wedlock: Scientific Marriage; Heredity: A B C of Temperaments; Power and its Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.**
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 400 illustrations. 47 chapters, 1,801 pages and a 1-column index of 11 pages. Cloth. \$1.75.
- EAST TENNESSEE SKETCHES.** A and C. Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lum. 15c.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elisea Kootas. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remond. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FREE LOVE; or, A Philosophical Demonstration of the Non-Exclusive Nature of Connubial Love.** Austin Kent. Reduced to 1c.
- FREE PRESS.** Arguments in support of demerit to the indictment of M. Tarnan, E. C. Walker and J. C. Harman, under the Comstock law. G. C. Jensen and David Overmyer. 20c.
- GOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John B. Kelo, the history of whose life reads more like romance than reality. This book is the last of a series—Duffy Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Ella Dunbar Kelo. 59 pages; cloth. Price reduced from \$1.50 to 1c.
- ELEN HAWLOW'S YOW.** Lots Walsbaker. 5c.
- HILDA'S HOME.** Rosa Grant. "An o'er true tale" of woman's wrongs and of one woman's struggle and final triumph as she attempts to secure justice for herself and for her sisters. 48 pages. Cloth, 1c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 250 pages. Paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 5c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marsian. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Senker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 12, 1894, with portrait of Whitman. Contains also Col. Ingersoll's address at the funeral of Walt Whitman. Mar. 30, 1892. Cloth, 5c; paper, 1c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Senker. Boards, 5c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- MAGNETATION, and its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE AND MORALITY.** Lillian Harman. 5c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured episode in history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the initial period of the earth to the present, adding a new chapter of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: "The Ascent to the Heights" and "Blind Men and Hearing." Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 7c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Free-thinkers. The only authorized and correct edition. Large 12mo, heavy-topped paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM, THE.** A. Leah (Fort Underhill). With portraits of the Fox Sisters and others. 47 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Graves. Cloth, 5c; paper, 1c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 1c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL QUESTIONS.** E. C. Walker. Contents: Love and Law; The Monogamous Ideal; The Contingency of Race-Life, and Tyranny; Food and Sex Fallacies; A Criticism: When Men and Women Are and When They Are Not Varieties; The New Woman: What is she? What will she be? The State Hiding Behind its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Plural Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL RELIGION AND SEXUAL WRONGS.** Oswald Dawson. 20c.
- PHREASY CATHACY.** Prof. A. L. Rawson. Together with "The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rottler)." 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religious, fanatic that he has the whole truth, is logically opposed to investigation and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves free-thinkers who are only unbelievers or ascertainment rationalists. The necessity for separate organizations and a division of labor among reformers. The Regular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayne" to Men and Women, and a report of the Convention of German Women at Frankfurt. A book of 38 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" above and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, 1c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A new edition, together with general value, advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 5c; paper, 1c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation, with original introduction, special cover; latest version. Paper, 5c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Northcote. 10c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spoodle, the Troublesome Monkey.** For young folks. Dr. E. B. Foote. Five volumes in "red line" presentation edition. No. Five volumes, plain binding, 15c; all in one volume, \$1.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 52 pages; cloth bound; illustrated. 5c.
- SONGS OF THE UNBLED CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening pages are hand painted in water colors; covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 124 pages. Reduced from 50 to 10c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rottler). 5c.
- THE BAR MINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Free Love Association, and a full account of the conference held with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 35 pages. 5c.
- THE BRITISH BARRIERS.** Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart, brain, strength, and soul enough to understand it." Handsomely bound in cloth. 31 pages. 5c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be happy and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unseen and impure things are selfish and beautiful and beautiful and something thing is the fit and worthy exercise of the reproductive function." Paper covers; 2 large pages; twelve copies, 5c. Single copy, 5c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fieser, Neche and Schwab. 5c.
- THE COMING WOMAN.** Little D. White. 5c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immoral? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Throated Power of Sex.** Lots Walsbaker. 5c.
- THE FRODOG DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Loretta R. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solid proof of the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 50 to 10c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHURCHES.** R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 5c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Great Fraud, Yeliet Society (Moses Hull), Virgin Soil (George Egerton), and Normal Females (Robert Winslow). 5c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de Cleyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Geo. M. M. Trumbull. 5c.
- THOMAS PAINE.** The Good and Evil of His Life and Writings. George Lipard. 10c.
- TOKOLOGY.** A book for every woman. By Alice R. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 12.5c.
- WHAT IS PROPERTY?** An Inquiry into the Principle of Right and of Government. P. J. Proudhon. Translated by B. R. Tucker. 50 pages. Cloth. (Slightly abridged.) Reduced to 1c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experiences from superstition to rationalism. Cloth, 5c; paper, 1c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 10c.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHY THE UNDERSTON?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WHEN IS FREEDOM FREE OR EQUALITY EQUAL in the Social Evil or in Marriage?** Orr W. Lee. 10c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock. 7c. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "This is Mrs. Gage's book, and crowning work. Every woman ought to read it. Every liberal woman ought to read it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 15c; paper, 10c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. E. C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the seething arms of babes." Paper covers; 42 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1895. To which is appended the "Declaration of the Free," the last verse written by the great Free thinker. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that tasted bondage. Woman was a slave before the first existed. The hands of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. It is now a slave of the slave. This work is August Bebel's masterpiece. 10c, 25 pages. 25c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 5.

CHICAGO, ILLINOIS, FEB. 13, E. M., 302. [C. E. 1902.]

WHOLE No. 904

### THE WAR SPIRIT.

I hate that drum's discordant sound,  
Parading round and round and round;  
To thoughtless youth it pleasure yields,  
And lures from cities, farms and fields,  
To sell their liberties for charms  
Of tawdry lace and glittering arms,  
And, when the ambitious voice commands,  
To march, and fight and fall in foreign lands.

I hate that drum's discordant sound,  
Parading round and round and round;  
To me it speaks of ravaged plains,  
Of burning towns and ruined swains;  
Of mangled forms and broken bones;  
Of widows' tears and orphans' moans,  
And all that misery's hand bestows  
To swell the catalogue of human woes.

—Thomas Paine.

### Church-State Archism Indicted by A Woman.

Crimes and criminals are built and born because of the great wrong first done to mothers. They are the offspring of church and state. Science now declares crime to be a disease, but it has not yet discovered the primal cause of this disease. It is an inheritance from centuries of legalized crime against woman, of which the church in its teachings is prime factor.

#### WILL GAIN NOTHING BY COMPROMISE.

Woman will gain nothing by a compromising attitude towards the church, by attempting to excuse its great wrong toward her sex, or by palliation of its motives. On the contrary a stern reference to facts, keeping the face of the world turned to its past teachings, its present attitude, is her duty. Wrongs of omission equal in magnitude those of commission.

#### MUST NOW ATTACK THE STRONGHOLD.

Advance for woman is too well established, woman has had too much experience, has borne too much ridicule, misrepresentation and abuse to now hesitate in an attack upon the stronghold of her oppression—the church. She possesses too full knowledge of its subtle touch upon civil law to dare leave it alone; it has become one of woman's first duties, one of her greatest responsibilities, to call public attention to its false teachings in regard to the origin, condition and subjection of woman. She has engaged in too many battles, weathered too many storms to longer hesitate in exposure of its stupendous crimes toward one half of humanity.

#### COWARDS WILL HIDE; THE BRAVE REJOICE.

Let those who fear, hide themselves, if they will, until the storm is past. Let those who dare, defiantly rejoice that they are called upon to bear still more, in order that woman may be free.

#### A BRIGHTER DAY DAWNING.

A brighter day is to come for the world; a day when the intuitions of woman's soul shall be accepted as part of humanity's spiritual wealth; when force shall step backward, and

love, in reality, rule the teachings of religion; and may woman be strong in the ability and courage necessary to bring about this millennial time. The world is full of signs of the near approach of this period; as never before is there an arousing sense of something deeper, holier in religion than the Christian church has given.

#### THE ADVENT OF HEROIC SOULS.

The world has seemingly awaited the advent of heroic souls who once again should dare all things for the truth. The woman who possesses love for her sex, for the world, for truth, for justice and right, will not hesitate to place herself upon record as opposed to falsehood, no matter under what guise of age or holiness it appears. A generation has passed since the great struggle began, but not until within ten years has woman dared attack upon the veriest stronghold of her oppression, the Church.

#### BENT BEFORE BIRTH.

The state, agent and slave of the church, has so long united with it in suppression of woman's intelligence, has so long preached of power to man alone, that it has created an inherited tendency, an inborn line of thought toward repression. Bent in this line before his birth, man still unwittingly thinks of woman as not quite his equal, and it requires a new creation of mind to change his thought. A second generation has arisen, in whom some slight inherited tendencies toward recognition of woman's right to herself are seen. In the next generation this inherited line of thought will have become stronger, both Church and State more fully recognizing woman's inherent right to share in all the opportunities of life; but at what cost to all who have taken part in the great struggle!

#### A SCATHING IMPEACHMENT.

Has woman no wrongs to avenge upon the church? As I look backward through history I see the church everywhere stepping upon advancing civilization, hurling woman from the plane of "natural rights" where the fact of her humanity had placed her, and through itself, and its control over the state, in the doctrine of "revealed rights" everywhere teaching an inferiority of sex; a created subordination of woman to man; making her very existence a sin; holding her accountable to diverse code of morals from man; declaring her possessed of fewer rights in church and in state; her very entrance into heaven made dependent upon some man to come as mediator between her and the Savior it has preached, thus crushing her personal, intellectual and spiritual freedom.

#### THE GREATEST CONFLICT YET TO COME.

Looking forward I see evidence of a conflict more severe than any yet fought by reformation or science; a conflict that will shake the foundations of religious belief, tear into fragments and scatter to the winds the old dogmas upon which all forms of Christianity are based. It will not be the conflict of man with man upon rites and systems; it will not be the conflict of science upon church theories regarding creation and eternity; it

will not be the light of biology illuminating the hypothesis of resurrection of the body; but it will be the rebellion of one half of the church against those theological dogmas upon which the very existence of the church is based. In no other country has the conflict between natural and revealed rights been as pronounced as in the United States; and in this country where the conflict first began, we shall see its full and final development. During the ages no rebellion has been of like importance with that of Woman against the tyranny of Church and State; none has had its far reaching effects. We note its beginning; its progress will overthrow every existing form of these institutions; its end will be a REGENERATED WORLD.—*Mutilda Joselyn Gage in "Woman, Church and State."*

### Marooning the Anarchists.

By reference to the President's message it will be seen he makes the assertion that if the country (or world) were turned over to the tender mercies of Anarchism its reign would last for but one red moment; then all the achievements of civilization would be succeeded by centuries of dark ages. What can he mean by such a declaration? Does he imagine that it is possible to destroy all our inventions, our literature and our sciences? Does he believe in a world holocaust? Even if such a thing were possible are the Anarchists the people to advocate or even endorse such a scheme?

Then we see statements in the big dailies, small weeklies and middling monthlies that Anarchists' "rule" would be nothing more nor less than hell on earth, where greed and grab would be the common rule of action, and arson, assault and murder of daily occurrence, while hate and strife would be the perpetual curse of life. Such is, in fact, the chronic condition of society under government, where craft and cunning are the leading principles by which all business transactions are governed.

There is also much talk about deporting and marooning the Anarchists of the world on some island, there to work out their own salvation in their own way, and intimating that such a course would soon wipe them from the face of the earth. All the writers for these papers try to make it appear that the word Anarchism is synonymous with chaos, and that an Anarchist community is an impossibility.

As a matter of fact, an Anarchist community, conducted on Anarchist principles, would provide an ideal condition of human existence—a heaven on earth. Might and greed would be replaced by a policy of non-resistance and prodigality. Everybody would be protected in his natural rights by natural laws, though sometimes enforced by human beings. There would be no murder, rape, robbery and arson or other outrages, for the simple reason that there would be no occasion for them, as there would be no private property in land, in money, machinery and human beings as we know it in the archaic state of society. There would most likely be free and abundant production by all and free consumption for all. There would be institutions of learning including the best of training schools that would instruct the youth in the industrial arts as well as in economics, sociology and the sciences. The field, farm and factory would be much better understood by young and old alike than they are under so-called "law and order," where speculation and gambling are looked upon as very important industries, and where the accumulation of wealth without rendering *quid pro quo* is held in high esteem, and the worker, the producer of all wealth, is looked down upon as an inferior being.

If the government will set aside an inhabitable island large enough to support upwards of a million inhabitants and supply a reasonable amount of seeds and tools to insure a fair start for all the deported and agree to keep hands off, it will have no trouble in getting rid of the Anarchists. There would no doubt be thousands—yes, hundreds of thousands—who would not only be willing but anxious to try life under such conditions. Nothing would suit the Anarchists better than a fair opportunity to try their theories of life without let or hindrance, for they are fully convinced that such a trial will prove the utility and value of their teachings.

Anarchism is the nearer goal in the march of civilization for which all mankind is consciously and unconsciously striving. As to what the ultimate goal in human progress will be, or whether the race will ever establish absolute liberty is something that we can leave to posterity to solve. What we are most concerned about is the acquisition of all the liberty we can without infringing on the liberty of others.

Archism is self-destructive, for the simple reason that authority and liberty cannot exist side by side, the one must destroy and supplant the other. Where authority begins liberty ceases, hence under Archism there can be no real liberty. Authority begets power, power begets force, force begets brutality, and it in turn begets more brutality and tyranny until the limit is reached and the brutalized masses resort to revolution. But how many revolutions has it taken to establish what little liberty we possess today, and how many more will it take to secure the real or absolute article?

Anarchism being based on liberty, its advocates, when permitted to do so, will live in peace and harmony, happy and content in the employment of their faculties as by nature inclined, making the most out of this life by really living like human beings, without drudging and slaving to make and accumulate money to leave to thankless progeny or other relatives to fight over; in short, making this world as near as possible an ideal abode for mankind without reference to what may or may not come hereafter.

Some one says: But why should the government of this country or the governments of the world, furnish the seeds, implements and provisions for a fair start, as well as the island for these detested Anarchists to live on? Simply because they are entitled to that much in return as a very small share of what they have produced and have been robbed of by the capitalists of the world. If the producers the world over were permitted to keep the full value of the products of their labor there would be no millionaires, nor would there be any destructionists to keep them and their rulers in constant terror. There would and will be Anarchists, in the true meaning of the word, until all human government of force, fraud, tyranny and robbery disappear from the face of the earth.

Then, again, it is objected that an island large enough to accommodate a million people is out of all proportion to the number to be provided for. Here is where our statesmen and rulers make their greatest mistake, unless they want to confine their law strictly to the "American output." Even then it is more than likely that an island with a capacity for sustaining a million people would be entirely too small in less than five years from the landing of the first shipment. There are many people who are not avowed Anarchists who are perfectly willing to take their chances with them, fully confident that their social and economic conditions cannot be worse than they now are. Moreover if there is no change for the better in the conditions of the producing classes soon, there will be millions of Anarchists where there are hundreds or thousands now, and the question of providing room for them outside of the countries owned by the capitalists will be a very serious one. In view of all these facts, it will be well to start this deportation scheme on a proper scale to begin with, or else it might become an object of ridicule and jest.

C. H. WESSELER.

Ouray, Colo.

### Proudhon and His Critics.

The oft-observed fact that it depends very largely upon what is already in the mind of the reader or hearer as to what impression will be made by reading a book or hearing a discourse, is well illustrated by the comments and criticisms received at this office upon the famous work of P. J. Proudhon, entitled "What is Property?"

As samples of such comments and criticisms the following paragraphs, written by two of Lucifer's subscribers are here submitted, without offering an opinion as to the correctness of either critic.

M. H.

Whenever I find any one who recommends "What is Prop-

erty?" by P. J. Proudhon, as being an Anarchistic book, I show symptoms of paroxysm, being compelled to conclude that all known rules of reasoning from facts must be gibberish. In No. 899 Mr. Henry Bool says he has placed three Anarchistic volumes in Cornell University Library, and if "What is Property?" is not there it will be soon. The only thing that will restore my sanity is for Mr. Bool to declare that his intent is to place a State-Socialistic book alongside those other three to counteract their influence. He evidently never read the work, or if he did he was in a trance, the condition of Mr. Tucker when he translated the book, as he has since been oblivious to the fact that it is a State-Socialistic work, of the paternalistic sort, if there be such.

Mr. Proudhon sanctions the "authority of law" in this work, would give the state "eminent domain over all capital," and "transform every trade and profession into a public function," declares against competition, and for equal rewards to labor, and thus goes to a greater extreme than do American Socialists today, who declare for collectivism only as regards monopolies. Mr. Bool thus adds to the confusion as to the meaning of Anarchism and Socialism, and assists Lucifer in this, which journal classes "the feudalistic, the oligarchic, and aristocratic tendencies of our present political industrial and ethical systems" along with the "buddle" system, as Socialistic. (See No. 895). C. F. H.

It is a mistake to suppose that Proudhonian Anarchists would be satisfied with any voluntary protective association simply because it is voluntary so far as its own members were concerned. No such society would be satisfactory unless it granted the accused the right of trial by jury. When education in juryism has spread sufficiently, an organization offering real jury trial would draw membership, leaving aggressive societies to die for want of support. The Scotts, Kerrs, Montagus and Capulets are not examples of the voluntary associations advocated by libertarians. Some critics set up an Anarchistic man of straw to be knocked down by a Socialistic stuffed club.

EDGAR D. BRINKERHOFF.

### The American Press-Writers' Association.

If I were to write the thought that comes uppermost, it would be the strenuous life of a Press-Writer. My mail today consisted of seventeen rolls of papers, ten letters and four postal cards, and all in the interest of the good work. From one of the letters I quote the subjoined, which shows that there are others quite as busy:

"I have been quite seriously indisposed this winter and feel that I have not been keeping up my end of the traces, though I have endeavored to whack things orthodox which appeared in our local papers. Wrote up Thanksgiving, Christmas, and New Year's, and have one ready for St. Valentine's Day. Sent another article to Spokesman Review two or three weeks since; a long one on "Cremation" to Omaha World-Herald last week; one to Waterloo (Ia.) Times; one to San Francisco Bulletin; two to Baltimore American; three to Boston Traveller; one to Iowa Homestead; one to Chicago Record-Herald; one to Chicago Post, besides some unimportant contributions. A couple of weeks ago a letter from Mason, Iowa, inclosed a plagiarized paragraph of Robert Ingersoll by a South Dakota priest, printed in North Western Catholic of Sioux City, Iowa. I immediately wrote that paper, asking for an explanation, and received a letter stating that the matter had been referred to the priest, but I have as yet not heard from him. I have had printed in pamphlet form "Canon Law for Woman" and shall send you one soon. I hope to be able to do more work a little later. Trust you keep well, and am rejoicing over the good work being done by the Press-Writers. Fraternally yours,

HARRIET M. CLOS.

So I would say to this good worker and many others: May you have the strength to keep on as you are nobly doing. I like to read your reports, but cannot find time to answer all your letters.

### NEW MEMBERS.

216 c. Abbey, Maud, Box 65, Wathena, Kansas.  
217 c. Campbell, James, Havelock, Neb.

218 b. Barnet, Mrs. Bertha Hirsch, 1300 N. 18th St., Philadelphia, Pa.  
219 d. de Crane, Miss May C. P., Lake City, Iowa.  
220 b. Callingham, William M., Box 184, Camden, N. J.  
221 d. Burnside, D., Cross Hill, S. C.  
222 b. Rose, Howard, Chariton, Iowa.  
223 d. Pierce, C. J. L., 13 Crescent Place, Brockton, Mass.  
224 d. Lamb, L. L., Dryden, Lapeer Co., Mich.  
225 b. Moore, Prof. John, 206 Northampton St., Sta. A, Boston, Mass.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

### VARIOUS VOICES.

Mary Gird Peters, Fall Brook, Cal.:—Lucifer is showing an intensity of purpose that makes it a standing rebuke to all lukewarm reformers. I hope it is not utterly wearing you and your father out. You are surely in no danger of rusting out.

S. J. Hickok, Canton, Pa.:—On a street car in Philadelphia last week I saw a lady reading a copy of your paper. I asked to see it and took the address. Please send it to me. I discovered some interesting facts, though I had it only five minutes and never saw a copy before.

L. M. Graves, Newport, Oregon:—I do not wish the paper longer. Please stop it. There are many good things in it, but nothing but obedience to Christ will make this world better; so I am thankful for having read your paper, for I want to prove all things and cleave to that which is good.

E. Gillies, 408 Corydon Ave., Ft. Rouge, Winnipeg, Man.:—I want to take advantage of your generous offer of Dr. Foote's "Home Cyclopedia" at half price, so hasten to send you \$2.18 for which extend my subscription one year and send me the book. I see so much in Lucifer that I enjoy reading that I could not do without the paper.

L. W., Ohio:—I have received a supplement to "Clothed With the Sun" which told of an outrage on a paper called "Discontent" of Home, Washington. It seems to me that we ought to make every effort to maintain absolute freedom of speech for every sect in this country, and as this case will be used as a precedent we ought to make every effort to assert that great principle now, regardless of the cost.

Nellie M. Mastick, 712 Beacon Place, Seattle, Wash.:—I enclose \$2 to apply on subscription, and 25 cents for another copy of "The Prodigal Daughter." I must have had at least half a dozen already, but don't seem to be able to keep one on hand. Lucifer grows better and better. I like your attitude on the McKinley affair and also the stand you have taken on vaccination and anti-toxin. It is an outrage that we must submit to having our children poisoned in such ways or not be allowed to send them to school. For myself I have solved the problem by sending my children to Home, and am pleased to say they are learning faster and better there than they have ever done before.

Herbert Gries, Cal.:—Please enroll my name on your list for the bound volumes of Lucifer for 1901. Let me know when ready. Is "Our New Humanity" still published? If so, please take my subscription.

[We would like to hear, as soon as possible, from all who want bound volumes of Lucifer for 1900 and 1901, as we wish to know approximately how many to send to the binder. 52 copies in each volume, bound in cloth, \$1.25 per volume, net, postage 25 cents.]

"Our New Humanity" is no longer published; but we have back numbers on hand, price 25 cents each. L. H.]

THE CHICAGO SOCIETY OF ANTHROPOLOGY meets every Sunday at 3:30 P. M., Hall 913 Masonic Bldg. Admission free. Free discussions. Feb. 16, Prof. J. M. Clarke will read a paper on "Law as an Anti-Social Institution."



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

904.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## To Our Press-Writers.

There is never a lack of opportunities for the American Press-Writers' Association to get in their work to good advantage. There never has been a time since government of man by man began, that watchmen were not needed to see that the ruling classes did not seek, stealthily or openly, to enlarge their power over the governed, by securing new legislative enactments, by new imperial decrees, by new judicial rulings, or by new interpretations of older statutes, decrees, judicial rulings, etc., etc.

The recent assassination of a chief ruler of the United States has been seized upon and apparently welcomed, by the ruling classes in this country as a suitable occasion for securing additional legislation in their interest. Ever since the death of William McKinley the organs of the party of which he was a member, and also many leaders of opinion that do not belong to that party, have been urging that new laws should be enacted by our national legislature, abridging the freedom of speech and of press and making it more clear than ever before that this government is not one of equal rights but that the lives of rulers should be safeguarded in ways that are not thought necessary for the safety of the average citizen—or, more correctly speaking, of the SUBJECT masses.

In obedience to this demand for new legislation—legislation in line with the imperialistic, the archistic tendencies of our national government, an "anti-anarchy bill" has been reported to the so-called house of representatives at Washington.

A Chicago daily—"The Chronicle"—of recent date has this to say in regard to the proposed monarchic legislation:

The house committee on judiciary has reported an anti-anarchy bill surprisingly sweeping in its provisions. Even if the legislation is discreet, it will be difficult to enforce and can hardly be expected to run the gauntlet of the courts.

Judging the effect of the proposed legislation by the history of a law somewhat similar in its object, the so-called "Comstock" postal law, it will depend on the ignorance and the prejudices of judge and jury as to whether the accused shall be adjudged guilty and punished for exercising his citizen rights or not.

The plain duty, then, of every man and woman who would prevent the arbitrary use of power—power whose

use necessarily means ABUSE—is to prevent the enactment of laws under which such abuses can be sheltered, made respectable and honorable, that is, made LEGAL! The only way to prevent such legislative enactments is to create a public conscience that will be felt and heeded by our national law-makers. The way to create such public conscience is to "AGITATE, AGITATE, AGITATE," as the old Abolitionists used to say and do.

For this purpose there is nothing equal to the public press. Therefore, while we still have a modicum of freedom of press, let us use that freedom to the utmost of our ability, to prevent the loss of what freedom we still have.

Not only should our Press-Writers use every opening to get in their protest against the proposed "anti-anarchy" legislation, but every freedom-lover should do the same. Whether we sympathize with the doctrines called "anarchistic" or not, our legislators should be shown the dangers of such enactments. Anything may be called anarchistic that opposes the party that happens to be in power.

Another excellent way to prevent the enactment of bills into laws, such as that spoken of in the quotation from the "Chronicle," is the writing of personal letters to the members of congress by their constituents, and by the public in general. If these office-loving congressmen should receive hundreds or thousands of letters every week, protesting against the new un-American legislation, they would soon come to the conclusion that their chances of re-election would be endangered by a vote in favor of the bill to suppress or limit the freedom of speech and of press.

To our Press-Writers, and to all readers of this issue, who may think that back numbers of Lucifer would be good educational documents to help build up a healthy public sentiment on the question of suppression of speech and press, we would say that we have many hundreds of surplus copies of the paper issued since the assassination of McKinley, that we would be glad to send to such readers and helpers as will send us the amount of necessary postage thereon. Also, we have many thousands of surplus copies of numbers issued previous to the date named, that would be promptly sent on the same terms.

Please let us know at once how many copies to send to each reader who cares to help in this work. Never was there a time when prompt action was more necessary than at the present moment.

Not a single day or hour should be lost through apathy or procrastination. M. HARMAN.

## The Disease of Diseases—Archism.

For more than twenty-one years our Light-Bearer, our little "Herald of the Dawn," has been telling its readers that the worst foe to human rights, to human justice, to human progress, and therefore the worst foe to the human race itself, is

AUTHORITY, LEGALITY, LAW—CIVIL AND CANONICAL.

Through Lucifer's columns a few of us have constantly and unflaggingly preached the gospel of SELF-LAW, self-rule, self-government, self-ownership, self knowledge, self-healing, the doctrine sometimes called "Anarchy," but more correctly called AUTARCHY, from the Greek words AUTOS "self," and ARCHEIN to rule.

Though constantly opposed by those whose interest it is to have people divided into two distinct classes, the rulers and the ruled, the law-makers and the law-obeyers, the

priesthood and the laity, the privileged few and the unprivileged masses; notwithstanding misrepresentations the most persistent and calumnies the most groundless and shameless; in the face of persecutions through many courts of justice (mis-called) ending, after years of expensive legal defense, in imprisonment for some of the defenders of the right of protest against outrage and invasion of the most intimate and sacred of personal rights—notwithstanding all these hardships and discouragements we feel well rewarded for all the pain, the weariness, the pecuniary loss, when we note the change in tone and attitude of many of the popular leaders of the present day, as compared to that tone and attitude only a few years ago.

In last week's *Lucifer* was printed part of the leading article in the February "Arena," called by some "The World's Leading Review," a journal of thought and opinion published in New York City—the same Review that was published and edited several years in Boston by B. O. Flower, who is still one of its editors under the new management. This leading article from which we quoted was written by Reverend Heber Newton, a bishop of the Protestant Episcopal Church, a position that gives great influence to whatever he may say on any line of current thought. This article is headed, "Political, Economic and Religious Causes of Anarchism," and is the second essay on that subject by the same distinguished writer, published in the "Arena."

As partially shown in our last week's comments, this distinguished leader of current thought—not only of religious thought but also on questions that are commonly regarded as secular, or this-worldly—has substantially endorsed *Lucifer's* long contention that it is not the revolt against church-state authority that is the real disease, not such killings as that of McKinley by Czolgosz, but that the disease is to be found in the church and state themselves, that is, in the rulership of man by his fellowman.

It is not to be expected that a man who has looked out upon the world for half a century through glasses colored by church-state superstitions can be truly logical and rationalistic in his diagnosis of the diseases that afflict our common humanity. Accordingly we find Dr. Newton indulging in arguments like this:

The most superficial student of Anarchism should not miss the fact that it is a revolt against the social oppression and the economic injustice of our competitive civilization. It is men maddened by a burning sense of industrial wrongs who turn to the bullet and the bomb to right these wrongs. Below the political tyrannies of Russia, Poland, and Italy lie the economic tyrannies of those lands. Tolstoi and the wonderful group of modern Russian novelists must surely have opened the eyes of our blindest optimists to this fact. It is a starving peasantry that recruits the armies of Anarchism.

How many of *Lucifer's* readers, or those of the "Arena," are willing to admit that the "civilization" of so-called Christian lands is really "competitive"?

How much competition is allowed in supplying the volume of circulating medium, commonly called "legal tender" MONEY?

How much real competition in securing LAND on which to build a home?

How much man-to-man competition in securing opportunities of obtaining a livelihood from the soil, or from mines of coal, petroleum, or of the useful metals?

How much chance for honest competition between the tariff-protected and the non-protected industries? or between the "patent-holder" on labor-saving inventions and the man not thus favored?

Where is real honest competition to be found between the holders of ANY kind of franchise or monopoly or privilege, and him who has neither money nor influence to purchase such franchise, monopoly or privilege?

Everywhere we find the competitive principle throttled, defeated, killed, by privilege, by discrimination, by monopoly, and nowhere is equitable competition and generous emulation so disastrously defeated as by the church-state laws in regard to the mating of human beings for REPRODUCTION!—I mean, of course, our marriage and divorce laws, whereby the prospective mothers of the race are denied their natural right to choose and obtain the best possible FATHERHOOD for their children.

In the working of these last named laws and customs—which laws and customs were made and are now supported mainly by the hierarchies of which Rev. Newton is himself a conspicuous example—do we find the chief and underlying cause of all the inequalities, all the slaveries, deformities, vices, crimes and diseases that defeat and curse what is called civilization today.

In calling our civilization "competitive" instead of monopolistic and archaic, Dr. Newton makes the common, the fatal error in his diagnosis of the disease that afflicts the patient he seems anxious to assist in regaining health and happiness.

After dwelling at some length upon the darker shadows that furnish the background of the picture of economic life in Europe our High Church physician adds:

Thank God, the conditions in our country are lighter than in the Old World! None the less, the shadows even here are dark enough. He who knows anything of the life of our New York "east side," of our sweat-shops, of our great stores with their multitudes of shop-girls earning on an average \$4 per week, of our coal mines and other industrial fields where similar conditions reign, knows the hell out of which rise every now and then the sulphurous fumes at which we shudder.

When we consider the comparatively few years that archaic monopoly and privilege have had in this country in which to get in their work and to consolidate their power, and when considering the immensely greater natural advantages possessed by the United States over the European archies in the matter of unoccupied lands, rich in all the elements that invite and reward industry—fertility of soil, boundless stores of all the useful minerals, coal, iron, lead, copper, to say nothing of timber for fuel and for its endless uses in building, in manufacture of articles of utility and luxury—when all these advantages are considered the odds are against us! Instead of being "lighter" the "shadows" are really DARKER, when we consider all the circumstances just hinted at, and if we are to judge by the rate of advance toward monopolistic despotism made in the past forty years in this country, the time is not far distant when not only comparatively but actually and really the conditions of the poor will be worse in every particular, on this side the Atlantic than they are now in any part of the so-called "Old World."

Much to the same purport are the paragraphs which follow the words just quoted. Our learned doctor thinks "these horrors are not due, ultimately to the badness of individual men," though admitting "there is enough of this in all conscience"—mentioning the case of a "certain Western Senator whose income from mines is reputed to be at least one million dollars per month, who is reported lately to have bitterly opposed the efforts of his miners to establish an eight-hour work-day."

No, the men who thus oppress and rob their employees, and rob both producer and consumer, are not exceptionally bad men. Under like circumstances the men who now denounce Senator Clark of Montana would do just as he is doing. The love of wealth and power grows with their pursuit and possession, until it becomes a veritable mania.

Our eminent New York "divine" thinks "the responsibility for the conditions of poverty in our world today lies at the door of our imperfectly developed economic system which binds us all together in the responsibility for economic wrongs to whose heinousness we are blinded by use."

"True, O King!" but why confuse matters by calling our legalized robber system an "imperfectly evolved economic system?" If our land laws, money laws, franchise laws, etc., had been specially framed with a view to enable the few greedy and unscrupulous ones to rob the many of their share of nature's opportunities their framers could scarcely have done their work better than they did. Then why not call things by their right names and say, "our monarchic, plutarchic, aristarchic robber system?"

With our marriage ethics what they are; with our family or home training what it is; with our school training what it is, all teaching us to grasp and to hold all we can—in which contest the clergy are quite as ambitious and covetous as is the average of farmers, mechanics or tradesmen—the result is just what we might reasonably expect. Under all the circumstances the result could not possibly be different from what it is.

Proceeding with his indictment Bishop Newton says:

The burning wrongs entailed by this now outgrown system—unethical, immoral, irreligious—fire the revolt which we know as Anarchism. Anarchism is one with Socialism in the belief that our present competition is essentially and unescapably unjust and oppressive; that it imposes a new slavery on labor, politically freed; that it wrests to the luxury of the few the provision of Nature for the support of the many; that it turns bread-winning into a strife more cruel than the struggle of existence among the lower lives around us.

Herein, while accepting and endorsing the manifest spirit of the writer I take exception to his terminology, to his use of words, maintaining that it is an abuse of language to call our present system a "competition," for reasons already stated. To speak of this monopolistic system as "unethical and immoral" is certainly correct, but whether it is "irreligious" may be a matter of opinion. It depends on what you mean by "religious." If it be religious to be like the god of the Hebrews and Christians, then our present system, military, commercial and industrial, is eminently religious—if we are to believe what the Hebrew Bible says of the god of Moses and of Joshua; of David—"the man after God's own heart;" the god of Samuel who anointed David to be king over Israel. In the treatment of the Canaanites by this "peculiar people," this eminently religious people, an example was set that fully justifies all the robberies and murders committed by the armies of the United States and of England in the Philippines and in South Africa; also all the legalized robberies by the pious Rockefeller, by the managers of the steel trust, the coal and railway trusts, by the land monopolies, etc., etc.

To speak of our present monopolistic system as "outgrown," is evidently a misnomer. If to be popular with rich and poor; if to have the united and unqualified support of the leaders in church and state, and also of the leaders in what is known as polite, cultured and refined "society"—if all these mean anything then the system condemned by Reverend Newton is not outgrown. On the contrary it was

never before so vigorous; never before had it so strong a hold on life as at the present moment.

Proceeding with his impeachment of our archaic economic and social system, the writer of the "Arena" article on the causes of anarchism says:

Anarchism could not be, were society well organized and industry just and Christian. It is the cry of insane wrath against the horrors of our civilization—a civilization that dooms hosts of hard-working men to squalid poverty, joyless toil, hourly fear of the morrow, ghastly disease, and untimely death, and that opens below hosts of hard-working, half-starved women the hell of harlotry.

As with the word "religious" it all depends upon what we mean by the word "Christian" when used in connection with "industry." The much-praised "Sermon on the Mount" advises the followers of the Nazarene to "take no thought for the morrow," and to lay out up "treasures upon earth," but to look for daily bread to their "father in heaven." So thoroughly imbued were the early Christians with the idea that their God would provide for their daily wants, even as he fed the ravens and clothed the lilies, that they discouraged industry, except perhaps to supply their most pressing needs. Many Christian orders throughout the middle ages, even down to the present, led and lead vagrant lives, or live without industry in monasteries and convents, depending on charity for their daily bread.

The writer of the "Arena" article may have a revised creed of his own making, but if "Christian" ethics are really based upon the creeds of the leading denominations known by that name, including the Roman and Greek Catholic—the mothers and grandmothers of all the younger Christian sects—then it is nothing to be wondered at that Christians rob and butcher each other in their wars of conquest, or that they rob and starve each other in their industrial wars; or that they look with unconcern upon the hells of economic suffering, the hells of vice and of crime caused by their own narrow selfishness and remorseless greed. Men who can accept the theology of the Methodist Church, for instance, whose leaders are now sitting in judgment upon and condemning Prof. Pearson for his "heresy" in regard to "Bible miracles;" men who can believe in an endless hell for the majority of mankind in the next world, and yet remain sane enough to keep out of the mad house—such men can logically be expected to look with indifference and even complacency upon the temporary and comparatively mild sufferings of their fellow beings in the hells of this world.

Yes, Brother Newton—if you will allow a layman and a "heretic" to call you brother—the trouble with our "civilization" today is not that we have too little love for or belief in Christianity, of the creedal kind, archaic kind, and not that we have too little respect and reverence for "law," of the statutory, the archaic kind, but because we have too much love and reverence for these.

It is because we have too much of the religion, the ethics, of the late Wm. McKinley, and too little of the religion, the ethics, of Thomas Paine, (whose natal days were celebrated in many lands a week or two ago) that we have so much of poverty, so much of crime, and so much of misery in the United States, a country so bountifully blessed by nature with all that is necessary to make human life worth living.

M. HARMAN.

In evidence, in part, of what our Press-Writers are doing, see page 35—this issue. See also suggestions under the head of "Various Voices" on same page.



The advocates of the scheme of Senator Hoar to maroon on an uninhabited island all unbelievers in the divine institution of government, are numerous and influential. The arrangement, however, so far as its aspects have been presented, is altogether one-sided. What guarantee do they offer that if their plan is adopted the Anarchists shall be left alone to work out their destiny? Some voluntary exiles to the wilds of the state of Washington, where the moorland tract is not as yet obliterated by white civilization, began a few years ago just such an experiment as Senator Hoar proposes, but their isolation has been broken in upon in the name of Comstock, their foremost men imprisoned, and their newspaper confiscated by official perfidy. If Mr. Hoar and those who agree with him are annoyed by the presence in this country of certain dissenters from their political and social faith, how would the proposition strike them to try the island plan themselves? Their ancestors, the Puritans, made such an experiment, and it was attended with success, the only sufferers being those who came before and after them.—Geo. E. Macdonald, in "Truth Seeker."

## AT HALF-PRICE

100 COPIES  
OF

DR. FOOTE'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



### A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.

1218 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES.  
50 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:

PART I.—Disease: Cause, Prevention, Cure—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs—Diseases of the Heart and Blood Vessels—Diseases of Liver, Stomach, Bowels—Chronic Affections of the Urinary Organs—Private Words for Men and Women—Hints to the Children.—Constitutional Diseases—Affections of the Eyes and Ears.—The Treatment of Disease. Contains 250 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.

PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes—Civilization and Marriage.—History of Marriage—Defects in Marriage Systems—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original and startling.)

PART IV.—Improving Monogamous Marriage.—Assistance in Marriage—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriage.—Intermarriage of Rivalries—Essays for Married People.—What Determines Sex.—Philosophy of Child-Caring—Essays for the Future.

Is your subscription paid to No. 958? If so, the Home Encyclopedia will be sent to you for \$1 net. Postage 15 cts.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.  
M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heavens"; What are the Effects of Rials and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 11c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

SELF-HYPNOTIC HEALING.—(1897) people to date of Jan. 1, 1902, professed curing themselves of such diseases as they had failed in with medicine. All accomplished through the teachings of my original system of Self-Hypnotic Control, which also develops the psychic powers of man, enabling him to control his dreams, read the minds of friends and enemies, visit unknown parts of the earth, solve hard problems in this plane and remember all when awake. A live camp etc. trial lessons will be sent for only 10 cents, actually enabling the student to accomplish wonders without further charge. Prof. E. E. DUTTON, Ph. D., Lincoln, Neb., U. S. A.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Newville, Va. ELMINA DRANK SLEKTER

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50. ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Faine's own account of his arrest in Paris. Photographic portrait from the Rembrandt painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Faine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Faine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tones of views of buildings, etc., associated with Faine's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$1.25.

AGE OF REASON. Thomas Faine. Cloth, with steel plate portrait, 50c; paper 25c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 24 colored plates showing different parts of the human body. The chapter on Palatable Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.25.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with the Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.

BALZAC'S SERAPHTITA: The Mystery of Sex. Mary Stanford Ford. Cloth, \$1.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Exploited by the Bible, and giving close reference to the chapters and verses. 10c.

BORN BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

CAUSES OF HARK TIMES, and the Money Question. Albert Chavannes. 10c.

CHICAGO CONFERENCE OF TRUTH. Speeches, debate, etc.; 21 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, and Josephine Bryan. Samuel Clemens, Louis P. Post, and George Schilling. 625 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 10c.

DARWIN, THE. (A novel.) Emma D. Blesker. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Roane. 174 pages. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An improved treatise that, with insight and emotion, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest, read, the most generous theory, the gladder gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated, with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.

DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wellcock: Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 400 illustrations. 27 chapters, 1,067 pages and a 2-column index of 112 pages. Cloth, \$2.50.

EAST TENNESSEE SKETCHES. A and Cedric Chavannes. 25c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 10c.

EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

- REVOLUTION AND REVOLUTION.** Elisea Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH.** John K. Remsburg. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 200 pages. 5c. Postage, 5c.
- FREE PRESS.** Arguments in support of demerit to the indictment of M. T. Harman, E. C. Walker and Geo. Harman, under the Cointest law. G. C. Jensen and David Overmyer. 20c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John H. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Daily Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 312 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, 21; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 120 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 5c.
- INFIDEL DEATH-BEDS.** "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 27 Freethinkers, including Bruno, Buckle, Byron, Camille, Darwin, George Eliot, Gibson, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Maritan. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 25c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE.** A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1896, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 21, 1892. Cloth, 40c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindal. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 40c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, 12c. Postage, 5c.
- MAGNETATION, and its Relation to Health and Character.** Albert Chavannes. 25c.
- MARRIAGE.** An address by Dr. Juliet H. Beveridge. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 25c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present place. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the actual period of the earth to the present, ending as it does with what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.
- MEN, WOMEN, AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seesaw. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Victorious Atonement. History, Fact, and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 16mo, heavy-lined paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE. A Leash (Fox) Underhill. With portraits of the Fox Sisters and others. 678 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 60c; paper, 25c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLLAR HOUSE, AND GHOSTS.** Ibsen. Cloth, 1c.
- OUR WORSHIP OF PRIMITIVE SOCIAL QUESSERS.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamous Ideal; The Continuity of Race-Life; Food and Sex; Palaces and a Critique; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Puffed Pate; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCE-ISTS IN Various Countries.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PHIETLY CELIBACY.** Prof. A. L. Rowson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is logically opposed to investigation, and he attempts to use force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelievers or disinterested relationists. The necessity for separate organizations and a division of labor among reformers. The secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayne" on Men and Women, and a report of the Convention of German Women at Frankfurt. A book of 320 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from censorship by men. Cloth, 1c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 60c; paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 15c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Ornd Norcham. 10c.
- SCIENCE IN STORY; or, Hammy Tubbs, the Boy Doctor, and Speedy, the Troublesome Monkey.** For young folks. Dr. E. R. Foote. Five volumes in "Red line," presentation edition. 5c. Five volumes, plainer binding, 10c. all in one volume, 10c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNLINED CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle-edged hand made paper of various tint. Initial letters, ornaments and borders are in red; initial letter and some of the verse are in blue. The book is bound in green velvet. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 50c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 25c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 100 pages. Reduced from 15c to 10c.
- THE ABOLITION OF MARRIAGE.** John Beveridge Robinson. Together with (Amber's) Intention (Marlette), Reminiscences of Sarah Heights (A. Warner), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BAR MINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lanchester case, with full-page half-tone pictures of Edith, Mrs. Lanchester, and Lillian Harman. Handsomely bound in green and gold covers. 80 pages. 50c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1809 and the public records of the Colony of Connecticut previous to 1825. With an account of the persecution of Whittier and Quakers in New England, and some extracts from the original Laws of Virginia. Beautifully illustrated. 25c.
- THE BRITISH BARRIANS.** Grant Allen, the greatest of the HULL-TOWN men. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 21 pages. 1c.
- THE WOMAN WHO DIED.** Grant Allen. A powerful story of a refined, educated and noble-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from mediocrity and superstitions have they begun to realize that the unclean and impure things are selfish and aversive; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper cover; 15 pages; 10c. Reduced from 25c to 10c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Oary's Court, and Altgeld's reasons for pardoning Fielden, Neefe and Schwab. 25c.
- THE COMING WOMAN.** Lilla D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE REVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of modesty and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lola Walbrook. 50c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE FRIGIDAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. "For a girl who, like Legal Whitehead (Lucinda B. Chandler), Life's Gifts (Oscar Rotter), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. C. Walker, Jr., M. D.), The New Martyrdom (Lillian Harman), and The French of Guy de Maupassant. 25c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1725, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 10c.
- THE TROUBADOURS AND COURTS OF LOVE.** J. F. Rowbotham. Cloth. 125 pages. 15c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Great Fraud, Celest Society (Moses Hall), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winick). 25c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de Cleyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice R. Stockham, M. D. Illustrated. Tokology teaches positive policies pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 12c.
- WHAT IS PROPERTY? An Inquiry into the Principle of Right and of Government.** P. J. Proudhon. Translated by B. R. Tucker. 600 pages. Cloth. (slightly shabby work.) Reduced to 1c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from rationalism to rationalism. Cloth, 5c; paper, 25c.
- VACCINATION A GIANTIC CRIME.** Samuel D. King. 15c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. 10c.
- VITAL FORCE.** Macroscopic Exchange and Magnetism. Albert Chavannes. 10c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, what makes us women, of what gives us the kisses of lovers and the stirring arms of comrades." Paper covers; 4 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 1, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WHY THE UNDERSTONY?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "It is to be known that every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 15c; paper, 75c.
- WOMAN.** Four Centuries of Progress. Susan H. Wilson. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that had bonds. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of women in the past and is still. She is now a slave of the slave. This work is August Bebel's masterpiece. 80c. 175 pages. 5c.
- Address M. Harman, 500 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 6.

CHICAGO, ILLINOIS, FEB. 20, E. M. 302. [C. E. 1902.]

WHOLE No. 905

### BLIND SAMPSON.

When first the spark of Reason fired the brain  
Of man, and lifted him above the brute,  
It lit within his breast the grand desire  
To Work, to Toil, to mould the world anew;  
To tame the forces that in nature lay,  
To grasp the secrets of Eternity.  
And down through all the ages of the past,  
From that first morning gleam of light, the earth  
Has felt the impulse of his Hope; the universe  
Has trembled at the touch of his vast hands—  
The hands that shaped the kingdom, long forgot,  
Lost in the blackness of antiquity.

Oh Labor, from the first enslaved and scorned—  
Thou great blind Samson of the centuries—  
Goaded by hunger's ever present fear,  
Ground in the soulless mills of Privilege,  
Crushed by the wheels of Wealth and Vested Rights,  
Robbed and exploited by the pirate power  
Of Church, Armies, and the Tinsel Kings;  
Thine were the arms upheld the pomp and show  
Of all the empires of the mouldy past.

By thy strong hands the Pyramids were built—  
And stone on stone cemented with thy blood.  
Thy hands have fashioned and have swept away,  
Then built again and to destruction turned  
The thing they made, yet ever has gone on  
The march of Progress and Enlightenment.  
The reaching after Righteousness and Truth—  
The striving after Universal Peace.

And now throughout thy veins a tremor runs,  
A gleam of purpose flashes from thine eyes.  
The bonds that bind the eager hands of Toil  
Are snapping one by one. From lofty peaks,  
Whence prophet eyes have seen the Star of Hope,  
The trumpet call of Equity rings out  
The glad reveille of Democracy—  
The muster call of Human Brotherhood.

Arise, oh Labor, in thy mighty strength!  
The thick black veil of Ignorance is rent—  
The creeds have lost their terrifying power—  
Intolerance and Bigotry must flee—  
The reign of Social Justice is at hand!  
Arise and claim thine own!

—Robert T. Whitelaw, in "Socialist Spirit."

### The Coal Miners of The Old Dominion.

A few Sundays ago I attended church in a place called Mc. Donald, on Loop Creek, in West Virginia. In the course of his sermon the preacher gave the following as a conversation that had recently taken place between him and a miner.

"I met a man last week," said the preacher, "who used to be a very good church member. When I asked him what he was doing at the present time he said that he was organizing his fellow craftsmen of the mines."

Then according to the preacher the following discussion took place:

"What is the object of such a union?" asked the preacher.

"To better our condition," replied the miner.

"But the miners are in a prosperous condition now."

"There is where we differ."

"Do you think you will succeed?"

"I am going to try."

Commenting on this conversation to his congregation the preacher said: "Now I question if such a man can meet with any success. If he were only a college graduate he might be able to teach these miners something and in this way give them light, but as the miners of this creek are in a prosperous condition at the present time I do not see what such a man can do for them."

Yet this man was professing to preach the doctrines of the Carpenter of Nazareth.

Let us compare his condition with that of the "prosperous" miners and perhaps we can see why he talked as he did.

At this same service he read his report for the previous six months. For his share of the wealth these miners had produced during that time he had received \$847.67, of which \$45 had been given for missionary purposes.

Besides receiving this money he had been frequently wined and dined by the mine operators and probably had a free pass on the railroad.

What had he done for the miners during this time? He had spoken to them twenty-six times, for which he received \$32.41 a talk, and if they were all like the one I heard he was at no expense either in time, brains or money to prepare them.

During all this time the "prosperous" miners were working ten hours a day beneath the ground amid poisonous gases and crumbling rocks. If they were fortunate enough to be allowed to toil every working day throughout the year they would have received in return for 3,080 hours of most exhausting toil less than \$400.

Jesus, whose doctrines this man claimed to be preaching, took twelve men from among the laborers of his time (no college graduates among them) and with them founded an organization that revolutionized the society amid which it rose. Just so in our day the organization of the workers must be the first step to the overthrow of capitalism.

Then my mind turns to the thousands of "trap boys," with no sunshine ever coming into their lives. These children of the miners put in 14 hours a day beneath the ground for sixty cents, keeping their lone watch in the tombs of the earth with never a human soul to speak to them. The only sign of life around them is when the mules come down with coal. Then as they open the trap doors to let the mules out a gush of cold air rushes in chilling their little bodies to the bone. Standing in the wet mud up to their knees there are times when they are almost frozen and when at last late at night they are permitted to come out into God's fresh air they are sometimes so exhausted that they have to be carried to the corporation shack they call a home.

The parents of these boys have known no other life than that of endless toil. Now those who have robbed and plundered



the parents are beginning the same story with the present generation. These boys are sometimes not more than nine or ten years of age. Yet in the interests of distant bond and stockholders these babes must be imprisoned through the long, beautiful daylight in the dark and dismal caverns of the earth.

Savage cannibals at least put their victim out of his misery before beginning their terrible meal, but the cannibals of today feast their poodle dogs at the seashore upon the life blood of these helpless children of the mines. A portion of this blood-stained plunder goes to the support of educational incubators called universities, that hatch out just such ministerial fowls as the one referred to.

The very miner with whom this minister had been talking had been blacklisted up and down the creek for daring to ask for a chance to let his boy go to school instead of into the mines. This miner could have told the minister more about the great industrial tragedy in the midst of which he was living, in five minutes than all his college training had taught him.

At the bidding of these same stock and bondholders, often living in a foreign land, the school houses of Virginia are closed to those who built them and to whom they belong by every right. The miners pay the taxes, build the school and support the officers, but if they dare to even stand upon the school house steps a snip of a mine boss comes along with pistol in hand and orders them off. "—free speech," said one of them to me when I protested, "we do not need any free speech. You get off the earth." Not only the school rooms, but every church or public hall is locked against us. On every school board you will find at least one company clerk or mining boss, and it is the business of this henchman of the mine owners to see to it that the school buildings are not used for public meetings by the miners.

Yet these same school buildings are used by the operators for any kind of meeting they choose and any demoralizing, degrading show that comes along has free access to them, as well as all political meetings of the old capitalist parties. But when the labor agitator, or trade-union organizer comes along trying to make it possible for the miner's children to go to school, the school houses are tightly closed.

In some of these camps the miners are forced to pay as much as \$9 a barrel for flour, 14 cents a pound for sugar, 18 cents a pound for fat pork, and \$8 to \$10 a month rent for a company shack, the roof of which is so poor that when it rains the bed is moved from place to place in the attempt to find a dry spot. Many a miner works his whole life and never handles a cent of money. All he earns must be spent in the "Pluck me." Every miner has one dollar stopped for a company doctor. With 1,200 men working in a mine and a young doctor paid \$300 a year, this means a nice little lump for the company. And this is the Divine system the preacher was defending.

In the closing hours of the baby year of the twentieth century I stood on the soil that gave birth to a Patrick Henry who could say, "Give me liberty or give me death," and a Jefferson, the truth of whose prophecy that the greatest tyranny and danger to American liberty would come from the judges on the bench, has been so often shown in these last few years. I had just left West Virginia with all its horrors, and as I was whirled along on the railroad I wondered if when I stood on the soil stained with the blood of so many Revolutionary heroes, I would once more really breathe the air of freedom.

Well, this is the first breath I received. I arrived in the northern part of Wise County, Virginia, over the L. & N. R. R., to find a message waiting me from the superintendent of the mines saying that if I came down to the Dorcas mines to talk to the miners of his company he would shoot me. I told him to shoot away, and that I did not propose to be scared out by the growling of any English bull-dog of capitalism.

Here is the oath which every miner is forced to take before he can go into a mine or get an opportunity to live. (The name of the miner is omitted for obvious reasons.)

"I, John Brown, a Justice of the Peace, in and for the County of Wise and State of Virginia, do hereby certify that ————has this day personally appeared before and made statement on oath, that he would not in any way aid or abet the labor organization, known as the United Mine Workers of America, or any other labor organization calculated to bring about trouble between the Virginia Iron, Coal and Coke Company, and its employees, in or near the vicinity of Tom's Creek, Wise Co., Virginia.

"Witness my hand and seal, this the 19th day of Dec., 1901.  
—J. P."

This superintendent should remember that the shooting of John Brown did not stop the onward march of the Civil War and the emancipation of the blacks, and should know that the shooting of Mother Jones will never stop the onward march of the United Mine Workers toward the goal of emancipation of the white slaves from capitalistic oppression. The laborers will move onward in their work until every child has an opportunity to enjoy God's bright sunlight and until some Happy New Year shall bring to every toiler's home the joyful news of freedom from all masters.—Mother Jones, in "Socialist Review."

#### Definitions.

BY R. B. KERR.

Recent discussion in the daily press has shown clearly that the general public attaches no definite meaning at all to such words as Socialism and Anarchism. It may be worth while to give a short explanation of these words, and to point out the differences between the creeds they represent.

In the first place it must be admitted that there is some excuse for the existing confusion of thought, because it is only a short time since the words obtained a perfectly distinct meaning even to those who used them to designate their own beliefs. Fifty years ago those who are now called Socialists were called "Communists," and sneered at "Socialists"; while those who are now called Anarchist Communists were known thirty years ago as the "Alliance of the Socialist Democracy." Today, however, each word has a distinct meaning, which can be clearly explained.

The aim of the persons called Socialists, Social Democrats, or Collectivists is to nationalize or municipalize land, railways, mines, factories, stores, and the other instruments of production, distribution, and exchange, and to work them by associated effort for the general benefit of the people of the community. As to what proportion of the common product each should receive, opinions differ; some hold that reward should be proportional to the value of work done; others, that the product should be equally divided; others again, that each should give according to his powers, and take according to his needs. These last are now called Communists.

As for the administration of public affairs, it is proposed to carry on that by means of public bodies elected by the adult men and women. The existing administrative machinery is to be used, and probably supplemented by subsidiary organization for the separate industries. Most Socialists, however, wish to make the public administration more democratic, giving the electors the power to withdraw their representatives at any time by majority vote, and instituting direct legislation by the people through the initiative and referendum.

The Anarchist Communist, sometimes called Autonomist or Anarphist, is a Socialist with a great dislike of centralization and delegated authority. His ideal is the "free federation of autonomous communes." He wishes to see the world divided into communities so small that the people can all meet together as they do in the Russian Mir and the Swiss communes, and make their own regulations without the intervention of any representative machinery at all. He wishes each of these communes to be sovereign and independent, but he would send delegates with "imperative and revocable mandate" to conventions of representatives of a number of communes. These delegates, however, could only discuss, but could not bind the

different communes, and any commune could at any time secede from the convention. Each commune would own the instruments of production within its limits. In short, the difference between the Social Democrat and the Anarchist Communist is not unlike that which formerly existed between the Republicans and the Democrats of the United States. Both Socialist and Anarchist, however, believe in far more local and individual freedom than either of the old parties ever did.

The Christian Anarchist is a variety of Anarchist Communist who believes that it is wrong to use force in any circumstances whatever. He literally adheres to every precept of the Sermon on the Mount, and advocates complete non-resistance to evil.

The Individualist Anarchist, sometimes called Philosophic Anarchist or Mutualist, would abolish the community altogether. He does not believe that all the people who happen to inhabit a certain territory should on that account belong to one community and be ruled by the majority, but he thinks that those who wish social organization should choose their own partners, so that there may be any number of voluntary organizations living independently side by side within a given territory. As he does not believe in a community, of course he does not believe in the public ownership of the instruments of production. But he is in favor of voluntary co-operation between any number of individuals who wish to co-operate, or of the conduct of industry by isolated individuals if they prefer that method. He thinks that each person, or association of persons, should be allowed to have the free use and possession of such land as he or it can reasonably "use and occupy" on the principle of first come first served; and that those who cannot get land should move on to some place where they can. He thinks it wise for individuals to join voluntary protective associations to defend themselves from aggression, and suggests that, when disputes arise, a peaceful way to settle them would be to select a "free jury" of the people of the district to act as arbitrators. Of course he believes in no specific code of laws binding on all the people within any given territory; but he sets great store by the inculcation of the precept of Herbert Spencer that "everyone has the right to do whatsoever he wills, so long as he does not invade the equal rights of others." He believes that free banking, free land, and free trade are a sufficient remedy for all economic evils, and that with these the dangers of individualism would vanish.

These different classes of people differ a good deal as to the best way of gaining their ends. The method of the Christian Anarchist is obvious, namely, to suffer evil without resistance, and persuade others to do so, until there are no people hard-hearted or shameless enough to injure those who only return good for evil. The Individualist Anarchist, belonging mainly to the class of educated doctrinaires, are averse to force, and advocate education and passive resistance. The Social Democrats formerly believed in a violent revolution, but are now almost unanimous in favor of political methods. The Anarchist Communists are still generally in favor of violence and even assassination. Their views are not unfairly set forth in "The Principles of the Revolution", by Bakounin: "Admitting no other activity than that of destruction, we declare that the forms in which that activity should express itself may be widely varied: poison, poignard, running noose. The revolution sanctifies all means without distinction."

Of the different movements Christian Anarchism is easily the oldest. Its chief publications are "The Sermon on the Mount," by Jesus Christ, and many of the writings of Leo Tolstoy. Individualist Anarchism dates from the publication in 1849 of "What is Property?" by Proudhon. This school has had few exponents in Europe, but in America its doctrines have been set forth by many intellectual men, the best known being Benjamin Tucker. Social Democracy and Anarchist Communism were twin born, arising together in the stormy period from 1845 to 1848. Bakounin and Alexander Herzen may be called the father of Anarchist Communism. The writings of this

school are somewhat meager, for its members have been more than usually endowed with the "holy and wholesome ignorance" so much praised by Bakounin. Yet the school is adorned by Peter Kropotkin's great work on "Fields, Factories, and Workshops," which roused the London "Times" to admiration and almost to eloquence. Social Democracy may be said to date from the publication in 1847 of "The Manifesto of the Communist Party," by Karl Marx and Frederick Engels. Without doubt the literature of Social Democracy far surpasses in profundity and power all the rest of the reform literature of the world. Most of it we owe to an illustrious galaxy of Germans, but there have been important contributions in English, the most widely known being by Edward Bellamy. Bellamy had two faculties not often united in one man. In "Looking Backward" he showed himself the greatest popularizer of scientific thought that ever lived, and then in "Equality" he let us see that he himself was one of the most penetrating thinkers of the age. Just after "Equality" came out, I had the pleasure of discussing it with Kropotkin, and he expressed his admiration with a Russian exuberance which I shall not try to describe.

So far as numbers are concerned, the Anarchist Communists are the most numerous of the Anarchists, but the Social Democrats are far ahead of all the schools of Anarchism combined. For more than a generation it was a neck and neck race between the Socialists and the Anarchist Communists. The struggle between Marx and Bakounin was a veritable battle of the gods. In Germany, Denmark, Sweden, Norway, and England, Bakounin could never make any headway. But twenty years ago Emile de Laveleye could truly say of Bakounin that "it is his ideas which today form the basis of the programmes adopted by the majority of Socialist Associations in Italy, in Switzerland, in Belgium, in Spain, and even in France." (From "The Socialism of Today," Chap. 10). That is no longer true. The shade of Bakounin is still mighty in Spain and Italy; but Belgium is now the citadel of Social Democracy, and France and Switzerland are among its strongholds. Russia has no working class movement, but doubtless Bakounin has many adherents in the middle class.

From the struggle for existence of more than half a century we at last see Social Democracy emerging as the leading movement, because best suited to the economic conditions and the genius of the age. But each of the three forms of Anarchism contains a great half truth. Decentralization and local autonomy are very important, though we must have some centralization. Individualism reminds us that the world exists for individuals after all, and that we must be slow to sacrifice the flesh and blood of men and women to that somewhat abstract thing, "the general interest." Christian Anarchism makes us reflect how much value there is in the half truth of John Bright, that "force is no remedy," as well as in the opposite half truth of Karl Marx, that "force is the midwife of progress."

### The Crumb of Contentment.

[Sacred to the Memory of an Arbitration Meeting.]

"Oh, why are men so wicked?"

Said the gosling to the goose.

"Oh, why are men so wicked?"

Said the goose.

Then the gosling claimed a crumb

That the goose held 'neath her thumb,

Which she didn't need and didn't want to use;

But the goose stood on her "dig."

And she said: "My dear child, fig-

Uratively you're entitled to the feed;

While I'm not disturbed at all

At your most obtrusive gall,

Still I will not, can not, tolerate your greed."

Then they fought a knock-out fight,

Each one conscious of her right,

And in all their bitter quarrel never thought

Of the silent little crumb

That the goose's right-foot thumb

Held in jeopardy before the fight was fought.

—S. F. Star.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

905.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## A Study of "Rights."

One of Chicago's well known institutions, its Society of Anthropology, was organized to supply the demand for an absolutely free platform, or arena, upon which the battles of the various opposing schools of thought and opinion might be "fought to a finish," to use a prize-ring phrase.

Here the clergy, the priestly champions of old-time theologies and of the systems of human ethics founded upon theology, can meet on equal terms the religious heretic, the agnostic, the "rationalist," the "nature-ist," the disbeliever in all so called "revealed religion."

Here the Socialist, the Anarchist, the Single-Taxer, the Republican, the Democrat, the Populist, the imperialist, the plutocrat, the aristocrat, the millionaire and the pauper, are all made welcome; all are allowed equal privilege—the freedom of speech. No limits thereto except such as common courtesy and the rules of civility or decorum impose.

On Sunday last this free platform was occupied for the opening speech by one of Chicago's recognized expounders of legalism, of legality; that is, by a "doctor of law"—Geo. W. Warvelle, LL. D., by name. His subject was "The Law of Property."

To begin, the speaker said that all objects of sense are referable to two classes—persons and things; and that in the relation of things to persons arises the idea, the concept, known as "Property," "property rights," "real estate," etc., etc. Without attempting to follow the learned gentleman in his various lines of argument, his conclusions mainly will be reported—as far as memory serves.

In very concise and unmistakable language his hearers were told that all the rights that we as human beings possess, or can lay claim to, are conferred upon us by "the State"—by which term he evidently meant the highest civil power existing in any given country, or political division of the earth. That the term "natural rights" is a misnomer, and that whatever of social rights, political rights, personal rights, etc., we can lay claim to, are all referable, in the final analysis, to the sovereign State.

To illustrate this point the learned doctor of law mentioned Potter Palmer, a Chicago millionaire, and his hotel, the Palmer House. Said he, Mr. Palmer doubtless speaks of this fine hotel as his property. In a sense this is true

and yet the right to the ground on which the house is built is not his, never was his, and never can be his. This land, all the land in the city, belongs to the State. For reasons of its own it grants the privilege of the use of land to Mr. Palmer, and to other persons, but the right to the land remains with the State; the personal or "fee simple" right granted to persons can be withdrawn or revoked by the State at any time.

A few years ago, said Dr. Warvelle, the right of property in man, known as "chattel slavery," stood upon precisely the same footing as the right to land, to horses, houses or any other kind of property, stands today. The right to property in man was conferred by the State; the time came when the State, for its own reasons, revoked that right—destroyed many millions of dollars worth of property in black men, women and children, without compensation to the legal, the rightful owners.

In like manner the State can annul, reclaim or destroy, with or without compensation, ANY property, whether in land, houses or chattels, held by the individual citizen, or by combinations of citizens.

Pursuing this line of argument Dr. Warvelle maintained that the property now owned and controlled by J. D. Rockefeller, M. Schwab, J. P. Morgan, and other millionaires, is as truly and rightfully theirs as the wages earned by the day-laborer, in the mine or in the factory, are his; that the money or other property in either case, is not a personal, not a natural right, but a right conferred by the State. To speak as some do, of Rockefeller's millions as "stolen property," is absurd, illogical, false. In 1865 Rockefeller was a day-laborer, at one dollar per day, hauling oil-barrels. By watching his chances he soon became an employer of labor. What Rockefeller did any other man could have done, by using the same diligence and good sense in business.

Such in brief were some of the chief points in Dr. Warvelle's opening address on the Law of Property. His talk was extemporaneous throughout, but delivered with the clearness and readiness of diction that indicate the daily lecturer or teacher of classes.

In his introductory remarks Dr. Warvelle alluded deprecatingly to the common custom of dissecting the speaker instead of the address. Said that on a previous occasion when delivering a lecture before the Society of Anthropology the members had criticised the "lawyer," instead of the lawyer's address upon "law."

As some of us laymen see it, the value of any opinion or utterance depends greatly upon the point of view of the speaker or writer thereof. Anarchistic utterances by Emerson or Whitman would mean something very different if said by the Roman Pontiff, or by Saul of Tarsus, and therefore I maintain that we must know something of the speaker, his vocation in life, his training, his associations and affiliations, in order to correctly estimate the value of his opinions or arguments, and in order to make a fitting reply thereto.

When listening to a clergyman in his pulpit, or to a professor in a theological college, we consciously or unconsciously remember that the speaker is under heavy boxes to say nothing that will militate against the creeds of the church organization that hires him to preach or to teach, and we consciously or unconsciously ask ourselves, "Would he talk thus, or thus, if he were free to say what he thinks? or if he were free to pursue his own line of thought to its logical landings?"



And so likewise, when listening to a priest of "the law," a man whose vocation depends, not only for its honors and emoluments but for its very existence, upon the popular acceptance of a creed that is very similar to that of the theologian, if not identical with it in many respects.

The doctor of divinity posits or postulates an almighty Creator or Ruler, as the basic doctrine or fact of his creed; a ruler who can do no wrong, but whose acts must be accepted as right because HE does them. Likewise, the "doctor of laws"—of civil law—posits or postulates an almighty State, as the basic fact or doctrine of his creed; a power from which all civil and personal rights proceed; a power whose commands must be obeyed, not because they are always right or just, but because the State says so; and until the State changes its mind its behests must be accepted as right by all loyal and law-abiding citizens.

In the course of his remarks Dr. Warvelle quoted the Biblical text, "The earth is the Lord's and the fullness thereof," justifying the inference that he accepts the view of the compilers of Constantine's Bible that "the powers that be [the State] are ordained of God. Whoso therefore resisteth the power [the State] resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

So then, the priests of the church, the clergy, and the priests of the law, the lawyers, having agreed together that the duty of the citizen is Obedience—unquestioning obedience to the commands of God and State, as interpreted by these same priests, we see how and why it is that the laity's demand that Church and State should be kept separate, must forever go unheeded.

Each of these priesthoods supports the other, and without such mutual support both would soon find themselves shorn of their power, their right and power, to tax industry to pay their salaries, their fees and perquisites so enormously greater than the pay received by the average wage-earner; also to build their enormously costly and untaxed buildings—churches, parsonages, church hospitals and church schools, also the untaxed State Houses, City Halls, Court Houses, etc., etc., all of which labor must build and support, but in the control or management of which the laborer himself has practically neither "part nor lot," the right to such management being monopolized by the priests of Church and State aforesaid.

#### PER CONTRA—MAN VERSUS GOD AND STATE.

The unanimous vote of thanks tendered the speaker for his "able and interesting address," was well earned. When an enemy is to be met and fought, it is always very desirable that he should come out into the open and not hide his real purpose by stratagem, by decoys, by pretense of friendship. Hence the value of the address of Dr. Warvelle, whose theme would perhaps have been better named,

#### STATE RIGHTS VERSUS HUMAN RIGHTS.

Under the five-minute rule the replies to the first speaker were necessarily incomplete and unsatisfactory. Most of those who followed took decided issue with the views advanced by the champion of State Rights—using that phrase in the larger or cosmical sense and not in its narrow, its political sense—though agreeing that the address was a truthful, a masterful presentation of the popular, the "legal," basis of human ethics.

For lack of space I shall be compelled to confine my comments to my own views of the matter, some of which

views were crudely enunciated in the five minutes allowed to each member, or visitor, who cares to reply to the first speaker:

From my viewpoint Dr. Warvelle has got things upside down! Instead of man owing everything to the State the State owes its power, its every existence, to man. Man created the State and man can change or destroy the State—destroy it without the shedding of blood and without infringing any real right.

All rights belong to living beings. The State is not a living being and can have no rights as such. The State, like its twin-brother "God," is an abstraction, a personification, a myth, a superstition, having no existence outside the imagination of man.

"An honest God is the noblest work of man"—that is to say, every man makes his god after his own heart, or image; a brutal man or brutal people will have a brutal god; a humane man or people will have a humane god—if they want a god at all.

Just so with the mental concept called the State. A crude, brutal and aggressive people will have a crude, brutal and aggressive state; a justice-loving, peace-loving people will have a just and peaceful state—if they feel the need of such a thing at all!

#### ORIGIN OF RIGHTS.

The word right is used in three senses chiefly:

First, as meaning that which is true; not false; not deceptive.

Second, that which is equitable or just; not wrong not unjust.

Third, a thing, a PROPERTY, necessary to the life, development or happiness of a PERSON, or persons. It is in this last sense that the word was mainly used in the address of Dr. Warvelle, and in the comments thereon.

Instance: Atmospheric air is necessary to the life of man—generic man—and therefore air is one of man's rights; one of the human rights, and because necessary to human life it may be called "inalienable" by artificial law, by statutory enactment, or by act of the State.

The same may be said of water; also of food, and as the earth is the only source of food it follows that the use of the earth is one of man's inalienable rights. As all of these—air, water, earth, are, like man himself, products of nature, not of art, not of the State, we may properly call the right to each of these

#### A NATURAL RIGHT.

Webster derives the word right from Scandinavian roots, also from the German RECHT, "right;" and from the Latin RECTUS, "straight." From this latter root we get "rectitude," "correct," "correction," "erect," "direct," "direction," etc., etc. These indispensable ethical terms seem to indicate man's relation to his natural environment, to the world in which we find ourselves, to nature itself, whereas the other Latin word of kindred meaning, IUS (juris) "law," has reference mainly to artificial enactments, to "legal rights," so-called. From this root word we get jurist, "one versed in the law;" juror, "one sworn on a jury," jurisdiction, "the right of making and enforcing laws;" justice, "right"—as interpreted by the State.

Webster says: "RECTITUDE—absolute conformity to the rule of right in principle and practice. JUSTICE refers more especially to the carrying out of law." Hence rectitude, from rectus, "straight," is incomparably the more important word in our ethical vocabulary, in our ideas of

right, while justice, from jus, "law," is the word upon which the artificial State is built, and from which the lawyer, the judge, the legislator, the ruler—all PARASITES in an ethical sense—draw their power and their enormous revenues. Hence also the reason is plain why lawyers have little use for rectitude—natural right, and its cognate words, and why they tell us that all rights are referable to the State,—to artificial law—to law-made justice.

"ILLEGITIMATES"—"BASTARDS."

From the foregoing we very clearly see and understand why the terms illegitimate and bastard have such terrible meaning to the unmarried mother and to the child born out of wedlock. The source of all human rights, including the right to be born, is the sovereign State, and he who dares to come into the world without permission granted by the State, through its authorized agents, is an interloper, an unwelcome guest, an unlawful person, that is, an ILLEGITIMATE or bastard.

Natural right, rectitude, equity, would say that whoever is born well-formed in body and well-endowed in mind, is a legitimate child, a rightful person, entitled to his equitable share of the earth and its opportunities. But "No," says the State—and its right-bower the Church. "No," say all the priests of State and Church, and all the superstitious dupes and slaves of the (un)Holy Alliance, State and Church.

"The right to be born is not a natural right, not a personal right," say all these; "it is a State-and-Church conferred right. Better not be born at all than to be born without the pale of 'holy matrimony.' Better be born deformed, physically or mentally; better to be born an idiot, an epileptic, a foredoomed thief or murderer, if only legalized by State or Church, than to come into life with the highest possible endowment of mind and body, if with all these advantages you still lack the one thing needful—the 'Union Label,' the stamp of Legitimacy, of Legality, which can only be conferred by statute or canon law."

Among human rights the first and chief is the right to be born well—if born at all! But if ALL were born well—born approximately equal in mental and physical power, the occupation, the rule and the emoluments of the priests of "law and gospel," would be gone. Hence as a matter of self-preservation these priests are doing what they can—by legislation and by working on the ignorant fears of the masses—to discredit the right to be born well through free, intelligent and responsible motherhood. Knowledge of how to control and limit the size of families is made a crime, punishable by heavy fines and by confinement at hard labor in States' prison. Divorce is declared by the Church to be "sin against God" and destructive of "social order," and the State makes divorce difficult by the expense, and disgraceful through the publicity given to marital troubles.

From these and other like considerations I believe the priests of State and Church—as a class—to be the greatest of all enemies to HUMAN RIGHTS, and therefore the greatest enemies to human progress and happiness. M. HARMAN.

#### The American Press-Writers' Association.

Francis B. Livesey has been waging a big fight against two compulsory education bills that have been introduced in the Maryland Legislature at the instance of the Arundell Club of Baltimore, and the Women's Club of Kensington, Md., both clubs being composed of rich and influential ladies. Bro. Livesey is profoundly impressed with the need of individual mental liberty and at this writing it looks as if success will crown his efforts in Maryland for the fourth time. He has been largely aided in his present efforts by Thomas O. Clark, "Marion Tru-

man," Dr. William N. Hill, Cassius V. Cook, and Mrs. Laura J. Langston.

We learn with regret of the death of one of our most active writers in San Francisco, Mr. Alfred Cridge. The Boston papers announce that Dr. Pfeiffer is critically ill with confluent smallpox. In the interests of science he visited a pest-house and exposed himself to the disease, in an endeavor to demonstrate that it was not contagious.

#### NEW MEMBERS.

226 b. Brady, James E., 216 W. Biddle St., Baltimore, Md.  
227 d. Koontz, T. Huber, Smithsburg, Md.  
228 b. Levenson, Dr. M. R., 81 Lafayette Ave., Brooklyn, New York.  
229 c. Allen, Henry Ware, El Paso, Texas.  
230 b. Allen, Walter S., Palmer Mass.  
231 c. Harecutt, Miss Calla, Chestnut, Logan County, Ill.

#### CORRECTION.

32 a. Clymer, Dr. R. S., Room 6, 247 Washington St., Boston, Mass.  
A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

#### VARIOUS VOICES.

Jas. W. Adams, Home, Wash.:—To say we appreciate the frequent notice of us is but a feeble expression at best. The correspondence has been a heavy tax on my time and also on my purse.

S. O. Bishop, Broadhead, Wis.:—"Dawn Thought" is a great book. Everybody should read it. It covers a field inexhaustible. Yet, how about his boundless universe with a "Center?" It has gone to Wichita, Kansas and now I must have more books; for which I enclose \$2.50.

A. M., Datil, New Mexico:—I see in late Lucifer a list of "Bargain Counter." Kindly send me one copy each of the whole "shooting match" as I have wanted the bulk of this whole list—especially "Government Analyzed" and other things. It's winter and I want to read and study and this whole outfit will keep me busy.

L. R., Canada:—I enclose \$1 to renew my subscription to Lucifer for another year. Please accept my thanks for the articles I have read, all of which are good except those on vivisection and anti-vivisection, vaccination and anti-vaccination. I believe that science is not advanced enough to permit the literary men—that is the sentimental men—to settle these vitally interesting questions. For my part, all the columns I read did not convince me on either side.

E. B., Nebraska City, Neb.:—Lucifer is all right—even though I cannot agree with all it contains. I often think it too radical for missionary work. Truth is much like sin—presented in its bare condition it often shocks and is repulsive; but clothed in pleasing language it becomes in itself pleasing and acceptable. Radical thought has little influence with the masses; but it is necessary and fills its place, gets the kicks and cuffs of beneficiaries, while the moderate nicely dressed idea (the same) comes along and is swallowed whole by the masses.

S. R. Shepherd, Leavenworth, Kas.:—Lucifer should record all important events connected with the great question—the relation of the sexes—but it never noticed the decision of the United States Court of Appeals at St. Louis—that a common law marriage was just as good as a Priest-or Judge-made-law marriage. The case was appealed from Oklahoma United States District Court. A common law wife was defending her rights in her common law husband's estate. His children by a first wife were trying to kick her out penniless but—failed. Tally one for Uncle Sam. It is mighty seldom he does anything commendable.

The Chicago Society of Anthropology meets every Sunday at 3:30 P. M., at Hall 913 Masonic Temple. Subject for Feb. 23 will be "Browning's Caliban," by Prof. Oscar L. Triggs of the University of Chicago. Seats and discussions free.

Little Freddie—Please Mr. Druggist, papa wants a bottle of liniment, and mamma wants a bottle of china cement, right away.

Druggist—All right. What's wrong?

Freddie—Mamma hit papa with the sugar bowl.—*Ex.*

### Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## AT HALF-PRICE

100 COPIES

OF

### DR. FOOT'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



### A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.

1245 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES. 80 CHROMOS ON 15 COLOR PLATES.

A few among the many subjects treated:

PART I.—Disease: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and Blood Vessels.—Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Words for Men and Women.—Hints to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—The Treatment of Disease. Contains 26 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.

PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Circumcision and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original and startling.)

PART IV.—Improving Monogamous Marriage.—Adaptation in Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriages.—Intermarriage of Relatives.—Essays for Married People.—What Determines Sex.—Philosophy of Child-Rearing.—Essays for the Future.

Is your subscription paid to No. 957? If so, the Home Cyclopaedia will be sent to you for \$1 net. Postage 18 cts.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents or a thirteen week's trial subscription to Lucifer, the Light-Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN G. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Mea Only," Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

SELF-HYPNOTIC HEALING.—37,490 people to date of Jan. 1, 1903, professed securing themselves of such diseases as they had fallen in with medicine. All accomplished through the teachings of my original system of Self-Hypnotic Control, which also develops the psychic powers of man, enabling him to control his dreams, read the minds of friends and enemies, visit unknown parts of the earth, solve hard problems in this plane and remember all when awake. Live dump etc trial lessons will be sent for only 10 cents, actually enabling the student to accomplish wonders without further charge. Prof. H. E. DUTTON, Ph. D., Lincoln, Neb., U. S. A.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Snowville, Va. ELNINA DRAKE SLEEKER

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. Randomly bound in cloth. 125c.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.

AGE OF REASON (THE). Presentation edition. Part I reprinted from the first English edition. Part II collected by M. D. Conway's edited by M. D. Conway's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Romney portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, 75c.

AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 90c; paper 50c.

ANARCHISM: Its Philosophy and Ideal. Peter Krupotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A FLKA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 50c.

A TALE OF THE STRASSBURG GERS. R. B. Kerr. Together with The Strike of the Strassburg Gers (C. W. Coolidge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

A WEEK ON THE CONCORD AND MERRIMACK RIVERS. Henry D. Thoreau. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 25c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Exploited by the Bible, and giving close reference to the chapters and verses. 5c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. Dr. H. Foot, Jr., M. D. 25c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 22 portraits of delegates, including Benj. H. Tucker, Lawrence Gronlund, William Jennings Bryan, Samuel Joseph, Louis A. Post, and George Schilling. 62 pages. 50c.

CHILDREN OF THE ITALIAN POOL. Paolo Lombroso. 5c.

DARWIN, THE. (A novel.) Elmina D. Slenker. 50c.

DAWN OF CIVILIZATION, The, or, England in the Nineteenth Century. J. C. Spencer. 178 pages. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and authority, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, illustrated with portraits of the author. In three editions, de luxe, plain and paper bound. Prices. \$1.25, \$1.00 and 50c.

DILOG FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

DR. FOOT'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Power and Critique; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 600 illustrations. 37 chapters, 1,507 pages and a 3-column index of 11 pages. Cloth, \$2.75.

EAST TENNESSEE SKETCHES. A and Cotic Chavannes. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 5c.

EIGHT-HOUR MOVEMENT. John F. Altgeld, ex-Governor of Illinois. 5c.



- EVOLUTION AND REVOLUTION.** Eliseo Redine. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remond. Andrag and mofing the claims made by churchmen that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 200 pages. 5c. Postage, 5c.
- FREE PRESS.** Arguments in support of demerit to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Jensen and David Overmyer. 30c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for Heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man. Col. John B. Keelo, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death, this work was left unfinished, but was completed by his wife, Rita Dunbar Keelo. 127 pages; cloth. Price reduced from \$1.50 to 1c.
- HILDA'S HOME.** Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 42 pages. Cloth, 1c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, accurate, invariable standard of price. James Adelman. 200 pages. Paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Scotland.** Albert Chavannes. 5c.
- INFIDEL DEATH-HEDS.** "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 27 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paley, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 32c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marican. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample page free. 1c.
- KORADINE.** A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c; paper, 5c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 5c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, 12c. Postage, 5c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 25c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Cloth, 50c; rough edges, 25c.
- MEN, WOMEN AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large, heavy-topped paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM. THE.** A Leash (Fox) Underhill. With portraits of the Fox Sisters and others. 67 pages. Cloth. Reduced to 1c.
- MORBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 5c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Green. 10c.
- NOEL.** A DOLL'S HOUSE, AND GHOSTS. Rosen. Cloth, 15c.
- OUR WORSHIP OF PRIMITIVE SOCIAL QUERIES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies; A Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Having Betrayed Its Own Mistake; Bishop Potter's Opinion of Divorce; Love's Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCE IN VARIOUS COUNTRIES.** Philip G. Penobry. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 1c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 20c.
- PRISTINE CEBELIA.** Prof. A. L. Lawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kern), and Jealousy, the Poe of Freedom (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religious teaching that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinsohn. A new edition, together with the startling letters of "Louise May" on Men and Women, and a report of the Convention of German Women at Frauenstadt. A book of 286 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women," alone and yet is sold at a lower price. Heinsohn's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, 1c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 5c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation, with original introduction; special cover; latest version. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Orin Northcutt. 30c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Roonde, the Troublesome Monkey.** For young folks. Dr. R. H. Foote. Five volumes. "Five volumes in 'red line,' presentation edition. 4c. Five volumes, plainer binding, 25c; all in one volume, 15c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 10c.
- SONGS OF THE UNLINED CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of various tints. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Green brown, with choice of silver or gold lettering. Very handsome gift book. 10c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Government. Albert Chavannes. 10c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 10c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marlette), Reminiscences of Bertha Helgala (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BAN SISTER AND LICIT LOVE.** Including the first Biennial proceedings of the National League, and a full account of the Lancaster Mass. with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 20 pages. 25c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1620. With an account of the regulations of the Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.
- THE BRITISH BARRABAS.** Grant Allen, the greatest of the HILL-TOP plotters. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 20 pages. 1c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'The virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions they have become more and more sensual and more and more selfish and more and more material; that the pure and beautiful and something thing is the fit and worthy exercise of the reproductive function." Paper covers, 1c; large paper, twelve copies, 5c. Single copy, 5c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Albig's reasons for pardoning Fields, Nebe and Schwab. 25c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lois Walbrook. 50c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? R. THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lillie D. White), Life's Gifts (Oscar Rotter), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. R. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A reply to a recent article in the present dealing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition of 1763. The only authentic and correct edition. Large. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE.** Frances Peter Kropotkin. 10c.
- THE TROUBADOURS AND COURTS OF LOVE.** J. F. Rowetham. Cloth. 50 pages. 15c; postage, 10c.
- THE UNWOMANLY WOMAN.** Lillie M. Holmes. Together with That Great Fraud, Victim Bull (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de Cleyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 15c.
- WHAT IS PROPERTY?** An inquiry into the Principles of Right and of Government. P. J. Proudhon. Translated by B. R. Tucker. 50 pages. Cloth. (Slightly abridged.) Reduced to 1c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experiences from superstition to rationalism. Cloth, 75c; paper, 5c.
- VACCINATION A GIGANTIC CRIME.** Samuel Darling. 10c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 5c.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW; a Primer of Sexual Rationalism.** Edwin C. Walker. "Set us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the electrifying arms of 'whore.'" Paper covers, 4c; large paper, 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 1, 1899. It is appended to the "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock. Jr. 10c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "T. J. is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal and every honest man ought to read it. A burning protest against the wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 15c; paper, 10c.
- WOMAN: Four Centuries of Progress.** Susan H. Wilson. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that tasted bondage. Woman was a slave before the slave existed. She brought about the state of slavery which made the slave a slave of the slave. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 10c, 10 pages. 5c.

Address M. Harman, 505 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 7.

CHICAGO, ILLINOIS, FEB. 27, E. M. 302. [C. E. 1902.]

WHOLE No. 906

### THE ANTIQUITY OF FREEDOM.

My thoughts go up the long, dim paths of years,  
Back to the earliest days of liberty.  
Oh Freedom, thou art not, as poets dream,  
A fair young girl, with light and delicate limbs,  
And wavy tresses, gushing from the cap  
With which the Roman master crowned his slave  
When he took off the gages. A bearded man,  
Armed to the teeth, art thou; one mailed hand  
Grasps the broad shield, and one the sword; thy brow,  
Glorious in beauty though it be, is scarred  
With tokens of old wars; thy massive limbs  
Are strong with struggling.  
Power at thee has launched his bolts,  
And with his lightnings smitten thee;  
They could not quench the life thou hast from heaven.  
Merciless power has dug thy dungeon deep,  
And his swart armorers, by a thousand fires,  
Have forged thy chain; yet while he deems thee bound,  
The links are shivered, and the prison walls  
Fall outward; terribly thou springest forth,  
As springs the flame above the burning pile,  
And shoutest to the nations, who return  
Thy shoutings, while the pale oppressor flies.  
Thy birthright was not given by human hands;  
Thou wert twin-born with man. In pleasant fields,  
While yet our race was few, thou sat'st with him,  
To tend his quiet flock, and watch the stars,  
And teach the reed to utter simple airs.  
Thou by his side, amid the tangled wood,  
Didst war upon the panther and the wolf,  
His only foes; and thou with him didst draw  
The earliest furrows on the mountain-side  
Soft with the deluge.

Tyranny himself,  
Thy enemy, although of reverend look,  
Hoary with many years, and far obeyed,  
Is later born than thou; and as he meets  
The grave defiance of thine elder eye,  
The usurper trembles in his fastnesses.  
Thou shalt wax stronger with the lapse of years,  
But he shall fade into a feeble age;  
Feebler, yet subtler. He shall weave his snares,  
And spring them on thy careless steps, and clap  
His withered hands, and from their ambush call  
His hordes to fall upon thee.

—William Cullen Bryant.

### Cause and Cure.

In a hospital I knew a soldier who had a wound in his leg. That wound healed and the man seemed cured, but soon another wound appeared a little lower, a similar wound on the same leg. This wound was also cured, but a third wound came still lower on the same bone, on the same leg. Then this wound was cured, and the man seemed to recover again, but another wound came still lower on the same bone, on the same leg. Then the doctors and surgeons held a consultation and agreed that no common means of curing would be sufficient. They must have a radical, a capital operation, after which the man recovered.

Now, listen! An emperor is killed. Oh, how bad! How

wrong! What confusion it brought! But there were some reasons for this killing. It was removing the head of a monarchy that was sometimes tyrannical and cruel. But then the man was caught and ordered shot. That is right. That is good. He must be prevented from killing another emperor.

Then things seemed to be quiet. Order and confidence were restored. But after a short time a king is killed, a good king, a king who was kind to his subjects, beloved. Well, this man was taken. He was not killed, but he was shut up in a cage, where he was to have no intercourse with his kind for his whole life. That is good. That is right. He must be prevented from killing some other king.

Again all is quiet. Again there is confidence. But, lo, an empress is killed! Now an empress. Oh, that is too bad! A woman, and a very charming woman. She was not responsible for the deeds of her husband. She was not in public life. She was a very good woman. What is the matter? The man is caught again. He also was shut up. He was not allowed to speak to any man, see anybody. He was put in a cage. That is right. That is sue. He must understand that to kill an empress is not a proper thing. He must be prevented from doing similar wrong.

Well, again quiet for a certain time. But, lo, a president is killed! A president! Oh, oh, that is too bad! There must be some excuse for killing emperors and kings, but to kill a president in a free country, the choice of the people. Oh, that is very foolish. What of this murderer? Why he must be killed twice. A special law must be enacted. This thing must be stopped. But what is the matter?

It is evident that society is sick. It is suffering from a very severe wound, and the killing now and then of an emperor and a king cannot cure it. But it is well to understand; we must realize that the revolver which killed President McKinley was the same revolver which killed the Russian Emperor, the King of Italy, and the Empress of Austria, and that this revolver was the revolver of poverty, of misery, of despair.

How cure such sickness? There is need of radical treatment. The money, millions and millions, and more millions, which is spent in taking life in different wars, must be applied to the curing of society. We must make war against war, seek to save life and not to destroy it.—Verestchagin.

Comrade E. C. Walker ought to be dead. I do not say this from any unkind feeling toward Comrade Walker. Far from it. But I have noticed that a man is appreciated after death, and certainly this man is not sufficiently appreciated while alive. We have, I think, no liberal in the United States, or in the world, more worthy of the name, more logical, unselfish and sincere. I write this after laying down his clear, vigorous, temperate, yet radical and altogether to-be-commended pamphlet, "Vice: Its Friends and its Foes." Read it, Free Comrades, if you would understand the true causes of and remedies for prostitution, and the folly and futility of political vice-reform.—The Free Comrade.

## Comstock versus Craddock.

History seems to be about to repeat itself by adding one to the long list of crucified saviors. The victim of coming events has all the marks of a "self-anointed" or "divinely-appointed one." She has been led by the spirit up into a high place and told that all the world is hers—to reform. She has earnestly, diligently, unswervingly, yet quietly and unobtrusively, gone about her business. She has forsaken relatives for the sake of her mission, and been forsaken by friends because of it. She has traveled far without scrip or purse and not always been sure of a place to lay her head or a cornfield to pluck from. She has pleaded to a wicked and perverse generation in many of the Sodoms and Gomorrah of to-day, and been several times requested to move on by courts that dared not face her as accuser. Now she comes to this Holy City of New York, whose purity is preserved by the agents of the societies for maintenance of ignorance, darkness, disease and death, except in the matter of red-lights and cadets. The Reverend Parkhurst made an ineffectual raid on the former and backed down, because there seemed to be a settled conviction that such places must, like poverty, always exist in a great city of multiplex wants. It appears to be the Low-cal option to permit a continuance of some necessary evils including Sunday saloons and red-light resorts, so long as the approach be by a side or back door, and the outer lights be not lit. Over a hundred years ago Judge Jeffries convicted and hanged three young men for high treason because they went about instituting a reform by pulling down some houses of ill-fame (which were then, as now, of course, a source of revenue for the king's officials). Now a woman comes forward to institute a reform in the morals and manners of men, and there is no place for her. It is a felony, says the tyrant accuser, and she must be suppressed.

The accusation is an old one—endangering the morals of youth. For this Socrates was forced to drink himself to death with hemlock. For this the priestess of better marital manners must be crushed, lest the young men of Gotham be harmed by her gospel, as though there could be any within her reach that could be hurt by her teaching. *The absurdity of it!* Her mission has been mainly among adults, and it is simply not a supposable case that she could impair their morals or impress any influence on them other than one to their advantage. She has worked so quietly and inoffensively that there was no occasion for complaint or interference, and even the most conservative opponents who may hold that "no good can be accomplished" thereby must lay the blame of public scandal to the agent who has so needlessly dragged her into the glaring light of a public court.

If the public and the "reformers" in city government can afford to ignore ineradicable social evils, they may with more wisdom be blind to feeble and harmless efforts for the enlightenment of "men about town." When such are "out for fun," in search of a new sensation, and discover "a religious fanatic" with a new-fangled gospel of self-control and reverence for higher ideals, what need to interfere on the ground of "prevention of vice." That is what she is doing, if anything. There is an old story of how the light came into darkness and the darkness comprehended it not. That is the fact of this case to-day. The need of enlightenment is often expressed, but the workers in the field are few, because the road is made so hard for them. Dr. Weir Mitchell, well known as an expert nervous specialist and entertaining writer, has said that much could be done for the betterment of women by educating them as to common causes of their undoing, but that he had not the courage to write what he knew and what they needed. Many other men of great experience have expressed themselves similarly. Even rarely will one who cares not to undertake the task himself, lend his name to the person who will. Here is what Dr. Byron Robinson of Chicago, a man of the best social and professional standing, was willing to say for one of Mrs. Craddock's pamphlets:

"I have carefully read your little book. You have written an interesting and valuable pamphlet. I approve of the methods

of teaching. It will do good work if placed in the hands of the young, so that they may be instructed in sexual matters, as forewarned is forearmed. Knowledge injures no one. The young woman is the subject who especially requires sexual instruction, whereas in the present state of society, she receives almost none. I hope that sooner or later sexual instruction for the young will be more general." Several in this city would say the same if they dared let their voices be heard in the face of the frowns of Mother Grundy. Many are ready to say that there is work to be done, but they are not entirely in sympathy with Mrs. Craddock's views or methods, and hence they are not willing to stand for even the qualified approval of saying she ought not to be suppressed. They are only willing to stand for the rights of free press when the preachment is just what they think. They are willing to let anything be suppressed that does not fit their notions of what is right.

Among the delusions entertained by this new enthusiast is the notion that she has the right to speak, teach, and print her ideas of reform—"under constitutional guarantees." She has not yet learned that the constitution is a "back number," that the ink is faded, the spirit and purpose forgotten; that this great and free country now has "subjects," and is run by bosses for trusts and combinations. She is learning a costly lesson in acting as though she had rights under the constitution which courts will maintain. What trust, social or constitutional, stands by her? When Samuel Colgate was president of the Comstock Society he was quietly notified by the United States District Attorney to discontinue mailing a pamphlet to advertise vaseline as a preventive of conception. He was not arrested and given a cell in Ludlow jail, as was this lady of higher purpose. Let the women who stand for their rights demand notice before arrest in such cases, with opportunity to choose to resist if they can be shown to be transgressing the law.

As to my standing in the case, I wish to say that I advised Mrs. Craddock long ago to desist, on the ground that the work was too great for one woman without backing; that she was casting pearls before swine, and they would turn and rend her. The world is not yet entirely reconciled to hear women talk religion from pulpits or politics from platforms, and the prejudice against her entering the field of remodeling the marital manners of men is simply insuperable; like the infinity of space, beyond powers of comprehension. The "common folk," physicians, and even noted clergymen have asked me for literature for the newly married as plain, decent, and useful as Mrs. Craddock's efforts, and I have been obliged to confess that here is a long-felt want I dared not supply. The "salt of the earth," the few who would appreciate and accept, are too few and too timid in times of storm and stress, while the swine who would trample down the giver of "words in pearl" are too many. My father paid dearly for one experience, when a medical tract that had elements of infinite utility was suppressed by ignoramus who "know not what they do." Sexual education, scientifically studied and plainly presented, must come eventually, but "woe to them" who have not the wisdom to keep but little in advance of public opinion. It appears to be the folly as well as fate of mankind to progress through martyrdoms, but while I have not the personal courage or "stuff in me" to push progress as a martyr I have the ability to sense a high-minded, self-sacrificing purpose and personality, and enough courage to say that my sympathies are with the felon who goes about instituting a reform by any effort for the betterment of existing social evils in and out of marriage.

While I am not able to say that everything that Mrs. Craddock says or does is *all right*, I do say that official or other interference is *all wrong*, entirely unnecessary, and of no advantage to public or private morals. Those who cannot lend her a hand should at least throw no stones, and if there be any who yet have a lingering love for the spirit of the fathers, for free press and fair play, they can send their substantial sympathy for Mrs. Craddock and her defense to,

E. B. FOOTE, JR., M. D.

120 Lexington Ave., New York.



## The Coming Sexualism.

The type of men that I conceive emerging in the coming years will deal simply and logically not only with the business of death but with birth. At present the sexual morality of the civilized world is the most illogical and incoherent system of wild promission and insane prohibition, foolish tolerance and ruthless cruelty, that it is possible to imagine. Our current civilization is a sexual lunatic. And it has lost its reason in the difficulties that have stood in the way, and do still, in diminishing degrees, stand in the way of any sane discussion of the matter as a whole. To approach it is to approach excitement.

So few people seem to be living happy and healthy sexual lives that to mention the very word sexual is to set them stirring, to brighten the eye, lower the voice, and blanch or flush the cheek with a flavor of guilt. We are all, as it were, keeping our secrets and hiding our shame. And thus it is that some late fiction pressing upon the problems of women as wives and mothers has roused all sorts of respectable people to a quite insane vehemence of condemnation. Now, there are excellent reasons for the preservation of decency and for an even more stringent suppression of matter merely intended to excite than at present prevails, and the chief of these reasons lies in preserving the young from a premature awakening, and in the interest of civilization lengthening the period of growth and preparation as much as possible. But purity and innocence may be prolonged too late; innocence is really no more becoming to adults than would be a baby rattle, and the bashfulness that hampers discussion and permits it only in a silly furtive way has its ugly consequences in shameless cruelties and miserable households and pitiful crises, and in the production of countless needless unhappy lives.

Indeed, we often may indulge in decency so far as to make it stimulating and suggestive in a non-natural way; we invest the plain business of reproduction with a mystic religious quality far more unwholesome than a savage nakedness possibly could be. In our bashfulness about these things we talk an abominable lot of nonsense. The essential aspect of all this wild and windy business of the sexual relations is after all births. And upon this plain fact the people of the emergent new republic will unhesitatingly go. St. Paul has told us that it is better to marry than to burn, but to beget children on that account will appear, I think, to these coming men as an absolutely loathsome proceeding. They will stifle no spread of knowledge that will diminish the swarming misery of childhood in poverty, and they will regard the disinclination of the witless "society" woman to become a mother as a most admirable trait in her folly.

Most of the undesirable types in civilization would die out now if they could only be encouraged a little. They multiply in sheer ignorance, but do not desire to multiply, and they can easily be made to dread it. I believe the men of the new republic will deliberately shape their public policy along this line. The development of science has lifted famine and pestilence from the shoulders of men, and it will yet lift men from cruel horrible reproduction. No doubt sentimentalists and moralists trained in the old school will find this a dreadful suggestion.

All our philanthropists, all our religious teachers, seem to be in a sort of informal conspiracy to preserve an atmosphere of mystical ignorance about these matters, which, in view of the irresistible nature of the sexual impulse, results in a swelling tide of miserable little lives. Consider what it will mean to have perhaps half of the population of the world in every generation restrained from or tempted to avoid reproduction. I believe in the future it will be planned and achieved.—H. G. Wells in "North American Review."

THE CHICAGO Society of Anthropology meets every Sunday at 3:30 P. M., at Hall 913 Masonic Temple. Seats and discussions free. Subject for March 2 will be An Inquiry into the Basis of Society, by Rev. E. J. Gleason S. J., of St. Ignatius College.

## The Church of This World.

BY MYRA PEPPEL.

I think the readers of *Lucifer* will be interested to know of the movement to extend the teachings of free thought, that is now in progress in Kansas City.

The trustees of the "Church of This World," of which Dr. J. B. Roberts is pastor, have planned to expand the local church so that agnostics all over the world may be included in its membership. Kansas City is to be the center of agnosticism, with Dr. Roberts as the leader.

It is intended to send Dr. Roberts to every part of the United States to deliver lectures and organize churches.

An assistant will be appointed to occupy the platform in the Auditorium while the doctor is away. Dr. Roberts is a worthy successor of Robert G. Ingersoll and several thousand people in this city are attendants on his weekly addresses.

As a champion of free-speech, free-press, the largest liberty of thought and action Dr. Roberts has no superior.

Personally, he is an attractive, magnetic man, and his numerous friends are pleased to know that his field of work is to be enlarged.

Dr. Roberts is aided in his work by his wife, who is a most charming and talented lady. She filled his engagements on the rostrum during an absence of some weeks, and won the unqualified approval and the well-merited praise of the audiences.

Mrs. Roberts is the granddaughter of our loyal fellow-worker, Abner J. Pope, of Home Washington.

Letters have come from all parts of the United States since the announcement was made to organize.

The orthodox churches seem to be very much afraid of Dr. Roberts' teaching, and they say many things that show a rather unchristian spirit.

The members of the Church of This World may contribute if they feel like it, but if not, they are welcome to a free seat in a comfortable theater. They hear delightful music from Carl Busch's orchestra, and a scholarly address from the doctor who teaches that truth, liberty, justice and love, are the cardinal points of civilization, and that our first and highest duty is to be intellectually honest with ourselves and just in dealing with our fellowmen.

Among the noticeable features of the audiences that attend, is the large number of elderly people always present, and also the increasing number of young people.

Strangers are surprised, too, to note that in this church the ladies remove their hats during the services.

The Church of This World is unique and is no doubt destined to become a world power.

There may arise many able and eloquent teachers in this work, men who will champion the cause of liberalism, but even as Ingersoll stood alone, so there will never be but one John Emerson Roberts.

## Natural Sense of Justice.

I have lived with communities of savages in South America and in the East, who have no laws or law-courts but the public opinion of the village freely expressed. Each man scrupulously respects the rights of his fellow, and any infraction of those rights rarely or never takes place. In such a community all are nearly equal. There are none of those wide distinctions of education and ignorance, wealth and poverty, master and servant which are the product of our civilization. There is none of that wide-spread division of labor, which while it increases wealth, produces also conflicting interests. There is not that severe competition and struggle for existence or for wealth which the dense population of civilized countries inevitably creates. All incitements to great crimes are thus wanting, and petty ones are suppressed partly by the influence of public opinion, but chiefly by that natural sense of justice and his neighbor's right which seem to be in some degree inherent in every race of men.—Alfred Russell Wallace, "Malay Archipelago," (1869) II. p. 406, Chap. XL.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

906.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## Theism versus Atheism.

In last Lucifer the longest article was devoted to "A Study of Rights"—human rights, natural rights, rights of the State, etc.—closing in these words: "I believe the priests of State and Church—as a class—to be the greatest of all enemies to human rights, and therefore the greatest enemies to human progress and happiness."

In confirmation of this somewhat sweeping statement an instance, the main facts of which were known to the writer of these lines, is herewith given:

In ante-bellum times, in Washington County, Missouri, a case of unusual importance was on trial in court. The property and the good name of a prominent citizen, named Matthews, were in legal peril. The fate of these depended, apparently, on the testimony of one witness. When the name of that witness was called the plaintiff's counsel objected, and when asked his reason the lawyer said:

"Call William Lunsford."

On being interrogated Lunsford testified under oath that he once heard defendant's witness say that "he did not believe in life after death of the body; he believed that man shares the fate of extinction with his kindred, the brute beasts," or words to that effect.

The lawyer then read the clause in the "Statutes of Missouri," denying to atheists the right to testify as witnesses in court.

The defendant's witness raised his hand and began to speak, evidently desiring to make some sort of explanation in regard to his religious belief but was peremptorily ordered to keep silent.

"Shut up! Not one word!"—thundered the plaintiff's attorney.

For lack of this one witness the defendant lost his case, involving, as it did, a large property in land and chattels, as well as his good name—"better than riches"—which up to this time had been unimpeached.

At that time the same discrimination was made in most States of the American Union, against unbelievers in Christian dogmas, showing that the priests of "law and of gospel" were united in robbing their fellow citizens of a most important human right, the right to give testimony on oath—or affirmation—in matters of greatest moment to themselves and their neighbors. In how many States of this falsely

called Republic these mediaeval laws still exist I know not, but have good reason to know that the alliance between church and state is scarcely less omnipresent and powerful in this country today than it was half a century ago.

Even as I write these lines my attention is called to an article in the "Topeka (Kan.) Journal," dated February 19, containing a detailed account of the denial of school privileges to pupils who decline to participate in the religious exercises now made compulsory in all the public schools of that city. The article opens thus:

"J. B. Billard filed suit against the board of education of Topeka in the district court this afternoon as a result of the controversy between the board and Mr. Billard over the suspension of his son, Philip Billard, for refusing to take part in the religious exercises at the opening of school. On January 9 Philip Billard was suspended from Quincy school, in North Topeka, by Principal Wright, for refusing to take part in the religious exercises at the opening of school, which has been made compulsory by the board of education as a result of a petition presented the board by the Ministerial Union asking that the Lord's prayer be repeated and passages from the Bible read at the opening exercises of every public school each day."

Having known Mr. Billard for many years I can testify that the stand he takes in this matter is not for the sake of notoriety, but because of life-long conviction. Though very pronounced and consistent in his opinions he is by no means obtrusive in their expression; a man of large business affairs he has neither time nor inclination to meddle with what does not properly concern him. A man who has the confidence and respect of the whole community in which he lives, as witness their unsought bestowal upon him of many offices of trust and responsibility, including the mayoralty of the city in which he lives. By heredity a foe to religious bigotry and intolerance, descended from a noted family of French Huguenots—his own father dying in exile because of political heresies—it is fortunate that Mr. Billard has ample means to fight the battle to a finish, for liberty and citizen rights against the Kansas priests of church and state.

Since the dawn of human history, and doubtless also in prehistoric times, a conflict between theism and atheism has been raging. More correctly speaking, perhaps, it should be said that theists have ever persecuted non-theists, commonly called atheists, because of their non-belief in a god or in a plurality of gods, while atheists as such have scarcely ever been known to persecute for opinion's sake. Not only have atheists been subjected to perpetual persecution on account of their lack of faith in gods or the so-called supernatural, but theists, with scarcely less persistency and malignity, have persecuted, tortured, robbed, imprisoned and murdered each other.

"Nothing ever hated like religion," said a distinguished writer in the "Arena," a few years ago, and the history of religious wars, religious massacres, inquisitions, etc., etc., fully bears out the statement. The more of "godliness," of god-worship, that is, the more of theism, there is in any form of religion the more inclined to bigotry, intolerance and persecution. The Buddhist religion has very little of theism—godism—in its make-up, and though it has far more believers than any other religious cult, it has never been known to persecute for opinion's sake.

## THE ATHEISM OF ANARCHY.

One of the most common and most effective of the charges against the people called Anarchists is that they are all atheists. Reverend Heber Newton in his "Arena" article for February from which quotations have been made in late numbers of Lucifer, makes this charge with great particularity of detail, beginning with these words:

"Below the economic causes of Anarchism lie the religious causes, or, more strictly speaking, the irreligious causes of Anarchism. . . . Anarchism believes in no God whatever. It rejects any supernatural government of the world. . . . It recognizes no Father of man's spirit. . . . It is the loss of all faith, and therefore the paralysis of all hope. Hence its wild despair, its mad revolt. . . . Alas, that in the midst of Christendom this new anti-christ should lift its horrible head!"

Looking for causes of this new, this "horrible head of anti-christ" our high priest of theism, Rev. Dr. Newton, does not hesitate to fix the blame directly upon the Church itself:

The atheism of Anarchy is due directly to the atheism of religion. The Church has thrived above the universe a divine devil; a being so monstrously unjust and cruel, so diabolically inhuman, that it were better far to have no God at all. Anarchism has accepted the Church's picture of God, and then frankly and flatly turned this God out of the universe. One of the leading Anarchists speaks of God as the "universal tyrant." It is the Church which taught him thus to see throned upon the universe a more despotic Czar. The Church can best end this atheism by once more causing man to see the loving God, the God of infinite goodness, the Father of Jesus Christ. It ought to be evident now to the blindest that the old theology is the mother of the new atheism, and that the hope of social salvation lies in the spread of the New Thought, called by some "heresy."

Is not this another way of saying that theism is the cause of atheism? and that if we would destroy atheism as a religious cult we must first destroy its parent—theism? And if there is to be a new theism, a new Church founded on the New Thought, the "Higher Criticism," may there not arise contemporaneously, a new atheism, founded on the newer interpretation of nature? an interpretation that includes the psychic as well as what is commonly called the MATERIALISTIC?

M. HARMAN.

#### Personal-Rights and Collective Property.

EDITOR LUCIFER:—I am surprised that you assume to define a doctrine regardless of the utterances of believers of that doctrine. There is no clue to what any man or set of men believe except their own declarations. It is not sufficient that you let your definitions go for what they are worth. You have no ethical right to invent definitions for beliefs.

For Anarchism you search the dictionary and the Greek language for support. Why not be equally fair toward other doctrines?

You find that the real "disease that afflicts the people of this country" is "archism," or "government of man by his fellow-man without the consent of the governed." Please give an instance of some one or class in the United States who are governed without their consent, and show that all their ills result from this fact. Are the 7,000,000 voters for McKinley ruled by the policy of imperialism without their consent? and do not they suffer the same ills as those who voted otherwise? I do not say that you will find no such person; but I do think you will discover that CONSENT to monopoly and privilege does not mitigate the effects of these evils; also that almost the whole people consent to and even advocate them. Suppose not even a minority objects to the tariff; still the robbery of the tariff would strip our backs and starve us just the same. A medicine will produce its usual effect regardless of the willingness of the patient to take it.

You believe Anarchists repudiate majority rule, and advocate "simply self-government, self-control, by equal citizens who attend to their own business and expect all others to do the same." No Socialist will object to this. What he dissents from is the proposition that this sphere of personal business is sufficient for all the affairs of society, and I have noticed that Anarchists try to avoid the subject of social wealth,—that wealth which must be collective in its use, and hence should be in its ownership. They prefer to enlarge upon their rights to purely

personal actions, and then imagine they have vanquished the Socialist.

The article "What is Anarchism?" by S. T. Byington, lately printed by you, is more puzzling than instructive. He tells us that Anarchism is the doctrine that government (in the political sense) ought to be abolished, that is, when the millennium arrives. He says: "What Anarchists regard as the essential and objectionable principle of government is the use of force to prevent a man from doing as he pleases," yet his plan for resisting "crime" (a term which means violation of law of some sort) is the "ordinary machinery of police, courts and jails." "Thus the triumph of Anarchism would not prevent the continuance of police and jails, and such continuance is to be expected."

As Mr. Hugh Pentecost once said, "If I had a marble statue that could not see the fun in that, I would break it all up." Abolish government, of course law along with it, then arm men as police to "defend" society without any rule to define either invasion or defense, using force to put men in jails who have, in their own opinion perhaps, committed no "crime" for there is nothing to define crime. (In connection with subjects of law and government, the Anarchist should not ignore the primary meaning of this word "crime," i.e. violation of law, and infer only its secondary or colloquial meaning, i.e. violation of an un-defined moral code.) Mr. Byington, like the rest, avoids the subject of collective capital and its management. Note the following account of an Anarchist which Mr. Byington would probably disown:

"Paterson, N. J., Jan. 28.—Hugo Mohr, a self-confessed Anarchist, who was only yesterday released from jail, where he had been committed for wife-beating, started in to abuse his family today. The neighbors sent for the police. Before they arrived Mohr went to his room and, turning on the gas, put one end of the tube in his mouth. When the police arrived he was dead. Mohr was the most rabid Anarchist of the Paterson group. For eleven months he made his wife and daughter work, took their earnings and gave them to Herr Most, when the latter was in trouble." C. F. H.

#### REPLY.

First. The charge that I "define a doctrine regardless of the utterances of believers in that doctrine" is certainly not correct. Claiming to be a Socialist—a Socialist in the broadly ethical sense, it is my natural, my inalienable right to define the word for myself! I certainly do not claim the right to define it for any one else.

Second. I have frequently stated the origin of the word "socialism." It is from the Latin *socius*, "a companion."

Third. There is probably no man or woman in the United States that is not governed against his or her consent, in some particular. If C. F. H. is a taxpayer he doubtless pays some part of his taxes under protest. Very few Anarchists want artificial government for themselves, and the only reason they have for submitting to such government is that they expect thereby to have a hand in governing "the other fellow."

Fourth. While it is doubtless true that a part of the seven millions who voted for McKinley approve of his imperialistic policy, it is a reasonably sure thing that not all do so, or did so. Some of these millions voted the Republican ticket because they were in favor of high tariff—tariff on some things, but all these were opposed to it on other articles; some things they prefer to be on the free list. Many voted for McKinley because they were opposed to "free silver;" some for one reason and some for another, and some doubtless for no other reason than that they called themselves "Republicans." It is one of the fatal vices of our voting system that the people are not allowed to express their wishes on a single line of public policy—as is well shown in the following paragraph taken from an Indianapolis paper:

This is about the best form of government on earth, take it all in all, but sometimes when one thinks what a free hand the imperialists have wielded during the last few years one cannot but wish that our government had the English feature of deciding questions whereby a ministry may be compelled to resign and take its case before the country. The people of this country



## LUCIFER: CHICAGO, ILL.

have not had a fair chance at the imperialistic policy and by the time they do get a chance the strenuous leaders may have things so fixed that a straight vote on the question may be impossible.

But whether the majority of voters in the United States are now in favor of the imperialistic policy of McKinley and Roosevelt, is of much less importance than is the question, What do the Filipinos, the Cubans, the Porto Ricans, et al., want, for themselves?

Fifth. Yes, it is quite true that "consent," or lack of consent, does not prevent the evil effects of monopoly, but always the victim lays the blame on that part of monopolistic legislation that he himself does not approve—instead of frankly admitting that the whole system is vicious and should be abolished.

Sixth. As to "collective wealth:" I have not assumed to speak for Anarchists on this question, for the simple reason that Anarchists are not agreed among themselves on that question. They all believe in self-government, however, and there is nothing in autarchy that would prevent combination of interests—the "Co-operative Commonwealth," so long as based upon the principle of Voluntaryism. To illustrate:

I lived many years in a community in which there was very little compulsory government, because there was very little need thereof. Public sentiment stood in place of statute law. There was much common property—collective wealth, and comparatively little strife in regard thereto, such as fish, game, timber and pasture land. Every man kept up his own fences and when his neighbor's cattle destroyed his crop the damage was settled by arbitration, and he that would not submit to arbitration was reckoned as a bad citizen, and punished by the boycott. The nearest post-office was fifteen miles from the little settlement. An arrangement that worked well, was that each house-holder in turn would bring the mail once a week, for all who joined the group. Those who did not want to join could bring their own mail or go without.

Since that time our invasive general government has given to a favored few the power to own and control that which in the nature of things belongs equally to all, including land, mines, right of way in transportation, the right to issue "currency," etc., etc., so that now the greatest of all problems for Socialists as well as Anarchists—Autarchism—is, how to reclaim our lost inheritance without resort to violence; how to reclaim our rightful share in nature's wealth; also our "inalienable" right to do as we please with our own, so long as we do not invade the equal right of our neighbor to do as he pleases with himself and his personal belongings.

Seventh. A note of inquiry addressed to Mr. Byington would probably bring an explanation of what seems so "puzzling" to C. F. H. Meantime I recommend to the careful consideration of our correspondent the observations of Prof. Alfred Russell Wallace, as reproduced in this issue, under the head, "Natural Sense of Justice," and would simply add that the chief reason why the natural sense of justice is so weak in so-called civilized communities as compared to what it is among so-called savage peoples, is that government—Archism—destroys the natural sense of justice, prenatally—through unwelcome, invaded and debased motherhood—and by the example itself sets for its subjects. The subject sees the ruler rob and murder by wholesale; is it strange that the subject should do a little retail robbing and murdering, whenever the opportunity offers of doing so with safety to himself?

Read also the book, "Century of Dishonor," by Helen Hunt, showing the incomparably better moral record of anarchistic "savages" as compared with that of their civilized and "Christian" conquerors and would-be teachers.

The newspaper clipping with which C. F. H. closes his article deserves no reply whatever. First because it lacks authenticity. It has been proved so often that the popular Archistic journals cannot or will not tell the truth about Anarchists, especially of the Herr Most type—see article on first page of Lucifer No. 895, by F. W. Mitchell, entitled "A Glance Behind the Scenes"—that no notice should be taken of such

sensational reports. Second, because if true, the man Most showed himself an Archist, not an Anarchist, by compelling his wife and daughter to work and then taking away from them their earnings. Such conduct is strictly lawful in most States of the American Union, also the beating, provided the husband and father did not use a rod larger in diameter than "his thumb."

Friend C. F. H. should study the etymologic meanings of words, and also the definitions of Anarchism as given by educated and well-behaved members of that cult.

M. HARMAN.

## Notice to Correspondents.

Having for many months taken an unduly large share of Lucifer's limited space—mainly in definitions and discussions regarding basic principles of ethics, and especially in defense of the much threatened and much invaded freedom of speech and of press, Lucifer's editor now purposes to let others have the floor for a time, and to say comparatively little himself through the paper, in order that he may have the time and freedom from care that he feels absolutely necessary to finishing and putting to press his long deferred and long promised autobiography.

No change in the general management of the paper, or in the business department of the office, is contemplated but simply to let our correspondents know that the editor must be excused from answering questions of a controversial nature, such as has been his wont to give attention to.

The revision of contributed matter, also the decision as to its eligibility for insertion in the paper, will devolve mainly upon Lillian Harman—together with the details of the publishing department—until the book is ready for delivery to subscribers.

Once more thanking all friends and helpers for their constant, efficient and fraternal support and co-operation, and soliciting a continuance of the same—especially thanking all who have waited long and patiently for the appearance of the book paid for in advance of publication, I remain gratefully and fraternally,

M. HARMAN.

## VARIOUS VOICES.

S. R. B., West Chester, Pa.:—Dr. Foote has done a noble work in adding to his great Cyclopaedia; and your idea of introducing it with Lucifer is bright. Do continue it until every family in the land has both!

Mrs. W. E. T., Delaware, Ohio:—I inclose \$1.18 for which please send Dr. Foote's "Home Cyclopaedia" to my address. My subscription is paid a year in advance, and I intend it to be always so. I think Lucifer one of the best papers for women to read and would miss it very much if it failed to reach us each week.

J. W. W., Paris, Idaho:—I can readily comprehend the role of imaginary laws from imaginary worlds. But how we can get along in a mixed community or even in the family without law or some regulation (better I admit, when mutually agreeable,) is a condition I confess I cannot realize. Maybe the literature in inclosed list may inform me. I inclose \$1 for which you may forward it to me and send Lucifer for three months.

Mary M. Clark, Albion, Iowa:—Find inclosed \$1 to apply to subscription to Lucifer and \$1.18 for copy of Dr. Foote's Home Cyclopaedia. I can do but little now for our good work, but I feel such an interest in the doings of others. Little Lucifer will always be my companion. I am proud of the Pre-Writers. I will join them as soon as I dare tax my feeble strength with more work.

W. N. Slocum, 417 W. 4 St., Los Angeles, Cal.:—Inclosed I send a decision in suit for divorce, by reading which you will see that judicial "wisdom" is not confined to the region east of the Rockies.

The substance of the decision is that a woman who refuses to live with an idle, worthless husband, and after years of starvation, sues for divorce because of his failure to provide, can

not secure divorce on such ground if it is proven (as in this case) that she is able to earn her own living. If she as well as he had been idle, and she had suffered in consequence of such mutual idleness, her prayer would be granted, but being an industrious woman, she is not entitled to a divorce on the ground of his idleness.

This learned judge approves also the usual ruling of other wise judges that in cases where one party to the marriage contract desires a divorce on statutory grounds, and the facts are proved, divorce is granted; but if both desire separation, neither can get it. To a person who is blessed with common sense, instead of legal lore, it seems that when both parties to the marriage contract desire release, there is double reason why divorce should be granted, but the man who sits on the "bench" need not trouble himself about common sense unless he wishes to decide a case on its own merits, which judges seldom do. Their labor is confined to the letter of the law and the search for precedents; so when we consider the vast amount of poor material they have to draw upon, it is not a matter for wonder that they make so many absurd decisions.

## AT HALF-PRICE 100 COPIES OF DR. FOOTE'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.  
1218 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES.  
89 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:

PART I.—Disease: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and Blood Vessels.—Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Words for Men and Women.—Hints to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—Treatment of Disease, Containing 20 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.

PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Civilization and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original, and startling.)

PART IV.—Improving Monogamous Marriage.—Adaptation to Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriages.—Intermarriage of Relatives.—Essays for Married People.—What Determines Sex.—Philosophy of Child-Making.—Essays for the Future.

Is your subscription paid to No. 937? If so, the Home Encyclopedia will be sent to you for \$1 net. Postage 18 cts.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.  
M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heavens." What are the Effects of Rials and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

SELF-HYPNOTIC HEALING.—37,490 people to date of Jan. 1, 1903, professed curing themselves of such diseases as they had failed in with medicine. All accomplished through the teachings of my oriental system of Self-Hypnotic Control, which also develops the psychic powers of man, enabling him to control his dreams, read the minds of friends and enemies, visit unknown parts of the earth, solve hard problems in this way and remember all when awake. Live complete trial lessons will be sent for only 10 cents, actually enabling the student to accomplish wonders without further charge. Prof. H. E. DUFFON, Ph. D., Lincoln, Neb., U. S. A.

Wanted:—Address of Ladies, untrammelled by religion or Mother Grundy, who will correspond with Gentlemen likewise untrammelled. Gentlemen must send ten cents silver and two cent stamp for List. Arthur C. Everett, N. M., San Diego, General Delivery, California.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. Handsomely bound in cloth. 12.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 35c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$2.

AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 50c; paper 35c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 25 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gilt letters, and will be sent by mail or express, prepaid to any address, for \$2.50.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Cincinnati Geese (C. Coolidge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 2c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau.

HALZAC'S SERAPHITA: The Mystery of Sex. Mary Harlow Ford. Cloth, 12.  
BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. M. H. Foote, Jr., M. D. 50c.

CAUSES OF HARMFUL TIMES, and the Money Question. Albert Chavannes. 5c.  
CHICAGO CONFERENCE OF TRUSTS. Speeches, Debates, etc., 41 portraits of delegates, including Hon. R. T. Burke, Maurice Grunwald, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 624 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.

DARWIN, THE. (A novel.) Elmina D. Steiner. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 175 pages. 50c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and eloquence, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overworld—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.

DIODOTUS FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harmon. 5c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.—Wedlock: Scientific Marriage; Heredity: A B C of Temperaments; Power and its Critics; Physiological Marriage: Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James R. Alexander. Over 200 illustrations, 27 chapters, 1,067 pages and a 3-column index of 11 pages. Cloth, \$1.75.

EAST TENNESSEE SKETCHES. A and Cecile Chavannes. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

## EVOLUTION AND REVOLUTION. Elisea Reclus. 5c.

**FALSE CLAIMS OF THE CHURCH.** John K. Rosenberg. Analyzing and analyzing the claims made by churches that the Christian religion has provided morality, morality, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.

**FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 200 pages. 48c. Postage, 5c.

**FREE PRESS.** Arguments in support of democracy to the indictment of M. Tardieu, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Jensen and David Overmyer. 20c.

**GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 7, 1600. 5c.

**GOD AND THE STATE.** Bakunin. 25c.

**GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelen, the history of whom his reads more like romance than reality. This book is the last of a series—*Deity Analyzed, Bible Analyzed, Universe Analyzed.* By the author's death this work was left unfinished, but was completed by his wife, Elita Dunbar Kelen. 515 pages; cloth. Price reduced from \$1.50 to \$1.

**HILDA'S HOME.** Rosa Graud. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, 15c; paper, 5c.

**HUMAN RIGHTS.** J. Madison Hook. 5c.

**IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 50 pages. Paper, 5c.

**IN BRIGHTER CLIMES.** or, Life in Scotland. Albert Chavannes. 5c.

**INFIDEL DEATH-BEDS.** "Idle Tales of Dying Horrors." G. W. Fooks. Brief biographical sketches of 15 Freethinkers, including Brown, Buckle, Byron, Comte, Darwin, Gifford, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.

**IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.

**INSTITUTIONAL MARRIAGE.** From the viewpoint of an called Marston. M. Harman. 5c.

**JORN'S WAY.** A domestic radical story. Kimina D. Sienker. 5c.

**KARZEA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.

**KORADINE.** A story for young and old. Extra levant cloth. 1c.

**LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1895, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 21, 1895. Cloth, 50c; paper, 25c.

**LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.

**LITTLE LESSONS FOR LITTLE FOLKS.** Kimina D. Sienker. Boards, 40c.

**LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.

**LUCIFER.** Third Series, Vol. III. (1895). Cloth, 15c. Postage, 5c.

**MAONETATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.

**MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.

**MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 2c.

**MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present place. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and joy. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.

**MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gift top. French edition. 7c.

**MEN, WOMEN, AND GODS.** Helen B. Gardner. With preface by Col. R. O. Ingersoll. Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 32mo. heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 15c; paper, 5c.

**MIRING LINK IN MODERN SPIRITUALISM.** THE A Leaf (Fox) Underhill. With portraits of the Fox Sisters and others. 475 pages. Cloth. Reduced to 1c.

**MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 5c.

**MOTHERHOOD IN FREEDOM.** M. Harman. 5c.

**MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.

**NORA, A DOLL'S HOUSE, AND GHOSTS.** Huxley. 10c.

**OUR WORSHIP OF PRIMITIVE SOCIAL QUESSER.** E. C. Walker. Contents: Love and Law; The Mob of the Monogramic Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Repulsion; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

**PERSONAL EXPERIENCES OF TWO AMERICAN AND-VIRGINIANS IN Various Countries.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 5c to 1c.

**PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 2c.

**PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with the Inconvenience of Transition (R. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). 5c.

**RELIGION AND RATIONALISM.** The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelievers or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

**RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinszen. A new edition, together with the startling letters of "Louise Mayers" on Men and Women, and a report of the Convention of German Women at Bremen. A book of 326 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinszen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, 1c.

**RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 5c.

**RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation, with original introduction; special cover; latest version. Paper, 10c.

**RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Northcote. 10c.

**SCIENCE IN STORY.** or, Sammy Tubbs, the Boy Doctor, and Spontis, the Troublesome Monkey. For young folks. Dr. E. D. Foster. Five volumes in "red line," presentation edition. \$5. Five volumes, plainer binding, 15c; all in one volume, 50c.

**SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Sexual Science in Story." 50c; cloth bound, illustrated. 50c.

**SONGS OF THE UNLINED CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of various tints. Initial letters, ornaments and borders are in red; initial letters and sketch upon the opening page are hand painted in water colors. Covers brown with choice of silver or gold lettering. Very handsome gift book. 5c.

**STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.

**TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Green. 100 pages. Reduced from 10c to 5c.

**THE ABOLITION OF MARRIAGE.** John Bevery Robinson. Together with Isabel's Intuition (Marlette), Reminiscences of Horita Heights (A. Warren), and The Love and Love in Freedom (Oscar Rotter). 5c.

**THE BAR MINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Legitimate League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 5c.

**THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1850 and the public records of the Colony of Connecticut previous to 1850. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.

**THE BRITISH BARBARIANS.** Grant Allen. the greatest of the Hittite poems. Dedicated "to all who have heart enough, faith enough, and soul enough to understand the Hittite." Handsomely bound in cloth. 25c.

**THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.

**THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In general, we have freed ourselves from mediocrity and superstitions have they begun to perceive that the unclean and impure things are evil and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper cover; 5c.

**THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Algie's reasons for pardoning Fielden, Neefe and Schwab. 5c.

**THE COMING WOMAN.** Lillie D. White. 5c.

**THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.

**THE REVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the manner which clothes was clothed. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty immoral? What is the cause of the notion that it is shameful to expose one's parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 1c.

**THE FOUNTAIN OF LIFE.** or, The Threefold Power of Sex. Lois Walbrooker. 5c.

**THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 1c.

**THE PRODIGAL DAUGHTER.** or, The Price of Virtue. Rachel Campbell. Together with Legal Whitehead (Laudia B. Chandler), Life's Gift (Oscar Rotter), and Marriage—What It Was and Is; With the Coming Woman. 5c.

**THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.

**THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Fooks, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 5c.

**THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A. A. Brown. Examines the present demoralizing management of that institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 5c to 1c.

**THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition of 1800, in which the Jesuits of the Society of Jesus are exposed. The work is a redoubt of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 10c.

**THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 10c.

**THE TROUBADOURS AND COURTS OF LOVE.** J. F. Rowbotham. Cloth. 50c; paper, 15c.

**THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Girl From Yale (George Egerton), Virgin Soil (George Egerton), and Social Reform Action (Edmund Wilson). 5c.

**THE WORM TURN.** Revolutionary Poem. Voltaire de Cleyre. 10c.

**THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. One M. M. Trumbull. 5c.

**TOKOLOGY.** A book for every woman. By Alice R. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before, after, and during the delivery. The attorney of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 15c.

**WHAT IS PROPERTY?** An Inquiry into the Principle of Right and of Government. P. J. Proudhon. Translated by B. R. Tucker. 50c; paper, 10c. (Slightly abridged.) Reduced to 1c.

**TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 5c; paper, 5c.

**VACCINATION A GIGANTIC CRIME.** Samuel Darling. 5c.

**VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper. 5c.

**VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.

**WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of love and the scorching arms of lust." Paper cover; 4 large pages. 5c.

**WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1895. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

**WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock. Jr. 10c.

**WHY THIS UNDERTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.

**WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "Is Mrs. Gage's last and correct work. Enough to read it. Every liberal woman and man will want it. A burning protest against the treatment of woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 15c; paper, 5c.

**WOMAN: Four Centuries of Progress.** Susan H. Wigson. 10c.

**WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is a slave of the slave. This work is August Hebel's masterpiece. 10c.

Address M. Harman, 506 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 8.

CHICAGO, ILLINOIS, MAR. 6, E. M. 302. [C. E. 1902.]

WHOLE No. 907

### BROTHERHOOD.

I will not ask my neighbor of his creed,  
Nor what he deems of doctrine old or new.  
I ask not by what name—among the rest  
That Christians go by—he is named or known;  
Whether his faith has been 'professed,'  
Or whether proven by his deeds alone,  
I find in him discipleship so true,  
So full, that nothing further I demand;  
He may be bondman, freeman, gentile, Jew,  
But we are brothers—walk we hand in hand.

—Selected.

### The Meaning of the Press Censorship.

At first when "Freedom" was held up I only got a narrow and inadequate idea of the intention that instigated it. I supposed that the department was acting honestly on the misrepresentation of a few unprincipled enemies of mine in this place, and had no idea that other papers would be attacked; or at least I did not dream that it would become a constantly recurring thing among the papers of the country.

Since "Freedom" was attacked there have been scores of other papers attacked, and many of them whose owners had not the means to contest the thing, simply dropped out of existence. Others are struggling along under unprecedented injustice, and many of them will be compelled to yield.

Since so very many papers have been subjected to this outrage it becomes apparent that there is a mighty scheme of paternalism behind it. The wealth that has aggregated so monstrously in the hands of the few is still farther trying to obtain more power. To do this it is necessary for this privileged class to silence the voice of the people to a greater extent than has ever been attempted before. The American race was born into the air of freedom, and the people give up their birthright most unwillingly. A constant struggle has been going on for years between labor and capital; and labor would have been reduced to absolute serfdom before this but for the privilege of free speech and a free press, in consequence of which the masses have made the necessary opposition that has prevented their entire subjection to the power of that wealth which they have created, and which has been insidiously wrested from them and converted into a mighty engine for the ruin of their manhood, the destruction of all that is dear to them and the crushing out of every part of them but the muscular force of their bodies.

But up to this time—in spite of the wrongs put upon them—they have still had the power to make their grievances heard. Their spoken and written opinions have gone out and have had decided influence in retarding the action of the plan that would crush them utterly. In a measure they have been free. They have been free to protest against the system that was killing them, even while submitting—through penalty of starvation—to its operation.

But now, I call the world to look at this last outrage! I tell you, friends, it is nothing less than the destruction of free thought, whose expression is the only thing that for years has

stood between you and your complete ruin. No wonder I have changed my opinion of this matter since my paper was attacked. This attack was among the first instances of what has since become an every day thing; and week by week it becomes steadily worse. And now I ask the people what it means.

TO ME IT MEANS THE DEADLIEST BLOW EVER STRUCK AT LIBERTY.

If the people do not wake up to a consideration of this thing it will be evidence of a degree of deadness on their part I had not imagined. That there is a deep plot behind the present manifestations I see no reason longer to doubt. One of the leading free papers of San Francisco, "The Star," says:

"What is now being attempted is the establishment of the power to suppress papers which are distasteful to the dominant party. A censorship is maintained in Manila, in Havana, in Porto Rico—wherever the administration has the power. This latest statement of the third assistant postmaster general can mean nothing less than the assumption of a right to deal with publishers individually, without reference to general rulings and without the creation of precedents for future cases. That is not government according to law, but according to the caprice of Mr. Madden. He does not even pretend that he is enforcing a law or rule of the postoffice department in his treatment of the New York publisher, whoever he may be, and yet he bars him from the newspaper mailing rate, which means ruin to any publication. If the right of any official to thus act as judge, jury, and executioner in the case of one newspaper, be granted, immediately the press of the United States is at the mercy of that official, and he is bound to act, not 'according to law,' nor according to general rules, but according to his own will and interest."

With reference to Mr. Madden personally; it is hardly possible that his overbearing conduct could be exercised as it evidently is being done, unless he had the sanction of those in position higher than his own. No, there is an effort to complete the subjugation of the people by others of more influence than Mr. Madden. He is only a barometer being used for the purpose of testing public opinion. He is neither a specially good or a particularly bad man; he is simply a man to faithfully serve a purpose. There is a power behind him of which he is only the spokesman.

And where is Congress, and what is it doing, and what does it intend to do? It is easier to ask this question than to answer it. But surely it is the business of Congress to see that the present enormity is ended.

I doubt whether Mr. Madden or his backers had the faintest idea of the storm this attempted suppression of free thought would bring about. I have an idea that Mr. Madden is just the kind of inconsequent individual to put to the front in such an undertaking; evidently he doesn't know "where he is at." I think he will find out before this thing is settled. No doubt he will lose his position or resign as the first postmaster general, Mr. Smith, did. But this will not settle the matter; the complication is too big to be tackled by anything but the United States Congress.

Since writing the above it has come to our knowledge that "The Commoner," Mr. Bryan's paper, has been attacked.

Probably nothing shows the animus of the whole movement more than this. Mr. Bryan was defeated in his effort to reach the presidency, but it is not in the man to remain defeated, and our political bosses know it. Mr. Bryan is a dangerous man to the conspirators of our country's freedom. It is a wise thing on their part to get him out of the way—if they can.

"If they can!" There is the rub. It may be that in squeezing him down they will "plump" him up in the other direction. Such things have happened before. In fact, they generally happen.—Helen Wilmans, in "Freedom."

### An Original Bible Lesson.

BY J. F. MILES, P. A. W.

In Lucifer No. 904, I notice a communication in "Various Voices" from L. M. Graves in which I heartily concur, except in one very important particular. He says "stop my paper." I say keep sending mine for the next million years, and if it keeps up its past and present healthy tone I will try and find some way to keep my subscription up to date, even though I have to submit to being elected to congress once more to get the money.

Where I do agree with him is his assertion that "Nothing but obedience to Christ will make this world better." This has been Lucifer's contention from its first issue to the present time. The difference in opinion comes in the definition of the word Christ.

It is self-evident from Mr. Graves' communication that he has studied the traditions of the elders diligently, and the gospels and epistles very little. Had he gone to tradition for his information, he would have found that "Lucifer" meant the devil, and Harman his satanic majesty's agent and servant, but had he gone to unimpeachable authority, would have found the exact opposite to be the truth, and this is a very good rule in all cases of information received from the elders, or orthodox clergy.

Now, gentle reader, let us see if we can find the Bible definition of Christ. The elders and teachers have used the words Jesus and Christ indiscriminately as the name of a person. Nothing could be farther from fact, (if such an individual ever existed), and few things can be more clearly demonstrated by supposed apostolic writings.

To understand the Bible definition of Christ, we must first find the Bible definition of God; which we find in three places only, and in three words in each. "God is truth," "God is a spirit," "God is Love." In the second definition, the indefinite "a" should be left out for it is not in the original manuscript, so also the Greek word that is here translated spirit, is translated ghost in many other places in the Bible, but with our ideas of what a ghost looks like, it would shock modern people to read John 4:24. "God is a Ghost." Now as we have learned the true meaning of God as defined in the Bible, it will be easy to get at the meaning of Christ as defined by the same authority.

To commence at the beginning of the history, we find that a messenger (angel) appeared to a young woman in those days, and told her that in due time she would have a baby, and that she should name it Jesus. The messenger was a truthful one, the babe was born and was named Jesus, and was nothing but Jesus "until he began to be about thirty years old," when he was baptized by John, (see Acts 10:37, 38.) and was anointed by God with the Holy Spirit, which is as we have seen, the Christ, or all prevailing spirit of Love, and from this time during the rest of his short and eventful life he accentuated those wonderful words of Thomas Paine, "The world is my country, and to do good my religion." Hence we find that Jesus was man; Christ the spirit that controlled every act and impulse of the man, Christ, Love—one and the same. And had L. M. Graves used the latter word, and said, "Nothing but obedience to Love will make this world better," I should have shouted amen, and I think Lucifer would have echoed the sentiment.

Having gone so far, we cannot conscientiously stop without giving a lucid Lucifer Bible lesson. We have found in the Bible three definitions for God. First, God is truth. What is truth?

was asked thousands of years since, and has never been answered, neither can be, for truth in one place and condition, would be falsehood in another place and under other conditions. Spirit we know nothing of, except that it is an intelligence. Love we see exemplified every day of our lives, and although it is beyond our comprehension, yet every man, woman and child has felt its influence, and has a conception of what it is, although it is undefinable.

Now we have cracked the nut and come to the meat, and will try and find what true Christian marriage is by the authority of the Bible, and not by the traditions of the elders, the sayings of the priest, or the decree of the State.

Now take your Bible and turn to Matt. 19:6, and we find these words from the lips of the man on whose teaching every Christian sect claims to be founded. "Whom therefore Love (God) hath joined together, let no man put asunder," and we find it accented by being recorded a second time in Mark 10:9. From this it is shown from the Christ—the incarnated spirit of Love—that love and love only can make "the twain one flesh", and all words of priest or potentate are but a hollow mockery. I believe that has been Lucifer's contention from the first.

### The Tender Mercy of the Good.

Royle was a good man, hampered in life with a heart that could never harden itself against a tale of distress. He held a comfortable position in a big merchant's office, had a nice little home, and loved his wife with the placid affection of the easily contented. Sometimes he wistfully dreamed of a little one, who would come to him for the solution of the infinite mysteries of the childish mind.

Mrs. Royle's religion was "Conventionality"; her god, "Respectability." She demanded unflinching virtue of her sex, and in her creed there was no extenuating circumstances.

He had been working late; and, as he stepped out against the cutting wind, his thoughts turned contentedly to his fire and his slippers. His way led through streets where were the women who have no future. He shuddered with disgust, tempered with pity, at the invitations, brazen or whining, and his thoughts reverted to his wife and home.

—But this one was different—the glimpse of the desperate sadness in her eyes, revealed by the electric light, stirred him uncomfortably. He hesitated—and turned back.

She was a pathetic little figure, and the brown eyes held only misery; she burst into tears at his kindly voice, and he waited hopelessly.

The tale was perhaps not so unusual, but none the less sad. Hard-shell Baptist parents, and a baby not authorized by the chapel, contribute largely to the numbers of the damned; but Royle felt that the half-sovereign in his hand would be only a salve to his conscience; and here, he thought, was a duty.

She had tried for work; but she knew not a soul in the city, and she was penniless and starving. Tomorrow she must leave her one room. She had struggled and been beaten, and tonight had come to the last resource of her sex.

Yes; it was dead, so it mattered not so much; but would he save her for a little longer?

He left her at the door of her lodging, with a sovereign in hand, and a promise to see what he could do.

"You're late, Henry," said his wife.

Then Royle made a mistake. He should have told her all, and stood by his action and intentions. But he hated scenes; and he knew the inevitable ultimatum: "A case for a charitable institution!"

He knew those institutions—the committee of women who have not "fallen" (perhaps through lack of opportunity)—the pitiless inquisition—and the slavery in exchange for a bare, joyless subsistence in the gloom of reproach.

She was installed in decent lodgings, and he sought for some thing for her to do. She was fairly educated, and knew enough

music to teach the few small pupils he found. Also he posted a small allowance weekly.

He went to see her occasionally; but her passionate gratitude embarrassed him. Perhaps, had he guessed the height of his pedestal, he would have seen even less of her; but he could not quite leave the poor child to her loneliness. In time she would make friends; meanwhile, it was good to see the shadows leaving her eyes.

And then the crash came. One evening he found her in the utter abandonment of grief. His wife had been, and she had said dreadful things. She had ruined his life; he must let her struggle alone now.

He pacified her, and went home with a cold fear at his heart. He knew his wife, and her letter did not surprise him greatly. She had gone to her mother in Melbourne.

He wrote explaining everything, acknowledging what fault there was, and pleading for some mercy. The reply, and subsequent letters returned unopened, extinguished all hope, and roused a feeling of wild resentment in him.

A man's good deeds find him out. The head sent for him: "Mr. Royle, I've heard distressing rumors which I find it hard to believe; but perhaps you can explain."

He began his story, but saw the hopelessness of it reflected but too fully in his listener's face—and he stopped abruptly.

"Um! yes, but—er—a married man!"

A dull rage took possession of him. "Curse all these 'respectable' people!" He would go to her.

And then he fought a battle with himself, and—lost—or won—which? He had some money; they would leave this cursed place, if she would come with him.

"Little one," he said, "I am going away!"—he smiled sadly at her stricken look—"will you come with me?"

And the glory in her eyes answered and comforted him.—*G. Elburg, in "The Century," Adelaide, S. Australia.*

### The Sex Question Again.

BY W. D.

FRIEND HARMAN:—In response to your kind invitation I again write you.

You take the broad ground that personal liberty (not injurious to others) and natural impulse are and should be superior to Mrs. Grundy's opinions or any form of statute law. This view opens a wide door for discussion.

The perils and mistakes of adolescence are important factors. All mankind know that boys and girls from the fourteenth to the twentieth year are guilty of grave indiscretions, hence the inquiry: How shall these indiscretions be prevented, or provided for? There are two remedies.

1. Moral and physical agencies which may serve to prevent.

2. Impulse being dominant, with offspring as a possible result, provision should be made for said offspring. In the present order of things it seems most equitable that the parents of the young people should provide for the undesired progeny.

Under the Co-operative Commonwealth—alias Socialism—said progeny would become the wards of the State, without ignominy to anyone.

Dr. E. B. Foote, of New York City, many years ago, studied out a third remedy in the line of prevention. He originated a harmless device which would render offspring impossible, not only with the youthful and unmarried but also the married who chance to be poor, and liable to have unwelcome children.

Dr. Foote was prosecuted, convicted and sentenced to one year in prison and to pay a fine of five thousand dollars. The imprisonment was remitted, the fine paid, and the device suppressed.

His prosecutors preferred alternatives such as these: Abortion; child-murder; prostitution of the unmarried mother, because disowned by relatives and despised by the world generally.

Another result of the triumph of Dr. Foote's foes is that the promiscuity of prostitution kills the female and engenders diseases loathsome and almost impossible to cure.

The friends of Dr. Foote thought he had the best of the argument, but the ignorant and prejudiced majority thought not; hence the conviction. I fear his opponents are yet in the majority.

Now as to your comments on my former letter. What I incline to call promiscuity you would call variety. Your point is a fine one. When a man selects a prostitute for gratification he may be said to be indulging in variety because he is free to choose. While the woman, with no power of choice, is the victim of promiscuity.

You think a woman, whether married or not, should be free to protect herself and her prospective child from intrusion, and that with correct intuition and good sense she will not fail to do so. Also that a man if married, should be free to guard his own organism from evils consequent upon disuse; free also to consider the invitations of a woman, or women, other than his mate. This, in a former letter, I called "promiscuity." You claim that it is properly called "variety," because selection is made, and this selection may be confined to a few women only.

Is not this your position? The prospective mother should do as she pleases, and her mate should be free to do [non-invasively] as he pleases, and this you call Freedom in Love. Under the freedom idea you have no objection to the continence of such women and men as prefer exclusiveness and fidelity to their mates. This explanation, I think, disposes of the questions which I thought difficult to answer. Your defense of "Hilda's Home" is consistent with this line of argument.

Your remarks about the mating of birds is quite interesting and needs no response. I think you will agree with me in the affirmation that spiritual love is superior to pure carnality—more ennobling and longer lived. A young married man abstained from exercising his marital privileges for several days because—as he said—of his "profound respect" for his married partner. As a consequence his carnally minded friends made of him a butt of ridicule.

The first loves of the youth of both sexes ignore the carnal idea. It seems sacrilege in their eyes.

You refer to "perfection of types" as the only justification of monogamy. I fear that our present mating customs will long postpone such perfection. The monopolistic control of the male by the female you think equivalent to ownership, and therefore improper.

The idea is a very prevalent one that excessive carnality effectually destroys spirituality, which is the higher manifestation in love.

Your remark, "One world at a time" I think appropriate and conclusive. If we act up to our highest ideals in this world there will be little danger of calamity in the world to come.

What is your remedy for the results of premature exercise of the youthful sexual impulse, which is well-nigh ungovernable when the period of puberty arrives?

Again: In the interest of temperance and hygiene, do you not think it wise for the married or mated to sleep in separate beds, and to come together only on rare and sacred occasions selected with the wish or purpose of securing offspring superior to themselves?

Nearly all of our sensuous impulses are liable to excess; for example, we have the drunkard, the glutton, etc. Is not the sexual impulse included in the same category, and should it not be subjected to such restraints as experience and judgment dictate?

Many persons think that free love is synonymous with unlimited license, which means excess. Hence a reply to these questions will doubtless interest your numerous readers.

The people are governed too much already, losing their personal freedom, and multiplying tyrants.—*Judge F. M. Finch, Ex-Judge of the N. Y. Court of Appeals.*



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

907.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## A Few More Definitions.

In its classification of journals "The Literary Digest" (N. Y.) reckons Lucifer as "Anarchistic." Other contemporary journals have done and continue to do likewise. In order that there may be no misunderstanding of our position and object I would say:

Names are apt to be misleading if not carefully defined or explained. The Latin word Lucifer, as used by us, is defined by its English translation—"The Light-Bearer," and by the picture at the head of our title page, showing that the name Lucifer is synonymous with "Star of the Morning."

The Greek word ANARCHY translated into English means "without government; denial of government," which latter term is commonly understood to mean RULERSHIP; control of man by his fellow man, thus leaving the reader to conjecture as to what kind of social arrangement the professed Anarchist would substitute for such government, such rulership.

The Century Dictionary says:

"Anarchy—a social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty."

But the Century Dictionary is a comparatively recent publication: but few people know of its existence and if their attention were called to it they would probably say, "WEBSTER is the standard American dictionary; it is the oldest and best."

Webster defines Anarchy thus:

"The state of society where there is no law or supreme power, or where the laws are not efficient, and individuals do what they please with impunity; political confusion"—illustrating and confirming this view by such quotations as: "Spread ANARCHY and terror all around—Cowper;" "Imperial ANARCHY doubling human woes—Byron."

By such one-sided quotations from well known authors, Webster, or his revisers, evidently act the part of propagandists of opinion, instead of confining themselves to the legitimate business of dictionary-making, which is simply showing the etymology and giving definitions of words.

As we all know there are many grades and shades of Anarchy and of Anarchists—from the peace loving and non-resistant Tolstois to the Czar-killing Nihilists of Russia, or the king-killing and prime minister-killing revolutionists of

taly and Spain, there is constant need of definition. As in the case of the people called Socialists there are scarcely two Anarchists who are agreed on all lines of thought or of propaganda work.

For this reason mainly—and not because we fear the odium, the ostracism, the loss of liberty, etc., that may be the penalty of calling ones-self an Anarchist, a Socialist, a Revolutionist or what not, some of us prefer not to label ourselves with any badge, tag or cognomen whatsoever.

Speaking for myself alone, while I do not object to the name Anarchist, Socialist, Free Thinker, Free Lover, Atheist, Infidel, Christian, or many others that I could mention, provided always that I be allowed to define these words to suit MYSELF, I want to be judged by what I do and what I SAY, rather than by what others do or say, or call themselves.

I want no handicap, no trammels or fetters of any sort, that may prevent change of opinion or intellectual growth.

He who calls himself by the name of any party, creed or sect, thereby discounts himself, discredits himself, as an unprejudiced investigator or seeker after truth for truth's sake. Whatever he may thereafter say upon questions that have an immediate or remote bearing upon the success of his party, his sect, his propaganda, will have lost much of its value in the opinion of his hearers, because of his supposed mental bias in favor of such party, sect or creed.

In line with this thought I prefer not to classify Lucifer as an organ of Anarchistic thought, doctrine or action.

Lucifer is not a Communist, Socialist, Atheist, Agnostic, Christian or Infidel publication.

Lucifer's name alone, together with the symbolism expressed by the Star—just risen above the mountain-top, heralding the near approach of "full-orbed Day"—is sufficient definition or prospectus of its character and purpose.

Lucifer is unique, original, individualistic.

Lucifer is the follower, the imitator, the echo, of no other journal; but will gladly co-operate with all journals of similar aims.

In accord with its name and symbolism Lucifer aims to throw all the light possible on all subjects of human interest and especially upon subjects that most need the full light of day.

"Ignorance is the only darkness." To dispel the darkness of ignorance is therefore Lucifer's special mission.

In order that the light may shine in darkest places Lucifer demands LIBERTY—liberty of Thought, of Speech, of non-invasive Action—including liberty of press and of mails; also the right of free assembly for the purpose of comparison of ideas.

Lucifer's motto: Freedom to know, freedom to grow, and freedom to impart life-giving and life-saving knowledge.

M. HARMAN.

## Race Culture—Homo Culture.

Briefly replying to the questions of W. D. I would say,

First. The only rational, the only effective means of preventing the "premature exercise of the youthful sexual impulse" is KNOWLEDGE. Correct, scientific information in regard to the proper uses, and the dangers of abuse, of the sex function should take the place of the prevalent ignorance, and the incorrect or baneful knowledge, that now characterize the almost universal training—or lack of training—received by the young, in relation to this the most important department of human anatomy, physiology and hygiene.

One of the most impressive and, as I think, most important

of all the lessons ever given to teachers of youth, was that related by David P. Page, the veteran "principal" of one of the first "Normal" schools ever established in this country. In condensed form it was this:

An ear of corn was held up before the class, in a primary school, with request that its uses be enumerated. After apparently exhausting the list of uses the teacher was still not satisfied till the youngest member of the class, with great earnestness said:

"It's to plant! It's to grow!"

"Yes," said the teacher. "Reproduction of its kind is the most important of all the uses to which the ear of corn can be put," and carrying the illustration to all forms of organized life we can say that the most important of all the uses to which any plant or animal can be put is to reproduce its kind; to leave behind, if possible, an improved specimen or specimens of the race or species to which such plant or animal belongs.

How to impress upon the plastic minds of the young the importance of sex, and of the sex function, and of the misery and debasement of the individual and of the race, that follow the abuse of sex, is a problem second to none among all the problems that confront the parent and teacher. In a recent issue of *Lucifer* was reproduced an article by Mary Baker of Kansas City, Mo., addressed "To Mothers," that is replete with suggestions in regard to this most difficult as well as most important of educational problems—rendered difficult very largely by the religious superstitions that represent the sex-nature as something inherently vile; something concerning which "the less said the better."

If instead of compelling the young to learn their first lessons in regard to sex from the fowls and pigs of the barn-yard or, what is worse, from ignorant and depraved playmates older than themselves, children could be taught the mysteries of reproduction in a rational manner by parents and teachers, the precocity of sexual development that impels to premature gratification, with its very serious consequences, would be largely if not wholly prevented.

It is much to be regretted that suitable literature for the young, in regard to this subject is almost wholly lacking. One of the best books yet written is that by Dr. Foote of New York, entitled "Sexual Physiology for the Young."

The suggestion of W. D., that the parents of indiscreet young people should be held responsible—by public sentiment I presume he means—for the care and maintenance of "undesired progeny," should such progeny result from sexual "indiscretions" between "the fourteenth and twentieth year," seems sensible and just, in view of the fact that it is probably owing chiefly to the lack of proper instruction from parents that such youthful indiscretions occur.

The subject of rational and hygienic "prevention," alluded to in connection with the prosecution of Dr. Foote, is one that should receive the earnest and candid consideration of every American citizen, woman as well as man, and especially woman, because of the fact that upon her falls chiefly the penalty, the burden, from lack of such physiologic knowledge.

Just why it is that a people whose proud boast it is that they are free, self-owning, self-governing, will submit to such high-handed outrages as that committed by our law-courts in the case of Dr. Foote, is one of the unexplained "mysteries of godliness"—or of demonism, whichever we choose to call it.

In last issue of *Lucifer*, under the head, "Comstock vs. Craddock," written by Dr. E. B. Foote Jr., is given an account of another outrage of similar character in New York, another attempt to prevent the spread of vitally important knowledge in regard to sex and reproduction, by the agent of a self-constituted religious oligarchy known as the "New York Society for the Prevention of Vice"—a better name for which would be, "The New York Society for the Suppression of Knowledge"—especially the knowledge pertaining to health and happiness in the conjugal relation, and to the right of children to be born well, if born at all.

## SEPARATE BEDS.

Second. Yes, "in the interest of temperance and hygiene," and especially in order to "secure offspring superior to themselves," married or mated couples should not habitually sleep in the same bed nor in the same room, for the simple reason that such nightly added to daily association eventually results in satiety if not disgust. The old saying, "Familiarity breeds contempt," is quite as true in the conjugal and reproductive relation as in any other.

When people meet, as in courtship, at rare intervals only, and after special preparation so as to make the best possible impression, then, if really adapted by nature, they not only see each other at their best but idealize each other—IMAGINE (or imagine) each other to be better than they really are, and while in this condition of mutual admiration, mutual idealization, they are prepared to become parents of offspring superior to themselves.

This is nature's way. "The ascent of life is the ascent of ideals," says Stinson Jarvis. Darwin dwells much on this fact in his "Descent of Man," which book should have been named "Ascent of Man."

But if the fateful associative act that gives life and character to a new human being, occurs when both parents are at their worst instead of best—if indifferent to, or disgusted with, each other through long continued intimacy—if the reproductive act has become tame and insipid through HABIT, what should we expect but offspring inferior to either parent?

The subject of stirpiculture—race culture, has never received the attention its importance demands, at least homo-culture, man-culture, has not; chiefly, perhaps, because we have all been taught by parents, and especially by the clergy that it is impious to put the human on the same plane with the "beasts that perish," in the matter of generation—taught that "God" gives to each his or her endowments of mind and body.

As Portia said of one of her suitors, "God made him, and so he must needs be a man," so we put the responsibility upon HIM, and upon the parson who in God's name joins people together "for better or worse"—without whose ministerial sanction we are considered to have no right to be born.

## LIABILITY TO EXCESS.

W. D.'s last question would seem quite superfluous if we did not know that the signs of sexual intemperance are met with everywhere, and among the legally married quite as frequently as among the unmarried, if not more frequently. The marriage vow, the legal license and ministerial certificate, instead of a guarantee of temperance and help to prudence, undoubtedly work just the opposite result in many if not the great majority of cases; whereas freedom in love relations—self-ownership in love relations—naturally imposes restraint—a sense of responsibility to self and to the other party immediately concerned, not forgetting responsibility to the possible offspring.

As in the case of other analogous appetites and instincts—the appetite for food and drink, the only effective safeguard against excess is KNOWLEDGE—right education—coupled with liberty and responsibility for one's acts; not responsibility to arbitrary law but responsibility, as just said, to self and to those immediately concerned.

Considerations of responsibility to God—the priest, or to the State—the magistrate, have not prevented men and women from becoming gluttons or drunkards, neither have such considerations prevented excess and abuse of the appetite through the indulgence of which new human beings are created.

M. HARMAN.

NOTE: Our correspondents will please remember the friendly warning given in last issue, namely, that, for a time somewhat indefinite in duration, the editor "must be excused" from giving personal attention to questions involving time and labor to answer—such for instance as those of W. D., in the article, "The Sex Question Again." Questions may still be asked as usual, but they will be attended to by the editor's assistants—and for the reasons mentioned last week.

M. H.

## Lucifer's Outlook.

Once more the harbingers of Spring are with us.  
Once more the "Ides of March" are here.

During the winter months just past, Lucifer has tried to do its part in resisting the onward sweep, the rising tide, of monopolization of the sources of wealth, and centralization of power in this country. Our pages have been largely filled with articles showing whether we are drifting as a people, and showing the necessity of looking after the landmarks of freedom, the safeguards of liberty and justice for all and denying special privileges to the few.

In supplying the necessary financial means of carrying on this defensive war, many of Lucifer's friends have done nobly. They have renewed subscription for themselves, have sent us the names of their friends for sample copies, and some have sent money for new subscriptions, for longer or shorter periods. Many have bought books for their own reading and to lend and to give to others.

For all these substantial evidences of interest in Lucifer's work, and also for good words of encouragement and appreciation, we of the publication office are duly thankful. Though not openly attacked by the suppressors of speech and press Lucifer has not been overlooked by them. In more ways than one we have been made aware, during the past few months, that the same or similar agencies that for a period of nearly ten years sought through the courts to crush Lucifer and its radical work, are still active and vigilant.

And now, what of the future? Is there less need for resistance now than in the past? Read the article reproduced from Mrs. Wilmans' paper, in this week's Lucifer. Read also the little paper called "Discontent," published by the colony at Home, Washington, the editors of which paper are now under arrest for alleged violation of the postal laws, but whose real offense is that they oppose the concentration of the wealth and power of the country in the hands of the favored few, and because they are now giving to the world an object lesson in co-operative self-help, which, if made universal, would destroy monopoly and bring the long sought Co-operative Commonwealth.

Again thanking all who have made Lucifer's work their own work, and who have remembered to send us help in ways just mentioned, we venture to remind those who have postponed renewing subscription, or sending for books, or sending us names of new subscribers and names for sample copies, that journals of radical thought find it more difficult to pay expenses during the spring and summer months than during fall and winter, but that by a little prompt attention in the ways suggested, the educational work of Lucifer will go forward with renewed hope and brighter prospects for final triumph of the right, the true, the just and the equitable. M. HARMAN.

## The American Press-Writers' Association.

On Tuesday, Feb. 11, your scribe met with a slight accident, got burned in the face from ear to nose inclusive by a rush of flame from the furnace where he works, which laid him up for five days and caused the omission of notes last week.

"Our Home Rights" for January has been mailed to subscribers and contains articles from twenty-one Press-Writers. Dr. Pfeiffer is reported to be on the road to recovery. Dr. R. S. Clymer is in charge of "Our Home Rights" office and hopes to get the February number out as soon as possible.

We hope to have an up-to-date list of members ready for distribution by the time this reaches the readers of Lucifer.

We learn with regret of the arrest on a Comstock charge of Press-Writer No. 38, Mrs. Ida C. Craddock. Brothers Chamberlain and Foote are interesting themselves in her defense.

J. Herbert Rowell has a very suggestive article in "Discontent," (Home, Wash.) Feb. 12. Maud Abbey, in the Philadelphia "Bulletin," Feb. 18, has a good one entitled "Is There a Better Way?" and "Free Society" Feb. 16, prints her well written verses on the useless and the useful.

## NEW MEMBERS.

- 232b. Guernsey, Glenn R., Kingfisher, Okla.  
233f. Serl, Mrs. C. S., 3803 Vincennes Ave., Chicago, Ill.  
234b. Coomer, Mrs. M. C., 707 E. Central St., Wichita, Kansas.  
235b. Tarpinian, Caspar H., British Post Office, Smyrna, Turkey.  
236c. Conroy, John F., 36 Murdock St., Youngstown, O.  
237b. Jones, Levin T., 202 W. Barre St., Baltimore, Md.  
238f. Lee, Thomas P., Box 98, Lakeport Lake Co., Cal.  
239a. White, Frederick, 417 5th St. S., Minneapolis, Minn.  
240b. Holmes, William H., La Veta, Colo.

## CORRECTION.

- 25a. Clark, C. W., 908 W. Third St., Des Moines, Iowa.  
84f. Johnson, A., 414 Lilley Ave., San Francisco, Cal.  
94f. Libbey H. A., 231 Washington St., Boston, Mass.  
212af. Loomis, Mrs. Hulda L., Potter, 64 Center St., Chicopee, Mass.  
224b. Lamb, Mrs. Lydia L., Dryden, Lapeer Co., Mich.  
A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

## VARIOUS VOICES.

Frank Eccleston, Home, Washington.—Please continue my paper. It brightens the home and makes us all happy. Couldn't do without it.

H. B., Ithaca, N. Y.—For the enclosed send me "Fields, Factories, and Workshops," "The State," and "Anarchism"—all by Kropotkin, and as many copies of Lucifer No. 905 as you can afford. I think highly of your own comments, Kerr's article and Mother Jones, and want to hand copies out. For an opponent Kerr is quite the exception in giving the fairest definitions. I should suppose he is a Social Democrat?

J. C. Durant, Ind. Ter.: In response to your ad in "Our Home Rights" I send you 25 cents for Lucifer thirteen weeks, and "The Prodigal Daughter." By accident I once had the privilege of reading a copy of your paper. I liked it, and all that has kept me from taking it is that I feared some one would brand me an Anarchist. I am not an educated man, but I do love truth and justice. I have for years known that many of our laws were wrong—laws in regard to marriage, especially.

L. H. Earle, Germantown, Pa.:—I see by the number of Lucifer just received that your offer of Dr. Foote's "Home Encyclopedia" for \$1, with a subscription to Lucifer, is still open. So I enclose \$2.18 for both, with postage. My subscription is already paid up to No. 918; but I am very glad to renew early as there is no doubt of my wanting the paper. Lucifer is admirable for its out-spokenness. I cannot agree with those who urge you to be more moderate in your expression of the truth. To my mind the truth is better naked than "nicely dressed."

Sarah Stone Rockhill, Alliance, Ohio:—I want to say for your encouragement that Lucifer is more than holding its own on the Anarchist question. The editors are fully up to the standard of fearless, untrammelled utterance of advanced thought—I would call it the "Higher Criticism," on the awful theme. I send you a clipping showing that at least one judge would put the sexes on the same social level. Have sent a letter to Dr. Clymer, bidding him "God-speed" in his noble work in uplifting "the fallen"—so-called. I hope your health and strength will hold out for many years to come, so that you may do what your hand findeth to do, with comfort and satisfaction to yourself.

[Many thanks for kind wishes and words of encouragement; also for clippings. Among these clippings is an extended report of an address by Mrs. Rockhill before a local club, and printed in an Alliance paper, on the subject of "Political Equality;" the editor giving the lecturer much commendation for her "excellent paper." Like Mrs. Lamb our Alliance friend is one of Lucifer's old time helpers, whose letters are always welcome. M. H.]

Lydia L. Lamb, Dryden, Mich.:—I enclose you, dear old friend Moses, a gift (\$1) for this new year—not so new as when I first thought of sending it—now that my birthday anniversary has again come round. This may make you glad I was



born? At any rate I am always glad you were. Now don't change the number on my wrapper. I want to send you \$5. Lucifer is still progressive—always ahead of the times; always leading the minds of the people; always bright with new if not unexpected thought. I could dispose of at least three each of the back numbers you mention in a late issue, and will gladly aid you with stamps. I would write you folks oftener but always fear to trespass upon your valuable time. I count the paper as hearing from you.

[We are always glad to hear from our friends, though not always able to reply to letters of friendship; especially glad to hear from any who like the writer of the above, has been a reader and helper of Lucifer for two score of years or thereabouts. The birth-day remembrance is most thankfully received, also the order for back numbers of Lucifer for distribution; also the promise of financial aid later on. M. H.]

The day before the Chinese New Year the mistress of one of San Francisco's fine homes went into her kitchen to give an order to her Chinese cook, Lem. To her surprise, she noticed that he was preparing a very curious mixture which she hadn't ordered.

Mrs. R.—What is that, Lem?  
Lem—Me got frien' in graveyard. To-morrow Chinese New Year. Me go put this by his grave for him.  
"Why Lem! Do you think your friend will come out of his grave to eat the food you put there?"

Lem drew himself up and retorted with a cold scorn worthy of his predecessor, Confucius.  
"You t'ink your frien' come out his grave to smell flowers you put there?"—Life.

## AT HALF-PRICE 100 COPIES

### OF DR. FOOTE'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



**A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.**  
1248 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES.  
50 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:

PART I.—Diseases: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and blood Vessels.—Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Words for Men and Women.—Hints to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—The Treatment of Disease. Containing 20 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.  
PART III.—Pain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Civilization and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original, and startling.)  
PART IV.—Improving Monogamous Marriage.—Adaptation in Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriage.—Intermarriage of relatives.—Essays for Married People.—What Determines Sex.—Philosophy of Child-Making.—Essays for the Future.

Is your subscription paid to No. 957? If so, the Home Encyclopedia will be sent to you for \$1 net. Postage 18 cts.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Vices of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heavens." What are the Effects of Rake and Crossed? The Economic Side of the Problem. Party Politics in Vice-Crusading; What Does Prostitution Cost? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization The Policy and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Henri R. Tucker. 40 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 35c.
- AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonnevilliers portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tones views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid. \$1.
- AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 50c; paper 15c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. R. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars to doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address for \$1.50.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 35c.
- A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge). A Traveler's Tale (R. H. Kerr). The Cat's Story (Eddie Zola). 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.
- A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 5c.
- BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, \$1.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded. Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.
- BORNING BETTER HABITS—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 5c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.: 11 portraits of delegates, including B. H. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis P. Post, and George Schilling. 625 pages. 50c.
- CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 1c.
- DARWIN, THE. (A novel.) Kimbra D. Sienker. 5c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Roebuck. 178 pages. 50c.
- DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that with insight and wisdom, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overcloud—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices \$1.25, \$1.00 and 50c.
- DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.—Wedlock: Scientific Marriage; Heredity: A B C of Temperaments; Powell and his Critics: Physiological Marriage; Physical Improvement of Heredity; Causes of Disease, Immorality, and Premature Death: A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 400 illustrations, 27 chapters, 1,000 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES. A and Cecile Chavannes. 5c.
- ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.
- EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

- EVOLUTION AND REVOLUTION.** Elisee Reclus. 6c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churchmen that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 15c.
- FIELDS, FACTORIES AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 200 pages. 6c. Postage, 5c.
- FREE PRESS.** Arguments in support of demerit to the indictment of M. Tarmen, E. C. Walker and Geo. Harman, under the Censurist law. G. C. Jensen and David Overmyer. 20c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** H. C. Adams. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelson, the history of whose life reads more like romance than reality. This book is the last of a series—Daily Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Edith Dunbar Kelson. 419 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Rosa Grant. "An old true tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 424 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 226 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 2c.
- INFERIAL DEATH-HEEDS.** "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 37 freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 15c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Maritan. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Senker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE.** A story for young and old. Extra lavent cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us get words on the breeze of the air." Address delivered in Philadelphia, Oct. 12, 1894, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1892. Cloth, 50c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Senker. Boards, 6c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, \$1.50. Postage, 25c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 25c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 25c.
- MARTYRDOM OF MAN.** Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 18 pages, describes his destructive struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gift top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 8mo, heavy-topped paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 418 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 6c; paper, 2c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE AND GHOSTS.** Owen. Cloth, 15c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.** E. C. Walker. Contents: Love and Honor: The Motherhood of Man: The Continuity of Race-Life, and Tyranny: Food and Sex: Palladium, a Criticism: When Men and Women Are and When They Are Not Varieties: The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes: Bishop Potter's Opinion of Divorce: Love: Its Attraction and Expression: Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts: Social Radicals and Parents: Anthropology and Monogamy: Love and Trust Versus Fear: Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIRGOCENTRISTS IN Various Countries.** Philip O. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- FRIENDLY CECILY.** Prof. A. L. Rawson. Overlaid with The Incoherence of Transition (E. C. Walker) (Motherhood in Freedom (M. Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religiousists. The necessity for separate organizations and a division of labor among reformers. The Social Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF WOMEN AND THE SEXUAL RELATIONS.** Karl Heinzen. A new edition, together with the startling letters of "Louise Mayne" on Men and Women, and a report of the Convention of German Women at Frankfurt. A book of 286 pages, handsomely printed on good paper. It is more than twice the size of the original edition of "Rights of Women" alone and yet is sold at a lower price. Heinzen's great book is destined to become a classic and is sure to open the eyes of those who think women have their rights already. Its price is so low that every reader of this advertisement can afford to buy it, and no better book can be found to interest those who heretofore have given little or no thought to the necessity for the emancipation of women from ownership by men. Cloth, 1c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.
- RURAIAT (Quatrains) OF OMAR KHAYYAM.** Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 15c.
- RULED BY THE TOMES.** A discussion of free thought and free love. Oxford Northcote. 10c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spontane, the Troublesome Monkey.** For young folks. Dr. R. H. Foote. Five volumes in "The Liberator" presentation edition. 5c. Five volumes, plainer binding, \$1.50. All in one volume, 1c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Science in Story." 226 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNBORN LADY.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmock type upon deckle edged hand made paper of German tint. Initial letters, ornaments and borders are in red; initial letters and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 25c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Haplogenes; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 25c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 10c pages. Reduced from 50c to 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with The Abolition (Marlette), Reminiscences of Herlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BARRISTER AND LITIGIOUS LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lancaster case, with full-page half-tone pictures of both Lancaster and William Harman. Handsomely bound in green and gold covers. 20c pages. 25c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1800. With an account of the persecution of Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.
- THE BRITISH BARRISTERS.** Grant Allen. The greatest of the Hill-Top people. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 20c pages. 1c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be virtuous.' The new hedonism says: 'Be happy and you will be happy.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 1c large paper; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning them. New and revised edition. 25c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized freethought. 15c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty immediate? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 1c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lois Wainbrooker. 15c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 1c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lucretia B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; With the Coming Woman Martyr? 25c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Have Port (E. B. Ford, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Coates. A valuable "opening wedge" in missionary work. Price reduced from 25c to 15c.
- THE SECRET INSTRUCTIONS OF THE JERUSALEM.** A reprint from an edition published in 1725, quoted by the highest authorities as authentic. The work is redolent of Jewish craft and is a plain index to the underground working of the order against the Jews, individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 10c.
- THE TROUBADOURS AND COURTS OF LOVE.** J. F. Rowbotham. Cloth. 25c; paper, 15c.
- THE UNWOMANLY WOMAN.** Lillie M. Holmes. Together with That Great Fraud, Yelet Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de la Clayre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. E. Trumbull. 15c.
- TOKOLOGY.** A book for every woman. By Alice B. Blackham. M. D. illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. 1c.
- WHAT IS PROPERTY?** An inquiry into the Principle of Right and of Government. P. J. Proudhon. Translated by R. H. Tucker. 100 pages. Cloth. (Slightly self-worn.) Reduced to 1c.
- TRAVEL IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 5c; paper, 25c.
- VACCINATION A GIANTIC CRIME.** Samuel Darline. 15c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every advocate of Thomas Paine should have by him for reference. 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism.** Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the children of mothers." Paper covers; 4c large paper. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religion Association in Boston on June 1, 1895. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 15c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "Let it be Mrs. Gage's woman, let it be Gage's woman, and woman will be free." Every woman ought to read it. Every woman who reads it will be free. A book of 100 pages, 10c. The tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 15c; paper, 5c.
- WOMAN: Four Centuries of Progress.** Susan H. Wigton. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being. Gattinone. Woman was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 8vo, 10c; paper, 5c.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 9.

CHICAGO, ILLINOIS, MAR. 13, E. M. 302. [C. E. 1902.]

WHOLE No. 908

### QUATRAINS.

#### THE NUDE IN ART.

To the pure all things are pure;  
The body's beauty with the rose.  
Whose soul is carrion must endure  
To find its reek where'er he goes.

#### TRAGEDY.

For tragedy, seek not the mimic stage;  
Look thou on men who sink 'neath Plutus' gyves;  
These, robbed of manhood, hunger's battle wage,  
Giving for beggars' crusts their beggared lives.

#### DOUBT AND CERTAINTY.

Rather would I my mind were all unfixed,  
My thoughts like leaves wind-blown or low or high,  
Rather would I dark doubt with doubt were mixed  
Than that my life proved constant to a lie.

#### FREE LOVE.

As sure as love is voluntary now and evermore,  
There is no power in any earth or any sky above  
With strength enough to make it yours if once the charm is o'er;  
Whatever ye hold fast in bonds, know this; ye hold not love.

WILLIAM FRANCIS BARNARD.

### For the Day and the Hour.

#### BY IRONICUS.

Love laughs at wedlock smiths.

Capital punishment: the exploitation of labor.

Socialism that is voluntary is superior to authoritarian  
Socialism.

When a divorce can be procured because of cold feet certainly  
it should be easy to procure one because of a cold heart.

One kind of direct stealing, burglary, is punished by death in  
the state of Georgia; all kinds of indirect stealing are encouraged  
and rewarded in Georgia as in all other states.

Are they Courts of Justice when they punish "Collusion,"  
and declare it a crime for two human beings to say that they do  
not love each other and therefore wish to have their legal bonds  
severed?

The remarriage of divorced persons is forbidden by the Epis-  
copal Church except where cause for divorce existed before the  
annulled marriage was consummated; thus is the immoral liv-  
ing together of those who do not love made moral in the name  
of religion. Which is the worse?

Voluntaryism is opposed to authority, but it is not opposed  
to defense against crime; in fact voluntaryism is just another  
name for denial of and defense against crime in the acts of a  
state. The state commands because it is strong enough to com-

mand and because it can exact obedience; even the state's com-  
mands against crimes are not made because the state is in the  
right. The state is a tyrant. It would be more difficult to  
prove that there is such a right as the right to tyrannize than  
to prove that a man may justly resist tyranny.

In love relationships the tyranny of the state, while no more  
complete and oppressive than in the spheres of other human re-  
lationships, is felt more keenly because, love being one of the  
major emotions or states of feeling, it yields less readily to co-  
ercion and oppressive laws than emotions and desires which  
long ago enslaved, know not the state of liberty any more. The  
heart then is at war against the state, the heart is frankly an  
Anarchist. The state tries to control love, it even labors to  
produce public opinion favorable to the control. What results?  
Loveless unions, unwelcome offspring, ruined health, prostitu-  
tion, inconceivable deceit, and life's fairest hopes blasted in the  
end. If the obstacles in the way of economical justice were re-  
moved the plea which the state makes to extenuate interference  
in love affairs would no longer have any force. The state kills  
love, but the state must live, though love die.

And now in a million thistle fields the asses are beginning to  
bray anew because Miss Herron, a sister of Professor Herron,  
departs from the time honored crime of promising to love,  
honor, and obey while life lasts, and proposes to take a partner  
upon "the new plan," the union to last while love lasts. What  
the asses want is of course that Miss Herron shall forget love,  
shall forget purity, shall ignore truth, and accept the fantastic  
and unreasonable standards of "morality" which prevail in  
Assdom; they want her to pledge herself to love, which pledge  
would be a lie, since love is not a creation of the will, and comes  
not nor goes at command; that lie once told they feel that the  
demands of virtue are sure to be satisfied and public purity  
assured. What they do not and will not, or cannot see is that  
any sex relation which is not voluntary is repulsive to truth, to  
love, to purity, and that the evil of maintaining such a relation  
must outweigh by a thousand fold that which results when  
those whose loves do not unite, part out of self respect and  
respect for one another. State-made morality again. Let us  
define it. State made morality is that element of conduct which  
ensures the power and permanency of the state in all the affairs  
of the individual and which, by robbing the individual of all  
initiative makes him believe and finally assert with all his might  
that the individual was made for the state rather than the state  
for the individual. An ass loves his thistles; if you point him  
to sweet tender grass and fragrant clover he replies by calling  
your attention to his fine personal appearance, which he avers  
has resulted from a thistle diet. "Now, what a thing it is to  
be an ass!"

The State is just now engaged in a vigorous attempt to sup-  
press the advocacy of physical force as a means of solving social  
problems, and incidentally to discourage the advocacy of any



means looking to the amelioration of the economic condition of the common people. Example is better than precept; when the state ceases to rely upon physical force in the shape of armies, soulless judges, police, etc., in order to keep social problems unsolved, terrorism will doubtless become obsolescent and reasoned persuasion will have its way. There is the sound, the hollow sound of insincerity in the protests of a criminal against crime.

Let the truth be known; the primal function of a state is not to be just, but to be strong. The state is made by strength, upon strength it lives. In a democratic state even, we see but a metamorphosed absolutism. A ballot is a bullet. The paper shots are fired; there are two armies, the larger army wins. The strong rule the weak; it was ever thus. There is no blood relationship between might and justice; the state lives by subduing, justice lives by virtue of the fact of immemorial protest against mere might. Of two petty kings each would rule alone; with their armies they met and fought; one king was killed, afterward the other ruled alone. Two political parties meet and fight; one falls, the other rules alone. The state denies itself when it attempts to put down physical force. "Government is civil war."

### The Little Strikers.

It was early, very early, in the mild March morning last year, when the little velvet cutters, in twos and threes, came trooping down the hillsides into Haledon Hollow and found me sitting there in the doorway of the deserted mill.

They seemed more like a band of school children off for a spring holiday than the company of striking wage earners that they were, assembling for their daily mass meeting. Children they were, every one of them. What if their little old faces and bent forms did say ever so plainly that they had never been children, but always women? The heart that beat under every small, shabby jacket, was the heart of a child.

And because they had children's hearts and because every breeze that soft March morning blew the breath of spring each girl grasped the ends of a skipping rope in her rough little hands, and two of the strikers, the tiniest of them all, had not forgotten to bring with them their long neglected dolls. For after all, it was a holiday, a strike holiday, the only holiday the working child knows.

The mass meeting was called for 8 o'clock, and there they were at that hour, every one of the seventy-five strikers, skipping ropes, dolls and all, gathered in small groups and whispering and eyeing me furtively.

Their shyness was the shyness of country children, for such all of them really were. At last two little girls with more courage than the others approached, while their companions fled in dismay and disappeared around the corner of the big unsightly mill.

"Please, Ma'am," one of them asked, "are you a forelady looking for hands?"

She carried a doll in her arms, and when I told her that I was not a forelady, but had come to spend the day with her and the rest of the girls if they would allow me, her big, brown eyes opened wide and she laughed.

"You're surely not Mother Jones, are you? I thought she was an old, white haired woman."

"No."

"And not her daughter, either?"

"We are looking for Mother Jones this morning," the larger girl spoke up, "and we all thought you might be her when we first saw you as we came down the hill. Oh, we do wish Mother Jones would come and help us with our strike! They say that strikers always win when they have Mother Jones to help them." The child with the doll vanished, but in a moment reappeared with two other girls, who began to make shy advances to friendliness by asking me if I lived in Paterson. As soon as I told them that I had come from New York and that I knew, too, what it was to work and suffer and starve, and that

I had come to spend the day with them and find out the truth of their condition, every bit of their shy proudness was gone, and they led me into the deserted mill to show me how much human suffering is woven into the warp and woof and pile of every yard of velvet that was ever made.

Were it not for the long frames that fill the floors of the big barren rooms, a velvet factory might well be mistaken for a flour mill. The beams and rafters overhead, the floor under foot, the walls, are all enfolded in a sheet of soft, white dust from the lime-coated webs on the frames.

It is this all pervading lime dust which makes the velvet cutter's work one of the most unendurable of all laborious occupations. As proof, it is only necessary to look at the hands of a velvet cutter who has worked at the frames any length of time. They are backed and bleeding most of the time, even in the summer, and in the winter, the girls told me, it is something almost unbearable. The finger nails are ruined beyond all remedy, and the pretty, soft hair soon becomes harsh and brittle and breaks off and loses all its luster.

But until some philanthropist gifted with Yankee ingenuity comes along and invents a machine for cutting velvet, little girls' hands must work, though hacked and bleeding, and little girls' ringlets and braids must be sacrificed in order that the edge of the long, steel velvet cutter may be preserved.

"Liming" is the first process which the uncut velvet must go through before it is ready for the cutter's knife. This work each little cutter does for herself, usually at night after the working day is over, so as to have it dry and ready for handling the next morning.

The webs of 100 yards each are stretched over wooden frames and heavily whitewashed with a strong solution of lime. When perfectly dry, the still web is unrolled on the same frame, ten yards at a time, and the "races" cut, one by one, by hand.

To make the most meager wages at this work entails a labor almost Herculean in its torture. It means that these fragile girls, these stunted children, as they ply their tasks up and down the velvet frames must walk not less than twenty-five miles a day.

Nine hundred races she has to cut in every twenty-two inch width velvet. Nine hundred times does she have to walk, or rather run, back and forth the length of the ten yard frame before every race in that much velvet is cut. That means something more than five miles of hot, fast, breathless walking, during which she is not allowed to stop one moment to rest, nor could she afford to stop even if she might. She must cut at least forty-five yards of this kind of velvet a day, or it is not worth her while to work at all. Maybe she is working on what is known as "slips," a cheaper quality of velvet and one in which she is expected to make ninety yards a day.

For this toilsome labor the little girl carries home to her mother at the end of every two weeks wages based upon \$2.85 for every 200 yards. The most that I found any child to have earned was \$6.50 for a fortnight's work. But that was a red-letter pay day, and did not come around very often or to many of the cutters.

What eats into their pitiful earnings are the dockings for damages and broken knives, and then sometimes, only too often, they get a piece of material full of snags and knots which it takes double time to cut.

At 7 o'clock in the morning each little cutter has her long, sharp dagger-like knife in hand and is at her frame ready to run the long day's tread mill. She stops at 12 o'clock long enough to eat a hasty lunch, and then back again to the tread mill until a quarter to 6.

This is the gist of the story of how a yard of velvet is made, as told me and shown me by the little strikers gathered there in their abandoned mill.

"And now," said the child who acted as spokeswoman, "and now we have struck for better pay. We want \$3.50 for 200 yards of slips instead of \$2.85. Mr. Smith, the superintendent, has offered us \$3, but we won't take a cent less than what we have asked for, and no damages either."

"Oh, if Mother Jones would only come and help us, we'd surely win," said another.

"Yes, if Mother Jones only knew how our feet and legs ache and swell she'd come to us. I know she would."

And surely Mother Jones or any other mother's heart would have bled to see the pitiful sight that I saw. Little feet swollen and distorted and the blue veins in small ankles and legs gnarled and knotted. The agony suffered from twenty-five mile walks every day on such feet and with such ankles can better be imagined than expressed. Even the children themselves wince when they recount it.

It was pitiful to watch them scanning the hills for Mother Jones. I supposed she had been sent for, but when I made inquiries I found that in their childish ignorance they supposed Mother Jones to be a sort of all-wise feminine providence who turned up just in the nick of time to take the side of the striker as against employer. With all the sublime faith of childhood they stood there in the mill yard and waited and watched for a little, old white-haired woman to come down and help them, and I could not find the courage to tell them that Mother Jones was several hundred miles away, and having two or three other and bigger strikes on hand, had in all likelihood as yet never heard of theirs.

But Mother Jones couldn't come, and three days afterward the brave little strikers were forced to accept the compromise originally offered them, \$3, for the cutting of 200 yards of velvet.—Dorothy Adams in "New York Herald."

#### Sanctity of Motherhood.

An encouraging "sign of the times" is an editorial in the Philadelphia "Times" of Feb. 23, under the above caption, which we herewith reproduce:

In the National Council of Women at Washington on Friday Mrs. Kate Waller Bartlett set forth an idea that does not often find sufficiently intelligent expression. She pleaded for the better recognition of motherhood, irrespective of its particular surroundings or antecedents. She said what has been only too well known to society these many ages, that the wayward woman, if a fair chance be given her in the battle of life, can earn an honest and suitable living for herself and her child. She might have spoken this truth more positively and fully: that Society refuses anything approaching a fair chance to those who have once missed the normal path, and yet at the same time hypocritically fosters in a great degree the vice which it thus affects to punish. And how generous and brave is Society! It visits its punishment on the weak and defenseless, on the woman and the child, while the strong man goes unscathed!

There is a remedy for this condition other than the appeal to Christian charity, which continuously shows itself so un-Christian that it rarely heeds the appeal. That is the cultivation of a higher reverence for the abstract idea of motherhood and a juster appreciation of its concrete meaning.

For many a poor woman there has been moral salvation in motherhood. It has awakened the best that was in her, the existence of which she may not have suspected before; it has caused her to develop virtues truly heroic. For what can be harder for such a one, with a record of shame upon her, than to go forth into the world, endure its hostility, its venom, its Phariseism, and, conquering herself and it, be what she was not before—good—first for her child, then for herself? If that is not heroism, can there be any?

The chapter of woman's fault can close from the time she knows that this sacred role of motherhood is hers. All the past ought not to damn the new life that is guiltless of it. Even the Pharisees, if they were pinned down to it, would not confess themselves so cowardly as to think that it should do so. And the mother, finding a new soul-life in her motherhood, can keep the door of the past shut—can do so surely—if Society will give her a chance.

Not all erring women would rise to the height of this role. But many, very many, could and would if motherhood for itself

alone were held in greater sacredness. Civilization is not at its best where the reverence for motherhood in the abstract is not at the highest, and where the mantle of charity is not thrown broadly about the erring, whatever their antecedents, whose lot it is.

#### The Fight for Free-Press.

The power of Comstockism is waning. In the past few years the American Press-Writers' Association has so thoroughly shown up its impudence that Federal judges have heeded the "word to the wise," and dismissed cases that ministers and Comstock agents have assiduously worked up and calculated upon accordingly. The last sample of judicial wisdom comes from Denver, in connection with the editor of "The Vampyre," of that city. As usual, he was arrested at the instance of a minister for the publication of alleged "obscene" matter in his "Vampyre." An examination of the magazine proves it to be thoroughly clean and healthy, and really engaged in the highest form of humanitarian and Christian endeavor.

Another Comstock case is one that will come up for trial in March, before United States district judge, Cornelius H. Hanford, at Seattle, Washington, with Wilson R. Gay as prosecuting attorney. This case relates to the arrest of three men connected with the publication of "Discontent," a small paper published by the Anarchist colony at Home, Washington. Since the arrest of the three men, the country has been flooded with the very article whose publication caused their arrest, and if the article in question was in any way "obscene," thousands of persons of both sexes could be arrested for likewise sending it through the mails. But editors, authors, scientists and business men who have seen it, pronounce as ridiculous the "obscene" branding the Comstock agents have been pleased to bestow upon it. At the same time, the papers of the Middle, West and East are alive with articles and letters vindicating the publishers, and formulating public opinion into a contempt for both the law and its agents.—F. B. Livesey, in "Our Home Rights."

#### Husband and Wife.

The following letter and clipping are self-explanatory. Another instance of the ever-present tendency of courts to usurp control over the private and personal affairs of women and men:

DEAR MR. HARMAN:—I send you herewith four clippings that may be of interest to you. They are from the Chicago "Legal News." I notice an Illinois case recently decided by the supreme court making the wife's independent property liable for the husband's maintenance. This is a new line for legal decisions and is made to bridge over the separate property acts of married couples. Learned legality will never allow the family to be anything more than a very limited partnership with all the rights invested on one side only.

Terre Haute, Ind.

FRANK D. BLUE.

The "American Law Register" says. The tendency of the courts to restrict the operation of the legislative acts in regard to the rights and liabilities of married women is in evidence in numerous cases. A fresh illustration occurs in the case of Ott v. Hentall, 47 Atl. 80, where the Supreme Court of New Hampshire held that the statutes of that State, enabling married women to hold property to their own use and enlarging their rights and liabilities, do not affect the wife's right to pledge her husband's credit for necessary medical attendance, nursing and board while compelled to live apart from him by his misconduct. The court does not examine to any extent the basis of the husband's liability, assuming as a principle to start with that it is an obligation of the husband suitably to maintain his wife. A ground to relieve the husband might have been found in the theoretical origin of this rule, from the fact that at common law the husband practically controlled his wife's estate and therefore had in consequence a duty of support. When this estate is given back to her control, it might be argued, such duty ceases; but the court takes the conservative position—a position which is certainly supported by common sense.

"Americanists" is a new word in the Philippines. It has the same significance there that "tory" had to the founders of the American republic.—The Public.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 505 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

908.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. 1. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## Getting Ready for the Empire.

"Coming events cast their shadows before," says the proverb.

"Prince" Henry, a scion of the royal house, the imperial house of Hohenzollern, Germany, came to Chicago, remained a few hours and is now gone.

Like Caesar the great, when returning from one of his military campaigns, this Hohenzollern can say of his visit to Chicago: "I came, I saw, I conquered."

Never before in the history of Chicago have such honors been heaped upon any man. If the United States had been a colonial dependency belonging to Germany the display of civic honors and of "loyalty" to the imperialist idea as a basis of human government, could scarcely have been more pronounced and extravagant.

The "Chicago American" gives an itemized statement of the cost to the city of this ovation to royalty, from which we learn that "Prince Henry's entertainment, directly and indirectly, cost Chicago and its citizens \$230,750. The length of the royal stay was nineteen and one-half hours, or 1,170 minutes, an expense of \$197.22 a minute."

Would any city of Christendom, outside of the United States, have equalled this record of nineteen hours simply to do honor to a scion of royalty who comes not as an ambassador on official business but simply as a Prince of Royal Blood?

Among the items of this bill of expense—all to be paid ultimately by the workers who had no part nor lot in the feasting, the ball, the civic and social functions—except as on-lookers from a very respectful distance—among the items of expense are these:

"Public decorations,"	4,000
"Maintenance special railroad train,"	5,000
"Individual banquet subscription of \$50. apiece by 155 committeemen,"	7,750.
"Cost of Germania club luncheon,"	20,000
"Cost [to the city] of hotel entertainment,"	7,000

Part of which hotel expense, according to the "American," was for the entertainment of "Herman, a huge German stag-hound, who occupies an elaborate room on the second floor of the Auditorium. Two servants have no other care than to look to the safety and comfort of the dog"—"a present to His Royal Highness from Kaiser Wilhelm."

Another very suggestive item of expense to be paid by the city is \$8,000 for "police protection and escort," suggesting the inquiry as to how much the city would have had to pay for extra "police protection and escort" on the day that some

representative of German workmen should visit his brother workmen of Chicago, in an unofficial or even official capacity.

That Theodore Roosevelt should hobnob on familiar terms with the representatives of European royalty and imperialism, is a thing to be expected. A man who could treat the memory of Thomas Paine as Roosevelt is reported to have done—Paine, the "Author-hero of the American Revolution," Paine the greatest of all the writers in defense of the "Rights of Man" as against the assumed rights of kings, emperors, princes and nobles—that this man Roosevelt should be found honoring royalty whenever an opportunity offered, is simply in accord with the "fitness of things."

Also that Washington, D. C., and New York City should receive with open arms and lionize *ad nauseam* a man who has no other claim to social recognition than that he represents the principle announced by his brother William that "God" selects a few to rule over the many, that is, represents the "Divine right of kings" as against the right of self-government—this, too, is not to be wondered at, for Washington and New York are not American cities in any proper sense of the word.

The elect "four hundred" of New York—Wall street, headquarters of plutocracy in the western world, with its remorseless grip on the throat of American industry and finance; the wasteful extravagance, the pharisaic exclusiveness, the monkey-like imitation of European courts and manners, that now characterize both the cities just named, all justify the charge that these two are not representative American cities.

But CHICAGO!—the great inland city of America; Chicago, with its comparative youth and consequent freedom from the blight of conventionalism and castes that always grow and flourish with age and concentrated wealth; Chicago, with its close affiliation with and dependence upon the vast, almost boundless prairies of the great middle west, with their suggestions of freedom and equality of rights—that Chicago should go wild over the visit of one man, a very ordinary man intellectually speaking; that Chicago should get down on its knees, so to speak, in the mud of its own very muddy streets, to do honor to old-world royalty, this was not to be expected; this was not in accord with the eternal fitness of things.

Speaking of mud—some of us who did not see the show, and would not have spent a nickel in money or a minute of time to see it, are just irreverent enough, just "disloyal" enough, to ask if it would not have been better to use part at least of this quarter million of dollars in removing some of the filth from our disgracefully dirty streets, our disease-producing streets and alleys.

For half the money—to say nothing of time, which, as Franklin says, is money—spent by Chicagoans in entertaining a foreign lord, who never did an hour of really useful work, perhaps, in his whole life, many hundreds of idle men and teams could have been set to work at street-cleaning, adding greatly to the health, beauty and comfort of our city, and making hundreds of needy families happy by the distribution of this money as wages.

For many months past the daily papers have been telling us that Chicago is on the verge of bankruptcy; that the schools cannot be run on full time; that streets must go dirty; that the police force must be cut down; that many needed municipal improvements must wait, all because of lack of money in the city treasury. But now, judging from the splendor and unheard-of extravagance with which this "royal pauper"—to use an English phrase—is entertained at public as well as private expense, the city must have "money to burn!"

Of the Chicago dailies none, perhaps, filled its pages more completely with pictures and minute details of the show while it lasted than did the "Chicago American," but now that the royal pageant is gone, and the glamour and craze partially dissipated, a reaction seems to be taking place in the editor's mind.



In his evening edition of March 6 the only editorial is devoted to reflections on "Our National Excitement About the Prince."  
"It is hereditary," says the editor, "like our conception of heaven."

Illustrating this idea he says, "The republican who sees the Prince is very much like the vegetarian who sees a haunch of roast beef. Neither can help getting excited. We have eaten flesh for so many hundreds of centuries that we cannot hope to become vegetable eaters in our hearts for a long, long time. With the keenest enjoyment, intensest excitement, the most earnest striving, we have bowed and scraped and cringed and kow-towed to royalties or their equivalents for many hundreds of thousands of years."

The editor dwells at considerable length on "the power of heredity." . . . Our idea of heaven is based not on the sound thoughts of today but on heredity. Heaven is described for us by the imaginings of men of Oriental race. The delight of these men, their one ambition was to be well received at court."

In large type and with the word prince in large capitals the "American" proceeds to say:

"We declare ourselves republicans, but the old love of royalty, the old instinctive desire for place and position, is strong within us. When the excitement of revolution is over, when we have succeeded in thrashing and humiliating one King, we are very soon ready to run after and flatter that King's great grandson, his grandson's child."

"There is good, hearty American feeling in the friendly greeting to Prince Henry. There is also a lot of good, hearty American snobbishness. We like the Prince because he represents the German people, who have helped to build up our country. But we pay an enormous price to see him at the opera, or we stand with blue noses to see him on the street free of charge, not because we love the German people, but because in our primitive king-serving hearts we love a German PRINCE."

As Shakespeare puts it, "'Tis true; 'tis pity; and pity 'tis 'tis true!' True, all except the statement that 'we like the Prince because he represents the German people!'"

On reading words like these—to be found in all the great dailies, if "Prince" Henry did not say out loud, "Lord, what fools these mortals be", he certainly wanted to say it, if he thinks at all.

Prince Henry came to America as the representative of his brother, the German Emperor, to help at the ceremony of launching a royal yacht—a costly pleasure boat in which German workmen have no interest, no part whatever, except to pay all expenses!

Prince Henry belongs to the ruling class in Germany, which class is the worst enemy the working masses can possibly have—a VAMPIRE class, who rob the people of their hard earnings to spend in show, in parades and in luxurious idleness, or, putting it at the best, in cultivating the arts of war—the arts of MURDER.

The emperor of Germany is called the "War Lord." The army and navy budgets of Europe cost the working masses more than one thousand millions of dollars every year, whether engaged in actual war or not. All this expenditure is not for the good of the working people at all, but simply to prevent these royal robbers from invading and plundering each other. Of this robber system the man whose entertainment cost the people of Chicago one hundred and ninety-seven dollars per minute during his brief stay, is an hereditary representative.

No blame can properly attach to him for being born an hereditary robber, but that the American press, almost without exception should call him a representative of the "German people," this would be simply incredible if we did not have the evidence constantly before our eyes.

#### TREATMENT OF THE DOERS.

If anything were needed to prove that it is royalty, monarchy, imperialism, that causes Henry Hohenzollern to be so interesting to the average American, this need is supplied by the contrast between the reception given to him and that accorded to Wolmarins and Wessels, the official representatives of the South African republics. The length of this article forbids en-

larging upon this point, but the bare mention of the damning facts of the case should be enough to show that, in the language of the editorial from which we have just quoted, "We are republicans only in name", and that candor, honesty, compels us to say that the "Chicago American's" summing up of the lesson to be learned from the late visit of royalty is true—alas, too true:

"There is a lesson for every American statesman, for every simple American voter, in this visit of Prince Henry. The lesson is this: We are republicans only in name. Our republicanism is only skin deep. A man of great genius like Alexander or Napoleon with the greatest of ease could twist us back to the old times, set us all struggling, not for free government, but for a good place at court."

A man's real character is shown by his ideals—by the thoughts and things he most admires. It is the same with peoples or nations. As a nation we admire royalty; we go wild over titles and rank, and at the same time we turn the cold shoulder to men who represent a people near of kin to us by blood and by what is supposed to be our principles of government, all of which goes to show that we are getting ready to throw off the mask, the pretence of being republicans and democrats, and to come out openly for monarchy and empire.

M. HARMAN.

#### How Shall We Score?

BY TAK KAN.

A good-hearted correspondent of Lucifer invites us to score one for Uncle Sam because it has been decided "that a common-law marriage was just as good as a priest or judge-made-law marriage," this decision being given by a United States Court of Appeals. Of course it is natural to sympathize with the common-law wife defending her claim to her share in her late husband's estate, so-called, probably embodying her own earnings, but before we throw up our hats over the principle of the decision, let us ask what there is in it. The authority which has so decided has a policy that favors marriage. This it shows in certain peculiarities in its homestead land law and other laws. In this instance it decides that a certain couple were married. Common-law marriage being an already recognized mode of marriage, the decision strikes down a claim that the cohabitation in the case in point was anything short of a common-law marriage. It establishes that the fact in that particular union came up to the requirements of common-law marriage.

The right to get married is surely no great thing for us to rejoice over, and in as much as marriage is a very serious matter and common law marriage is somewhat more open to attack than marriage recorded in the regular way it would seem that those who want to be married beyond question would choose the record form.

Some people want to be married or not as they see fit, and choose to avoid making a record so that they can control the evidence to a great extent. This plan involves the woman partner especially in risk of losing what she has helped to save. The evidence of marriage is insufficient just when it is wanted for pecuniary protection.

A court may save individual interests, but why run the risk? Why should a woman have her earnings under a man's control and depend on his kind disposition either by marrying him or pretending to marry him? But if they will marry, why leave the evidence uncertain? There is the less excuse for that where divorces are easy (if they will marry or pretend to marry).

Then again, let us consider that if a judge leaves a little more to common-law presumptions than before and thereby gives one woman a farm, the same decision is pretty sure to fasten the yoke upon other persons who fancied they could throw it off at pleasure and may serve to convict some of them of bigamy.

Nothing is stated to inform us whether in the Oklahoma case there was any extension of the common-law marriage doctrine—any principle involved in the decision. However that may be, the extension of liberty and not the extension of marriage is the aim of Lucifer and the interest of women.

If it were decided that all cohabitation is marriage, then Mr. Shepherd would probably see that his "just as good" can be read "just as bad." In fact the common law entrance to marriage is merely an entrance. Marriage is the something after all. It is the state of being legally yoked. Any tightening of the doubtful yoke is in the line of authoritative control. Every decision which affirms a marriage from circumstances is congenial to the plan of authoritative regulation of the relation of the sexes. The contrary principle is the liberty to live a reasonable sexual life according to the needs of the individuals concerned and not to be bound by conditions arbitrarily prescribed for them by authority.

Common-law marriage may yet become a most dangerous thing. Fanaticism is capable of attempting to construe the first exercise of power to cohabit as being marriage, hence making bigamy of the first act of variety. Is not this the logical complement of common-law marriage? Our forefathers were content to recognize notorious continued relations. Moderns have invented peculiar laws such as that establishing an age of consent not corresponding to puberty and a law (in Colorado) making seduction "provable" on the oath of the complainant unsupported by other evidence. With such reaches visible, some such monkey-trick on the basis of the common-law marriage theory is no improbability.

Legal marriage is the opposite of sexual freedom. All roads into bondage are but variations on the same theme. The really valuable decision,—which we need not expect,—would be that the right to life, liberty and the pursuit of happiness implies the right to cohabit without being married, for that is the right to peaceably cease cohabitation without disability. A common-law marriage is mostly unjust to women, being of the nature of a knife handled in the dark, the possessor does not very certainly know which way it will cut.

#### A Socialist's View of Political Action.

BY ALBERT STROUT.

The natural instinct of the race to conquer and blend to its uses the resources of the planet it dwells on grows stronger as the centuries pass, therefore, the necessity of united effort grows more and more pressing. As Marcus Hitch has well said, "economic determinism, . . . is not an eternal law. It is nearing the end of its course. . . . Under complete political equality economic determinism would be and will be supplanted by political determinism. Society unified by the common ownership of capital will become the conscious master of its own destiny, free from economic class control."

The adherents have for their aim, the organization of the working classes of all countries, regardless of color, creed or sex, into a political party, for the purpose of getting into the possession of the workers the political power that the capitalists now use to maintain their class supremacy.

Every Socialist recognizes the fact that it is by political power that the capitalists make their oppression constitutional, and their robbery legal. The Socialist sees that the only way to abolish class rule, class privilege, and class exploitation, is for the workers to unite and use their political power in the interest of their own class.

The conditions of the workers determine their needs. Owning neither land nor machinery, and working together by the thousand in factories, mills, mines, workshops and on farms, producing wealth for the owners thereof, their real need is the collective ownership and democratic control by the people of all means of producing and distributing wealth. To teach them how to accomplish this, and to point out to them the road of least resistance in its achievement, is the mission of Socialism.

That Socialism will eventually lead to something higher than the human mind has yet conceived, we do not deny. But we do maintain that society will pass through a stage of democracy before its units will be far enough advanced to take intelligent advantage of all the rights that the heritage of a bountiful cosmos has bequeathed them. Therefore, we consider it a criminal act towards humanity to underestimate the value of political action.

#### Faith. Hope.

BY S. C. CAMPBELL.

As a panacea for the ills of humanity the religion of Christianity has been tried by some for nearly 2000 years. But all are not satisfied with the result, or with the religion. A writer says "O religion! thou art not yet in the full beauty of thy ideal, there is a narrowness about thee and there are spots upon thy beautiful face. But light is increasing, the clouds are breaking, the mist is rolling away and the haze of doubt and superstition is melting in the beautiful dawn of righteousness. This light is not coming from Russia; it cannot come from Protestant lands. The indications are that in the United States a new faith, a new hope is being born."

And this from a late Lucifer: "Mark Twain gives a proper characterization of the closing years of the nineteenth century in a salutation to the twentieth in this way: 'I bring you the stately matron Christendom, returning bedraggled, besmirched and dishonored from pirate raids in Kinohow, Manchuria, South Africa and the Philippines, with her soul full of meanness, her pockets full of boodle and her mouth full of pious hypocrisies. Give her soap and water but hide the looking glass.'"

From the very beginning of Christianity its deeds will not bear close inspection. There has ever been a narrowness about it and spots upon its face. Until now, to the close unprejudiced observer and humanitarian, there is so little good and so much error in it that some have decided that something must be done or the wheels of progress can no longer turn, or turn but slowly. So a new faith and new hope are being born in the United States. The faith, the hope, that with FREE MOTHERHOOD we shall have a humanity needing not sacerdotal rites and ceremonies to fit it for heaven—or earth.

#### Notice.

The New York comrades have published 25,000 copies of a pamphlet composed of articles written by Henry Addis and Jay Fox. The pamphlet is very good for propaganda purposes, and to those who would like to distribute copies free, we will charge one-half cent per copy, no order to be less than twenty-five copies. Single copies 3 cents, including postage. Send all orders and money to R. Fritz, 267 Madison St., New York.

#### VARIOUS VOICES.

J. Wm. Lloyd, Westfield, N. J.:—Everybody says Lucifer is better and better. The editor's late articles have been very fine. Give him my good word.

Mary M. Clark, Albion, Iowa:—To say we are pleased with Dr. Foote's "Home Cyclopedia" is not expressing our feeling at all. It is surely a wonderful book at a wonderful price and will do an incalculable amount of good.

E. J. W., Springfield, S. D.:—Many thanks for your sample of Lucifer. I cannot say I agree with all it says, but being a progressive thinker much of its contents appeals to me. I enclose 65 cents for Lucifer three months and the accompanying list of pamphlets.

Albina L. Washburn, Denver, Colo.:—Am giving away Lucifers all the time. Find a few others doing the same. I find, too, prudishness becoming obsolete and common sense coming in. There are many groups of progressive people here studying along progressive lines.

O. Wegener, Comrade Pub., Co., 28 Lafayette Place, New York:—We are pleased to note that you have deemed "A Dialogue Between the Machine Gun and the Mauser" worthy of reproduction in Lucifer. We have reprinted the excellent little sketch in leaflet form that it may have a wide distribution. We sell fifty copies for a dime.

Leon Partridge, Milford, Mass.:—In the present condition of affairs, the need for a general movement for the betterment of

conditions is plainly shown. Events are moving rapidly, and unless a steady advance is begun the party now in power will carry out its intention of crushing the people. We are in an age of transition, and it rests with us whether the present system or a higher one shall follow.

Protests, violence, and reaction are useless. Non-resistance can't avail. There is a remedy, and it is the reinforcement and steady agitation of socialistic methods and the social party.

The people at large are not able to understand the more advanced methods, but this one—being the next step upward—is open to all.

Under a social democracy or republic it will be possible to carry on liberalist work and live a personally free life. Under present conditions, the oligarchy is everything. Liberals, will you help your weaker brothers and sisters out of the monopolistic bog? If you will, agitate socialistic politics, vote them, talk them. Forego futile discussion and act. So will you win, and so gain liberty to act out your own theories.

By temporarily changing front and going with the course of events, you will make possible a rapid advance. All peoples rise by successive steps—not by long jumps. Set the masses to reaching for another upward step, and it will give you additional power for liberal work.

Personally, be what you are. But make your public work attractive to the mass who are yet in darkness. Don't blind them by a great glare, but let the light in gradually, and slowly enough to let the weakest see safely. And don't hurry others. Do as you would be done by. Remember that great bodies move slowly. Only harm is of haste.

## AT HALF-PRICE

100 COPIES

OF

### DR. FOOTE'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



**A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.**  
1248 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES.  
50 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:  
PART I.—Diseases: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and Blood Vessels.—Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Words for Men and Women.—Hints to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—The Treatment of Disease. Containing 250 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.  
PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Civilization and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original, and startling.)  
PART IV.—Improving Monogamous Marriage.—Adaptation in Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriages.—Intermarriage of relatives.—Hints for Married People.—What Determines Sex.—Philosophy of Child-Rearing.—Hints for the Future.

If your subscription paid to No. 9571. If so, the Home Encyclopedia will be sent to you for \$1 net. Postage 18 cts.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer, the Light-Bearer.  
M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man: The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexual Attraction; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spotting of the Heathen." What are the Effects of Ralids and Crusades? The Economic Side of the Problem Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Vice; "Partying" the Typewriter; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.



## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Emil R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 35c.
- AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Palmer as a member of the French Assembly, and a half-tones of the Peale painting. Large half-tones of the monument and surroundings. York, with Palmer's life in Paris, and other illustrations. With Preface, Chronology, wide margins, gilt edge. Printed on antique wove paper. Large and most accurate of all editions. Bound, Postpaid, \$2.50.
- AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 50c; paper 35c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. "The book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.
- A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 50c.
- A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola) 50c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 50c.
- A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.
- BALZAC'S SERAPHTIC: The Mystery of Sex. Mary Harnford Ford. Cloth, 50c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Explained by the Bible, and giving close reference to the chapters and verses. 10c.
- BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.
- CAUSES OF HARD TIMES and the Money Question. Albert Chavannes. 50c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 11 portraits of delegates, including Hon. R. Tucker, Lawrence Greenleaf, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schuller. 50c pages, 50c.
- CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 50c.
- DARWIN, THE. (A novel.) Kimbra D. Slesinger. 50c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 175 pages. 50c.
- DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and type, radiant with portraits of the author. In three editions, 4c, 10c, 25c, and paper bound. Price, \$1.50, \$1.25 and 50c.
- DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 50c.
- ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 10.

CHICAGO, ILLINOIS, MAR. 20, E. M. 302. [C. E. 1902.]

WHOLE No. 909

### WANTED—ASSASSINS!

Twenty-five thousand assassins more  
Wanted by English Ed,  
To shoot and stab in the land of the Boer  
For the price of beer and bread!  
To murder the mother and child!  
To burn the home to the ground!  
And hunt like wild beasts through the wild,  
The father—and hang him when found!

Apply to England's king,  
For the job of a royal assassin!  
A ration of food at your feet he'll fling,  
And on you a ribbon may fasten!  
He will arm you under a spire!  
He will pray for you under a steeple!  
That you may be able to earn your hire,  
And pillage and murder a people!

And teachers will tell of your worth  
When fondest in blood you revel,  
Till God for loathing sees not the earth,  
And man has the meaning of devil!  
Oh, the power of tinsel and cant  
To awe and corrupt and blind,  
Till we lack the wisdom of the ant,  
And the love of the wolf for its kind!

—Wm. R. Fox.

[And a few thousand Imperial assassins wanted in the Philippines to uphold the Friars in oppression and loot and carry on American capitalistic "benevolent assimilation." Government price for cutthroats, \$13 a month, and all they can steal. The more fendish and bloodthirsty the better show for advancement. Get a move you, ye villains, England and America are in sore straits!—The People's Press.]

### For the Day and the Hour.

Freedom mothers free thought, free speech, and free living.  
The free press is the body of which free speech is the soul.  
The truth outlives the lie finally because of its greater worth.  
Repress if you will, but somewhere, somehow, the truth will be heard.  
Men will seek it from curiosity; then because of threats, from perversity; and finally they will seek it, even through martyrdom, for manhood's sake.

The history of past repression and persecution should teach the avatars of the new inquisition the folly of trying to make man satisfied with slavery by increasing the weight of his chains.

Every attempt to stifle the voice of truth has raised up ten thousand devotees willing to live and die in the effort to remove the choking gag. Again and again they have offered themselves, and if the sacrifice were to be demanded once more the headsman would find heads waiting for him, and the fires would not lack their voluntary human fuel.

How often, when at last Truth has raised her oracular head

to speak, her lips have been seen to be stained with blood, the testimony of her endurance on the torture rack, or of the blows which she has suffered at the hands of her enemies, who were for the time the strong. But through the tears of thousands listening brave eyes have looked courage at her, and smiles have followed the looks in splendid assurance of love and faithfulness yet to be.

Men need not look into the far skies for gods; at their best, in their noblest endeavors, men themselves are greater and nobler than any of the gods whom they have dreamed. And in nothing is their nobility shown in fairer light than in those acts by which they refuse to be blind and ignorant, ignoble and enslaved. Wealth, honor, ease, the love of those of the same blood, everything—life itself has been given for the one boon—the right to seek, to speak the truth! What gods have stooped so far to rise so high?

Of the martyrs of old it may be said, this one died for his religion, this one for his irreligion; this one gave up his life for one science, that one for another. But truly, Socrates or Bruno, Pagan, Catholic, or Protestant, all died because they would rather die and fall into dust at once than stultify their manhood by denying and ceasing to utter what seemed to them the solemn truth. Their ideas, many of them were false; time has taught us this as freedom has helped; but the spirit in which they acted was the spirit of manhood at the far height of its noblest and most exalted achievement. The modern martyrs, the martyrs yet to be (for who that reads the signs of the hour aught can doubt that men will yet have to give up heart's blood for truth's sake) the modern martyrs have won the victory of defeat in the same spirit, and the martyrs yet to be, in holding up their heads in the face of death will heighten anew the hearts of those who look on, to the level of greatness; that singleness of soul which seeks its legitimate ends up to the very gates of ruin and death.

The search for truth cannot be brought to an end by force and interference, but only by the finding of truth or of what seems true; when will the servants of ignorance learn this thousand times exemplified lesson? Man is an individual; he cannot discern truth through the eyes and brain of another, he must learn for himself. Guns, poisons, prisons, all perils fail as teachers, when an argument, a demonstration from evidence would have convinced the mind or led it on the way to right thoughts and acts. If the demonstrations of arithmetic consisted in muzzling reason, in threatened reprisals for argument, in roaring cannon, the hangman's noose, torture, and the abrogation of free speech and free press, men would soon come to doubt that the rules of addition, multiplication, and division were correct. If persecution for investigation of these rules went on men would soon be found ready to die for the mere privilege of calling them in question. This kind of action might seem but folly to the thoughtless, or to a man like Montaigne in one of his moods, when he found it but a piece of "presumption" for a man to give up his life for an opinion; but the cause, the

justification lies deeper than a superficial look can penetrate, and is bound up with the life of man in necessary relation. If he loses his love of opinion, if he loses his willingness to live and die for opinion he loses himself, as we shall presently see.

For the man lives as much in thought as he does in acts. His life lives upon his life's thoughts, and upon his utterance of those thoughts; as speech is but thinking aloud. To himself every man's thoughts are answered, and his speech the utterance from the sacred sanctuary of his soul's altar. Close the doors of his mind, he cannot wholly if he would; close the gates of his utterance of whatsoever is in him, he is loth to do because thought is life, and speech is the breath of life itself. Therefore when a man is bidden to be silent he ponders upon the command until he perceives that logically silence is death and that each subject upon which he is commanded to keep silent will if he obeys make for partial death. The strong man disobeys. Prudence he casts to the winds, for is not liberty even for a little while sweeter than death in life? Ordinary repression belauds to scorn according to its degree and the spirit which he has. He cannot be silenced; what seemed trivial enough in the curriculum of thought and speech, becomes, if the censor condemns it, a vital matter, one to be heralded to the four winds. All because he cannot live another's thought life, because another cannot live his for him, he valiantly takes up the gauntlet cast down by repression and throws it in the monster's face. He owns himself, his message must be delivered; he must live. Every man believes in freedom of speech for himself if for no one else. What he claims as his own right he is slowly learning to see as the sacred right and necessity of all lives that have being.

There is no freedom where free speech and free press are not, and where the free press is not, neither is free speech there. Authority, which now again is trying the public mind to learn if it will endure the muzzling of the free press, is but purblind in thinking that its attempts at enslaving opinion may at this late day be successful. The exchange of opinion is only slightly less dear to man than free speech for himself; man wishes to know what all other minds are thinking. He knows that truth has nothing to fear from the light of publicity; he knows that falsehood loves the darkness rather than the light; and he will not tolerate for long any attempts to tie bands over the mouths of the blindest of men, but will rather say "hands off" in unmistakable tones wherever repressive measures have called into being public interest and discussion of the matter. Man loves freedom, and reason as you will, or let him reason against it to himself according to the dictates of fear or the lying logic of so-called "public good," shortly he will be for free speech and a free press again. Light, the hills, the birds of the air, the free winds of the fields even, thrill in his heart their message of freedom, and the thirst of his own soul for knowledge and wisdom will speak to him in one voice with the voice of the forest and the voice of the great free ocean, till he shout back with enthusiastic spirit his response in a pledge of faithfulness.

How do we come at the truth? By inquiries, by representations? By fearful waiting in the darkness of ignorance and superstition? No. We come at it by the travail of experience, both our own and that of others; we come at it by the travail of opinion in all its development and change, both in ourselves and in others; we come at the truth through the exchange of opinion universally free. Let our mistakes multiply, our knowledge of truth multiplies with them on the other hand. Nothing can be known to be truth until the voices of protest have all been heard and answered. The press is the most important modern agent for the exchange of opinion; an agent which if untrammelled will hasten surely rather than repress the acquisition of knowledge and wisdom. Who are these who would limit the freedom of the press; the poor? No, the rich. The friends of education? No, its enemies. Free thinkers, and those who believe in the sacredness of the individual? No, the superstitious, and those whose place and position would be en-

dangered if the people did but raise and straighten the bent backs which have so long supported a privileged class; these are they who prate of the license of a free press and plead with usurping power for a censorship.

Soulless-ones, do not hope to gain your ends. Too well the world knows the worth of freedom of speech, paid for as it has been with the blood of so many martyrs. Man will never really give it up now; neither threats nor alarmist tales can make him believe that light is an enemy and that darkness is a friend. All has gone too far for that. A dark hour may see him repudiate his birthright, but he is not an Esau, he can reclaim it, and in the succeeding hour he will reclaim it. Threaten, punish, torture, make martyrs if you will in your vain struggle to make ignorance and yourselves supreme over life; but life is strong and its breath is freedom, and in an hour when you think not the words of man spoken and written will utter the things you would kill in the four corners of the world and all shall hear. In a day to come for your reward you and yours shall be mercifully forgotten and the dust in which you lie will pass for common earth; but on the graves of freedoms' martyrs shall lie the fresh wreaths of memory, made of the flowers of love and honor which do not die.

IRONICUS.

### A Strange Custom.

BY R. B. KERE.

Spiritualists have collected much useful information about the planets and other heavenly bodies, from the reports of spirits who have been there. One of their most interesting discoveries relates to an extraordinary custom which exists in the asteroid Ceres, one of the small planets between Mars and Jupiter.

In walking along the streets of Barleyopolis, the fashionable capital of Ceres, one is struck by the difference in dress between the sexes. So far as the lower half of the body is concerned, both sexes are dressed alike, in a very rational attire of knickerbockers, stockings, and shoes. But while the upper half of the feminine body is clad in a costume which follows the shape of the body, and gives free play to the head, arms, and hands, the men have to wear a loose and shapeless bag which entirely covers their head, shoulders, and arms, and goes down to the middle of the fingers. This almost deprives the men of the use of half their bodies, and the inconvenience is made greater by the strict etiquette of the planet, which compels the men to keep their arms hanging plumb by their sides, as by lifting the hands or arms they might enable curious observers to see underneath the bag.

Extraordinary as this custom is, the explanation is stranger still. In Ceres the highest virtues of women are such as we all admire, truth, gentleness, sympathy, honesty. But in men these virtues are comparatively unimportant, and the one supreme and cardinal virtue of a Ceres man is that he should never have had the tip of his nose touched by a woman.

A man with an untouched nose may be proud, arrogant, and cruel, and yet be admired; but a man who is known to have had the tip of his nose touched by a woman is sent to associate with murderers and burglars, and despised even by them. Not only is he ruined himself, but his family share in his disgrace.

It need hardly be said that this rule puts men at a disadvantage in every activity of life. In the first place, it deprives them of the free use of the upper half of the body, which is closely muffled in order that it may not make women think of noses. It is said to be impossible to look at a wrist without thinking of a nose, so the honor of a Ceres man demands the sacrifice of his arms. Then a man cannot go anywhere without a woman, or at least a little girl, to protect him. There is no serious danger of a woman actually touching the tip of a man's nose by force, but some little girl might about out insulting remarks about noses to an unprotected man, and even such a humiliation as that is believed to sully the purity of a man's reputation. An unaccompanied man might even be affronted by some wicked woman offering to touch the tip of his nose. To avoid such calamities, a female escort is thought necessary.



especially after dark; and it is a common thing to see a giant of six feet high walking along under the protection of a little girl carrying a doll.

Of course the rule about noses greatly interferes with men in the work of earning a living. It is thought that their sphere is the home, where their noses and characters will be safe, and they can be kept under observation. The women earn and spend the money, while the men do the drudgery. Men are also kept as ignorant as possible, for fear they should hear too much about noses, and free intellectual discussion between the sexes is much discouraged, as it might lead to a laxity of nasal morals.

But the worst result of all is that the rule makes women despise men. They do not say so, in general; on the contrary they are always paying men fulsome compliments, and pretending to regard them as wonders of beauty and perfection. But go to a debate on equal suffrage between the sexes, and you hear a different story. On these occasions women talk freely, and assert that man's sphere is the home, especially as the home has made him so ignorant that he is not fit for any other sphere. But the real source of woman's contempt for man is the double standard of morality. A free man always despises a slave, and those who live without working despise those who do all the work. Likewise people who are subject to the ignominy of not being able to do whatever they like with their own bodies are secretly scorned by those who are not subject to so disgraceful a disability.

It may be supposed that men are in constant revolt against this enslaving rule. On the contrary, it is fanatically and hysterically supported by men, and a woman who favors its abolition is in danger of being cut by her men friends. Men are always watching each other to see that no nose touching goes on, and on the slightest suspicion a man will hasten to try and ruin the character of his fellowman. This utter want of esprit de corps increases the contempt with which women secretly regard men.

The modern spirit of unrest is felt in Ceres as elsewhere, and some advanced men are beginning to chafe against the restraints imposed on them. A dress reform movement has been started, and some very bold men wear bags which only come down to their elbows and leave their hands and wrists free. Women greatly disapprove of this, however, not because it suggests noses, but because it fails to do so. It is only when the wrists and arms are covered up that their partial uncovering suggests noses; and what women want is to have noses suggested to them as strongly as possible, so long as it is done decently, according to the dictates of religion and morality.

Even the two standards of morality now appear shocking to some men, and they are anxiously seeking a remedy. Hitherto, however, the only one that they can imagine is that women should also be ruined if they have the tips of their noses touched by men.

But women have rejected such proposals with utter contempt. They have seen too clearly what men have suffered from the rule to submit to it themselves. "In vain is the net spread in the sight of any bird."

Yet the spirit of Ceres remains agitated, and this is an inventive age; so it may be that even the men of Ceres may yet imagine some other way of becoming equal with women.

#### Danger of Suppressing Fever.

BY SANTIAGO WALKER, M. D.

The method stated in Lucifer last December, to abort a fever by putting the patient up to his neck in a hoghead of cold water and keeping him there twenty minutes, I do not doubt has been proved by experience. Let me say that however heterodox it was at first according to the standards of regular medical practice, the profession has been coming more and more of late years to the idea and practice stated in the article referred to. This fact is, however, only an additional reason for my writing the present caution. Some who would inquire carefully before venturing on the treatment if their doctor condemned it,

will have learned that the heretofore unorthodox treatment is now sanctioned by regular physicians to a greater extent than ever, and will hence conclude that it is safe. Too fallacious!

I think no physician would treat all fever patients by an indiscriminate plan of suppressing the fever. And even if such a plan has worked to apparent satisfaction in ten successive cases, that fact will not prove it to be anything less than murderous in the eleventh.

What is fever? Generally speaking an effort of the system to remove an obstruction from the channels of circulation. This does not decide where the obstruction is or how far life is involved in the success of the effort. Another point in connection with any question of treatment is that where one practice is to administer medicine while suppressing the spontaneous effort, and thus open some channel, another practice is to administer no medicine, and in the latter case the policy of suppressing the spontaneous effort of nature is subject to a distinct question.

In many minor ailments it seems reasonable to suppose that if we suppress the first efforts of nature, the body can bear the effect. The ill may be cured in another way, or it may be borne, forced into dormancy, to recur later. In other cases the stage of development of the spontaneous cure being further advanced, suppression is dangerous, and doubly dangerous where no aid is given to open other channels for secretion and excretion of accumulations of waste matter. A brief application of cold, according to the strength of the patient, mostly produces a tonic reaction, but the continuous application of cold for the time necessary to fully suppress a fever is a different thing, and I venture to say that if the fever happens to be that of smallpox or other disease of that class, the probabilities are very great that the heroic treatment referred to will cause the death of the patient. This brings us to the main point. The fever is symptomatic, intimately connected with a process of cure. The physician's first care is to discover what is the trouble which causes the fever, and then according to his understanding he will endeavor to remove the cause and not blindly attack the fever.

Opinions may differ as to how far the work which the heart is doing can be done by auxiliary means and how far it may be necessary to quiet the fever, and I think few if any who are competent to speak will deny that the cause of illness and the stage arrived at in nature's attempted cure have to be taken into account.

Without desiring to go further into the subject, I would say this much because of the unqualified claims of the article alluded to and the plain danger illustrated in too many cases to be doubted. Patients have been iced to reduce their temperature and then have broken out feebly with an eruptive fever, with inevitable death as the result, and this under the direction of regular physicians who did not happen to know what kind of a malady was causing the "fever."

What shall it profit one to snuff out many slight fevers which he can bear to postpone or divert, and then lose life by suppressing that urgent fever which is an imperative process for the casting out of foul matter whose continuance in the body would be fatal? In the latter case the hot bath may rather be the first step to save life and most depends upon every possible case of elimination without wasting the patient's strength.

#### Brutal Nature of Government.

Every government of earth is a machine for the destruction of life and property. The cause of this is in the fact that government is but a reflex of social conditions. Society is organized upon the basis of private capitalism. The ruling class are the ones who own the means of existence. They are the exploiters of society. Governments are organized in the interest of the exploiters. Brute force is necessary to perpetuate legalized robbery. Hence every government is constantly increasing its armament and holding itself in readiness to shoot down the wage-earners if they strike for better wages. The machine gun is in readiness to destroy the wage-slave. It is never used against his economic masters—the legalized robbers in society. The ruling class are above law and danger of punishment.—*Social Economist.*

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 505 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Current Events.

### DEATH OF EX-GOVERNOR ALTGELD.

Since our last issue went to press several events of more than usual interest to all our readers have occurred. Prominent among these is the death of John Peter Altgeld, ex-governor of Illinois.

As these lines are being penned the flags of the city are floating at half-mast, out of respect to the memory of one who, it is not too much to say, was, while living, its greatest citizen.

A man whose name will probably be remembered, lovingly, gratefully remembered, long after the names of his detractors shall have perished in oblivion; a man whose name will live perhaps after Chicago itself shall have been forgotten—except for the series of events that have just doomed its name to an immortality of infamy!—the trial of the eight immortal champions of the rights of labor, as against the remorseless greed of Chicago's plutocratic oligarchy, followed as that trial was by the hanging of August Spies, Albert Parsons, Adolph Fisher and George Engel, the murder in prison of Louis Lingg and the imprisonment in the Joliet penitentiary of Fielden, Schwab and Neebe.

It is mainly because of his connection with the history of the men just mentioned that the name of John Peter Altgeld will live in the annals of the American continent, and of the Anglo-Saxon race.

It is because when, after reaching the pinnacle of political ambition as a citizen of the state of Illinois—one of the most populous, wealthy and influential of the galaxy of American states, he deliberately and knowingly sacrificed his prospects for re-election, also his prospects of advancement to positions of honor and responsibility in the national councils, sacrificed all these and much more for the sake of doing an act of tardy justice to three men confined in State's prison, and for the sake of vindicating the good name of the five men murdered in 1887 by the officials of his state and city.

If John P. Altgeld could have planned the circumstances, the occasion, of his departure from earth-life; if he had chosen the day and the hour, he could scarcely have chosen better for the perpetuity of his fame than actually befell him—than were the surroundings that witnessed his last acts and words. He had just closed, at Joliet, Ill.,

one of the greatest speeches of his life—a most powerful and unanswerable arraignment of the murderous policy of England's rulers in their treatment of the two South African republics, and of the complicity, the shameful, the cowardly, the criminal complicity of our own rulers in that work of murder and devastation—had just uttered a peroration that would have done honor to the greatest orators of human history, when death claimed him. He died of apoplexy, suffering but little pain apparently, during the few hours that intervened between the collapse and final close. He was unconscious most of this time, but few lucid intervals.

In our next issue will probably appear a synopsis of the last great speech of ex-Governor Altgeld, together with some account of his eventful career, and of the civic and social honors paid to his memory.

## THE SOUTH AFRICAN WAR.

The foregoing allusion to the British-Boer war naturally calls for a few words in regard to the capture of Methuen, the second officer in command of the British forces operating in the Transvaal; his release without ransom or exchange by Delarey; the departure of Wolseley, the old commander-in-chief of the British armies, for the scene of conflict; the strengthening of the anti-war feeling both in England and in the United States—all these things would seem to claim more than a passing notice from us. But the smallness of our space, the press of other business and the fact that Lucifer deals with the CAUSES THAT PRODUCE wars, rather than with their effects, their management or mismanagement, all suggest the propriety of brevity when dealing with newspaper reports; which reports are always more or less unreliable and especially so when coming from the seat of war.

However, it is reasonably safe to say that the news from South Africa is not apt to be strained to favor the Boers, or their reasons for continuing to fight against such tremendous odds. This being admitted, the mood of praise, of honor, from liberty-loving and justice-loving people everywhere seems due to the Boers, for valor in arms, for dauntless courage under circumstances the most disheartening, and for magnanimity to prisoners who certainly deserve no such treatment at their hands—as that accorded by Delarey to Methuen. In the language of the synopsis of Altgeld's speech at Joliet we may say that "if every Boer in South Africa were shot down, the glory of their heroism would live through the eternities and be forever an inspiration to mankind."

## FUNSTON IN CHICAGO.

Two weeks ago Chicago lionized old-world royalty. Last week the sensation was Fred Funston, the most noted representative, perhaps, of the present policy of imperialism in the United States. In one of his speeches here he compared the anti-imperialists with the "copperheads" of the civil war, and said that instead of hanging the two negro deserters from the American army in the Philippines it would be better to hang those who oppose the war of subjugation, and who by so doing encourage the "rebels"—or words to that effect.

The "gem of the speech" of this new-fledged brigadier general, according to Editor Post, of the Chicago "Public," who it is presumed was an ear witness thereto, is the following:

Let us keep our differences to ourselves until the sovereignty of the United States has been established. Then, if we must, let us pull hair among ourselves as to how we shall dispose of our possessions.

Commenting thereon the editor of "The Public" says:

"There is the idea exactly. Let us keep quiet until the theft is complete, and then quarrel all we please over the division of the loot! And that is modern patriotism! Where do its ethics and tactics differ, except in magnitude, from those of a midnight expedition of 'benevolent assimilation' to a watermelon patch or a hen coop?"

Having lived many years in the "Sunflower State" I can well understand why and how it is that young Funston takes so readily to the policies and methods of the American Imperialists. The men and the women who have shaped the political destinies of Kansas for more than thirty years have acted upon the principle that individual self-government is a delusion and a fraud. That it is the business of church and state to take parental care of the personal habits of the individual citizen and compel him "to be good."

Why then should any one express surprise that this young Republican from "Sunny Kansas" should take to imperialist methods in national affairs as naturally and readily as a duckling takes to water?

Among the signs of healthy reaction against the imperialistic tendencies of the men who have for some years directed the destinies of our government and people, is the utterance of William M. Salter, the eminent head of the Society for Ethical Culture in Chicago. In his lecture at Steinway Hall, this city, Sunday March 16, Mr. Salter seems to have created something of a sensation by devoting a large share of his discourse to a scathing rebuke of General Funston's Marquette Club speech, saying in part that "it argues demoralization in our city when such rubbish as General Funston uttered in advocating the hanging of American lovers of peace and liberty was suffered to pass without protest in a company of Chicago representative men."

Mr. Salter called the capture of Aguinaldo by Funston "a contemptible trick," and ridiculed Funston by calling him this "little brave from Kansas."

Here are some of the paragraphs of the distinguished lecturer as given by the "Chicago Tribune":

The General made much of Filipino assassination, but what of the assassination of liberty? What about putting the gag on Senator Hoar, on President Schurman, or the shade of Abraham Lincoln, who said: "Those who deny freedom to others deserve it not for themselves."

We might have avoided the war with the Filipinos altogether. We might have said that we did not propose to enforce our title against their will and that should they establish a government capable of performing governmental functions we would surrender our sovereignty to it. This would have been only in keeping with our action in Cuba. It is not too late to take this attitude now.

The trouble is that the nation does not know its own mind. It is high time that it did, when we realize the extreme measures to which the war is leading us.

We are establishing concentration camps essentially similar to those of Weyler in Cuba. We have suppressed free speech and a free press in the islands. The effect of such a measure is felt even here, at home.

It is sincerely to be hoped that this address of Mr. Salter will find echoes in thousands of influential minds and that the reaction against the robber spirit that now controls the American government will receive the condemnation and repudiation it so richly deserves.

M. HAKMAN.

The labor uprising in Spain borders on revolution, and Premier Sagasta is preparing a decree establishing martial law throughout the kingdom. Riots have been numerous, and much blood has been shed. Reconcentrado Weyler, who is Minister of War, has ordered the troops to kill all the "Anarchists without mercy. It is just possible that they may kill him. Unhappy Spain!"—*The Star*.

## Wanted---For the Spring Campaign.

All progress comes from change of ideals.

As we think so are we.

In order that Lucifer may do its part in changing the world's ideals it needs new readers.

Here is a proposition that should bring at the very least one thousand new readers:

For the paltry sum of TEN CENTS, in postage stamps of any denomination, we will send Lucifer five weeks and one copy of a neatly gotten-up booklet of forty-five pages called "INSTITUTIONAL MARRIAGE as Seen from the View-point of an Exiled Martian"—a lecture by M. Harman at the Masonic Temple, Chicago.

How many of our old subscribers and helpers will send TEN new names each for this offer? How many five? How many four? Three? two? one?

Without effort nothing can be done.

Without combined and concerted effort but little can be done.

With combined and concerted effort the wheels of progress will move as they never have moved before.

## News From "Home."

Just as we are closing the forms for this issue we receive the following letter from O. A. Verity, of Home, Washington:

"I send you clipping from last Friday's Tacoma 'News,' giving action of Grand Jury in Home cases. Today we succeeded in throwing out of court the Adams second indictment and clearing J. E. Larkin and J. W. Adams of the charge that has been hanging over them, the case against Govan having been dropped by the prosecution. The judge was fairly unbiased in his decision, instructing the jury to bring in a verdict of not guilty as there was no trace of obscenity in the article, the evident intention upon the part of the writer being to denounce the injustice of judging the action of men and women by a double standard.

"Lois Waisbrooker and Mattie Penhallow gave bonds to the amount of \$300 to appear for trial at the July term of court.

"The persecution still continues, as they have recommended the abolishing of our postoffice, but we hope to beat them on that."

OLIVER A. VERITY.

For further particulars address "Discontent," Home, Wash.

## Thoreau on Laws and Customs.

Will the government never be so well administered, inquired one, that we private men shall hear nothing about it?

"The king answered: 'At all events, I require a prudent and able man, who is capable of managing the state affairs of my kingdom.' The ex-minister said, 'The criterion, O Sire! of a wise and competent man, is, that he will not meddle with such like matters.' Alas, that the ex-minister should have been so nearly right.

In my short experience of human life, the outward obstacles, if there were any such, have not been living men, but the institutions of the dead.

I have not so surely foreseen that any Cossack or Chippeway would come to disturb the honest and simple commonwealth, as that some monster institution would at length embrace and crush its free members in its scaly folds; for it is not to be forgotten, that while the law holds fast the thief and murderer, it lets itself go loose.

When I have not paid the tax which the State demanded for that protection which I did not want, itself has robbed me; when I have asserted the liberty it presumed to declare, itself has imprisoned me.

I do not wish, it happens, to be associated with Massachusetts, either in holding slaves or in conquering Mexico. I am a little better than herself in these respects. As for Massa-



chussets, that huge abe Briareus, Argus, and Colchian Dragon conjoined, set to watch the Heifer of the Constitution and the Golden Fleece, we would not warrant our respect for her, like some compositions, to preserve its qualities through all weathers.

Thus it has happened, that not the Arch Fiend himself has been in my way, but these toils which tradition says was originally spun to obstruct him.

They are cobwebs and trifling obstacles in an earnest man's path, it is true, and at length one even becomes attached to his unswept and undusted garret.

I love man—kind, but I hate the institution of the dead unkind. Men execute nothing so faithfully as the wills of the dead, to the last codicil and letter. They rule this world, and the living are but their executors. Such foundation, too, have our lectures and our sermons commonly. They are all *Dudelian*; and piety derives its origin still from that exploit of pious Æneas, who bore his father, Anchises, on his shoulders from the ruins of Troy. Or rather, like some Indian tribes, we bear about with us the mouldering relics of our ancestors on our shoulders. If, for instance, a man asserts the value of individual liberty over the merely political commonwealth, his neighbor still tolerates him, that is he who is *living near* him, sometimes even sustains him, but never the State.

Its officer, as a living man, may have human virtues and a thought in his brain, but as the tool of an institution, a jailor or constable it may be, he is not a whit superior to his prison key or his staff.

Herein is the tragedy; that men doing outrage to their proper natures, even those called wise and good, lend themselves to perform the office of inferior and brutal ones.

Hence came war and slavery in; and what else may not come in by this opening? But certainly there are modes by which a man may put bread into his mouth which will not prejudice him as a companion and neighbor.

Now turn again, turn again, and the plow,  
For a wrong way you have gone,  
For you have forsaken the king's highway,  
And made a path over the corn.

Undoubtedly, countless reforms are called for, because society is not animated, or instinct enough with life, but in the condition of some snakes which I have seen in early spring, with alternate portions of their bodies torpid and flexible, so that they could wriggle neither way.

All men are partially buried in the grave of custom, and of some we see only the crown of the head above ground. Better are the physically dead, for they more lively rot.

Even virtue is no longer such if it be stagnant. A man's life should be constantly as fresh as this river. It should be the same channel, but a new water every instant.

Virtue as rivers pass,  
But still remains that virtuous man there was.

—From *A Week on the Concord and Merrimack Rivers*, by Henry D. Thoreau.

### Renounces Wife to Make Her Happy.

DES MOINES, Iowa, March 9.—The romance, strange as any ever told in fiction, in the life of A. J. Steele, Republican candidate for county attorney, and one of Des Moines' most brilliant young attorneys, has just been revealed since his candidacy became generally known. Steele is living in a little cottage in East Des Moines with his young wife, who secured a divorce from her former husband, Frank G. Lockwood, to marry Steele.

According to an agreement with Lockwood under which Mrs. Lockwood secured a divorce and Steele a wife, Lockwood occupies a room in the Steele house and the same roof will shelter all three as long as they live or Lockwood so desires.

### FALLS IN LOVE WITH ANOTHER.

Steele was a struggling young attorney when Lockwood, a wealthy business man, employed him as counsel and started him on the road to success. Lockwood is today superintendent of the Chemical Fire Engine company. He made a confidant of Steele and frequently invited him to his home. They became

fast friends, and a warm attachment sprang up between the young attorney and the wife of the attorney's client. They were both horrified when they discovered into what a maelstrom of passion they had drifted. After weeks of hesitation they decided to confess to Lockwood the state of their feelings, to beg his forgiveness for their mutual unfaithfulness to him, and to leave in his hands the deciding of the future of all three. Lockwood betrayed no anger toward the wife and friend. He thanked them for their honesty of purpose, and retired to his room to think out the tragic problem presented to him.

### GIVES UP HIS WIFE.

When he emerged days after he called Steele to his home and in the presence of Mrs. Lockwood told Steele that he would resign his wife, whom he loved better than his life, and permit her to secure a divorce in order that she might marry Steele and be happy, but on one condition. That condition was that he, Lockwood, should be allowed to live under the same roof with his then wife as long as he might desire. He told Steele frankly that he did not believe he could live if deprived of the sight of his wife, and that while he had no desire to live with her as man and wife since he knew she loved another man, yet he wanted to be near her and see her regularly. The agreement was made and has been faithfully kept.—*The Chicago "Inter Ocean"*, March 10.

### VARIOUS VOICES.

Dr. D. M. Dunn, Minneapolis, Kas.—I like the way Lucifer speaks out. I wish to be and expect to be a regular subscriber to it.

Daniel Leatherman, Goshen, Ind.—As my Lucifer trial trip expires with No. 908 I herewith send one dollar to pay for one year. Although it is quite radical, yet no one who observes closely the affairs of the world, can fail to conclude that radical ideas are in demand. May Lucifer's editors live many years yet.

T. S., Charleston, W. Va.—Lucifer No. 908 received. Am interested in it and am glad of the chance to get Dr. Foote's *Home Cyclopedia* at such a marvelous price, as I had been intending to buy it at the regular price. I have selected a few pamphlets from your list, and enclose my check for \$2.25.

E. B., N. Y.—Mrs. Craddock was arrested again Tuesday (Mch. 4) on warrant issued two days before last arrest. State court this time. Tony is making business and statistics for himself and history for all. Bail this time \$500—furnished one day late. So she was in one night. Charge, selling her pamphlets. Case comes up Monday—Court of Sessions—three judges decide. Pentecost pleads.

J. D., Colo.—For the enclosed \$3.25 I wish you to send *Tokology* and *Karezza* to the accompanying address. They (Mr. and Mrs. C.) are young married people and I think will appreciate and gain needed information from these books. Neither have had a mother since early childhood and are ignorant of the vital questions pertaining to married life. They are very orthodox in religion and I would prefer that you do not send any radical tracts with the books, as the lady might, in her delicate health and condition receive a prejudice against the help I wish to give them. You know we have to be careful and educate gradually. After these books have been read I hope to put others into their hands.

M. Cornelia Forward, Manton, Cal.—In reply to R. Swinburne Clymer's letter to Lucifer asking for the ideas of those who would like to form a society for the help of our fallen sisters, I cannot say that I can at present offer any that would be of practical help. But as a sympathizer and friend of those who are greatly in need of charity I heartily commend the movement. It is one of the great opportunities that has long been open for the work of our own sex. But so far none have seen fit to work on that line, either for lack of means or fear of public censure, it being a very unpopular idea to do anything for the

help or redemption of a woman who has borne a child without first having been united according to law. No matter how great was the love of that woman for the father of her child, or great may be her devotion to the offspring of their union, she will wear the brand of shame and be forever lost. While hundreds of men who are much more guilty than she are made much of in society, and by most women it is thought quite the proper thing to rescue them from evil ways. But for our sisters the world has little kindness and charity to offer, though it is often the case that woman yields to such temptation through a divine love for her seducer. True it is that some women have become prostitutes through preference but such cases are rare. If the records of such lives could be brought to light I doubt if it were the choice of one in five hundred. Taking all into consideration I think Dr. Clymer has struck a note to which all true minded men and women will answer in one grand accord. Success to the new Institute, and Mr. Clymer in this great and good undertaking; has man conceived a nobler idea than to build a refuge for the fatherless and outcasts?

### The Bride's Dilemma.

"Do you take this man to be your wedded husband?" asked the Justice of the Peace.

"I don't know whether to do it or not," Squire," said the young woman, wiping her eyes. "He's got the money from me to pay for the license. I don't like to marry a man of that kind, and yet I hate to see \$2 wasted.—Chicago Tribune.

## AT HALF-PRICE

### 100 COPIES

#### OF

### DR. FOOTE'S HOME CYCLOPEDIA.

While they last, a copy will be sent for only \$1 to any subscriber to Lucifer whose subscription is paid one year in advance.



### A FAMILY GUIDE-BOOK OF THE TWENTIETH CENTURY.

1288 PAGES. 500,000 WORDS. 400 PICTURES. 250 RECIPES.  
50 CHROMOS ON 18 COLOR PLATES.

A few among the many subjects treated:  
PART I.—Disease: Cause, Prevention, Cure.—Common Sense Remedies.  
PART II.—Chronic Diseases of the Breathing Organs.—Diseases of the Heart and Blood Vessels.—Diseases of Liver, Stomach, Bowels.—Chronic Affections of the Urinary Organs.—Private Words for Men and Women.—Hints to the Children.—Constitutional Diseases.—Affections of the Eyes and Ears.—The Treatment of Disease, Containing 20 Prescriptions for Common Ailments and Complete Table of Antidotes for Poisons.  
PART III.—Plain Home Talks About the Sexual Organs.—The Natural Relation of the Sexes.—Civilization and Marriage.—History of Marriage.—Defects in Marriage Systems.—Social Immorality. (Part III. takes a view of marriage and the sexual relations from a physiological standpoint. It is searching, interesting, original and startling.)  
PART IV.—Improving Monogamous Marriage.—Adaptation in Marriage.—Restricted Marriage and Parentage.—Three Phases of Monogamous Marriage.—Intermarriage of Ailments.—Essays for Married People.—What Determines Sex.—Philosophy of Child-Rearing.—Essays for the Future.

Is your subscription paid to No. 957? If so, the Home Encyclopedia will be sent to you for \$1 net. Postage 18 cts.

909.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No. 957. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN G. WALKER.

CONTENTS.—Brotherhood of Man: The Recognition of Facts: Folly of "For Men Only": Definition of Vice: Horrors of Prostitution: Abominable sexual: Errors of Fathers, Mothers and Teachers: Persecution Does Not Reform: Prostitution and the Cross: The "Spinning of the Heavens": What are the Effects of Halls and Crusades? The Economic Side of the Problem: Party Politics in Vice-Crusading: In What Does Prostitution Consist? Some Causes of Prostitution: Two Kinds of Prostitution Compared: The Opponents of Injustice: "Purifying" the Tenements: Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit: Our Fair Civilization: The Folly and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Newville, Va. ELMINA DRAKE SLECHER

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 56c; paper, 30c.  
AGE OF REASON (The). Presentation edition. Part I reprinted from the English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Remondino portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tone of the monument and surroundings. Yorktown, Pa., scene; also eight half-tone views of buildings, etc., associated with Paine's life in Paris, and other illustrations. With Preface. Chronological Table. Notes. Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid. 5c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.  
ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine when it is a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.  
A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.  
A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Hirschberg Geese (C. W. Cochrane). A Traveler's Tale (J. B. Kerr). The Cat's Story (Edith Egle). 5c.  
AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.  
A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau.  
BALZAC'S REBAPTISM: The Mystery of Sex. Mary Hartford Ford. Cloth, 5c.  
BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.  
BORING BETTER HARBOR—Through regulating reproduction by controlling causes of hand times, and the Money Question. Albert Chavannes. 5c.  
CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 51 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 628 pages. 50c.  
CHILDREN OF THE ITALIAN POOR. Paula Lombroso. 5c.  
DARWIN, THE. (A novel.) Elmira D. Sienker. 5c.  
DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. C. Spence. 128 pages. 25c.  
DAWN-THOUGHT ON THE RECONCILIATION. By J. W. Lloyd. An inspired vision that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portraits of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.  
DIGGING FOR BED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.  
ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 11.

CHICAGO, ILLINOIS, MAR. 27, E. M. 302. [C. E. 1902.]

WHOLE No. 910

## QUATRAINS.

TO AN ASCETIC READER OF VENUS AND ADONIS.

Is this wine o'erstrong for you?  
Yet condemn not, Nose-of-Blue.  
Mayhap 'twere wisdom far more fine  
To judge your poor self by the wine.

## SUSPICION.

Curse not, but pity him whose fate it is  
To look distrustfully upon his kind;  
A woe full great enough to bear is this,  
With faith and love cast out of heart and mind.

## THE CHANGELING.

A shape in clanking fetters paused to say  
"I am not love; nay, love knows not these lands.  
I took his place on that unhappy day  
When bonds were locked upon his loyal hands."

## THE PROSTITUTE.

She walks the street at dusk's dim hour  
To serve those souls who 'neath a glove  
Hide shame's soiled hand with careful power,  
And cant of purity in love.

## A CHOICE.

Chains are not other than chains though fashioned of gold, I cry;  
Nor is liberty less than a boon, though thou hast but a cup  
and a crust.

Better a bed in the fields and a man's heart at dawn in the sky  
Than a luxury great as a king's where a voice ever utters,  
"Thou must."

WILLIAM FRANCIS BARNARD.

## For the Day and the Hour.

"Rite" does not spell "Right."

A lie disguised only flatters the truth.

Lust may sin, but love cannot even tell a lie.

It is hard to teach an old dogmatist new tricks.

Knowledge is power—when there is enough of it.

Prejudice has only one use for reason: to abuse it.

Liberty keeps her place, and does not come until she is called.

There is but one power before which tyranny trembles:  
thought.

Wisdom can better afford to wait for men to come to her  
than men can afford to wait for wisdom to come to them.

Radicalism is a young gladiator who fights unclothed, with  
only his ideals for weapons, and who knows not caution; Con-  
servatism clad in armor, parries and thrusts with extreme care,  
knowing his vulnerability.

Love in chains is like virtue commanded, another illustra-  
tion, not only of superfluous care and coddling, but of the wide-

spread delusion expressed by the belief in total depravity. To  
say that man would rather do wrong than right, and must  
therefore always be coerced, is, if the fools could see it, like say-  
ing that man would rather be miserable than happy, or foolish  
than wise. But the devil-worshippers must have their day.

The evils of partial State-ownership of men we see now,  
when the laws define, and commend or penalize so many acts  
and activities. The State has its evolution like all other phe-  
nomena of nature, a change from simplicity to complexity, or  
from partial control to universal and complete control. Whether  
the goal of evolution be an absolutism whose soul is one man or  
a condition of State Socialism, whether the evolution begins in  
a republic or a constitutional monarchy, the end is one and the  
same—complete State-ownership. The soul of the State is  
power; when the State's power is complete the evil of complete  
State control of man's life will be realized.

Divorce as a remedy for the evils of marriage is an expedient  
which like many others in this meddling world, only serves to  
make bad matters worse. Men and women may only love and  
unite by permission of the Government, that is the first evil;  
because, as love is a state of emotion, and emotions are neither  
created nor uncreated by acts of the will, to promise or to bind  
oneself to continue a relation resting upon such emotion is to  
stultify reality by stultifying truth and integrity in the individ-  
ual; and the act is followed as we all often see by the realized  
misery of mismatching. But this is where the second evil begins;  
a married man and woman may not be free unless one accuses  
the other of crimes. They may not part for the best of causes,  
that love between them is not; then the acts which are natural  
results of bondage, crimes or not, are done, and they part,  
soiled and scarred; with curses on their lips and hatred in their  
hearts. Thus are bad matters made worse.

The universal lie has received reinforcement of late in many  
ways; one most noticeable example being the right about of the  
daily-dirty-rags dignified with the name of newspapers, as  
shown in articles upon dead ex-Governor Altgeld. While this  
man lived there was no better hated man in the world; dead,  
there is no praise too bad for him. If it were only shame which  
actuated these paid prevaricators, leading them to eat their  
words at this late day! But the dictionary from which their  
vocabularies are drawn knows no such word as shame. No, it  
is not shame; the whining cant issuing from the lips of those  
mercenary liars, the editors, flows from the bottoms of hearts  
sewered and sodden with the filth of the universal lie, the re-  
sult of paltering, pandering, and applauding. What the truth  
is, these men never ask; what are the people saying, or, what is  
authority saying, this they ask, for this only would they know.  
Lies, lies, lies; every day the stream flows forth; no sincerity  
anywhere. Only echoes of the moribund mob or of the stealthy  
speech of the vampire powerful: these are all we hear. Ex-Gov-  
ernor Altgeld was what he was; but you, Livers and utterers of

the lie, you are not the ones to show him to the world, either by praise or blame. You live for influence and not for truth. Out upon your falseness; were this man living he would turn his back upon you. Your praise is an impertinence. You lie!

And now cometh one, William M. Salter, and depose that, "We cannot pledge romantic love, but we can loyalty and service. It is the height of our moral being to make such pledges—there is no true marriage without them." Mr. Salter is a gardener who by "Ethical Culture" produces moral cabbage-heads, lecturing every Sunday in Chicago. But he is quite right in his statement "that there is no true marriage without" the "pledges" of "loyalty and service"; in fact it is "the pledges" of "loyalty and service" which make marriage true, and the evil thing which it is; though our supercilious worshiper of custom, and kow-tower to the family superstition did not mean this, but rather meant to praise a blameful thing. If it be "the height of our moral being" to "pledge loyalty and service," then to withdraw that loyalty and service from a man or woman must be the lowest depth of that "moral being." Well, well: who would have thought that the matter could be settled so easily! Just marry, and then stick it out through thick and thin; endure through all possible changes of character this side of devilishness, and then you will be doing the high, the noble thing. Why? Hear Mr. Salter again. "Because, the family is of such transcendent importance to the race." Ah, there we have it! Man was made for society and not society for man! This is the pestilence of "ethics" and "morality" that apart from a few precepts stolen from the stores of experience, they take little account of real things; that they rest upon appearances. What becomes of the integrity of a life, of a soul which can find no nobler office than thick and thin loyalty to a union which sacrifices and denies all the true feelings of two hearts? Can the welfare of society really rest upon the denial of real individuality? Marriage vows are promises to give up all that you might become in life if in any way you find it interfering with this sacredness of the family, would not a society better worth saving and honoring result from unions which were in their inception and continuation voluntary, providing that woman as well as man were free economically? Are chains in the nature of things better for man than liberty? So it would seem, if we are to listen to this moralizer. But if, as many of us joyfully assert and believe, "Liberty is the mother and not the daughter of order," this Chicago reactionary, though Salter, could hardly in his most reactionary proposals be fresher than in those which he suggests in the name of "Marriage."

By all means, Whitelaw Reid should attend the Coronation Ceremonies and be accepted as the official representative of the Government of the United States; and the President's daughter ought to go too. The divine right of kings could not well find more strenuous exemplars unless the President himself went. What do the people want? The Coronation will express once more the sacredness of authority and will call England's boss to witness, that now, while Britain's murdering a people, nothing has been left undone which would teach Englishmen to be craven or strengthen the swollen might of the State. With the fraud memories of our triumphs in the Philippines, to say nothing of our glorious success in making those at home honor the State first and humanity and manhood last, we can make a splendid beginning at King Edward's Court in preparing for the next step—the creation of a brand new king for ourselves. Some people are never satisfied; let the good work go on.

#### IRONICUS.

There is a village in Austria, near the Adriatic, where the nudity cure is practised. The debilitated neurasthenics, the tired, etc., can go there, and in the costume of Adam, expose their persons to the air, the sun's rays, or the rain. Thickets are carefully arranged so as to cut off all view of the patients. A hat and short trunks only are allowed; the sexes are separated. Baths, massage, gymnastics and games are indulged in, and a strict vegetarian diet completes the treatment.—*Medical World*.

### The Great Anglo-Saxon Partnership in Crime and Infamy.

[The following abstract of the last speech of ex-Governor John P. Altgeld was sent from Joliet to the Chicago "Public," and printed in its issue of March 15. M. H.]

At a great pro-Boer meeting held at the opera-house here tonight, ex-Governor Altgeld declared that all friends of humanity owed a debt of gratitude to Gov. Yates for issuing a proclamation soliciting assistance for the Boer women and children who are perishing in foul concentration camps which the British are maintaining in South Africa.

He said that the kind people of America had raised a large sum of money with which to relieve the distress of the Boer women and children, and now we are unable to send it to them. And he then made the startling declaration that we, the most powerful people of the world, could not even perform an errand of charity, because Lord Pauncefoot, the British ambassador at Washington, objected to it; that while we were boasting of our power and of our prestige, and claiming to be a world power, we could not even send a chest of medicine, or a basket of bread, to perishing women and children, because the English ambassador was opposed to it.

Gov. Altgeld further charged that Lord Pauncefoot has for several years meddled in American affairs, and that our state department and Secretary Hay were mere vest pocket conveniences for the British ambassador.

There were 18 counts and specific charges in Gov. Altgeld's indictment.

1. That just before the beginning of the Spanish war Lord Pauncefoot, representing the aristocracy of the old world, meddled in our affairs, and tried to unite the governments of Europe in making a joint protest against America's interference in behalf of Cuba.

2. That when the American people asserted themselves, and our government was compelled to go to the rescue of Cuba, then England issued a strong neutrality proclamation, forbidding all of her subjects everywhere from furnishing us aid, or doing anything that would in any way be a violation of the strictest neutrality.

3. That the treaties between England and the South African republics recognized the latter as independent nations, except only as to the right to make treaties with foreign countries; that Chamberlain had repeatedly declared in and out of parliament that they were independent nations, and that England had no right to interfere in any manner with their internal affairs; that Gladstone and Morley and Bice and that great body of English people who have made England great, were in favor of doing justice to the Boers, but that the aristocracy, to which Lord Pauncefoot belonged, the stock speculators, the gamblers, the whiskey-drinking, cock-fighting, strutting, brutal element that was running the government, wanted the lands and the gold fields of the Boers, and brought on this war.

4. That had our government at that time been true to our traditions and intimated to England that we should regard the destruction of the two young republics of South Africa as an unfriendly act toward all republican governments, England would have stopped, she would have arbitrated, and the horrors that have since been enacted in South Africa would not have happened.

5. But that instead of being true to the sentiment of our people and republican institutions, our state department was so manipulated by Lord Pauncefoot, the British ambassador, that it gave England positive assurances of our moral support in everything she might do; that these assurances were given with so much ostentation as to attract the attention of the world.

6. That Chamberlain publicly boasted that while there was no written alliance between the two governments, there was what he called an understanding between statesmen which he said was of far more importance than written treaties.

7. That in consequence of the stand taken by our government other countries were deterred from interfering, and from helping the Boers.

8. That consequently, through Lord Pauncefote's manipulation, our government has rendered Great Britain greater service than it could have rendered by sending armies and navies into the war.

9. That we have thus made ourselves moral partners in guilt, and morally responsible for the murders, the burnings and the infamies practiced in South Africa by the English aristocracy.

10. That through Lord Pauncefote's manipulation Secretary Hay's son was sent as consul to South Africa, and was ostentatiously sent by way of Lord Salisbury's office to get his instructions; that this was done on purpose to show the other nations that our country would stand by England.

11. That then the inter-oceanic canal treaty was negotiated by Secretary Hay with England, by virtue of which we were to furnish all the money, and do all the work, and get the right of way, but were not to fortify it, but were to leave it in such a condition that the English navy could at any time render our property worthless; and that this pusillanimous treaty was defeated by a republican senate.

12. That the British censor in South Africa has repeatedly stopped and opened our mails which the United States government sent to its own officers in South Africa; that in some cases the censor held these mails back for weeks, and then kindly wrote an endorsement on the envelope, permitting them to pass. Gov. Altgeld held up before his audience facsimiles of the envelope with the English censor's endorsement on them, showing how the mails of the American government were thus tampered with, and he charged that no other government on earth would submit to such an insult; but that through the influence of Lord Pauncefote our state department was prevented from even making a protest.

13. That in 1898 the American people declared that concentration camps could not be tolerated on American soil; that now for nearly two years England is maintaining concentration camps in the Bermuda islands, which are a part of America, where she is imprisoning not only men, but eight and ten year old boys, and that no protest has been made by our government against this practice.

14. That instead of maintaining strict neutrality between England and the Boers, as England compelled her subjects to maintain between us and the Spaniards, we have allowed the English to maintain a regular supply camp at New Orleans for the purpose of supplying the English munitions of war, and have shipped over 150,000 head of horses and mules, beside other munitions of war, without which England could not possibly have continued the contest; that we have violated all the laws of neutrality, and that although many of our people have protested against this outrage, Lord Pauncefote's influence over the state department is so strong that not even a protest has been made against it.

15. That now after the humane people of America have raised funds with which to buy medicine and furnish other relief as a matter of charity to the women and children who are perishing in British concentration camps in South Africa, our Secretary of State Hay has refused to even apply for a passport for an American citizen to carry this charity fund to South Africa; that Lord Pauncefote's influence at the state department at Washington is more potent than that of 70,000,000 American people.

16. That through the influence of Lord Pauncefote, we are going to send a special embassy to the coronation of King Edward, so as to endorse the doctrine of the divine right of kings, and at least by our conduct apologize for the acts of the fathers in establishing republican institutions in America founded on the rights of man.

17. Gov. Altgeld further declared that Gen. De Wet with his fighting farmers was a more important factor in the progress of the world than was King Edward VII.; that De Wet and his farmers represented the aspirations and the hopes of the toiling millions of the earth, in all lands, who do the world's work, and make civilization possible; while King Edward VII.

represented simply the parasitic classes that eat the substance of other men's toil.

18. The governor further declared that England was on the downward grade, and will in time pass off of the maps of the world; and that if every Boer in South Africa were shot down, the glory of their heroism would live through the eternities and be forever an inspiration to mankind.

### The American Press-Writers' Association.

The most important news of the week to the Press Writers who read *Lucifer* comes to hand this evening in a letter from Oliver A. Verity, announcing the action of the federal court at Tacoma, Washington, in instructing the jury to return a verdict of not guilty in the case of the three Home colonists, charged with sending obscene matter through the mails in the columns of "Discontent."

In the same letter came a clipping from the Tacoma "Evening News" of March 7, containing the report of the federal grand jury from which I quote one of the best targets ever given the Press-Writers. The "News" says: "Before presenting its final report the grand jury returned five indictments. Four of them were against Home colony Anarchists, Mattie D. Penhallow, J. E. Larkin, James W. Adams and Lois Waishrooker. Bench warrants were ordered issued for their arrest. All four are indicted for alleged violations of the postal laws. Their offenses consisted in mailing obscene, lewd, lascivious and licentious matter." And from the final report as published in the "News" I select the following: "We find that at Home, Pierce County, Wash., there is a postoffice accommodating a settlement of avowed anarchists and free lovers, the members of which society on numerous instances, with the apparent sanction of the entire community, have abused the privileges of the post-office establishment and department, by depositing for mailing and delivery at said postoffice, with the knowledge of the post-office official there in charge, non-mailable matter and matter calculated to corrupt and injure the members of the body politic. This conduct has extended over a period of about two years, and though certain members of that society have been indicted for such conduct heretofore, they still assume and display a defiant attitude, and show no intention of ceasing such abuse of the postoffice privileges. We therefore recommend that the postoffice at Home be abolished, and the privilege which the members of this society have so long abused be taken from them." Judge Hanford ordered certified copies of the report of the grand jury be forwarded to the postmaster-general and to the attorney-general at Washington, D. C.

Five days after this extraordinary finding by the grand jury, on spotter or procured testimony, the cases against three of these alleged violators of the postoffice privilege is thrown out of court.

Any one interested in the subject of anti-vaccination should send for the March number of "Animals' Friend" price 5 cts. published by Press-Writer J. M. Greene, 1 Beacon St., Boston. It contains a condensed report of the fight before the Massachusetts Legislature for the repeal of the compulsory law. There are 18 pages of very interesting reading for every lover of personal liberty.

### NEW MEMBERS.

- 247d. Corriher, J. C., China Grove, N. C.
- 248c. Callar, M. J., East Bernstadt, Laurel Co., Ky.
- 249a. Fowler, Sada Bailey, 2325 Master St., Philadelphia, Pa.
- 250a. McReynolds, Robert, 1119 N St., Lincoln, Nebr.
- 251b. Bell, T. M., Box 102, Crete, Nebr.
- 252b. Bell, Mrs. V. A., Box 102, Crete, Nebr.
- 253b. Wilcox, Elsie Cole, New Whatcom, Wash.
- 254d. Brown, Charles Turner, Room 708, 69 Dearborn St., Chicago, Ill.
- 255d. Corey, James S., Fishers Island, N. Y.

### CORRECTION.

- 173c. Wilson, J. A., Box 6, Frost's Corner, Amesbury, Mass.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 142d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## "Let Us Be Honest; Let Us Be Just."

Near the close of an elaborate article on "Labor's Rights and Wrongs," by William S. Waudby of Washington D. C., in the March "Arena" (N. Y.) a paragraph in brackets—evidently editorial—reads, in part, as follows:

The assassination of President McKinley should arouse the American people to a sense of their danger from unlimited and unrestricted immigration. Anarchists are always derived from these imports, and as the former are opposed to all forms of government—malcontents who would use violence to destroy the existing social and civil order—why should they be allowed to inflict their presence upon this Republic? Would it not be better to compel them to remain in their own countries?

Now, while I impugn no man's motives I would respectfully ask, in accord with the motto at the head of this article,

First, Is it honest, is it just, to say that the people called Anarchists are opposed to all forms of government?

While I belong to no Anarchist society or club, and while I do not call myself an Anarchist I know something of the principles taught by those called by that name, and I know that while they oppose despotisms of all sorts—including the despotisms that lurk under the forms of Democracy and Republicanism—these people believe in and practice SELF-GOVERNMENT; co-operative defense against invasion, in other words they advocate that form of government sometimes called the "Co-operative Commonwealth," in which there are no rulers and no ruled, no millionaire monopolists and no proletaires or paupers, no tyrants and no slaves.

Second, Is it honest, is it just to call all Anarchists "Malcontents who would use violence to destroy the existing social and civil order?"

The word malcontent is thus defined by Webster: "One who is discontented; especially, a discontented subject of government; one who expresses his discontent by words or overt acts."

I take the ground boldly and freely that whoever is nor a malcontent under "existing social and civil order" is not HUMAN; at least he is not humane or sympathetic with those who suffer wrong and outrage from the working of the mis-called "social and civil order." All progress comes from discontent.

While it is probably true that some who call themselves Anarchists believe in opposing force by force, violence by violence, murder by murder, there is also a large proportion

of these people, perhaps a majority, who prefer peaceful means; who would depend upon the cultivation of a public sentiment, a public conscience, that will, in time, rectify all social and civil evils without resort to the methods of rulers, that is, of war, of assassination, of robbery and murder—as now practiced by every so-called government on earth.

Count Leo Tolstoi, one of the most noted of the Anarchistic "malcontents," deprecates the use of force even in defense of his own life or that of his family and friends.

Third, Is it honest, is it just, to deny to the discontented, the oppressed, in foreign lands, the right to emigrate to this country where only a small portion of nature's opportunities are as yet occupied and used? If this policy of exclusion had been enforced in time past, how many of the writers and speakers who thus would close the doors of America against the discontented of Europe, would now be here?

The writer of the quoted paragraph seems unconscious of the fact that malcontents are born and bred here in this country, and hence that the closing of the gates against discontented foreigners will not stop the supply of malcontents—of those who "express their discontent by words and overt acts."

Query: Did the editor of the "Arena" ever hear of such men as George Washington, Patrick Henry, John Hancock and some others who, a little more than a century ago were denounced by the rulers of England because they dared to express their discontent in words, and even in "overt acts."

The responsibility resting upon the leaders of current thought—such as the editors of the great dailies, weeklies and monthlies of the country, is certainly very great. If these editors mislead the public mind, and either consciously or unconsciously prompt their readers to the commission of acts of injustice and of violence—by legal or illegal means—against innocent men and women, it were better for such leaders "that they never had been born"—to use the words of one of old.

That some of the leaders of current thought are earnestly trying to so direct that thought that all may see and appreciate the real causes of the evils that now afflict the masses of people in this and other countries, is shown by paragraphs such as the following, found in the article of Rev. Dr. Heber Newton in the February "Arena," entitled "Causes of Anarchism:"

It may be that the martyrdom of our good President is to force open our blind eyes. The supreme lesson of the crime of September is that even our Republic must put its house in order. Must make its government a real commonwealth, must make its industry humane, just and Christian. McKinley will not have died in vain if his death warns our nation of the rocks ahead from selfish commercialism, from our apostasy to the worship of Mammon. Perhaps by such horrors our people will be made ready to consider whether no other and higher industrial order is possible, no saner and more Christian civilization is attainable in the orderly way of evolution.

Throughout the article, and also throughout the previous article on the same subject, in the "Arena" for January, this same distinguished leader of current thought seems trying to convince his readers that revolutionary anarchism is not the real disease that afflicts this country but only a symptom of the real disease, which is the false economic, political and religious systems that now curse mankind, in the United States and in all lands called Christian—as when he says: "The burning wrongs entailed by this now out-grown system—unethical, immoral, irreligious—

fire the revolt which we know as anarchism. Anarchism is at one with socialism in the belief that our present competition [rather our monopolistic system that defeats normal competition] is essentially and unescapably unjust and oppressive; that it imposes a new slavery on labor; that it wrests to the luxury of the few the provision of Nature for the support of the many; that it turns bread-winning into a strife more cruel than the struggle for existence among the lower lives around us; that it corrupts morality. . . . that, in short, most of the ills our life is heir to, against which we vainly struggle, are the results of a system. . . . which dooms reform to impotence, government to failure, and religion to hypocrisy."

These be strong, brave and true words; words that would do honor to the head and heart of any leader of thought, be he Christian, Theist, Agnostic or Atheist. But while giving due honor to this learned and earnest "doctor of divinity," let us not forget the injunction that forms the caption of this article.

## MARTYRDOM.

Webster says: "Martyr—a witness who testifies with his blood. Hence, one who sacrifices his life, his station, or what is of great value to him, for the sake of principle, or to sustain a cause."

With the facts before us, is it honest, is it just, to speak of the "martyrdom of our good president?" That is to say, is Dr. Newton honest with himself, is he just to himself and to the brave and true utterances which we have quoted from him, when he thus, by implication, sanctions the system, the principles, the policies, the doctrines for which the man William McKinley stood sponsor during his whole life, as well as at the time of his tragical death?

In thus questioning I do not sit in judgment upon and condemn the man whose tragical death was mourned as the death of no man had ever been mourned in America before. William McKinley's heredity and environment made him what he was, and compelled him to do as he did. It is with systems, policies and doctrines we now have to deal, rather than with men, and hence the question is legitimate.

What were the policies, what the systems, what the doctrines in defence of which William McKinley gave up his life?

Will Rev. Newton say that William McKinley was not an honest, able and faithful champion of the system, the doctrines, the principles of government and ethics which he himself has so bravely and truly denounced in his "Arena" articles?

Hear what Chauncey M. Depew, a leading Republican politician, and always a great friend and admirer of William McKinley, has to say of him, in a recent speech, according to press reports:

Though always a poor man he made possible the gigantic fortunes which have been amassed by master minds in the control, use and distribution of iron, coal oil, cotton and wool and their products. Though never an organizer or beneficiary of combinations or trusts, yet the constant aggregation of most industries in vast corporations of fabulous capital, while due to the tendencies of the age and common to all countries, received tremendous acceleration from his policies. The dominant idea which governed his public life was that measures which brought out our national resources and increased our national wealth added to the security, comfort and happiness of every citizen.

What were these "policies" that so "tremendously accelerated" the great aggregations in the hands of the few?

First, A robber tariff—in the interest of the already rich.

Second, The single, gold standard of currency—in the interest of the already rich.

Third, Imperialism, conquest of the Philippines—in the interest of the wealth-loving, the power-loving, the office-seeking classes.

Whatever may be the merits or demerits of Mr. Depew, as a man or politician, he certainly deserves the thanks of all truth-lovers for this clear statement of the basic principles of the dominant elements in both the Republican and Democratic parties. Not often have we heard the Hamiltonian idea better expressed, namely, that the government should "protect the rich so that the rich could be able to protect the poor."

Depew takes more words to express this idea than did the father of the Federal "constitution," but the central thought is the same, and for the purposes of this present argument the important feature of the "Hon. Chauncey's" utterance is that the centralization of wealth and power in the hands of the few was the "dominant idea that governed the public life" of William McKinley, and if so then this idea, this policy or doctrine, is that for which our late President suffered "martyrdom"—if we accept the common and popular statement that the bullet of Czolgosz put the martyr's crown upon the head of his victim, in which opinion Dr. Newton evidently coincides.

"Always a poor man," says Depew of McKinley. This, from the standpoint of the plutocrat, is an "honest and just" statement. To be rich a man must be a millionaire, if not a multi-millionaire. McKinley died the possessor of a few hundred thousands only—besides certain stocks of uncertain value, also a paid-up insurance policy that would make his wife independent of want though she should live a few centuries longer—living on the interest alone.

While not immediately pertinent to the main purpose of this argument we may remark that McKinley was wise in not being himself "an organizer of combinations or trusts." He knew, or might have known, that the men who make it their business to organize these combinations would see that his wants would be well cared for, so long as his "policies" gave such "tremendous acceleration" to combinations and trusts.

The high priests of law and politics, like the high priests of the "gospel," do not need to engage in gainful occupations or enterprises. High salaries and big fees are much better—much less trouble, much less risk and worry, and even more "respectable."

From the foregoing it would appear that Rev. Dr. Newton and those who agree with him, are not intellectually honest, not morally just, to and with themselves, that is, to the principles of equity and humanity for which they seem to be contending, and those who are not honest and just to and with themselves are not apt to see clear enough to be honest and just to and with others.

M. HARMAN.

## Wanted—For the Spring Campaign.

All progress comes from change of ideals.

As we think so are we.

In order that Lucifer may do its part in changing the world's ideals it needs new readers.

Here is a proposition that should bring at the very least one thousand new readers:

For the paltry sum of TEN CENTS, in postage stamps of any denomination, we will send Lucifer five weeks and one

copy of a neatly gotten-up booklet of forty-five pages called "INSTITUTIONAL MARRIAGE as Seen from the View-point of an Exiled Martian"—a lecture by M. Harman at the Masonic Temple, Chicago.

How many of our old subscribers and helpers will send TEN new names each for this offer? How many five? How many four? Three? two? one?

Without effort nothing can be done.

Without combined and concerted effort but little can be done.

With combined and concerted effort the wheels of progress will move as they never have moved before.

#### Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. On March 30, "Members' Day," short papers or talks will be given, as follows:

Democracy of Art, Mrs. Florida M. Pratt; The Scope of History, A. R. Bowker; The Idol Breaker, Dr. Juliet Severance; The Press, Jonathan Mayo Crane; The Radical Press, Rosa Wism; Man's Obligation to science, Adolf G. Vogeler; Woman, Moses Harman; Intermision; The Coming Democracy, Geo. A. Schilling; Man and the State, Morris Kaplan; The Sphere of Religion, Miss Mary Norton; Books, Frank L. Tolman; The Conflict of Modern Thought, Henry S. Wilcox; The Reign of Reason, Charles Turner Brown; The Anthropologic Society, Charles J. Lewis. Admission free.

#### Neo-Malthusianism Criticised.

BY ROBERT MOORESHOLME.

I must criticise Neo-Malthusianism, not alone because it says "marriage" where logically it means the reproductive relations of the sexes, but also because the truth or falsity of its first principle is irrelevant to the practical question for an individual or pair under the rule of institutions—especially for a woman contemplating the question whether or not she shall put herself in the way of having offspring. If in fact she must depend upon a man for support for herself and child, this proposition takes first place with her, and the abstract question of whether or not population tends to increase faster than the means of subsistence and even the nearer question of whether or not there is for generations to come plenty of land, seed, fuel and building materials, but monopolized so that labor is not admitted to enjoy them for the benefit of the laborer, and all such questions, are not to the precise point as regards herself, her independence and dignity, her ability to maintain these and rear a child or children as she would be content to rear them.

For illustration, at the time when coal was regarded as the only important fuel and source of power for manufactures, speculations were rife as to the exhaustion of the coal supply, especially of England, but good old John Weston of London wrote that the possible future exhaustion of the coal-beds was not the cause of the scarcity of coal in Bethnal Green fireplaces. The inability of individuals, it will strike every reflecting reader, or the inability and indisposition of the masses to take some of the immense stores of coal in the mines and consume it for their present comfort, is a more sensible explanation of their freezing in their homes while the question of the exhaustion of the supply could be postponed at least for a couple of centuries.

It is not my intention here to rehash arguments against the Malthusian doctrine—such as that given land, the power of increase of food is in excess of any need so long as the earth is not filled. It is my aim to direct attention to the really valid grounds for prudence and most for women, because it surely concerns them the most nearly and positively.

The rivers may go dry in time, but that is not why ten thousand people now pay tribute to one for water from a spring. The rivers may never go dry, but this makes no difference in the fact that water rights are sold; and the wife of the man who sells them can have all her children provided for so long as she is the wife of the owner.

So whether population tends to increase faster than subsistence, if it be the fact that subsistence is not in sight for the coming child and not at the disposal of the mother in her own power, the immediate question for her is very distinct—subsistence for herself and subsistence for her child.

If she will be prudent neo-Malthusianism, though irrelevant, will not hurt her. The contrary belief, as optimism, would tend to confuse her into this imprudent thought: That there is plenty. Alas, it is not accessible to her.

I blame neo-Malthusianism merely because as a false reason for present prudence it disappears before argument—that there is plenty for a long time. Then comes the danger: If your argument has been upset, you give up your position but your purpose was circumstantially correct. Let me restate neo-Malthusianism with qualifying words which will render it sure for present application in populous countries. Population tends to increase faster than the means of subsistence in the power of the masses where there is a lack of land or invasion of economic liberty. This is the actual condition.

I would not encourage women to shut their minds against theory but would like to see them hold clear, conscious views of the way of their action, which will thereby be the steeper. Thus I contend for correct reasons for what we believe and do. The Christian's faith does not rest upon a testimony by Josephus, though that is what he introduces in an argument and woman's sexual prudence cannot depend upon a theory which has not prevented some couples from having wealth enough to feed a thousand children while others do not succeed in feeding themselves, with or without children—a theory moreover, which has to explain the most abject poverty in some sparsely settled regions, which poverty is easily enough explained in the actual circumstances by the observed facts of lordship, prostitution, tribute and insecurity, with subjects accepting that sort of dominion in a spirit as submissive as the model orthodox wife's obedience to her husband.

These observations are called out by the circulation of a statement of neo-Malthusian principles. Arthur C. Everett is active in sending them out. I think he will not misunderstand me. We can agree that the only view of possibilities in actual conditions is what those conditions produce. The proletarian does not practically err in taking it that his world is what Malthus said, but that really depends upon the sort of animals the other proletarians are. A female Malthus could just as well write a treatise making every woman dependent for her support on a man. It is so while they think it must be so. Otherwise the limits are the habitable earth, or the force which keeps men and women off it and hinders them from inventing and using facilities of exchange.

#### Common-Law Marriage.

BY S. E. SHEPHERD.

Am sorry Tak Kak takes so lugubrious a view of that court decision. A thin slice, to say nothing of half a loaf, is better than no bread. Tak Kak wants the whole thing or nothing—now or never. He won't wait a minute. Progress is necessarily slow—step by step—but Tak Kak won't have it that way. He wants ultimate perfection at one jump. He is like the newly arrived Irishman who indignantly refused to pick up dollars in the streets saying "be gobs he'd wait till he found guineas."

Common-law marriage is only dangerous like fire or razors when bunglingly used. If a couple do not wish to be married let them preserve their names and not introduce each other or pass as husband and wife. That solves the problem. New York has just enacted a law providing that a man and woman may marry themselves by simply living as husband and wife. That is progress. Some people always look on the dark side. If presented with a farm they would spurn the gift because of a knot-hole in the fence.

"No person will rule over me with my consent. I will rule over no man."—Wm. Lloyd Garrison.



## VARIOUS VOICES.

H. A. Fairbank, Ariz.:—I have come to long for my weekly Lucifer. It is growing better all the time. It is the kind of education most people need, and is surely an evangel. Enclosed find \$2 for which send me "Hilda's Home" and "Chambermaid's Diary" to accompanying address.

J. B. Billard, North Topeka, Kan.:—Every thing you say about the entertainment of "Prince Henry" is right. You cannot criticize such actions too severely. I wish your editorial could be read by every person in our country. It is too true that we have scarcely anything left but the name of Republic. Every American citizen should be ashamed of this display of homage to Royalty, and this waste of money so much needed for many useful purposes.

W. W., New Haven, Conn.:—I am mailing you a copy of the "Evening Leader" of March 5 containing a letter by C. H. Wessels entitled "Marooning the Anarchists." This letter you will probably recognize as one that appeared in Lucifer No. 904. I thought it particularly good, so I cut it out and enclosed with it a brief request that it be reproduced in the "Evening Leader" and mailed it to that paper, with the result as you see. In this paper it will doubtless reach a great many people who would never see it in Lucifer. I am greatly pleased with the success of my effort to give it a wide circulation.

Wm. Halligan, Ephrata, Pa.:—Your editorial on the last seven days' wonder, Prince Henry of Germany, was a "corker." Be honest—do you expect things different? We are taught to see the clothes, decorations, etc., not the man. I think he was the most disgusted man in the crowd. You will find \$1 enclosed for which credit my sub. to 955.

[The letters of Friends Billard and Halligan are samples of opinion expressed by our readers in regard to the visit of "Prince Henry" and the disgraceful exhibition of themselves made by the people of the United States. Truly, if a man of sense, he must have been the "most disgusted man in the crowd." M. H.]

S. R. S., Kas.:—Sincerely wish that Lucifer would devote more space to concrete affairs and less to abstract assumption and theory. I note with profound relief and gratitude that there was nothing about Anarchy in last issue. Shake! Give it a long rest.

[Theories are general deductions from "concrete affairs," or matters of fact, hence are right in their place. As to "assumptions:" When Archists cease their assumptions of right to invade their neighbors; when they cease to persecute and imprison those they call Anarchists, there will be less occasion to speak of Anarchy as a theory or philosophy of life. Until that time comes, all who do not want to be themselves invaded and robbed should join forces to defend the persecuted Anarchists. See article in this issue entitled "American Press-Writers Association." M. H.]

Mrs. Lena Selde, Davenport, Wash.:—Lucifer No. 908 is excellent, words cannot tell you how pleasing its articles were to me. I always thought your columns were closed to us Socialists, but I formed a different opinion when I saw Comrade Strout's article. He is the most active Socialist in our Local. I enclose 35 cents for Lucifer thirteen weeks, the "Prodigal Daughter," and extras of No. 908.

[Lucifer's columns have never been closed to Socialists. Many of our subscribers and contributors call themselves by that name. Though not agreeing with some who think the time is now ripe for political action I have constantly urged the necessity of co-operative effort looking towards the establishment of the "Co-operative Commonwealth." The words of Geo. D. Herron and others of similar views, have often been commended in our columns. We are always glad to supply back numbers to those who can and will judiciously use them. M. H.]

## 910.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No. 910. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Poly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persuasion Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heavens"; What are the Causes of Prostitution? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization The Poly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp), Snowville, Va. ELMINA DRAKE SLENNER.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 480 pages. Handsomely bound in cloth. 15c.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on "Prayer and Crusades," "The Economic Side of the Problem," "Party Politics in Vice Crusading," "In What Does Prostitution Consist?" Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonville portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scene; also eight half-tones of views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid, 25c.
- AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 50c; paper 15c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches to take any medicine as a cure. It is not an advertisement and has no medicinal claims to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on "Painless Midwifery" is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.
- A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 2c.
- A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.
- BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 21c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 15c.
- BORDING BETTER BABIES—Through regulating reproduction by controlling conception. R. B. Fooks, Jr., M. D. 15c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 68 pages. 50c.
- CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 15c.
- DARWIN, THE. (A novel.) Elmira D. Slenker. 50c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 15c.
- DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladiolus gospel. A book of life. A religion of growth and type, subtitled with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.
- ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 12.

CHICAGO, ILLINOIS, APRIL 3, E. M. 302. [C. E. 1902.]

WHOLE No. 911

### CECIL RHODES.

Liar by false things which thou hast said;  
 Trickster by the snares that thou hast spun;  
 Thief by treasures vast which thou hast won;  
 Hypocrite by the mouths that thou hast fed;  
 Tyrant by the cause which thou hast led;  
 Murderer by the war thou hast begun;  
 Monster by all deeds which thou hast done;  
 Thou later Caesar, thou art foiled and dead.  
 Now may the horde of tyrants learn and see  
 The due reward that falls to monstrous lust,  
 While yet the peoples struggle to be free.  
 Though hired swords in streams of blood should rust,  
 Defeat at last shall come to all like thee;  
 Whom death hath choked and flung into the dust!

WILLIAM FRANCIS BARNARD.

### For the Day and the Hour.

"Knavery" and "Slavery" rhyme.

The road to truth is rough.

Love's wings cannot be clipped.

Hope deferred maketh a hard kick.

A little light leavens a deal of darkness.

Appearances are deceitful only to the uneducated eye.

Prison bars are strong, but they are not strong arguments.

A suppressed book has generally done its work before the suppression.

Threats of punishment make but poor shields against the shafts of criticism.

The double standard of morals is a declaration on the part of man that he has a right to do wrong.

Chastity is only the keeping up of appearances, it is not virtue; virtue is a condition of the mind.

All the world has heard of the temptation of St. Anthony; but of course the old saint was not so strong morally as our own St. Anthony Comstock.

An eye which sees obscenity in a picture of the nude may be a specially educated eye. Would a young child see obscenity there?

There is nothing shameful about sex except the shameful abuse which we heap upon it in our miseducated thoughts.

Free speech can be throttled, but free thought keeps up its silent work day by day, and in a favorable hour the word is spoken again.

The distinction made by timid minds between liberty and

license is an equivocal distinction; there is no liberty without the liberty to do wrong. But a man must be prepared to take the consequences of his wrong doing.

Lower the flags to half mast. Drape the city streets with mourning emblems. Let grief rest in every heart and speak from every lip. A servant of justice, a friend of truth, one who cared only for the love of man has gone. Cecil Rhodes is dead.

Those who say that Leo Tolstoi is not living up to his beliefs, are of course living up to their beliefs, or they would not condemn the great humanitarian for his failures. Stay! Perhaps they are only trying to hide their own weaknesses by finding his to be as great as theirs.

"Vices are not crimes;" if they were, then any power if strong enough, Vegetarianism, Christian Science, Prohibition, Catholicism, Cannibalism, Atheism, or Mormonism, could justly enforce the acceptance of its tenets and demand a kind of conduct in keeping; for each of these teaches that its opposite is a vice.

Crimes are invasive acts; and an invasive act is one which directly affects another to his disadvantage. Stealing, assaulting, poisoning, are invasive acts, for example; but whatever we may think of whiskey-drinking, meat-eating, etc., they directly concern only those who indulge in them, though indirectly they affect others. They are vices or not according to one's geographical position, but they are not crimes. Obliterate this distinction and any act may be a crime.

Anti-Anarchist legislation will be opposed by all except those who have either lost their heads or have heretofore got along without them. Such legislation is not aimed at Anarchism merely, but at all who grow dissatisfied with betrayal and speak their minds. A criminal State must suppress its critics; the needed scare was obtained in "The Pest of Anarchism."

Ships are to be subsidized are they? Let the good work go on! Tariffs for robber infant industries have resulted in trusts, which strangle competition; ship subsidies are just another variety of blackmail levied upon a people who know nothing and seem glad of it. But in time poverty will pinch. When all has been taken there will be nothing left; and then,—and then?

India is starving. "Benevolence" has done it. The Boers are still fighting the same type of "benevolence." The Filipinos are already experiencing the effects of an American brand of the commodity; which, it is said they do not like. What are we coming to? Would it not be well to conduct a strict examination, (say the people carried it on,) into the character of "benevolence?" Somehow it does not seem to work as per expectation. The Spanish, the English, and the American brands all spoil alike.

A man who gave up his wife because she told him that she



loved another is being greatly bepraised just now everywhere for his "magnanimity." It seems that he did not shoot her, nor kill "the destroyer of his home," but that he showed a measure of common sense larger than that possessed by the average featherless biped, and bade the lovers go and live in peace. Those who look upon this man as worthy of special praise forget, or rather are incapable of understanding that he did an act of simple justice, and nothing more. He did not own the woman. You cannot legitimately have property in a human being. Had this man done anything else he would have been a poltroon. And there are many poltroons.

In California recently a judge decided that staying out all night did not constitute ground for a divorce. The circumstances were these: the petitioner for the divorce was a husband whose wife often staid out all night without informing him as to where she had lodged. The judge in passing upon the petitioner's prayer observed that as a wife could not sue for divorce merely because her husband staid out all night, neither could a husband. The erstwhile lord and master was no doubt chagrined as he left the court room. To think that the double standard of morals, so necessary to the purity of homes and the integrity of society—to think that the sacred double standard of morals had been denied by a judge, who was also a man!

The eye-for-an-eye-and-tooth-for-a-tooth-principle is believed in Iowa except in cases where a young man wantonly slaughters a girl who happens to love another than himself. One Harry Hortman, sentenced to death at Sioux City, has found a host of friends, and the case is being examined by the Supreme Court at Des Moines. Harry is said to be fine looking. His friends think that there were extenuating circumstances in the conditions which prevailed at the time of the murder. You really can't blame a young fellow for killing on sight the girl who dares to receive another's attentions in place of yours; it is more than human flesh can stand. By all means free this noble and spirited youth; or if he must die let him have a monument to commemorate his memory and his excusable passion. Seldom enough nowadays do we observe such intense feelings of honor or so highly developed a sense of chivalry.

The "Go-I-in-the-Constitution" heads are not too noisy now, and one who knew nothing of their pertinacity might conclude that they had put up the shutters and closed the shop for good; but it would be better to believe that they are lying in wait and are praying for darkness so that they can steal their god into the Constitution unobserved. But what if he refused to go? A self-respecting god would object to being for a single night in such a Constitution as we now have; a Constitution which can be stretched by a Supreme Court so that any villainy, even stealing or murder would find justification there. The Constitution follows the capitalist now, as of old Constitutions followed war lords, and then landlords, and if the Constitution does not justify the money lord, so much the worse for the Constitution. But charity or not, it will have to stretch till it covers a multitude of sins; and then at last the people will learn what a constitution is: firstly a thing to delude them, an affair of fine words; secondly, later, a thing to awe them into submission; lastly, if it be the good pleasure of power, a constitution will be the cover from which unscrupulous men can send death and destruction to thousands of innocent human beings who dare to question the right of a fellow man to enslave them. And yet, a constitution is only a piece of paper written upon!

IRONICUS.

THE "ARENA" FOR APRIL, contains "The Eternal Feminine," by Winifred Harper Cooley and Hon. Boyd Winchester; "Education in the Philippines" by Antonio R. Jurado, LL. D.; "The New Race Question in the South," by Samuel A. Hamilton; "Edwin Markham, A Prophet-Poet of the Fraternal State," by B. O. Flower; "How Cleveland Stamped out Small-pox," by B. O. Flower, and many other interesting and timely articles. Twenty-five cents per number. Address: Alliance Pub. Co., New York City.

## What Shall We Teach Our Children?

BY L. H. HARLE.

In Lucifer No. 907 I find a communication from W. D., with comments on it by Mr. Harman. The whole of W. D.'s letter is interesting, but I am particularly struck by that part of it relating to the perils of youth.

Ever since I began thinking for myself I have objected to punishment, my mental list of punishable offences becoming shorter with each new thought evolution; until the only one left was aggressions on the defenselessness of childhood; the worst of these being the corrupting of a child's mind. Now even this remnant of a code begins to totter; and I am wondering whether a child's mind needs the protection that its body certainly does.

Is there anything that should be kept from the knowledge of children? If there is, just where, and at what age is the line to be drawn? If knowledge is the only protection from harm, we can certainly withhold nothing without being criminal.

I lately heard a thoughtful man say that he would tell very young children all the facts of sex. There seems to be some question what "all the facts" are (especially in view of the general ignorance on questions of sex even among experienced persons) and there seems to me to be question also as to just what the advantage of complete instruction for children would be.

Everybody who has taught children must often have observed evidences of abuse of the body; it would almost seem as if nobody who has been a child could quite have escaped some personal experience (more or less slight) of the race-tendency ignorantly to try experiments with the physical faculties and powers.

But here is the question: Can you be sure that a full knowledge by young children of all the known facts of use and abuse of the sex function will keep them from these dangers of abuse?

If so, we would better hurry and learn a little more ourselves, so as to impart the truth. And, if so, where is our fountain-head of knowledge?

In most of the books professing to give such information which I have seen—and my investigation has been long-continued and painstaking—as soon as the author approaches a fact of vital importance, and we begin to think "Oh! now—he'll tell something," he shrouds himself, like great Jove in a cloud, with some such remark as this "All these things are known to physicians, but they will not tell them," or, "The prejudices of civilized society prevent our speaking plainly on these matters" and the reader is left planted just about where he was before he paid his money for the book.

Then again, the only teacher man gladly learns of is experience; and experience seems often to protect only after and by reason of injury. So that it is not plain to me that any amount of knowledge imparted at second hand would ever protect the young from the perils of personal experience.

I speak out of great ignorance, but also from great interest in the subject; and if my friend Lillian, or any of Lucifer's friends and contributors has time to give to it, I should be glad of more light.

It is certainly of the highest importance that ignorant children should be saved from mortgaging their chances of health and happiness in maturity, however it is done.

### Ida C. Craddock Convicted.

In the court of special sessions, New York, on March 17, Mrs. Craddock was sentenced to jail for three months on a charge of disseminating obscene literature. In its report the New York "Sun" says:

"In her defense Mrs. Craddock simply protested that she was trying to advance the principles of truth and morality in some phases of life and that her arrest outraged these principles. The prosecution averred that the book of the 'Church of Yoga'—'The Wedding Night'—was filthy and lewd beyond descrip-

tion. Mrs. Craddock, who is a handsome woman, smartly gowned, took her sentence in stoic silence and looked neither to the right nor left as she was led across the bridge to the tomb.

A letter from Dr. Rainsford, endorsing the book in part was offered in evidence by Mrs. Craddock's counsel, Hugh O. Penecost, but was ruled out by the court. The "Sun" prints a letter of warm commendation of Mrs. Craddock from William T. Stead, editor of the "Review of Reviews," London. In that letter he sent her \$50 toward her defense.

Mrs. Craddock's books contain valuable information, are well written, and I cannot understand how any but a filthy mind could see filth in them. The Judge said, "I have never before known of such indescribable filth. I cannot believe that this woman is in her right mind, no woman in her right mind, gentle born and well-educated as the literary style of this book shows, could conceive such filthy phrases." But what shall we say of a Judge who will sentence to jail a woman whom he believes to be insane?

I do not know what steps are being taken in Mrs. Craddock's behalf, but her case is in good hands. Doubtless financial assistance is needed. Communications should be addressed to E. B. Foote, Jr., 126 Lexington Ave., New York.

### Motive for the Study of Physiology.

BY SANTIAGO WALKER, M. D.

"The disadvantages the social worker has to overcome in diffusing scientific knowledge among the less enlightened are well illustrated by an incident which recently happened in one of the East Side settlements. After much difficulty and considerable explanation, a class in physiology had been started. The parents of the children who attended the settlement classes regarded the new class with considerable suspicion and doubt. But for some time, by skillful avoidance of dangerous ground, the class work was carried on successfully. At last the functions of the stomach were considered.

"The day after the first lesson on the stomach one of the little girls brought a letter to the teacher. This letter, which bore the marks of labored and strenuous composition, was as follows:

"Dear Teacher: Please don't teach Lizer any more about the stuffs of her stumick, it ain't necessary, besides it's rude." New York Tribune."

It is a good sign that the American Press Association has made a comic picture on the above. It represents a stout mother speaking to a young lady teacher and indicating the slim girl pupil, who doesn't like the teachings which are "rude."

It is not to be expected that the ordinary teacher would tell children anything of what, after all, is the most important to their individual welfare, because this the ordinary teacher also regards as rude and perhaps she has generally avoided such knowledge; I mean their sexual organization and its functions. But any instruction in physiology is of some use, for it awakens a desire in at least a few of the more intelligent pupils to know themselves, and leads to a systematic inquiry regarding that science.

The art of keeping well is not to be severed from the art of getting well. The latter, if possible, would be useless without the former, but the distinction is fallacious and imaginary. Some special action may be necessary to remove poisons or impurities, but the main reliance for health must always be in knowing how to care for the body with regard to nutrition, temperature and exertion.

Closely connected with the study of physiology is that of cooking. An understanding of the latter appears to be impossible without an adequate knowledge of the former as regards the whole process of digestion. The mystical saying: "God sent food and the devil sent cooks," has a kernel of exact truth, which is recognized as we learn to understand the digestive apparatus and observe the perverted art of cooking only to please the taste.

We have two stomachs. The upper stomach digests flour and the lower stomach digests fat. When the cook fries flour in fat, making a cake or doughnut, neither the upper nor the lower

stomach can perfectly digest the small lumps which are swallowed even by those who have a full set of teeth and use them. How, then, must the case stand with those who have not good teeth and with those who fail to chew their food and who eat such baked or fried combinations? Indigestion and intestinal pains, loss of health and strength, are inevitable till they return to correct living. But they do not understand what is the matter and therefore they will not change to the correct way of living till they study and gain a knowledge of human physiology.

It would be fallacious to suppose, however, that the stomach, for example, can be perfectly understood separately from an understanding of other parts and functions. Especially when one organ is thought to be deranged, it is very needful to know the condition of other organs, and for this it is necessary to understand the normal condition and relations of each and all of the organs,—the functional parts of the body.

As with the stomach and food so with the skin and clothing, etc.; so with the sexual powers and the circumstances of their exercise. Depend upon it, every error is visited with disability. There is no pardon in nature for error, based on ignorance (or on anything else), we might say, were it not clear that all erroneous action springs from ignorant desire. Now, as Dr. Geo. Dutton says: "Man cannot love and hate the same thing at the same time. He always seeks his good. He needs only to know that a thing is injurious in order to avoid it."

It would not be too much to expect that people would lead reasonable sexual lives if they knew precisely how their health and longevity are involved. But, in order that rational motives may have their effect, it is necessary that the people should know themselves as they know a tree and see the operation of cause and effect in themselves as invariably as elsewhere in nature. Only by the force of such knowledge are they expected to outgrow such supposed social duties as are proved to be spurious by the test of science. To eat indigestible food, to lace the waist, to drink stimulants, to comply with sexual demands because of former compliance, but when the appetite is gone, are all errors for which society can give no remission of nature's penalties. The individual, to be saved from suffering, must come to a knowledge of his or her relation to nature. A real knowledge always has its effect. Very little of such knowledge on vital subjects exists today among the generality of people. Hence suffering is inevitable until the state of information is changed. Now, with regard to physiology and health, it is fortunately an individual possibility for those who think of the subject and who choose to be saved, to a very great extent. Broadly speaking, health is within the reach of all who will know; for all those who really know will surely practice that true living which will give them health. Let none despair.

This perpetual conflict between the existing conditions of the world and our secret convictions has a most tragic effect upon the inner life of the individual. We seem to ourselves like clowns who set others to laughing by jokes which, to themselves, are flat and stale. Ignorance is easily combined with an animal sense of comfort; and we can live happy and contented if we accept all our surroundings as necessary and right. . . . But, as soon as we recognize the fact that the hitherto cherished institutions have lost their vitality and are out of date; that they are empty, foolish phantoms, partly scarecrows, partly theatre properties, we experience the horror and longing for escape, the discouragement and disgust which will fill the mind and heart of a living man locked in a vault with the dead, or of a sane man imprisoned with lunatics, compelled to humor their vagaries that he may escape physical violence.

This perpetual conflict between our ideas and all the forms of our civilization, this necessity for carrying on our existence in the midst of institutions which we know to be lies—these are the causes of our pessimism and our misanthropy. This is the frightful rent that goes through the entire civilized world. In this insupportable contradiction we lose all enjoyment of life and all inclination for effort. It is the cause of that feverish sense of discomfort that disturbs people of culture in all countries today. In it we find the solution of the problem of the dismal tone of modern thought.—"Conventional Lies of Our Civilization,"—Nordau.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Are We All the Slaves of Law?

Lucifer's purpose, Lucifer's mission, is not that of the news-monger, the news-gatherer. Neither is it the advocate or exponent of any creed, doctrine or propaganda, other than to find and utilize basic truths that concern the happiness, the welfare, of human beings in the here and the now.

In carrying out this idea, this plan of campaign, it becomes necessary to note what the leaders of thought and opinion in the great centers of human activity, are saying.

Prominent among such leaders at the present time is Lyman Abbott of New York, who holds the position of leader or pastor of the organization called Plymouth Church, the position held by Henry Ward Beecher—in his day one of the greatest leaders of thought and opinion, religious, political, ethical.

In an address delivered before the Nineteenth Century Club of New York, and published in "The Outlook," a weekly magazine of which he is the editor, Mr. Abbott—Rev. Dr. Abbott, as he is usually called—took for his theme the subject of "Law," in its relation to human conduct, and especially in its relation to the problem that seems to be giving more trouble to the leaders of modern thought and opinion than any other problem,—that known as "Anarchism."

Never, perhaps, since the great volcanic upheaval in America and especially in Europe a little more than a century ago, have the advocates and defenders of government-of-man-by-his-fellow-man been so TROUBLED, so hard pressed to find arguments to uphold their theories than at the present moment; and it is not at all strange that leading clergymen, lawyers, editors, college-presidents, etc., etc., should be found ranging themselves on the side of the old ideas, the conservative, the orthodox, the conventional, the "respectable" theories as to what is true, right, proper and necessary in the matter of rules, regulations, laws, for our every day associative human life, when we remember that all these leaders in the various walks or vocations of men are now in the enjoyment of privileges, special favors, perquisites and immunities that they would reasonably expect to lose if the old regime—based on the old ideas in regard to law, order, government and religion were overthrown.

Hence they are held, as by a "retaining fee," to the defence of the old, the established, the dominant in the various departments of human thought and activity, as aforesaid.

In treating his subject Mr. Abbott argues as a champion of the "New Thought," Rationalistic thought, rather than from the old Theistic view that makes man subject to the arbitrary will of a superhuman, a supernatural ruler, and like many who call themselves Freethinkers he makes a god of "law," and argues as though man were made for law and not law for man.

Defining law he says: "Law is the exercise of one will enforced upon another will. Government is a system of such laws enforced upon one will or aggregation of wills by another will or aggregation of wills. We are born into a world thus governed by law."

Then he proceeds without the slightest apology, to put social law upon precisely the same basis as the falsely called "laws of nature." After describing at length the operation of the physical forces of nature: "Fire burns, water booms, gases explode, steam expands," etc., etc., "regardless of our suffrages. . . . Our will can determine whether we will obey them or not; but it cannot determine whether we shall be subject to them or not. . . . Similarly there are social laws—economic and political that inhere in the nature of society. . . . Man does not make them and cannot unmake them. He cannot modify them. . . . This law begins to operate just so soon as there is a social organism in which it can operate, as the stomach begins to digest and the lungs to breathe so soon as food is put into the stomach and air into the lungs."

That I have not misquoted or unfairly quoted this learned and influential teacher of law and gospel I leave to every candid reader who will take the pains to invest ten cents in "The Outlook," of Feb. 22, 1902.

And now, speaking for myself alone, I would ask, in all candor and conscience:

Is such reasoning HONEST? Is it sincere? Is it SANE?

Or am I myself incapable of understanding a logical argument?

To my very limited power of thought the putting of "social laws, economic and political," in the same category with, and subject to the same inductions as are the physical forces of nature, is either intellectually insane or morally dishonest.

As I see it, human society is not an organism with head and hands, with stomach and lungs, as in the case of the individual human body. Social, economic and political laws are not self-acting forces as are heat, electricity, gravitation, etc., and to lump them all together and argue from them as do Mr. Abbott and those who agree with him, is dishonest ROGUEERY, else the irrationality of inherited superstition.

I can easily understand why theistic advocates of governments of force and authority—governments of man by his fellow man—should consider human society an organism, similar to the human body, and why they find it necessary to treat social and political laws as having a similar basis of authority as have the physical forces, just alluded to. All this is quite reconcilable to the view that "the powers that be are ordained of God, and they who resist the power shall receive to themselves damnation." According to theology "God" made and enforces the operation of "the



ture's laws," and the same lawgiver instituted certain social regulations such as that there must be some to rule and some to serve, but how and why it is that men who profess to be emancipated from theologic superstitions should speak of "laws of nature" and social laws as comparable with each other, passes my power of comprehension.

That this learned Reverend is still groping his way, guided only by the glamour of theologic superstitions, instead of walking in the clear sunshine of Rationality, as he seems to wish us to believe, is pretty clearly proved by this paragraph, which is a fair summary of his entire article:

A man may disregard law, he may grumble at law, he may resist law; but he can by no possible means escape law. Law is the condition of life; physical law of physical life, bodily law of bodily life, social law of social life. We have absolutely nothing whatever to do with the question whether we shall be under law or not. We are under law, and we cannot help ourselves. Law comes neither from the divine right of kings nor from a divine right of democracies; it is eternal, immutable, divine; it proceeds, as Hooker has said, from the bosom of Almighty God.

"The Outlook" is a "Weekly Newspaper and Monthly Magazine in one—fifty-two issues a year," to quote its title page—an old journal of opinion, now in its seventieth volume. That it is and will be a powerful factor in directing current thought is to be inferred from the fact that its editor is the chosen successor of New York's most famous preacher of the more liberal and progressive school, Henry Ward Beecher, a man so great that, like Herbert Spencer, he is not spoken of as Reverend, Doctor, Professor or any other title. That this magazine will be the vehicle through which much good or much harm will be done is doubtless very true. The fact that though a weekly publication it is in shape to be bound and preserved gives it tremendous advantage over the average great city daily.

As said in our issue of last week, the responsibility resting upon the leaders of current thought is very great, and when crimes are committed as the result of the teaching of these leaders, not only the leaders themselves are guilty but all who have not protested against the doctrines that lead to the commission of crime.

In order to show more clearly the fallacy, the iniquity, the injustice of the now popular line of reasoning which makes the individual—man or woman—the victim and the slave of LAW, I herewith insert another and still longer paragraph from Mr. Abbott's address:

The object of government is, or ought to be, to ascertain what are these inherent, essential, divine laws of the social order and conform society to them, exactly as the object of the individual is, or ought to be, to ascertain what are the laws of the body and conform his physical life to those laws. Governments are not organized to make laws; they are organized to ascertain what the laws are, and to supplement their self-enforcement by artificial enforcements. That we may know what are the laws of nature we employ scientists, explorers, discoverers. They do not make, they reveal. That we may know what the bodily laws are we employ doctors, physiologists, chemists. They do not make, they reveal. That we may know what are laws of the social organism we employ congresses, courts of justice, teachers, preachers, and journalists. They do not create, they reveal. They cannot, all combined, create one least little law. They cannot, all combined, modify in one least little particular any law. All they can do is first to discover the laws which already exist, and then to say for the State whether it will obey the law or disobey it. Society is an entity and must in all matters that concern the social order act together; it therefore compels the obedience of the reluctant and the recalcitrant to the laws of the social order, as the will compels the teasing palate to go without the sweet which would please the palate but disorder the stomach, or compels the excited brain to lay aside its work and seek the sleep which it needs but does not desire.

Again I ask, is such reasoning sane? Is it intellectually honest? Is it morally just and humane?

Again I ask, is it true that "Society is an entity," as the individual human organism is an entity?

When we are told that "Governments are organized to ascertain what the laws are and to supplement their self-enforcement by artificial enforcements," what is this but the doctrine of the medieval Roman Catholic Inquisition which said to men and women, "You are not supposed to know what the will of God is. The Church is organized to ascertain what the will of God is, and to supplement God's enforcement of his own will by artificial enforcements"—such as thumb screws, prisons and burnings at the stake.

"We employ scientists that we may know the laws of nature." Some do, others do not, and some say there are no laws of nature, only "forces," which forces we are now learning to make our servants, but no man is imprisoned or hanged because he does not accept the conclusions of the "Scientists."

"We employ doctors, chemists, that we may know what the bodily laws are." Some do, and some do not. Some claim the right to reject the drugs,—including the "vaccine virus," of state-enforced doctorism. Some claim to be Anarchists in regard to their own bodily health, as most people now claim the right to be Anarchists in regard to matters pertaining to health of the soul.

"We employ congresses, courts of justice, preachers, teachers and journalists, that we may know the laws of the social organism," says Rev. Dr. Abbott.

A few years ago some of the people of Chicago employed preachers, journalists and a "court of justice" presided over by a man named Gary, to determine what the social laws were, and what should be done with some men called "Anarchists." The leading journalists and preachers demanded the death of the Anarchists, under an old barbaric social law that said, "whoso sheddeth man's blood, by man shall his blood be shed." Gary's court tried the men, and though there was no evidence that any one of them threw the bomb that killed a policeman, five of them were condemned to be hanged, two of them to imprisonment for life and one for fifteen years.

A few days ago in New York City, a woman of mature age—refined, well educated, well recommended by those who knew her, was sent to prison for trying to educate the ignorant in matters pertaining to bodily and mental health and purity—all because certain "preachers, journalists and a court of justice" pronounced her teaching "obscene." Under the same "social law," DISCOVERED as aforesaid, scores if not hundreds of innocent and reputable people have been arrested, imprisoned and robbed of their honest earnings within the past twenty-five years in this country.

Is it strange that some of us now think that governments so organized and so employed are a curse and not a blessing to mankind, and that such leaders of thought and opinion as the editor of "The Outlook" are simply "blind leaders of the blind."

That the utterances of Rev. Dr. Abbott concerning Anarchists and Anarchy are immensely more humane and rational than are those of the man who now disgraces the position of chief executive of the United States, I am very glad to note. Instead of calling all Anarchists criminals, and saying that "all mankind should band against the Anarchists," and that "no man or body of men preaching Anarchistic doctrines should be allowed at large any more than if preaching the murder of some private individual," as

Theodore Roosevelt did in his message to our national legislature, Mr. Abbott advises his readers to give Anarchy "a patient hearing," reminding them that "Anarchism is always a revolt against unjust and unequal laws," etc., etc.

Knowing that each issue of Lucifer is read by many who never before saw a copy of the paper, I wish to repeat that its editor speaks for no one but himself. That our Light-Bearer is the organ of no party, creed or ism, but simply a medium of communication between earnest seekers of Truth for Truth and Humanity's sake.

"Truth for Authority and not Authority for Truth," is one of its mottoes. "Try all things; prove all things, and hold fast that which is good," is another.

M. HARMAN.

### Books Received.

#### THE CONSPIRACY AGAINST FREE SPEECH AND FREE PRESS.

The author reviews the events of the last few months with much vigor and clearness, scorching the preachers of the gospel, and the omnipresent newspaper reporters, and discusses at length the tendency of legislation to suppress free speech and free press, from a constitutional and libertarian standpoint. In short, it is an excellent pamphlet for distribution among all classes of people, and it is to be hoped that the comrades everywhere will bring it into circulation.

The booklet is written by Geo. Pyburn, M. D., and contains 32 pages and is published in neat type, with transparent cover, and can be put in any envelope. With a light envelope five copies can be sent for one cent postage. The price is 5 cents per copy or 2½ cents if 100 or more copies be ordered.

#### WOMAN AND HER RELATION TO THE CHURCH; OR CANON LAW FOR WOMEN.

This little work by Harriet M. Closs is a veritable bomb-shell in the camp of woman's oppressors—Church and State. Many extracts from standard authors, clerical and lay, are given, showing the history of the status of woman "from Adam's Fall" to the present time. Price, 10 cents; 12 for \$1.

#### POVERTY'S FACTORY; OR THE CURSE, CAUSE AND CURE OF ABNORMAL WEALTH.

From the publisher's announcement we quote: "This vigorous little volume is full of telling points and striking statistics. It boldly seeks the bare, bold truth, and with fearless frankness discloses the hidden cause of female prostitution and immorality; lays open the secret depths of official dishonesty and fraud; reveals the cruel horror of child labor and the sweating system; points out the unsuspected poison-paralyzing patriotism; and is not afraid to call municipal, state and congressional sins by their right names." The author, Stanley L. Krebs, M. A., has not yet lost faith in the efficacy of legislation to remedy the evils he points out, as he says: "Medically I am a Homoeopathist, a firm believer in the beneficence of the law of similars, *similia similibus curantur*. If, therefore, legislation has produced the disease legislation will remove it." The book is compact, well-written, and worth reading. Price, cloth 75 cents; paper 25 cents.

Any of the above books sent by mail from this office on receipt of price.

#### HOW TO BECOME IMMUNE AGAINST SMALL POX AND VACCINATION.

From the author, R. Swinburne Clymer, M. D., we have received leaflets under the above caption. Dr. Clymer claims that he therein gives "A positive preventive of small pox and a sure way of being protected against poisoning by vaccination." The following is from a letter written by Dr. Clymer:

"I herewith enclose a copy of my last work. Good physicians have examined it and say it is the best thing out. I intend to have it printed in tract form to distribute free among the people to teach them how to protect themselves. This, as

you know, will cost money, and I hope all friends of liberty will help me to do it for the sake of humanity. I hope you will see fit to print a small notice in your valuable paper to this effect, asking all interested to send such amounts as they see fit, to help get the work in tract form and I will send them as many copies as they can distribute. I do not wish to make any money in this but instead, am willing to give; but if we want to teach the people to protect themselves it takes some money and alone I am unable to do it."

Dr. Clymer's address is Room 6, 247 Wash. St., Boston, Mass.

### The American Press-Writers' Association.

The anti-vaccination propaganda is again interesting the Press-Writers, several of them being in evidence in the Boston "Traveler," the past week, and three new members on that line being enrolled. Frank C. Evans in the "Vampyre," Denver, Colo., for March, writes up Doctor Dorgan of the Boston Board of Health and his unrelenting efforts to compel the people of this benighted burg to submit to compulsory blood-poisoning or go to prison where as a prisoner without power to longer resist the doctors get in their work and the protected public are no longer menaced with the presence of the unvaccinated. Several persons have been summoned into court in the East and South Boston sections of the city and fined five dollars each, and then as soon as the fine was paid they were re-arrested on the same charge and re-convicted next day, there being no limit to the number of times a person could be convicted and fined, so long as they remained un-vaccinated. One man not having the money was sent to prison for fifteen days, and as the rules enforced vaccination he had to submit to the operation in order to enter. A vigorous Anti-Vaccination Society has been organized through the efforts of Press-Writer J. M. Greene, which proposes to test the constitutionality of the law.

Maud Abbey got a radical letter on the divorce question into the Philadelphia "Bulletin" last week, which may make an opening for others. Our new list of members are being mailed from Philadelphia, and if you want extra copies or fail to receive them write me and I will send duplicates.

Death creates another vacancy in the ranks of the scribbling fraternity, No. 140, Charles B. Rouse of New York, being the victim.

#### NEW MEMBERS.

- 241a. Griggs, J. W., 190 & 192 E Third St., St. Paul, Minn.
- 142b. Little, Mrs. D. C., 1114 21 St., Minneapolis, Minn.
- 243c. Scott, W. G., 844 Clinton St., Cincinnati, Ohio.
- 244d. Fritz, William, 150 Ingham Ave., Trenton, N. J.
- 245b. Warren, Frank H., 111 Gratiot Ave., Detroit, Mich.
- 246b. Finch, Earl, Kittrell, N. C.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

### Government.

It is argued that there are certain men who are not fit for liberty. "They do not know enough to govern themselves," I am told, and they must be restrained by those who know more. They must be kept in check. And the folks who call themselves "the best people" usually assert that this is especially true of "workingmen." They speak and write of them as though they were a different class of beings from the people who do not work, and so they sometimes refer to them as the "lower classes," while they always speak of themselves as the "better classes." Now, I do not accept the class theory at all. I believe we are all people—just people—made of the same common destiny; and my observation leads me to the conclusion that there is a larger percentage of failures, more wasted life, among the people who do not work, who live in idleness upon the fruit of the toil of others, than there is among the people who work and of whom it is said they do not know enough to govern themselves. Holding these beliefs, one can easily see that the ideas of governing by force another man, who I believe to be my equal in the sight of God, is repugnant to me. I do not want to do it. I cannot do it. I do not want anyone to govern me by any kind of force. I am a reasoning being, and I only need

to be shown what is best for me, when I will take that course or do that thing simply because it is best, and so will you. I do not believe that a soul was ever forced toward anything except toward ruin.

Liberty for the few is not liberty. Liberty for me and slavery for you means slavery for both. No man was ever born with a saddle on his back for another to ride, and no one was ever born with spurs on his heels to fit him to ride another. We are all created in the divine image, and it is our mission and privilege to stand erect as full equals; therefore, let no man of us call himself master of others; rather, let us all strive for mastery over self, for when self is conquered there are no more victories to be won.—Mayor Samuel M. Jones.

#### VARIOUS VOICES.

N. J. Jenks, Leadville, Colo.:—I received a copy of Lucifer of March 6, for which I thank you. I intend to subscribe for it as soon as I am paid, for I am more pleased with it than with any paper I ever read.

J. Muller, N. Y. City.:—I send you the names of five friends to each of whom please send Lucifer five weeks and a copy of "Institutional Marriage." After these books have been read I hope to put others in their hands.

Mrs. S. J. S., Chicago.:—My subscription expires with this week's Lucifer. I would miss the weekly visit of Lucifer at my house as much as I would miss bread and butter. So please renew same and send one of Dr. Foote's "Home Cyclopedia" to me.

R. L., Bee, Wash.:—For the enclosed 30 cents please send two copies of "Secret Instructions of the Jesuits." Those are the men who have some knowledge of the spiritual power of mind over body, and know how to take away a man's will-power, when you trust them too much, as I have experienced for the last four years.

J. V. Carter, Durant, I. T.:—I feel it time for me to express my appreciation of "The Prodigal Daughter" and Lucifer, and my respect for the principles they inculcate. When I read them the question, which I have often before considered, arises in my mind—Why do women respect and obey the cruel masters who show her no sympathy and no mercy? And who are these masters—who but our present church-religion and our marriage laws?

W. W. Carter, Kalispell, Mont.:—Many years have gone by since I began to study and form conclusions as to what liberty really meant. In the early seventies I was pointed out as a lawless heretic. Later I met B. F. Underwood and E. C. Walker and had the pleasure of hearing them speak. I also had the pleasure of entertaining Mr. Walker at my home.

Lucifer grows better week by week and to me is the leader of the great caravan of progress toward liberty. I enclose \$1.70 for which send me books named herein.

B. Goldensky, Phila., Pa.:—Enclosed find \$2 in payment of subscription to your beautiful paper, Lucifer. I take the occasion to thank you for your courtesy in sending me Lucifer after I was so much in arrears.

[We are willing to send Lucifer after subscription has expired when it is not convenient for our friends to renew promptly; but would most earnestly request that they let us know when they wish us to do so. And those who do not wish to continue taking it would also confer a favor by notifying us of that fact, either by card or by refusal to accept the paper from postoffice.]

ORPHIC HYPONOTIC HEALING.—I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time and thereby cure all known diseases and bad habits. Anyone can induce this sleep in themselves instantly at will, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in a moment and remember all when awake. This so-called Mental Vision Lesson will be sent to anyone absolutely FREE actually enabling him to do the above without further charge.

Prof. R. E. DUFFON, Lincoln, Neb., U. S. A.

## 911.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Breadth of Man; The Recognition of Facts; Policy of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Hestian"; What are the Effects of Trade and Commerce? The Economic Side of the Problem; Party Politics in Vice-Crushing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Incest; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization: The Policy and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address with stamp: Snowville, Va. EDWIN C. WALKER.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 40 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.
- AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonnevilliers portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa.; scenes; also eight half-tones views of buildings, etc., associated with Paine's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid, \$2.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 5c; paper 3c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches how to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on "Painless Midwifery" is worth its weight in gold. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALE OF THE STRASBURG GREESE. B. B. Kerr. Together with the Strike of the Strasburg Grease (C. W. Conbridge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.
- A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.
- BALZAC'S SERRAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 10c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Consistent with the Bible and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.
- BORNING BETTER BABIES.—Through regulating reproduction by controlling conception. B. E. Foote, Jr., M. D. 25c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 11 portraits of Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 62 pages. 50c.
- CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 10c.
- DARWIN'S THEORY (A novel). Elmina D. Sienker. 10c.
- DAWN OF CIVILIZATION, The, or, England in the Nineteenth Century. J. C. Spence. 178 pages. 25c.
- DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A group-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladiolus gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.50, \$1.00 and 50c.
- DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.
- ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 10c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 13.

CHICAGO, ILLINOIS, APRIL 10, E. M. 302. [C. E. 1902.]

Whole No. 912

### THE PEOPLE.

The people is a beast of muddy brain  
That knows not its own force and therefore stands  
Loaded with wood and stone; the powerless hands  
Of a mere child guide it with bit and rein;  
One kick would be enough to break the chain;  
But the beast fears, and what the child demands,  
It does; nor its own terror understands.  
Confused and stupefied by bugbears vain,  
Most wonderful! with its own hand it ties  
And gags itself—gives itself death and war  
For pence doled out by kings from its own store.  
Its own are all things between earth and heaven;  
But this it knows not; and if one arise  
To tell this truth, it kills him unforgiven.

—Campanella.

### For the Day and the Hour.

Modesty goes masked.  
Love is blind—in one eye.  
Truth laughs at jawsmiths.  
White paint makes the saint.  
Be just—as others are—and fear not.  
Jealousy is only the jaundice of love.  
Love does not die young unless it is killed.  
He who never doubts cannot hope to learn.  
Castles in the air tumble with the first gale.  
Intuition is the only scholar made without tuition.  
Though men forget justice justice never forgets herself.  
Special legislation aptly illustrates the lawlessness of law.  
Truth and error, though not friends, are sometimes found together.  
If you would know others look at yourself; if you would know yourself look at others.  
Some day right will have grown strong enough to make might; then look out for changes.  
Labor is not the enemy of Capital; the capitalist, or the thief of capital is the bete noir of Labor's aversion.

Truth is never far from home, but though her invitations to call are many, very few take advantage of her offers of hospitality.

What shall we think of those who clamor against "lawless anarchism" in one breath, and in the next shout hurrah for jynchers?

Liberty never fostered a crime, though many have been committed in her name; on the other hand, the acts of slavery are all criminal.

The educators have ever been the martyrs of the world; the apostles of ignorance have not only been enriched, but have won all the honors.

That a white man cannot wrong a dark skinned one is undoubtedly the opinion of those who justify all acts of the civilized against "savages."

Free thought, free speech, and free action are the three graces of progress; lacking one of them, man is hampered, lacking all of them he is dead.

The age of consent should be raised to fifty years for women, they are so incapable of caring for themselves. But what about the age of consent for men; why are they not protected?

Stealing is honorable when very large sums are taken, but if the theft fall below, say a hundred thousand dollars, the act is quite reprehensible. To steal fifty dollars is the greatest of crimes.

God is love, say some well-meaning souls; Love is God, is the per contra of poetic and sympathetic spirits. If Love is not God, whatever else may be said, it certainly is not his fault that he is not.

Virtue is its own reward; and that is perhaps the reason why so few appear to care for virtue. It is not current coin, and cannot be exchanged for other desirable commodities. Who started the demand?

Vice Societies are fitly named; by fostering ignorance of what is universal almost, vice, they at once excite curiosity, prurency, fear of not being able to resist, and actual weakness of will. They foster vice.

We are promised that it will soon be a crime to kill a president. It is a crime to kill any man, except in self defense; but why it should be less a crime to kill a representative of the bone and sinew of the land than to kill a representative of wealth and power the oracles do not tell.

Mrs. Grundy is growing old; her age and general decrepitude have led her to announce that she desires to instruct several thousand more people in her arts at once, as the constantly increasing number of scandals in high life put too great a strain on those who are already assisting her. Only the virtuous need apply for lessons.

Rockefeller and religion; rapacity and righteousness; robbery and redemption; how strangely they read together. But we must remember that all things are possible with G—Rockefeller, and that smoothness enough to harmonize opposites ought to be numbered among the assets of one who controls so much oil. John D. Rockefeller is a "good" man.

While the Post Office was being used to suppress journals of certain kinds we did not hear so much from the stateists, mis-called socialists, about the transcendent beauty of Government control of mails. Good! Now the stateists have one thing

more to learn, and that is, how they themselves would treat the advocates of ideas unlike their own if they controlled the Government. Selah.

IRONICUS.

### Snap Shots.

BY C. L. JAMES.

Since the middle of December I have been in no physical condition to write anything, or I should have attempted sooner a few observations on some articles in *Lucifer*.

R. B. Kerr thinks Proudhon's philosophy consists merely in giving old things new names—calling punishment "protection," criminals "lunatics," property "possession," fighting "restraintment," &c. The criticism is perfectly just for that metaphysical individualism which would be easy to prove much older than Proudhon. But, even in daring to call his ideal "Anarchy," Proudhon surely did something much beyond baptizing those institutions he is commonly thought to have attacked. He expressed, in this one word, a very grave doubt of their utility; which must make all his followers not favor them under any name, but at the very least seek their reduction to a minimum. For example, do Anarchists hold that "criminals," under the name of "lunatics," must be "restrained," instead of "imprisoned" as at present? I trow not. I take it to be Anarchistic doctrine—I am sure it is my own opinion—that there is no advantage in "restraining" any but a very few criminals—the Born Criminals, like Jesse Pomeroy—who would not sensibly increase the population of insane asylums. I am quite prepared to maintain the surely practical, perhaps rather startling, thesis that the pilferer, the professional thief, and the impulsive homicide, are made worse and more mischievous by being locked up. Again, it is not mere verbiage but an opinion decidedly about things that, if no man were enabled by government to hold land out of use, all the evils of "natural monopoly" would cure themselves. As to vigilance committees and the like, they have, in our time and country, however it may have been in mediaeval Scotland, one decided recommendation as compared with "the right to use force as a monopoly in the hands of the representatives of the whole people." They are much more easily got rid of. That was proved in California, after they had outlived their usefulness there.

D. Webster Groh assures readers of *Lucifer* that plenty of water will "destroy," and "rot," and "slay" (see *Lucifer* 898) any disease whatever. Santiago Walker, M. D., evidently knows that ancient story about washing the negro white. He adds the water may first slay the patient. "That part of doctorhood which holds the same relation to medical freedom that the Roman Catholic Church holds to Free Thought" knows enough to see at once these advocates of opposing fads are "both right and both wrong."

Notwithstanding the editor's very pronounced encouragement and unequivocal promise of favor in the discussion, no advocates of other "doctorhood" have answered what I sent to this number of *Lucifer*. I was wrong in comparing them to fishes who have no ears. They evidently have used those organs to some purpose. "He that hath ears to hear, let him hear."

But I must except the editor himself. He says I am a pronounced anachronism towards medical reform. I refer him to my second statement in the same number, 898; having there promised never to do more than refer again, until some one attempts refuting it.

If he looks at the fifth of my statements in the same number, he will find all that need be said about the reliability of statistics. "If any one refuses to believe in statistics, without attempting specific refutation, I am afraid he must be given up &c."

Those quotations from regular doctors so often made by others, surely prove the regular doctors' candor, and should

silence slurs on that. Some of them, however, are not only candid but sloppy. Dr. Inman intimates that physicians must profit by prolonging sickness! He might just as well have said that a grocer or tinmith must profit by charging more for his goods than his competitors charge.

The pith of Robert Moore's criticism on Neo (and Paleo) Malthusianism is that "as a false reason for present prudence it disappears before the argument—that there is plenty for a long time." Like all refuters of Malthusianism, he misunderstands it. Through a considerable portion of the world, men are still eating each other habitually for want of something else to eat. There surely is not plenty for them; neither is exploitation by other men the cause of their hunger—rather the energetic exploitation of cannibalism is all which keeps any of them from starving. Throughout another large part of the world—this American continent e. g.—men do, or lately did, depend for food on the precarious results of the chase. Surely the Indians, with famine about once in three years, neither had plenty nor lacked it because their chiefs were tyrannical. In the vast region of nomadic shepherds, human food, truly, increases faster than men. But unfortunately it also increases faster than food for the sheep; and accordingly the Scythians, till subdued by Russia, were compelled, every generation or thereabouts, to risk their lives in a great war of emigration and plunder. In backward agricultural countries, like India, with its enormous population, famine is very frequent and destructive, not because of tyranny, though that may aggravate the evil, but because millions live on the produce of their own gardens, and a local failure of the crop leaves them no resource to fall back on. It is absurd, then, to say that but for exploitation by landlords &c. there would be plenty. Scarcity is at its worst where there are no landlords. In commercial and manufacturing countries, it may be true, that there would be plenty for the existing population under better economic conditions. But for an indefinite increase of population there would not. A very simple calculation will show that in thirteen centuries—less time than has passed since the fall of the Roman Empire—the progeny of one Adam and Eve would, but for premature deaths, stock the world beyond all possibility of finding food or even space. And those exploitations which supersede such other "positive checks" as cannibalism or famine, are, equally with them, effects, not causes, of this dilemma. The Malthusian doctrine that if "preventive checks" do not restrain population then "positive" will, is no novelty, as Henry George ridiculously said it was. Ages before Malthus—ever since thought was taken for the morrow—every one who took any knew that to have children without considering how to provide for them is imprudent. Malthus only reduced this truth to mathematical formula. It is because men foresee that the increase of population is likely to crowd their children that they engage in war, like the Tartars, or in that new method of conquest which is called speculation. The fundamental exploitation, from which all others proceed, is the exploitation of women by men. The only way to get rid of war, speculation, landlordism, &c. is to get rid of undesired maternity.

### REPLY.

Silence is sometimes a sufficient answer to an irrepressible disputant, especially when the demands upon one's time are far in excess of supply. But least silence be understood as confession of truth of charges, I will briefly notice a few points in the above.

1. If by "unequivocal promise of favor in the discussion" Mr. James means that I promised special favor to the "advocates of other doctorhood"—thereby giving unfair advantage to the opponents of himself, I respectfully but firmly deny the charge. It means to say that I refused to grant to myself as much space in the paper as to ALL of his opponents put together. The charge is a true indictment. I am a firm believer in "equal rights for all and special privileges to none," and therefore decline to grant to him the space that in fairness belongs to others.

2. While majorities do not always stand for truth the



almost unanimous verdict of Lucifer's readers, so far as heard from, is that C. L. James is a very pronounced "anachronism" in his attitude "towards medical reform," so much so that they think it an unwarrantable waste of Lucifer's space to continue to give him hospitality in his favorite role of special pleader for the fossilized and monopolistic M. Ds.

3. As to the question of "statistics." It is not by any means necessary always to take up valuable space in giving "specific refutations." General statements are quite sufficient. Like every other department of "history," statistics are notoriously unreliable, as everybody knows, when the pecuniary or other selfish interests of persons, parties or classes, are at stake. Take, for instance, the number of signatures to petitions to put "God in the Constitution," or the statistics of political parties before election, or even the sworn statistics of officials after elections. Take the census statistics of rival cities, when old "directories" and even the names on monuments in graveyards are made to swell the grand total! "Figures won't lie," but it is notoriously true that *fingers* as well as tongues will lie, when selfish interests, especially class interests, can be promoted thereby.

4. Yes, to their honor be it said, many "regular doctors" have shown their "candor" by exposing the frauds practised, knowingly or ignorantly, by their brethren. Dr. Inman's statement is unvarnished truth—not "sloppy," as C. L. J. says. To compare the work of the physician to that of the "tinsmith or grocer" is an argument worthy a pettifogger before a petty jury, or demagogue before an unreasoning mob, but scarcely creditable to a sincere enquirer after truth. Not even a "shyster" lawyer has so good opportunities to prolong a case to his own advantage, with perfect safety to himself, as has the medical doctor, and to say that the average practitioner of medicine is proof against temptations of this kind is to assume that human nature is rendered "immune" to sordid influences by a medical diploma. Frauds by the tinner and grocer are comparatively easy of detection. That there are M. Ds. who are above sordid influences of the grosser kind, I readily admit, but O. W. Holmes was eminently in the right when he said there never was a "guild of craftsmen that did not need sharp looking after."

As usual, there is much in Friend James' article that I freely and gladly endorse. The last two sentences of his "Snap Shots" embody a basic truth that cannot be too constantly kept before the public mind and conscience. Upon the general subject, however, of Malthusianism, also of Proudhon's philosophy, I cannot now enter—for reasons stated in recent issues of Lucifer, and having taken more space in this reply than at first intended I shall probably not revert to these matters again for some weeks,—perhaps months.

M. HARMAN.

### Criticism of Neo-Malthusian Principles. II.

BY ROBERT MOORESHOLME.

Following are the Neo-Malthusian principles as published by the League:

"1. That population has a constant tendency to increase beyond the means of subsistence.

"2. That the checks which counteract this tendency are resolvable into positive or life destroying and prudential or birth restricting.

"3. That the positive or life destroying checks comprehend the premature death of children and adults by disease, starvation, war and infanticide.

"4. That the prudential or birth restricting check consists in the limitation of offspring by abstention from marriage or by prudence after marriage.

"5. That prolonged abstention from marriage—as advocated by Malthus—is productive of many diseases and of much sexual vice; early marriage, on the contrary, tends to ensure sexual purity, domestic comfort, social happiness and individual health; but it is a grave social offense for men and women to bring into the world more children than they can adequately house, feed, clothe and educate.

"6. That over-population is the most fruitful source of pauperism, ignorance, crime and disease.

"7. That the full and open discussion of the Population

Question is a matter of vital moment to Society and such discussion should be absolutely unfettered by fear of legal penalties."

Comment on Principle 1: The tendency of population to increase is pretty constant; but as to the means of subsistence the most prominent fact is that outside of tropical countries and the primitive conditions of a hunter's life, the increase of subsistence is mainly affected by the hands of man applied with implements and skill to the raw materials of nature. Here, then, is need of assuming that the population has reached a certain point of crowding upon the land, so that there is not enough fairly good land for the two hands of every man to find employment at producing subsistence, or the principle is false, for up to a certain stage in density of population every pair of hands skillfully applied to the land can produce much more than the food to support their owner.

In earlier stages, agricultural population being itself the efficient cause of increase of the means of subsistence, the first principle is a sophism, and should be changed to read that population has a constant tendency to indefinite increase, wherewith the power of producing the means of subsistence has equally an indefinite increase, limited only by suitable land on which such productive power can be exercised.

Principles 2 and 3: The positive checks which counteract the increase of population, thereby destroy two useful hands, producers of food (so long as there is land) for every consuming mouth which they destroy. War destroys able bodied men and capital and thus reduces the productive power of the population even more than it reduces the enumeration.

Principle 5: Society, which shuts the individual out from land lying uncultivated, is not fairly entitled to declare procreation an offense against itself. Shame on the falsehood! Society does not make it an offense for the heirs of privilege to breed offspring whom others' labor will feed. The neo-Malthusian principles are silent on social parasitism and compulsory idleness in the presence of natural resources.

Principle 6: Over population is a fanciful notion. Manchuria, China, is comparatively lacking in population to till the soil. Insecurity for life and earnings or the certainty of being exploited to the verge of starvation is the salient fact in the case.

And now, look at the real reason for personal prudence. It affects woman naturally more than man, of which difference the Malthusians take no account. Whether or not it be true that a human being at twenty years of age can produce with his or her two hands and ordinary intelligence more or less than a comfortable maintenance, and omitting all question of stages of civilization and theories of ultimate applicability of neo-Malthusianism despite the mutual good will and science of mankind, the permanent salient fact is that for many years after its birth a child is dependent for sustenance. From this fact it follows that any individual dependence of adults through society or monopoly must become greatly intensified upon a mother during those years. Hence though it be no social offense to procreate, and though Malthusianism be a sophism, there is an effective individual reason why a thoughtful woman cannot and will not take upon herself burdens which she is not able to bear. Even though she knew that in twenty years her child could make fifty times its support, the argument of facts would be none the less effective now. If the state will not let her support the child and be independent, she has to become dependent and accept a precarious support or else renounce any maternal desire. This is where Malthusianism is a practically useless theory. If true, still it is not the real reason why people should everywhere be prudent. If false, its refutation does not destroy the force of the conclusions at which the neo-Malthusians have arrived for the conduct of individuals, so far as women are concerned.

The rearing of a child is a long expense and the parent's capital is generally limited. Marital exactions being the incidental bonus, the price woman must pay altogether is a sacrifice of personal freedom and dignity year after year quite beyond the reckoning of a cold-blooded and somewhat stupid theory of political economy.

In the above I do not discuss words, but take marriage in the general sense of cohabitation.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 509 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 60 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFER—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Most Powerful of All the Passions.

A friend sends us a marked copy of a very odd-looking little pamphlet called "The Erudite," published at Concord Mass., edited by Albert Lane. The appearance of this magazine and style of the editor remind us of Elbert Hubbard, the "Rovercroft," and his "Philistine." The main article of the March "Erudite" is an editorial entitled, "Plain Tales from Concord, with Something of Criticism."

The purpose of these "Plain Tales" is to give answers to the question, "What will a woman do for love?" and the central thought running through the whole essay is outlined in this paragraph:

Another phase of the question is Woman's Love for her child—the Mother's Love—beautiful in its strength, enduring, faithful to the last, courageous enough to battle all else, deep enough to suffer for its sake, hardships, sacrifice, want. This to me is the love that is greatest, and for its sake the woman is limitless in her willingness and eagerness to do whatever may be necessary for the preservation, comfort and happiness of those who are dearer to her than life itself. It is the love that passeth all understanding, and in its possession the woman towers above the man as Mount Olympus above an ant hill.

The longest "Tale" introduced by Mr. Lane to show what a woman will do for love is given in his own language, as follows:

A Mrs. Elliott, wife of a prosperous farmer in Cadiz, Ohio, found, in the family coachman, an attraction that so appealed to her as to make her forget duty, honor, motherhood and all that should keep her true to those for whom she was supposed to live. She looked upon him as a man who would fill a certain gap in her life: whose love would warm the chill that had come to her. So she left all for him, but to awaken shortly after to her error. Deserted by the man who had led her astray; divorced and despised by the man she had deserted, her mother-love surmounted all else and humbly, penitently she sought the forgiveness of those she had wronged but to find all hearts steeled against her. Her appeal, however, that she might be a member of her former husband's household, was granted, a servant's place being given her, and so this story has come to light.

Mrs. Elliott had thrown herself on her husband's mercy. She told him that he ought to take care of her for the sake of her children. She was ashamed to go anywhere else. She promised to do anything he liked—to work for him, to black his boots, to scrub the floor.

Elliott was still bitter. He thought slowly over her appeal and finally said that he would take her back to his home as a servant.

In return for this treatment she was to agree always to work faithfully as a servant and never to seek to be anything but a servant. She was to be absolutely obedient to him and the children and never to attempt familiarities with any of them. She was to be prepared to obey orders at any time in the

twenty-four hours and never to ask for any evenings off. She was to have no visitors of any kind whatever and never to go away from the farm.

All these hard conditions the poor woman accepted readily. She signed an agreement in which they were embodied and immediately entered upon her new duties.

Her former husband and the children address her as "Mary," while she always says "Sir" to Elliott. The children have been told that they must never speak to her or of her as their mother. "Mary!" yells Master John, "bring me some more meat at once!"

"Yes, sir," says his mother.

"Mary," cries Miss Margaret, "I want some more pie. You're very slow."

"Yes, Miss Margaret," says the mother. This sort of thing goes on all day long at the Elliott household. The family drudge does all the work that an ordinary mother would do, and all the work that an ordinary servant would do, and yet she does not receive any of the considerations that either mother or servant would. She is expiating her terrible folly.

She gets up at 5 o'clock in the morning and cleans her master's and her children's shoes. Then she lights the fires and does some of the other rough work. She waits on the table at breakfast time and then sees that the children have their rubbers on and their clothes in good condition when they start for school. She is never allowed to say anything unless she is spoken to.

On Sunday Elliott drives the children to church five miles away. The "servant," by special permission, is allowed to go there on foot.

When an old friend of the family calls, one who knew Mrs. Elliott in happier days, the former wife must still act as a servant. She must not show in any way that she recognizes the visitor. This is part of the agreement.

Mrs. Elliott feels that she must submit to every humiliation and sacrifice to atone for the crime she committed. She stands in profound awe of her former husband, a man of cold, silent and inflexible character.

When he was asked how he was able to carry out such a strange arrangement he replied:

"It works very well. I have nothing to complain of. The children are glad to have her round the house. She does more for them than most servants would and then her wages are very little."

A terrible object lesson truly, of what a woman will do for love. Analyzing the lesson, however, in the light of racial experience, I take the ground that Mrs. Elliott was none the less dominated by mother-love when she ran away with the coachman than when she returned to the old home and willingly became a bond slave to husband and children.

Mother-love includes, embraces, embodies, ALL OTHER love.

When she deserted the husband and children that did not love her it was because the blind mother-love within her heart told her to seek companionship, mateship, that would enable her to become a real mother. Her womanly instinct told her the life she was then living made it impossible that she could become the mother of loving and lovable children—children that would be an improvement upon herself and the man who might assist her to practicalize motherhood.

That she made a mistake when choosing the coachman was probably not so much the fault of her womanly intuitions as the fault of her wretched environment, and because no other man extended a hand to help her out of the hell of soul-starvation in which she then was living.

A drowning man catches at straws, and a woman drowning in a loveless element, will catch at a LOG—if in the shape of a man.

As I understand it Mrs. Elliott is not now working for love; at least not for love of her children because she gave them birth. If she loves them at all it is as she would love and work for any motherless child. She is now paying the debt exacted of her by her own falsely educated conscience—her own artificial, anti-natural, standard of purity and

honor, as wife and mother. To the demands of this conventional Moloch she is willing to sacrifice the remaining years of her loveless life.

In summing up his criticism Mr. Lane says: "this poor woman must be judged guiltless because of her atonement." But would she be guilty if she had made no atonement?

Verily I think not.

"Love is of man's life a thing apart; 'tis woman's whole existence," says Byron. Then when love dies all that is womanly dies.

Why then should woman be blamed when, to save her life, she flies from a loveless home, and refuses to return?

#### WOMAN AND THE HOME.

Speaking of the husband in this case Mr. Lane says, "the man can be judged only by his attitude toward the penitent, forgiveness-pleading woman and in this judgment he appears so brutal and worthlessly inhuman that a warm-hearted loving woman would find life impossible with him."

But the popular standard of morality for woman compels her, in countless thousands of instances to live with just such a man. The home belongs to the man; the husband is the legal head of the family, and when a warm-hearted, loving woman finds she has made a mistake, finds that there is no real love between her husband and herself, the popular and legal code of morality will not permit her to demand an equitable division of the mutually earned property; will not allow a peaceful and mutually desired separation and reorganization of family ties. To mutually desire separation and reconstruction is regarded an offense against public morals, an offense against marital virtue that must be punished by compelling the unhappily mated to live on, to suffer on, and to bring into the world children deprived of their most important birth-right, namely, the right to be BORN OF LOVE!

To condemn a woman to live in unwelcome marital relations is to compel her to become the mother of imbeciles or criminals.

The crime of undesired maternity, of unloving and unloved motherhood, is perhaps the greatest of all crimes. To give life under such conditions is worse than to destroy life.

My central thought on reading the above pitiful story was that Mrs. Elliott is to be commended rather than blamed, for her desertion of a loveless home. Commended and helped instead of cursed, because in being true to the mother instinct (including of course the mating instinct without which motherhood is impossible) she showed herself a TRUE WOMAN.

Mother-love—the instinct of race-reproduction, knows nothing of PRUDENTIAL considerations. When this instinct asserts itself in full force, taking the form of what is called the "grand passion," every other consideration is forgotten. Even the instinct of personal safety, desire for good name, "fear of God and hope of heaven," all, all, are swept away as chaff before the wind, by this all-conquering racial instinct or impulse.

Ella Wheeler—than whom there was never, perhaps, a better interpreter of normal nature—struck it right when she made her heroine to say, "Let me drop down to SWEET HELL, if only in the arms of him I love."

This is the voice of motherhood in its enlarged, its truest, its racial sense, and the woman who has never felt thus has not yet known the FLOWERING stage of perfect womanhood—is not yet fit for the crowning glory of womanhood, the creation of a new human being.

"Every great soul," says Ella Wheeler, "is the product of a great passion, and the reason there are so few great souls is that there are so few great passions. All not thus begotten are illegitimates, bastards!" or words to that effect.

Again says this world-famous "poet of passion"—of normal nature: "Whoever is begotten of pure love is of immaculate conception, and is a 'child of God'—which word is a contraction of GOOD!"

That is to say, no child can be well-born except when mutual love brings the parents together in the most tremendously important act of their lives—the giving life and character to a new human being.

That there may be "infatuations," attractions that do not deserve the name of love, is doubtless true. There are many women and still more men to whose natures true love is impossible; that is, the love that includes and blends the physical, the intellectual and the psychic—simply because there was no such love between their own parents, and hence the necessity for freedom to correct mistakes in choosing companionships when and where the creation of new human beings is a possibility.

Tragedies similar, in all important particulars, to that of the Elliott family are being enacted daily all around us. Every observing woman and man knows of many such. It is only when some unusual or sensational features bring them into public notice, such as the case of the jailer's wife at Pittsburg who liberated a prisoner and escaped with him, a few weeks ago, or when a conspicuous example of the stereotyped "Wife-Murder and Suicide" occurs, that such tragedies get an airing in the public prints. As in the matter of abuses under the chattel slave system in the South, a few years ago, it is against "public policy" to say much about the inner working of our conventional marriage system.

In most cases these tragedies are silently endured, silently lived, until death releases the victim; reminding us of Joaquin Miller's poem, "The Bravest Battle that Ever Was Fought"—fought in a "Walled-up Woman's Heart—the woman that would not yield"—would not cry out and let her heart-hunger be known to the unsympathetic public which would, in most cases, only laugh at her folly for letting it be known that she was dying from want of love—the love that is her "whole existence"—the love that is her natural right as much as air and sunshine are her natural right—quite as necessary to the life of the womanly woman.

M. HARMAN.

#### Bound Volumes of Lucifer.

We are now prepared to supply volumes of Lucifer well bound in cloth, for the years 1889, 1900, and 1901.

#### THIRD SERIES, VOL. V. (1901).

Among the noteworthy articles contained in this volume are Free Love, Free Maternity, by Paul Robin; Nature and the Law, by May Huntley; The Question of Illegitimacy; Illegitimate, by William Platt; What Woman Will Wrest from the New Century, by Laura H. Earle; The Gardener's Story, by Octave Mirbeau; Pre-Natal Culture, by Tenny C. Claffin; Will You Lie or Tell the Truth? [to children] by Ada L. Vreeland; The Rights of Children, by R. B. Kerr; Thou Shalt Not Kill, by Count Tolstoi; Crime and Criminals; or, The Problems Presented by Anti-Social Acts, by E. C. Walker.

The most important editorials are those following the Buffalo tragedy, among them being: The Lesson of the Hour; Sentenced to Die; The Ultimate of Anarchy; Archism vs. Anarchism, The Social Side of Anarchism. Free Unions and Parental Responsibility; Cowardly Murder—McKinley and



Czolgosz; The Nation's Crime, Anarchy in the Family; and Socialism and Anarchism. This volume also contains the Anniversary double number of Lucifer.

THIRD SERIES, VOL. IV., (1900.)

A few of the many articles contained in this volume are: The Quintessence of Harmanism, by R. B. Kerr; The Ethics of Parentage, by Victor E. Southworth; Monogamy and Polygamy, by Jonathan Mayo Crane; Free Women and Marriage, by James F. Morton, Jr.; Why Novels Stop at the Marriage; Anthropology and Monogamy, by Orford Northcote; The Cats' Paradise, by Emile Zola; The Guardianship of Children, by R. B. Kerr; Equality, not Identity of Women and Men; The Rights of the Individual in the Family, by Mrs. Oscar Beringer; Women in Greece, by C. L. James; Marriage in Mexico, by Santiago Walker; Marriage in France, by R. B. Kerr; Importance of Womanhood and Motherhood, by Eliza Burt Gamble; The Poet Shelley on Marriage, by Jay Chaspeil; and Love Laughs at Locksmiths, by Ethelyn Leslie Huston.

Among the editorials are: Trusts, Big and Little; Robber Nations in a Trust—The British-Boer War; Imperialism's Logic; Marriage by Compulsion; Rights of Husbands and Fathers; A Religious Trust; What Lucifer is Here For; New Cure for Criminality; Epidemic of Military Menaces; Freedom vs. Marriage; Is War Man's Normal Condition? The Chinese Problem; The Story of Tolstoi; Ethics and Hygiene of Sex; Our Missionaries in China; Still Looking for Causes; Church and State—Twin Evils; and Chicago's Crusade Against Vice.

THIRD SERIES, VOL. III., (1899.)

Of the articles in this volume, as in the others, it is hard to choose which are most worthy of mention; but a few are: Is Woman Man's Superior? by Kate Austin; The Logic of Chivalry, by R. B. Kerr; Wife and Prostitute, by James F. Morton, Jr.; A Pen-Picture—The Good Young "Old Man" Meets a Wicked "New Woman," by Lillian Harman; Parnell—The Victim of England's Hypocrisy, by D. N. Swift; Darwin, Weismann, and Harman, by R. B. Kerr; The Wine-Press, by Olive Schreiner; Medical Ethics as Related to Abortion and Prevention, by B. C. Walker; Great Women of the Past, by Dora F. Kerr; The Minister and the Women, by Dora F. Kerr; Men, Women, and Love, by M. Florence Johnson; Catherine the Great, by C. L. James; Some Trials Incident to Transition, by Giotto; Mary Shelley, by C. L. James; The Regeneration of Society, by Lillian Harman; Ayesha, by C. L. James; The Race Question, by Lillian Harman; Theodora, by C. L. James; Irene of Constantinople, by C. L. James; Woman and Home in Freedom, by Lillian Harman; What Sometimes Becomes of the Children, by M. Florence Johnson; A Traveler's Tale, by R. B. Kerr; Margaret of Navarre, by C. L. James; Catherine de' Medici, by C. L. James; and The Conrade, by J. M. Crane.

Price, bound in cloth, \$1.75 a volume; unbound \$1 a volume.

The Slave of a Slave.

One December evening the Tomboy was "punging" home after dark. It had been snowing all day long—one of those gentle clinging storms; lampposts and houses, the old church steeple—each common object, all touched with snow, loomed beautifully unfamiliar; but now, only a few last flakes glistened in the lamplight, and the white quiet streets were growing lively again. Boys and men were out with shovels, eager for the job of clearing a sidewalk, and sleighs ran easily along.

The Tomboy jumped off the back of a pung with a good-night to the obliging driver, and plunged down a side street which led to a poor quarter of the town. She made deep tracks with her new rubber boots and scooped up the snow for balls. Away they flew, hitting fence and lamppost, cross old gentleman's neck, anything for a target, till suddenly she stopped with a half-made ball in her hand; for there before her on the sidewalk was a woman shoveling—a woman in a calico dress, trying to keep a thin shawl about her shoulders while she

scraped the snow into the gutter. The light from a street lamp fell on one of those quenched young faces, not uncommon in that part of the town. The Tomboy had seen it often at the window. "What are you doing that for?" she asked.

"I want to get it done before my man comes home," answered the woman dully.

"Well, you go into the house and get warm, and I'll do it," said the child, impulsively seizing the shovel.

After a feeble resistance the woman let go the handle and went indoors, looking back doubtfully; but the sturdy little girl, with the compelling dark eyes, began to cut the snow in neat blocks and toss them far into the street as she had seen men do. Her cheeks grew warm and rosy as her red tam o' shanter, and so did her strong little hands, until she was obliged to stop a minute and pull off her wet mittens. Just then she felt someone looking at her, and turning quickly, saw a man near the doorstep—a big red-faced man in woolen sweater and warm overcoat, carrying a dinner pail and smelling of whiskey. He was eying her curiously, but as soon as she saw him he went into the house without a word.

Presently the woman appeared, distressed and flurried. She put a nickel in the Tomboy's hand, saying: "My man told me to give you this."

"You keep it," returned the child. "But don't let him know," she cautioned.

The woman's cold fingers shut greedily over the bit of money; she and the Tomboy were very close together now, and the child questioned passionately: "Why don't you run away from him? I would."

"I can't," the woman faltered. "There's the baby; he's ailing—and I ain't very strong yet. Besides, I can't find work. And he says he'd take the baby." Then, as if afraid of what she had uttered, the woman shrank within; and as the door closed upon her the Tomboy heard the baby screaming.

Ah, the incomprehensible weakness and the shame! She had never seen anything quite so bad as this; but she had heard women beg and plead—and lie; she had heard the drunken curse, she had watched her own mother's tears while her little heart was throbbing fiercely. As the Tomboy shoveled on in one of those wild revolts that rent her childhood, the blocks of snow weighed heavy and heavier, but she did not care; she did not care if her arms broke with aching; she would clear that sidewalk to the end, which she did scrupulously; then rang the door bell, and the woman answered.

"Don't be afraid!" the child insisted, as she handed back the shovel and asked for a broom; but the woman hastily shut the door in her face. She had said too much already, and she was afraid her man might hear.

So the Tomboy trudged wearily home, late to supper, thinking she was glad she wasn't a woman; but then she had made up her mind long ago that she would "never be a woman!" And she thrust her little hands into her pockets with a sudden satisfaction, for she had earned a five-cent piece.—Amy Wellington, in "The Comrade."

The American Press-Writers' Association.

"Boston Traveler," March 28, prints a fine letter from T. J. Small on the case of Mrs. Craddock, under the caption "Another of Comstock's Victims." March 29, the following appears in the "Traveler."

VICTORY FOR LIBERTY.

"Attention has been called several times in this column to the manner in which the colonists at Home, Washington, were being persecuted by the United States postal authorities, and I am sure that all the readers of this department of 'The Traveler' will be interested to learn that on March 11 the Comstockites met with a crushing defeat in Judge Hanford's Court, Tacoma, Washington, when this honorable, upright judge, in the case of the government vs. three of the Home colonists, indicted by the grand jury for writing and mailing obscene literature, directed the jury to bring in a verdict of not guilty.

"All lovers of freedom will breathe easier on account of the stinging rebuke that has been administered to Comstock and his satellites, whose infernal work of hounding poor men and women for the past thirty years has earned them the undying hatred of all people who love honesty and square dealing. Nothing can be more destructive to a free press than to enact laws that compel the people to have all their letters and papers handled by one huge monopoly, and then appoint such a character as Comstock to say what kind of matter shall be circulated. It is to be hoped that the decision of Judge Hanford will have a tendency to arouse all who understand that 'eternal vigilance is the price of liberty' to renewed efforts to have the obnoxious Comstock law swept from the statute book of the nation."

J. T. SMALL.

Dr. R. S. Clymer has returned to Souderton, Pa. for a few weeks rest and will stop off *en route* at Philadelphia, to arrange with printer Cullingford for the publication of his latest work on "How to Become Immune Against Small-Pox and Vaccination." This article presents the anti-vaccination issue in a new manner and any one interested should subscribe for some for distribution.

## NEW MEMBERS.

- 256b. Phelps, William Denton, West Sotton, Mass.  
 257f. Johnson, C. J., Box 25, Pocatello, Idaho.  
 258d. Jones, A. L., 70 Washington St., Leominster, Mass.  
 259d. Higbe, J. M., Manson, Iowa.  
 260b. Smith, J. Ira, Clearfield, Pa.  
 261f. Dawbarn, Charles, San Leandro, Cal.  
 262d. Ingalls, Mary A., 165 John St., Toronto, Canada.

## CORRECTION.

- 108f. McArdle, John, 914 South 40 St., Omaha, Nebr.  
 A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

## VARIOUS VOICES.

A. S., Frankfort, Kas.:—I have read Lucifer for a great many years; almost from its beginning. I owe much to it, I have always been its champion, and always will be. We have raised five nice children, *a la* Lucifer.

"Daily Times," Bayonne, N. J.:—In its own special sphere we know of no paper that is doing a more useful work than Lucifer, the Light-Bearer, published by M. Harman, assisted by his accomplished daughter, Lillian, at 500 Fulton St., Chicago, Ill. The price is \$1 a year. For the sum of ten cents Lucifer will be sent for five weeks to new subscribers, each of whom will be presented with a newly gotten up booklet of forty-five pages called Institutional Marriage, As Seen From the Viewpoint of an Exiled Marsian, a lecture by M. Harman.

H. E. Dewey, Farlinville, Kas.:—I often wonder that you remain so firm when there is so much to discourage you. The work of reform is slow, and yet if we compare the present with twenty-five years ago we find quite an advance in public sentiment. In the "Ladies' Home Journal" for April there is a story that could not have appeared in that journal even ten years ago; and the subjects we used to discuss privately in Parkhurst's Ever-Circulators are now discussed openly. And although you are perhaps a century in the van the great army is coming our way.

S. R. S., Kan.:—As you printed and criticized a casual remark in a "private" note some explanation becomes necessary. I meant that Anarchy being the assumption of abstract liberty and quite as impossible of realization as a railroad to the moon, its advocacy was a waste of time and space. If one man inhabited the earth alone he could enjoy abstract liberty. Hence the consistent anarchist is the one who tries to kill 'em all off but himself. To spare even one, his wife for instance, would be to come short of the glory of God. Crude men need crude institutions. No other would fit. As men grow their institutions grow. When all men become "sanctified," absolutely perfect, love others as themselves, couldn't be hired to tell a fib or steal a pin, then they will dispense with jails and external rules of order, a consummation devoutly to be wished, sure's you're a foot high, but too far off to talk about.

## 912.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
 Man, the Ungrown.  
 Woman, the Self.  
 Woman in Freedom.  
 Marriage: a Retrospect.  
 Marriage: a Prospect.  
 The Free Society.  
 Some remarks on the early star and sex worship.  
 Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 20.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. 48c pages. Handsomely bound in cloth. \$1.50.  
 ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.  
 AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palae's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarriss painting; from the Peale painting, known as the Bonnevillie portrait, representing Palae as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palae, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Palae's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$2.  
 AGE OF REASON. Thomas Palae. Cloth, with steel plate portrait, 50c; paper, 25c.  
 ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
 A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. Get it. It has eight hundred pages, is the safest and easiest means, do not delay letters, and will be sent by mail or express, prepaid to any address, for \$2.75.  
 A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.  
 A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.  
 AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.  
 A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.  
 BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, \$1.  
 BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving clear reference to the chapters and verses. 10c.  
 BORINGO HETTERE HATERS—Through regulating reproduction by controlling conception. R. B. Proke, Jr., M. D. 5c.  
 CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.  
 CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. H. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 60 pages. 50c.  
 CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.  
 DARWINISM. (A novel.) Elmina D. Bunker. 5c.  
 DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. C. Spence. 178 pages. 5c.  
 DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladiatorial gospel. A book of life. A relation of growth and type, rubricated with portrait of the author. In three editions, 6c, 12c, 16c, and 20c.  
 DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.  
 ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lund. 10c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 14. CHICAGO, ILLINOIS, APRIL 17, E. M. 302. [C. E. 1902.]

WHOLE 6. 913

**INEXHAUSTIBLE.**

She pours her love out as a draught  
My heart's thirst to appease;  
And I the glorious drink have quaffed  
To drain it to the lees.

But ever as I yield the cup  
And doubt there can be more,  
From her soul's fountain filling up,  
It brims and bubbles o'er.

WILLIAM FRANCIS BARNARD.

**The True Meaning of the Simile of the Ivy and the Oak.**

The difference in physical strength between the sexes, together with woman's disability during the period of child-birth and rearing, gave man from early times an advantage, which complicating itself during the historical period has ultimated (though not of course in the present day only) in what may be called the slavery of woman, her subordination to man, and dependence on him for the means of subsistence; the result being that, till a comparatively few years ago, the woman was condemned to the most special and indeed narrow sphere of life and action; her education, as for this sphere, was most limited, and quite different from that of the man; and her interests were wholly diverse from and often quite opposed to his. Under these circumstances there was naturally little common ground for Marriage, except sex. And the same remains largely true even down to today. The sex-needs once satisfied, and the emotional charm weakened or undone, man and wife not unfrequently wake up with something like dismay to find how little they have left in common; to find that they have nothing in which they can take interest together; that they cannot work at the same things, that they cannot read the same books, that they cannot keep up half-an-hour's conversation together on any topic, and that secretly they are cherishing their own thoughts and projects quite apart from each other.

It must suffice too to remind the reader quite briefly that this divergence has crept down into the moral and intellectual natures of the two sexes, exaggerating the naturally complementary relation of the male and female into a painful caricature of strength on the one hand and dependence on the other. This is well seen in the ordinary marriage-relation of the common-prayer-book type. The frail and delicate female is supposed to cling round the sturdy husband's arm, or to depend from his arm in graceful incapacity; and the spectator is called upon to admire the charming effect of the union—as of the ivy with the oak—forgetful of the terrible moral, namely, that (in the case of the trees at any rate) it is really a death-struggle which is going on, in which either the oak must perish suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed.

Too often of course of such marriages the egoism, lordship and physical satisfaction of the man are the chief motive causes. The woman is practically sacrificed to the part of the maintenance

of these male virtues. It is for her to spend her days in little forgotten details of labor and anxiety for the sake of the man's superior comfort and importance, to give up her needs to his whims, to 'humor' him in all ways she can; it is for her to wipe her mind clear of all opinions in order that she may hold it up as a kind of mirror in which he may behold reflected his lordly self; and it is for her to sacrifice even her physical health and natural instincts in deference to what is called her 'duty' to her husband.

How bitterly alone many such a woman feels! She has dreamed of being folded in the arms of a strong man, and surrendering herself, her life, her mind, her all, to his service. Of course it is an unhealthy dream, an illusion, a mere luxury of love; and it is destined to be dashed. She has to learn that self-surrender may be just as great a crime as self-assertion. She finds that her very willingness to be sacrificed only fosters in the man, perhaps for his own self defence, the egotism and coldness that so cruelly wound her.

For how often does he with keen prevision see that if he gives way from his coldness the clinging dependent creature will infallibly overgrow and smother him!—that she will cut her woman-friends, will throw aside all her own interests and pursuits in order to devote herself to him, and, affording no sturdy character of her own in which he can take any interest, will hang the festoons of her affection on every ramification of his wretched life—nor leave him a corner free—till he perishes from all manhood and social or heroic uses into a mere matrimonial clothespeg, a warning and a wonderment to passers by!

However, as a third alternative, it sometimes happens that the Woman, too wise to sacrifice her own life indiscriminately to the egoism of her husband, and not caring for the festoon method, adopts the middle course of *appearing* to minister to him while really pursuing her own purposes. She cultivates the gentle science of indirectness. While holding up a mirror for the Man to admire himself in, *behind that mirror* she goes her own way and carries out her own designs, separate from him; and while sacrificing her body to his wants, she does so quite deliberately and for a definite reason, namely, because she has found out that she can so get a shelter for herself and her children, and can solve the problem of that maintenance which society has hitherto denied to her in her own right. For indeed by a cruel fate women have been placed in exactly that position where the sacrifice of their self-respect for base motives has easily passed beyond a temptation into being a necessity. They have had to live, and have too often only been able to do so by selling themselves into bondage to the man. Willing or unwilling, overworked or dying, they have had to bear children to the caprice of their lords; and in this self-life their very natures have been blunted; they have lost—what indeed should be the very glory and crown of woman's being—the perfect freedom and the purity of their love.

At this whole spectacle of woman's degradation the human male has looked on with stupid and open-mouthed indifference—

as an ox might look on at a drowning ox-herd—not even dimly divining that his own fate was somehow involved. He has calmly and obviously watched the woman drift farther and farther away from him, till at last, with the loss of an intelligent and mutual understanding between the sexes, love with unequal wings has fallen lamed to the ground. Yet it would be idle to deny that even in such a state of affairs as that depicted, men and women have in the past and do often even now find some degree of satisfaction—simply indeed because their types of character are such as belong to, and have been evolved in accordance with, this relation.

Today, however, there are thousands of women—and every-day more thousands—to whom such a lopsided alliance is detestable; who are determined that they will no longer endure the arrogant lordship and egoism of men, nor countenance in themselves or other women the craft and servility which are the necessary complements of the relation; who see too clearly in the oak-and-ivy marriage its parasitism on the one hand and strangulation on the other to be sensible of any picturesqueness; who feel too that they have capacities and powers of their own which need space and liberty, and some degree of sympathy and help, for their unfolding; and who believe that they have work to do in the world, as important in its own way as any that men do in theirs. Such women have broken into open warfare—not against marriage, but against a marriage which makes true and equal love an impossibility. They feel that as long as women are economically dependent they cannot stand up for themselves and insist on those rights which men from stupidity and selfishness will not voluntarily grant them.—*From Edward Carpenter's "Marriage in Free Society."*

#### Henderson on War.

My theme today is war, and I am against it. I wish I had the gift to speak all my abhorrence of war.

Art, poetry, romance and history have magnified and glorified the soldier, but the time is coming when these great instruments of power will desert their favorite theme and lead the great force of thought away from slaughter-house up to the higher fields of human action. The bull fights, the cock-pit, the prize-ring and the battle-field must all go down together.

It takes courage, I grant, to face death. The sufferings and the trials of the soldiers have not been exaggerated. But the courage needed to face danger and death ranks far below the courage that faces the superstitions, the prejudices, the wealth and the established customs to the world.

The great man reasons; small man fights. Grant's words of peace will survive his mightiest war-cry.

The cost of war alone should make us stop to think.

The public debts of the world are twenty-nine billion, and it is safe to say that every dollar of this is the fruit of war. What strain upon earth, shops and fields!

In 100 years Great Britain has paid \$4,792,206,010 for war.

During these 100 years 50 of them were devoted to human slaughter.

The cost of our civil war was \$6,508,429,908.

Young as we are as a nation, we have spent eighteen long years in battle—four of them in deadly fratricidal strife. Today the genius of our country, indeed of the world, is bending all its powers to increase the capacity for destruction of all the terrible engines of death. Is it not high time that each citizen became a Nazarene to proclaim peace among the people? Let every martyr's grave be a sermon and every widow's wail a hymn for peace. Let us cut down our army bill and save our earnings for the schoolhouse, the library and the home.

Europe is expending on her armies \$814,000,000 annually.

No wonder the children of the Old World have been seeking new homes!

Should humanity weep in order that tyrants may laugh?

Should the homes of the people be loaded down with billions of debts in order that some heartless murderer may wear a diadem?

The wretches that have wrought this desolation are the panthers, the hyenas and the ghouls of humanity.

I appeal to you brave men of many battles, who have seen and felt and comprehended! I cry out to you to throw your influence into the scales and urge the world to seek some forum where the arbitrator shall not be the dripping sword.

War is demoralizing.

War is desolating.

War consumes the toil and comfort of our people.

War is the world's terrible, relentless, remorseless inquisition.

War is the weapon of tyrants, the prop of thrones.

War, the black pathway to hell, has been the pretended passage to heaven.

War has been justifiable perhaps, and may be again, as sometimes is the surgeon's knife, but only to save life or something better and dearer than life.—*Gen. D. B. Henderson, at a soldiers' gathering in Chicago, 1893.*

#### New York's New Statute Law on Marriage.

I can be excused from noticing the witty personalities of any writer. My aim is to aid in the correct use of such freedom of press as we have, and waste no space of Lucifer.

When S. R. Shepherd says that "Common-law marriage is only dangerous like fire or razors when bunglingly used," it may be that he has some meaning for "common-law marriage" which, to him, places it, like fire, in the class of things necessary. But I take my understanding of "common-law marriage" from common-law evidence, which shows us that it is such living together as makes a couple husband and wife in the eye of the law. Now, though there is in that relation a natural element, the same natural element exists in cohabitation which the law does not regard as marriage; hence that natural element is not the essence of common-law marriage, but its essence is status. Fire, on the other hand, is a purely natural phenomenon, proper to be compared with other natural forces, and not with merely legal status.

Mr. Shepherd proceeds to tell how a couple should act if they do not wish to be married. He puts it briefly. He could have put it: "Don't marry." But if they do not pass as husband and wife and no evidence exists of a legal marriage, it is certain that there will never be any common law marriage established in their case, hence in them it will be as little dangerous as a fire that never was lighted, whatever effects there are from their natural relation, which is not known to the law, either common or statute, as "marriage." Mr. Shepherd proceeds (Lucifer No. 910) to state that "New York has just enacted a law providing that a man and woman may marry themselves by simply living as husband and wife." Have a care. Fortunately it is not so "simply" or involuntarily done. Many will have read of the marriage of Lawyer Patrick and will gather from the story that the main difference made by this new law in New York is to allow friends or bystanders to act instead of a justice of the peace or preacher; but a return in writing has to be made to and recorded by the public officer who keeps the records of statutory marriages. Simply a petty variation in statutory law.

I take some pains to "look" on the dark side, all in the rational way of not living there. It does not hurt so much to look as to leap without looking. A credulous woman reading Mr. Shepherd's statement above quoted might believe that "simply living" with a man in New York would give her some claim under the law "just enacted." She would be deceived, and I think her after-view would be "logubrious."

TAK KAK.

#### A Fable.

A man had plundered a bee-hive, carried home the dripping combs and was just engaged in getting on the outside of some of the honey—when a hungry little bee came buzzing around to eat a little of it. "The idea!" indignantly roared the infuriated man, "Stealing my honey"—and struck it dead.—*From the German of Reinhart Volker, "The Whim."*

## Shall We Be Happy by Being Deceived?

BY LILLIE D. WHITE.

In a discussion I have had with a very dear friend (who gives me permission to submit a few pages to Lucifer) she says, "The women here are narrow minded, old fashioned 'slave wives and mothers' but they seem far happier, kinder and sweeter than any of the do-as-I-please or free love women I have known."

It is true that the dutiful, conventional, God-and-Grundy-taught, please-your-husband woman acquires a reputation for sweetness and kindness that the self-assertive rebel against authority and marriage seldom enjoys. But in my opinion she deserves no credit for it. I do not admire self-sacrifice or submission to the will of others, but women have so long been taught that these are the highest of feminine virtues they seem to enjoy the situation and thrive in it.

For my part I know no better rule of conduct than for every one to do as he or she pleases, with of course a due consideration of consequences to oneself as well as to the rights and feelings of others. The only one I would prevent from doing as he pleases is the one who is invading the personal rights of another. And in the case we have been discussing this was what the husband did for a good many years. Is not he the one to be condemned for doing as he pleases when it means a constant outrage of his wife's tastes, inclinations and desires instead of her who asks nothing of him "but to keep his hands off."

They had not one taste in common but she never objected to any way he chose to enjoy life away from her while he objected to everything she did that had not direct reference to his pleasure and comfort. This was the price of her peace—what she paid for a "respectable position" and a reputation for being "happy and kind and sweet." How much better it is to keep up appearances and be quiet than to tell the truth when it makes a disagreeable racket.

How this old world does like to be deceived! Barnum said people liked to be humbugged, but they are determined to be deceived. The stability and sanctity of our marriage institution is largely due to deception and hypocrisy. No one knows how much of our boasted happiness and peace depends upon the success with which we cover up our mistakes. The short life of David Copperfield's little Dora was blissfully happy because she was successfully deceived.

Maybe Mrs. McKinley's supremely happy married life had no better basis. A great many women and men also are made happy by that kind of deception and no one should object to anything that makes people happy. Our marriage institution depends upon it but each one must decide for him or herself just how much of that kind of happiness he or she can afford to give.

The only marriage that is worth suffering or sacrificing oneself for is the one that requires neither. The union of congenial "twin souls" where both are made happy by each doing as he pleases, may be possible even in this wicked world and the despised "do-as-I-please" woman may be doing more to establish such a marriage than the "sweet and kind" ignoramus ("narrow-minded and old foggy") who contentedly makes the best of the present wretched hodge-podge and gets the credit of being the bulwark of our "grand" civilization.

No one knows better than I the likelihood of the "do-as-I-please woman" being crushed in the ruins of the altars and hearthstones she demolishes—how cold and bare and merciless is the alternative the world offers. She, indeed, is "following the path where her feet bleed," but no philosopher will censure her. With all her mistakes, blunders, suffering and failures she is an important factor in the coming of the new time.

I have no word of blame for her nor for the poor soul-starved, over-worked, over-burdened please-your-husband women that I see all around me, and no advice to give either. I see no soft, easy place in the world of social freedom for the rebellious slave who would loosen her bonds if she could. Millions of bodies must yet be thrown into the stream before the bridge is built over which the whole human race will pass to the Land of Freedom.

## The Socialist Agitator.

The recognized principle which governs the Socialist Agitator in his propagandism is "the faith within him" that decrees there is no inherent antagonism of interest between the various races of man; "the faith" that decrees a management or administration based on temporal or material interest of an idle or nonproducing class, rather than on principles of equity and honor, and which bring on struggles between individuals and even nations, is the result of artificial politics, man-made institutions in the interest of a dominant class in society.

The Socialist Agitator is not exempt from error, on the contrary his faithful position, that he must hold, among the very ideas that he must combat, is conducive to an errorful environment. But his every thought is for the amelioration of human affairs; justice for man, the slave of institutions of his own making; and justice for woman the slave of the slave.

The economic system under which we are now living is a detriment to man's mental as well as his physical development. Neither is a Socialist exempt from its blighting influence. Our mental faculties are naturally dwarfed by the relations that this system forces us to sustain toward our fellow-sufferers. Of course a Socialist cannot remain passive, like a capitalist lackey or an unscrupulous demagogue when he sees wrong and injustice being perpetrated on every side, but his moral ideas and affections are badly stunted by our present environment.

So, when the Socialist Agitator pictures to you the permanent control of an artistic and durable residence, the inside furnished with all those modern contrivances that are necessary to health, comfort, and happiness, the outside surrounded by a nice tract of ground set out in beautiful shrubbery, with convenient walks and pleasant seats, where you may sit and listen to the falling water from the fountain, dean of your own park, as it were; do not discourage him by saying: "Such a home is only for the idle drone, not for the industrious."

ALBERT STROUT.

## Her Married Name.

The practice of a woman changing her name on marriage originated from a Roman custom, and came into use after the Roman occupation, says a writer in the "Commercial Tribune." Thus, Julia and Octavia, married to Pompey and Cicero were called by the Romans Julia of Pompey, Octavia of Cicero, and in later times women in most European countries signed their names in the same way, but omitted the "of." On the other hand, at the beginning of the seventeenth century, the usage seems doubtful, since we find Catherine Barr so signing herself after she had twice married, and we always hear of Lady Jane Grey, (not Dudley), Arabella Stuart (not Seymour), etc. Some persons think that the custom originated from the scriptural teaching that husband and wife are one. This was the rule of law so far back as Bracton, and it was decided in the case of Von vs. Smith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives the name of her husband. The custom, however, is not universal. In Spain and Portugal married women do not take the names of their husbands, but continue to be known by their own. In many parts of the United States a woman never relinquishes her maiden name, and is called by it as often as by that of her husband. Even in the rural parts of England one often finds a married woman called by her maiden name, and in country districts of Scotland it is sometimes found that both names are used. In many parts of France and Belgium the husband's and wife's names are used together when either of them is mentioned.

A Sunday school examination was in progress, and the examiner put this question:

"What did Moses do for a living while he was with Jethro?"

Following a long silence, a little voice piped up from the back of the room:

"Please, sir, he married one of Jethro's daughters."—*Youth's Companion.*



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

GENERAL D. B. HENDERSON'S prophecy—see "Henderson on War," in this issue—that "art, romance and history, . . . will desert their favorite theme [war] and lead the great force of thought away from slaughter-house up to the higher fields of human action," seems no nearer fulfillment than when uttered in this city nine years ago. But if this same General Henderson would show his sincerity as an opponent of war by using his position, as chief officer of the American House of Representatives, in bringing to a close the two wars of conquest and extermination that now brutalize and demonize the English speaking peoples, he could and would do much toward changing his prophetic dream to plain matter of fact.

## An Era of Transition.

A few days ago at Tusculum, Alabama—I think it was—a negro resisting arrest, killed a sheriff, killing or mortally wounding at the same time five or six other white men. Accuracy as to numbers of the killed and wounded is not claimed in this statement, for two or three reasons:

First, the well-known unreliability of newspaper reports.

Second, the little consequence that attaches, in the public mind, to mere numbers when reporting the slain or wounded in these feuds between the white and black races. Human life is a commodity so cheap, so worthless, that—unless the victim be a king, a president, a prince or lord, the average reader or hearer seems to regard the killing as a matter of course, something to be expected if not really welcomed.

And yet to some of us who knew by observation how docile, how easily controlled were the negroes in slavery—how submissive, how patient under outrageous wrongs, how forgiving and self-sacrificing their attitude towards their oppressors—to those of us who witnessed all this there seems something strange and inexplicable in the resistance now shown by this same black race, the courage with which they fight and kill those whom only a generation ago they regarded as belonging to a race so far above their own that to kill or mistreat one of them would be an act of sacrilege—unless, indeed, the person killed belonged to the class called "poor white trash."

Another instance illustrative of the apathy, the indif-

ference of the public mind in regard to the killing of human beings, is given in the news columns of the Chicago "Chronicle" of April 9. The item reads as follows:

MANILA, April 8.—Major Littleton W. T. Waller of the marine corps at today's session of the court-martial, by which he is being tried on the charge of executing natives of Samar without trial, testified in rebuttal of the evidence given yesterday by General Jacob H. Smith, who commanded the American troops in the island of Samar. The Major said General Smith instructed him to kill and burn, said that the more he killed and burned the better pleased he would be, that it was no time to take prisoners and that he was to make Samar a howling wilderness.

Major Waller asked General Smith to define the age of killing and he replied "everything over 10." Captain David D. Porter, Captain Hiram I. Bearss and Lieutenant Frank Halford, all of the marine corps, testified in corroboration.

So many and so horrible have been the reports of atrocities committed by American soldiers in the Philippines that it seems an investigation has been ordered by some one, and in the course of that investigation the above facts—or statement of facts, came to light.

## WHO BEGAN THE WAR.

Incidentally, as it were, the following statement from the San Francisco "Star" of April 5, is interesting reading:

If any doubt existed before as to the responsibility for the commencement of hostilities in the Philippines, that doubt has been forever set at rest by General Funston, who, in a speech at a banquet given to him by the Ohio Society of this city on Wednesday last, said:

"The private in the Nebraska regiment whose shot across the San Juan bridge, three miles from the city of Manila, started the war with the Filipinos would have been acquitted by a court-martial the next day if he had killed the President of the United States under the same circumstances. He acted under orders."

The fact that an American soldier fired the first shot has been repeatedly questioned and sometimes most emphatically denied; but now we have it upon the authority of Brigadier General Funston, that not only did an American fire the first shot, but that "he acted under orders," and that his shot "started the war with the Filipinos"! Even the most skeptical must now be convinced.

After making large allowance for partizan exaggeration, it seems reasonably certain that in line of brutality the American officers and soldiers have been quite equal to the Spaniards in their methods of conducting the war against the "insurgent" Filipinos.

Looking to the Transvaal we find the same state of things existing there. General "Lord" Kitchener was appointed to the chief command of the British forces in South Africa, mainly, as we were told, because of his record as a professional soldier who believes that "war is hell," and that the way to bring war to a close is to make it as HELLISH as possible, and yet even Kitchener has been compelled by public sentiment to order a court martial to investigate charges against his own men for the wholesale killing of prisoners and non-combatants, which investigation resulted in conviction and public execution of two officers belonging to the British South African army of invasion, of murder, of pillage and devastation.

## THEN AND NOW.

Comparing the record of these two nations, England and the United States—their present methods of carrying on war with what they were a century or more ago, the comparison is by no means encouraging to the philanthropist and social evolutionist. Such things as "concentration camps" wherein women and children are herded and left to perish of disease, hunger and cold, in order to compel the surrender of their husbands, fathers, sons and brothers; also the wholesale massacres, burnings of farm houses, barns, destruction of live stock and other means of subsistence for

non-combatants, such things as these were nearly if not quite unknown in the American Revolutionary war, and in the British-American war of 1812, if we except an occasional massacre by the Indian allies of the combatants.

Then when we remember the friendly aid extended to the American Revolutionists by France, Germany and even by Russia and Spain, we are led to wonder why these European powers do not intervene in behalf of the Boers and Filipinos. Is there less of humanity, less of desire for fair play in the world now than there was a century or more ago?

These are a few of the discouraging signs of the times—discouraging to all who labor and hope and wait for the coming of universal peace and justice, amity and brotherhood, on earth. But these are not the only discouraging signs. Statistics are unreliable, as we all know, but statistics of crimes, such as burglaries, "hold-ups," highway robberies, murders, suicides etc., are not apt to be exaggerations of the truth, and statistics show that the increase in these classes of crimes for the past twenty-five years in this country far outstrips the increase in population.

#### LOOKING FOR CAUSES.

It is needless to say that the exact opposite of this pessimistic showing is what we have reason to expect. With the increase of knowledge, science, including science of political economy, of sociology, hygiene, sanitation, etc., together with the enormous increase of wealth beyond the immediate needs of consumption, to say nothing of increase of effort by voluntary religious and humanitarian associations,—with all these ameliorating agencies in full working order it is but reasonable to expect a rapid proportional DECREASE, instead of increase in the number and magnitude of crimes against person and property, as compared with more primitive times and more undeveloped conditions of human association.

The limits of this article will not permit elaborated arguments intended to lay bare the causes, the secondary and the primary causes of this very disappointing result of our modern civilization or culture. Only a few of these will be attempted at this time and place.

As some of us see it, we are now living in an age or era of transition—transition from slavery to freedom, an age in which struggle, antagonism, war—political, social, economic war, is inevitable, in the very nature of things.

The race-war in the South, touched upon in my opening paragraphs, is a fair illustration of what I mean. The seeds of this war were sown during the ages of brutalizing submission on the one hand and of equally brutalizing despotism on the other. Now that the erstwhile slave has had a taste of liberty, liberty that came to him before the lesson of self-control had been learned, what wonder that the freedom to be his own master, and to go and come when he pleases, is often abused.

In much the same way the white man, spoiled by ages of servility on the part of the African, cannot reasonably be expected to forget the former social and industrial relation of the two races, nor to cease thinking, as I have often heard him say,

"O yes! a nigger is all right in his place—just as a mule is all right in his place." Meaning, of course, that a negro's place is not the same as that of the white man.

M. HARMAN.

P. S. A death in our home, that of James P. Galvin, personally known to many of our readers, also an epidemic

of "la grippe" in our family, including myself, compelled the abrupt and inconsequential closing of the above article.

M. H.

#### Royalties in Open or in Masks.

That Republicans and Democrats should make a great stir over the crushing out of the South-African republics is natural, but that Anarchists should do so, raises the question whether they are habituated to the logic of their opinions. If it be true that a republican president is a monarch, Kruger was a monarch, as Diaz is, even as Balmaceda was, and so Castro of Venezuela. In the Transvaal the judiciary was directly under the control of the president. Except in limit of area ruled over, Kruger was more of a monarch than Queen Victoria. In England, Holland, Scandinavia and a few other countries, public opinion governs in the main and preserves the common-law rights of the subjects in a great measure, and considerably better, I infer, than it did in the Transvaal.

"As a nation we admire royalty," says the editor. Why not add that this is natural to a nation, for "nation" implies the fact of royalty. The presidency is royalty and always was. It is necessary that the mask come off, that people should come to understand that calling officials by other names and limiting their tenure of office individually to a certain time, does not make any difference in the nature of the institution of government or in the powers assumed by the political parties or majorities and conferred on the substitutes for royalty in name, who are in fact royal in power.

Nor can such powers be exercised at all without the fact of royalty or imperialism, for they are the essence of it. It exists in what is called ordinary majority government, is inherent in every form of and attempt at government. There being nothing to choose as regards names, for that is not worth while and the republican names are indeed misleading, as "self-government" and the like, what is worth while looking to is the question how about the freedom of the press and approximations toward economic freedom—as it will be after the war is over.

TAK KAK.

#### Cecil Rhodes' Hobby.

At the funeral ceremonies of Cecil Rhodes—whose body was buried on Thursday—the Archbishop, in eulogizing him, said that before the Chartered Company was contemplated Mr. Rhodes said to him: "Some men's hobbies are to collect butterflies and old china. Mine is 'to open South and Central Africa to British enterprise.'" And he did not care how or by what means he accomplished his purpose. "British enterprise"—self-seeking—was more important to him than the native peasants' peace and prosperity, or than England's honor and Englishmen's lives. Better far for the world and himself would it have been had Cecil Rhodes' hobby been to "collect butterflies and old china."—*Star*, San Francisco.

Congressman Littlefield, of Maine, gave a striking illustration the other day of the advantages which the steel trust reaps under protection. He cited ship building firms in Maine that are forced to buy American-made steel billets in Europe because the price is so prohibitive here. The billets for which \$32 a ton is charged here can be bought in the European market for \$18. It is protection for the trusts and with a vengeance.—*Star*.

The Revolutionary war ended 118 years ago, but the last widow of a revolutionary soldier has not disappeared from the pension roll. Eighty-six years after the war of 1812 we have a survivor and 1500 widows of that war in receipt of aid from the nation.—*William H. Glasson*.

Whatever freedom for ourselves we claim,  
We wish all others to enjoy the same,  
In simple womanhood's and manhood's name!  
Freedom within one law of sacred right:  
"Trench not on any other's equal right."

—James Thompson.

## Bound Volumes of Lucifer.

We are now prepared to supply volumes of Lucifer well bound in cloth, for the years 1899, 1900, and 1901.

## THIRD SERIES, VOL. V. (1901).

Among the noteworthy articles contained in this volume are Free Love, Free Maternity, by Paul Robin; Nature and the Law, by May Huntley; The Question of Illegitimacy; Illegitimate, by William Platt; What Woman Will Wrest from the New Century, by Laura H. Earle; The Gardener's Story, by Octave Mirbeau; Pre-Natal Culture, by Tennie C. Claflin; Will You Lie or Tell the Truth? [to children] by Ada L. Vreeland; The Rights of Children, by R. B. Kerr; Thou Shalt Not Kill, by Count Tolstoi; Crime and Criminals; or, The Problems Presented by Anti-Social Acts, by E. C. Walker.

The most important editorials are those following the Buffalo tragedy, among them being: The Lesson of the Hour; Sentenced to Die; The Ultimate of Anarchy; Archism vs. Anarchism, The Social Side of Anarchism, Free Unions and Parental Responsibility; Cowardly Murder—McKinley and Czolgosz; The Nation's Crime, Anarchy in the Family; and Socialism and Anarchism. This volume also contains the Anniversary double number of Lucifer.

## THIRD SERIES, VOL. IV., (1900.)

A few of the many articles contained in this volume are: The Quintessence of Harmanism, by R. B. Kerr; The Ethics of Parentage, by Victor E. Southworth; Monogamy and Polygamy, by Jonathan Mayo Crane; Free Women and Marriage, by James F. Morton, Jr.; Why Novels Stop at the Marriage; Anthropology and Monogamy, by Orford Northcote; The Cats' Paradise, by Emile Zola; The Guardianship of Children, by R. B. Kerr; Equality, not Identity of Women and Men; The Rights of the Individual in the Family, by Mrs. Oscar Beringer; Women in Greece, by C. L. James; Marriage in Mexico, by Santiago Walker; Marriage in France, by R. B. Kerr; Importance of Womanhood and Motherhood, by Eliza Burt Gamble; The Poet Shelley on Marriage, by Jay Chaspeel; and Love: Laughs at Locksmiths, by Ethelyn Leslie Huston.

Among the editorials are: Trusts, Big and Little; Robber Nations in a Trust—The British-Boer War; Imperialism's Logic; Marriage by Compulsion; Rights of Husbands and Fathers; A Religious Trust; What Lucifer is Here For; New Cure for Criminality; Epidemic of Military Measles; Freedom vs. Marriage; Is War Man's Normal Condition? The Chinese Problem; The Story of Tolstoi; Ethics and Hygiene of Sex; Our Missionaries in China; Still Looking for Causes; Church and State—Twin Evils; and Chicago's Crusade Against Vice.

## THIRD SERIES, VOL. III., (1899.)

Of the articles in this volume, as in the others, it is hard to choose which are most worthy of mention; but a few are: Is Woman Man's Superior? by Kate Austin; The Logic of Chivalry, by R. B. Kerr; Wife and Prostitute, by James F. Morton, Jr.; A Pen-Picture—The Good Young "Old Man" Meets a Wicked "New Woman," by Lillian Harman; Parnell—The Victim of England's Hypocrisy, by D. N. Swift; Darwin, Weismann, and Harman, by R. B. Kerr; The Wine-Press, by Olive Schreiner; Medical Ethics as Related to Abortion and Prevention, by E. C. Walker; Great Women of the Past, by Dora F. Kerr; The Minister and the Women, by Dora F. Kerr; Men, Women, and Love, by M. Florence Johnson; Catherine the Great, by C. L. James; Some Trials Incident to Transition, by Giotto; Mary Shelley, by C. L. James; The Regeneration of Society, by Lillian Harman; Ayesha, by C. L. James; The Race Question, by Lillian Harman; Theodora, by C. L. James; Irene of Constantinople, by C. L. James; Woman and Home in Freedom, by Lillian Harman; What Sometimes Becomes of the Children, by M. Florence Johnson; A Traveler's Tale, by R. B. Kerr; Margaret of Navarre, by C. L. James; Catherine de' Medici, by C. L. James; and The Couvade, by J. M. Crane.

Price, bound in cloth, \$1.75 a volume; unbound \$1 a volume.

Mrs. Rose, Los Angeles, Cal.:—I have read Lucifer for a year and always found it interesting. For the enclosed please send me the Home Encyclopedia, Lucifer one year, and "Vice: Its Friends and Its Foes."

E. C. W., Westminster Depot, Mass.:—Find enclosed \$1, for which send me Lucifer a year. Accept thanks for the pink slip with the laws regarding woman. I hope Lucifer will continue to live and expose such monstrous laws to the light.

W. A. Wotherspoon, Denver, Colo.:—Enclosed find \$2 to apply on my subscription. I note I am behind, and I thank you for your courtesy in sending the paper. I should miss its rays very much if they were shut off. Will try to be more prompt in future.

A. Walker, Windsor, Cal.:—Please continue sending Lucifer. It is an up-to-date paper, free from bigotry and intolerance. I will pay for subscription this summer sometime and also send for some six or seven books I want, but I have to wait for my fruit to be sold before I can do so.

M. Cole, Phila., Pa.:—For the enclosed money order please send me the "Home Encyclopedia" and credit my subscription to Lucifer one year in advance, and send me the accompanying list of pamphlets. I will try to get some yearly subscribers for you, I am sure it would be good propaganda work for each subscriber to get at least one and thus double your subscription list.

Ralph C. Clyde, Portland, Oregon.:—Here is a dollar. Shed your light upon these benighted mortals for five weeks each and to give them a finishing touch send them that book you advertise. I can see their finish now. How many more of the enlightened will make a quiet hunt and collect ten cents each from their friends for a five week's trial subscription and forty-five page book, "Institutional Marriage." Come brethren be up and doing. We want to make this spring campaign a warm number.

X., New Orleans:—A friend gave me a copy of Lucifer No. 910. I have been a revolutionary Socialist for the last ten years and I have read a great deal of literature, but I must acknowledge that your paper fills a long-felt want in its fearless exposition of the rottenness of both Republican and Democratic parties. I take advantage of your offer and enclose 20 cents for five weeks subscription to your paper and two copies of "Institutional Marriage." One is for myself and the other for my next door neighbor. Do not publish my name in your paper as it might affect my job. I will scatter your papers wherever I go.

Helene Violet Wray, Dayton, Ohio.:—We have read of the ass that kicked the lion—when the lion was dead. Ex-Governor Altgeld is dead, now, but it is consoling to note (page 80, Lucifer,) that "Ironicus" still lives and is brave enough to give animosity its just due when it "damns with faint praise." The "18 counts" made by Altgeld are sweeping and scathing; but are not pachyderms bullet-proof against such facts? Fine satire, that on p. 73, by R. B. Kerr. But he should have told whether a Cerean man with a touched nose is ever compelled to sell some more touches to keep from starving to death.

Paul L. Sautter, Phila., Pa.:—I see that my subscription to Lucifer has expired. I cannot do without your breezy and instructive little paper which comes as a breath of pure air in an arid desert, and therefore renew my subscription for another year, and hope Lucifer will continue its weekly journey to my home and illumine the minds of all who peruse it. I will send you some names and addresses for trial subscriptions in the near future. Canvassing for reform journals is difficult in these times of universal imperialism and central authority. I am glad that the comrades at Home, Washington, have triumphed



in their battle for free press and free mails. I am awaiting with eagerness the advent of your autobiography and hope you will enjoy health and strength to complete it.

Martin Nordvedt, Lanrum, Mich.:—I take pleasure in sending you two new subscriptions for six months each, for which find enclosed \$1. I admire the good work you are doing for the liberty of man, woman, and child. Many still misunderstand the noble work you are doing, for there are so many otherwise liberal-minded people who are frightened by the words free love. Why, dear friends, love is always free. Like friendship, it comes and goes of its own accord. Can two friends of the same sex retain their friendship for life by signing contracts or taking solemn vows? So with love. Not being able to control the future we can promise nothing in regard to it, except to try to treat each other justly. The system must be changed, and woman be free, and not only free but able to own her home and children. Thus will Ingersoll's prophecy, made in his last lecture, be fulfilled.

Every good thought ever spoken, every grand deed ever done, is a fresh sword, making surer that our conquest will be won—Conquest over superstition that hath ruled and ruined long. Conquest of the captive peoples over mailed and mitred wrong in its palaces of splendor and its forts and bulwarks strong!

—Will H. Keran.

#### A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

A History of Religions. Elizabeth E. Evans. 30c.  
An Old Subject in a New Light: Crime. What Shall We Do About It? Charles Houghton. 50c.

Cellular Cosmogony; or the Earth a Concave Sphere. Cyrus H. Teed. 15c.  
Catechism on the Science of a Universal Religion. Gabriel Z. Wacht. 10c.  
Dictionary of Dreams. Dr. R. Greer. 25 pages. 10c.

Discourse on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.

Eureka. How to prevent colds, hay fever, etc., without drugs. 50c.  
Everybody Made Happy. C. Orchardson. 40c.

Rationalism: or the Wise Men Reviewed. 39 p. 20c.  
Fables of Faith. As Promulgated by two Methodist preachers. Perseus. 10c.

Free Trade. E. H. Heywood. 12c.  
From Pandemonium to Elysium. James Thierry. 15c.

Government Analyzed. Col. J. R. Kelso. 40c.  
Hints About the Teaching of Natural History. 4c.

How the Devil-Satan—Beat the Salvation Army. 5c.  
Law and Gospel. G. W. Foote. 3c.

Liberty, Political, Religious, Social and Sexual. A. F. Tindall. 30c.  
Practical Co-operation. E. C. Walker. 3c.

Social Ethics. E. H. Heywood. 12c.  
Silver Songs. Words by H. W. Fayler. Music by J. B. Herbert. 10c.

Some Little Rhymes Composed at Odd Times. Wallace E. Nevill. 5c.  
The Folly of Prayer. G. W. Foote. 2c.

The Sabbath. M. Farrington. 5c.  
Tobacco: Its Effects on the Human System. by Dr. William A. Alcott, with notes and additions by Nelson Sizer. 149 pages. 15c.

The Book of the Hour. Illustrated. Albion Swell. 254 p. 15c.  
The Haggard Circular. The Pirate's Plot and the Road to Ruin. B. S. Heath. 5c.

The Last Song of Jeremiah Hacker. 5c.  
The Infidelity of Ecclesiasticalism a Menace to Civilization. Prof. W. M. Lockwood. 10c.

The Living Temple, or the House We Live In. (Astrological). C. T. H. Benton. 10c.  
The Railway Problem; with many illustrations and diagrams. A. B. Stickney. 20c.

The Christian Amendment. Francis E. Abbott. 50c.  
What Diana Teachers. Count Tolstoi. 1c.

Who Was the Hebrew Jehovah? Was He the Creator of the Universe and Did He Have a Son? W. D. Hechmer. 5c.  
What Constitutes a Free Thinker. H. L. Green. 1c.

What is America's Relation to England? Evalene Laura Mason. 5c.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

**THE COMRADE** is a Socialist Magazine of Life, Labor and Literature. Every issue contains a great number of highly interesting and very beautiful illustrations and a wealth of original reading matter. A trial subscription—30c. for three months—will make you acquainted with all the excellent features of this Socialist Family Magazine, which is not only a "Comrade" to men, but to women as well. Subscription per year \$1. Send for one of our free illustrated leaflets. Comrade Pub. Co., 11 Cooper Square, New York.

## 913.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

#### LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Unborn.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Prospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early riser and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 20.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

#### RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Rev. St. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth. 50c; paper, 30c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palma's own account of his arrest in Paris. Photogravure portrait from the Honesty painting exhibited in London. Containing also portrait from the Jervis painting; from the Peale painting, known as the Bonaparte portrait, representing Palma as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tone of the house presented to Palma, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Palma's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid. \$1.

AGE OF REASON. Thomas Palma. Cloth, with steel plate portrait, 90c; paper 50c.

ANARCHISM: Its Philosophy and Ideal. Peter Krupnik. 50c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The colored plates. Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge), A Traveler's Tale (H. H. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 2c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth. 11c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commended, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. H. Foote, Jr., M. D. 50c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c. CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.: 31 portraits of delegates, including Hon. R. T. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 626 pages. 10c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 3c.

DARWIN, THE. (A novel.) Elmina D. Shanker. 50c.

DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and intuition, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladder gospel. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, 6x, 8x, 10x, and paper bound. Prices, \$1.25, \$1.50, and 50c.

DIOGENE FOR BIRD-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

- DR. POTTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS**—Webster: Scientific Marriage; Heredity; A B C of Temperament; Power and the Crises; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND**. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 600 illustrations. 27 chapters, 1,967 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES**. A and Celia Chavannes. 50c.
- EIGHT-HOUR MOVEMENT**. John F. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION**. Elisea Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH**. John E. Remsburg. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELD, FACTORIES, AND WORKSHOPS**. or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 200 pages. 6c. Postage, 5c.
- FREER PRESS**. Arguments in support of denaturalization of M. Tarnan, E. C. Walker and Geo. Harman, under the Cointerlock law. G. C. James and David Overmyer. 2c.
- GIORDANO BRUNO**. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE**. Bakunin. 25c.
- GOVERNMENT ANALYZED**. A remarkable work by a remarkable man, Col. John H. Koebel, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Koebel. 23 pages; cloth. Price reduced from \$1.50 to 45c.
- MILDA'S HOME**. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 424 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS**. J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY**. A simple, scientific, invariable standard of price. James Adelman. 220 pages. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Socioland**. Albert Chavannes. 5c.
- INFIDEL DEATH-BEDS**. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 77 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gilchrist, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.
- IN HELL AND THE WAY OUT**. A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE**. From the viewpoint of an exiled Marxist. M. Harman. 5c.
- JOHN'S WAY**. A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA**. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE**. A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE**. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 12, 1893, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 25, 1892. Cloth, 50c; paper, 25c.
- LIBERTY**. Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS**. Elmina D. Sienker. Boards, 4c.
- LIZZIE MELTON**. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER**. Third Series, Vol. III, (1899). Cloth, \$1.50. Postage, 5c.
- MAGNETATION**, and Its Relation to Health and Character. Albert Chavannes. 5c.
- MARRIAGE**. An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY**. Edward Carpenter. A dainty little gem book. 5c.
- MARTYRDOM OF MAN**. Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present place. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.
- MEN, WOMEN AND CHANCE**. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Beelzebub. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 1c.
- MEN, WOMEN, AND GODS**. Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Various Attestations. Historical Facts and Theological Actions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo. heavy-tinted paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM**. THE A. Leah (Pseudonym). With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY**. Jean Grave. Cloth, 50c; paper, 10c.
- MOTHERHOOD IN FREEDOM**. M. Harman. 5c.
- MUTUAL BANKING**. A simple plan to abolish interest on money. William H. Greene. 10c.
- NORA, A DOLL'S HOUSE, AND GHOSTS**. Benn. Cloth, 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL QUEERIES**. E. C. Walker. Contents: Love and Law; The Maloch of the Monogramic Ideal; The Constitution of Race-Life, and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are Not Men and Women; The State Hiding Behind Its Own Mistake; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Piffel Factor; Social Radiance and Personality; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VISITATIONISTS IN Various Countries**. Philip O. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS**. Oswald Dawson. 5c.
- PRIESTLY CELIBACY**. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. H. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). 25c.
- RELIGION AND RATIONALISM**. The relation of each to human liberty. The religiousist, believing that he has the whole truth, is logically opposed to new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessary separate organizations and division of labor among reformers. The necessary Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN**. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, an advocating liberty and democracy. Contains the fundamental principles of free republicanism. Cloth, 50c; paper, 10c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM**. Edward Fitzgerald's interpretation, with original introduction; special cover; latest revision. Paper, 25c.
- RULED BY THE TOMBS**. A discussion of free thought and free love. Oxford Northcote. 10c.
- SCIENCE IN STORY**. or, Sammy Tubbs, the Boy Doctor, and Spontane, the Troubadour. For young folks. Dr. E. R. Foote. Five volumes. The "Red Line" presentation edition. \$1. Five volumes, plain binding, \$1.25, all in one volume, \$1.50.
- SEXUAL PHYSIOLOGY FOR THE YOUNG**. Being the fifth volume of "Education in Story." 20 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNBLENDED CUPID**. J. Wm. Lloyd. Edition de luxe. Verses printed from the Kilmont type upon deckle edged hand made paper of certain tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand colored in water colors. Cover brown, with choice of silver or gold lettering. Very handsome gift book. 10c.
- STUDIES IN SOCIOLOGY**. In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.
- TALKS ON NATURE**. Important information for both sexes. Dr. J. H. Green. 128 pages. Reduced from 25c to 10c.
- THE ABOLITION OF MARRIAGE**. John Beverly Robinson. Together with Letting Inequality (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BAN KINGSTON AND LICIT LOVE**. Including the first biennial proceedings of the Legitimation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 30c. Postage, 5c.
- THE BLUE LAWS OF CONNECTICUT**. Taken from the Code of 1666 and the enable records of the Colony of Connecticut previous to 1666. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE BRITISH BARRIERS**. Grant Allen. The greatest of the Hill-Top phenomena. A pleasant (Marlette) and heart enough, brain enough, and soul enough to understand it. Handsomely bound in cloth. 331 pages. 1c.
- THE WOMAN WHO DID**. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM**. Grant Allen. The opening paragraph says: "The old hedonism was a system of pleasures and pains. The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are arbitrary and accidental; that the good and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 2 large pages; twelve copies, 50c. Single copy, 5c.
- THE CHICAGO MARTYR**. The famous speeches of the eight condemned anarchists: John P. East, Albert J. Burdett, and Altgeld's reasons for pardoning Chicago, Nease and Schwab. 25c.
- THE COMING WOMAN**. Lillie D. White. 10c.
- THE DEMANDS OF LIBERALISM**. Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY**. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions to answer: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty immoral? What is the cause of the notion that it is shameful to expose some part of the body? Why do not all people agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex**. Lois Walbrook. 25c.
- THE FUTURE OF SECULARISM**. When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue**. Rachel Campbell. (Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.
- THE REVIVAL OF PURITANISM**. E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN**. R. H. Kerr. Together with What Are Women Here For? (E. R. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Way from the French of Guy de Maupassant. 25c.
- THE SACRIFICY OF MARRIAGE**. As viewed from a moral and sanitary standpoint. A solemn protest against the present degrading management of that institution, its effects upon offspring and its influence upon education. By Dr. L. H. Brown. A valuable "opening wedge" in missionary work. Price reduced from 50c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUITS**. A reprint from an edition published in 1724, quoted by the highest authorities as authentic. The work is reprinted from the original Latin text and is a plain index to the underground working of that order against the welfare of individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE**. Frances Peter Kropotkin. 10c.
- THE TROUBADOURS AND COURTS OF LOVE**. J. P. Rowbotham. Cloth, 50 pages. \$1.50. Postage, 10c.
- THE UNWOMANLY WOMAN**. Lizzie M. Holmes. Together with That Great Fraud, Telet Society (Moses Hall), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Wind). 25c.
- THE WOMAN TURNED**. Revolutionary Poems. Voltairine de Cleyre. 5c.
- THOMAS JEFFERSON**. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 10c.
- TOKOLOGY**. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, gives full plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and birth in children. English, German or Swedish. \$1.25.
- TRAVELS IN FAITH**. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 10c; paper, 5c.
- VACCINATION A GIANTIC CRIME**. Samuel Darling. 15c.
- VINDICATION OF THOMAS PAINE**. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 10c.
- VITAL FORCE**. Magnetic Exchange and Magnetization. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW**. A Primer of Sexual Rationalism, what makes us women, of what gives us to be ashamed of what makes us men, of striving arms of "babe." Paper covers; 42 large pages. 10c.
- WHAT IS RELIGION**. Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 1, 1893. To which is appended the poem, "Declaration of the Free," the last verse written by the Free Freethinker. 5c.
- WHEN LOVE IS LIBERTY AND NATURE LAW**. John Badcock, Jr. 10c.
- WHY THE UNDERSTOOD?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE**. Matilda Joselyn Gage. "T. J. is Mrs. Gage's woman and man will want to read it. Every woman ought to read it. Every liberal woman ought to read it. Every woman who believes that the woman is wiser than the man, who believes that the good it will do. Cloth, \$1.50; paper, 50c.
- WOMAN: FOUR CENTURIES OF PROGRESS**. Susan H. Wilson. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE**. Woman was the first human being that came into bondage. Woman was a slave before the first slave. The basis of all oppression is the oppression of woman. This has been the condition of woman in the past and is so still. She is a slave of the slave. This work is August Bebel's masterpiece. 10c. 10c.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 15.

CHICAGO, ILLINOIS, APRIL 24, E. M. 302. [C. E. 1902.]

WHOLE No. 914

### THE WEAVERS.

The weavers' lives are full of woe—  
But what's the cause that makes them so?  
'Tis but too evident to all,  
On them alone the blame must fall.  
Its truth the ancient proverb keeps,  
That what a man has sown he reaps.  
Instead of grumbling they should weave;  
Less cause would then be their's to grieve.

The weavers' lives are full of woe—  
But what's the cause that makes them so?  
Their love of show we must condemn;  
Fine clothes are not the thing for them.  
What can they want with cloth? A smock  
Is fittest for a weaver's frock.  
Instead of swaggering they should weave;  
Less cause would then be their's to grieve.

The weavers' lives are full of woe—  
But what's the cause that makes them so?  
Why must they beer and meat require?  
They ought to curb such ill desire.  
'Tis said that simply salt and bread  
Will make the cheeks a healthy red.  
Instead of guzzling they should weave;  
Less cause would then be their's to grieve.

The weavers' lives are full of woe—  
But what's the cause that makes them so?  
Their Saturdays come all too soon,  
When work is thrown aside at noon:  
O'erjoyed at once they haste away  
To spend their long half-holiday.  
Instead of idling they should weave;  
Less cause would then be their's to grieve.

The weavers' lives are full of woe—  
But what's the cause that makes them so?  
'Tis morning work that wins the wealth,  
Men find in early rising health.  
Much earlier, then, they ought to rise,  
And ope at four a. m. their eyes.  
Instead of snoring they should weave;  
Less cause would then be their's to grieve.

The weavers' lives are full of woe—  
But what's the cause that makes them so?  
We'll make another slight request—  
Four hours are quite enough for rest;  
What mean the lazy rascals, then,  
By sneaking off to bed at ten?  
'Till twelve o'clock they ought to weave;  
Less cause would then be their's to grieve.

From the German of Adolph Schults, by J. L. Joynes.

"I am convinced that those societies (as the Indians) which live without government, enjoy in the general mass an infinitely greater degree of happiness than those who live under governments. . . . That government is best which governs least."  
—Thomas Jefferson.

The offer of *Lucifer* for five weeks and a copy of "Institutional Marriage" will probably be withdrawn in a few weeks. Take advantage of it now. Price 10 cents.

### For the Day and the Hour.

Justice has a good memory.

Hope believes in the miraculous.

Trust your convictions, they are you.

Conventional purity pays tribute to pruriency.

You need not die for a cause; rather live for one.

The imperialist reads it thus. "Prey without ceasing."

Whosoever denies liberty denies you, and asserts himself.

That one who kills time may some day wish time back again.

A bad cause often suffers because of having too many friends.

To teach men that they are weak is one way to make them slaves.

Who has every man for his friend has indeed no true friends at all.

It is unreasonable to expect him to love right who lives by wrong.

He who would utter the very truth must learn to stand quite alone.

Governments are for the governors; the governed may take what comes.

Hypocrisy is always extremely particular about its reputation.

Things might be worse, it is true; but does that make bad things better?

To love the lovely with fervor one must also hate the hateful with all intensity.

Wrong waits but for an opportunity; right waits for a call from the heart of mankind.

Believe as I do, shout ten thousand fanatics; weigh the matter well, and then decide, says a single quiet voice.

The Boers are praying, the English are praying; it is strange that God cannot make up his mind which nation to favor.

Divorces are on the increase, there must be something wrong with this blessed institution of marriage. Is nature too strong for it?

In the southwest they kill a man who outrages a woman; but how inconsistent they are: an outrage upon all humankind is most humbly endured.

Motherhood should be a blessing, but to millions of women whom the law gives "husbands" it is an almost unmitigated and perpetual curse.

Thought which may not flower in action is of little worth to the thinker. "Freethinkers" who oppose free action should think again, and think hard.



The water cure accomplishes wonders in the Philippines. Is it true then that America The Great can learn something from the Spanish, namely, effective torture? Let our inventors look to it.

Great Britain has many able verbal defenders of her course in South Africa. They do a lot better than those who have taken the field to defend her with force of arms. But perhaps these last have learned the truth.

The upheavals in Spain and Belgium are but symptomatic of a general realized rottenness in the "affairs" of states. Of course the military is to the fore, teaching the people that they have no rights which governments are bound to respect.

The Church is united in the cry that morality is being forgotten in the world, and that evil is rampant, threatening to overwhelm society. What have all God's shepherds been doing then? And is their master asleep? What an admission!

Andrew Carnegie says you can never amass wealth and remain an employe. Look out, Andrew; you are letting the cat out of the bag. The employer takes a lion's share of the wealth created by the employe, does he? Andrew, really, you talk too much.

The golden rule has become somewhat discredited of late, and "Do others or they will do you," has seemingly largely taken its place. As a compromise, how would, "Do unto thyself what thou wouldst that others did unto thee, and then thou wilt get it done," answer?

The Rev. Chas. A. Eaton, Rockefeller's pastor, says, "The man who gets rich at the expense of the people is an anarchist of the worst kind." Right for once, Beetle! And an anarchist of the best kind is one who works to render impossible this anarchist of the "worst kind."

General Miles is a little behindhand in his fears respecting the future of the Army; a standing army is always a menace to the people, and the attempt now being made in Washington to centralize its control and make it the tool of Capital, is part of an army's necessary history.

The unspeakable Maj. Waller, who is in trouble in the Philippines because of murdering the natives in cold blood, has testified that he acted upon the commands of his superior, General Smith, and that he did not relish the work. This seems to be a case in which the inferior is really the superior; though there is little choice between the two monsters.

A British Army supply station exists in New Orleans in open violation of the treaty existing between the American and British governments, but this should occasion no surprise: there is "an understanding between statesmen" which renders nugatory any awkward provision of a treaty whenever it clashes with the interests of "friendly" states. What is a mere treaty!

IRONICUS.

#### Natural Law in the Social World.

BY R. B. KERR.

In No. 911 the editor does modern sociologists something less than justice in the following words: "I can easily understand why theistic advocates of governments of force and authority—governments of man by his fellow man—should consider human society an organism, similar to the human body."

Among the modern exponents of the doctrine that society is an organism I cannot remember the name of anyone who can be called theistic. By far the most energetic advocate of the theory is Herbert Spencer, who is always bringing the subject up in his writings.

The whole thing is a matter of definition. What is an organism? According to modern biology, it is a whole made up of mutually dependent parts. Is human society such a whole? Surely that is self-evident. Is not the miner dependent on the farmer for food, and the farmer on the miner for fuel? Do not both depend on the carpenter and the mason for shelter, and are

not these in their turn dependent on the farmer? Does not the town depend entirely on the country, and the country in great measure on the town? To answer these questions is to decide whether or not society is what biologists call an organism.

But the fact that society is an organism does not make it essential to jump to the conclusion that every society must have something corresponding to the brain and nervous system. Plants have nothing of the kind, and neither have the simpler animals. Nor have simple societies of men, for that matter. The higher animals have, and this suggests the belief that the larger and more complex societies should have something of the kind; but we must consider the question on its merits, and avoid the great danger of overtraining an analogy.

As regards social, political, and economic laws, I can neither agree with the editor nor with Dr. Abbott. Everyone who is not an old-fashioned theologian now believes in the universality of natural law. Every motion of every human body, every thought of every human mind, every resolve of every human will, every feeling of every human heart, is the inevitable resultant of an endless chain of causes and effects stretching from eternity to eternity. Therefore all social relations, like all other relations, are inevitable from all eternity. Nay, more, social relations must necessarily have new laws of their own, over and above the ordinary laws of organic and inorganic matter. A new relation necessitates a new law of that relation. For instance, when inorganic matter becomes organic it remains subject to the Laws of Motion, the Law of Gravitation, and all the old laws; but it also comes within the scope of certain new laws of life and evolution, which do not apply to the merely inorganic. It is just the same when organic beings enter into social relations with one another. They remain subject to all inorganic and organic laws, but now they also come within the scope of sociologic laws. Of these laws there are numberless examples, disputed by nobody. There is Gresham's Law of Currency, which tells us that if base and pure coin are put in circulation together, the base must drive the pure out of circulation.

There is the law of prices, according to which the price of a commodity tends to gravitate to the cost of production, except where the element of scarcity comes in. There is Ricardo's law of economic rent. There seem to be laws affecting the birth-rate, and Leroy-Beaulieu has furnished considerable evidence that the birth rate always falls as education and comfort increase. These are only a few of the sociologic laws already discovered or suggested, although sociology is the youngest of the sciences.

Of course, as the editor says, the word "law" as applied to nature is a figure of speech. There are really only what we call "forces," but these forces are found to act uniformly, the same antecedents always being followed by the same consequents. Accordingly, when we have found the way in which a given force uniformly acts, we speak of this uniformity as a "law."

Dr. Abbott takes a very inadequate view of the functions of legislators when he says their duty is simply to discover and enforce natural laws. As everything that ever happens in the world happens according to natural law, a legislature which merely re-enacted the laws of nature indiscriminately might as well stay at home. Their duty on the contrary is to direct natural and social forces in such a way as to promote the happiness of the people. To this end it will sometimes be their duty to suspend the operation of natural laws. Of course a universal law like that of gravitation cannot be suspended, but particular laws, depending on special conditions, can be suspended by removing the conditions. The struggle for existence, which is the foundation of Darwinian evolution, can be suspended by limiting the number of births. The law of economic rent can be suspended by making land collective property. The law of prices can be suspended by eliminating competition. Consequently the wisdom of legislators has a wider field than Dr. Abbott has perceived.

But should legislators have any functions at all? The editor says that the advocates of "government of man by his

fellow man" are now hard pressed for arguments. Let me therefore respectfully suggest a few. I think that lepers and cholera patients should be isolated, to save other people from these diseases. I believe in sanitary regulations because they have lessened the death rate. I think it well to regulate the storing of dynamite, to establish fire limits within which only brick, stone, and metal buildings can be built, to take precautions that water pipes shall be thick enough to stand the pressure upon them. I believe in taking steps to keep the streets clear, for I have seen the tendency of individuals in unincorporated towns to encroach on the streets with buildings and other obstacles. I believe in the common control of street grades, street improvements, grade of side-walks, &c., because I have seen the annoyance caused in small places by individual action in such matters, and believe it would be a thousand times worse in large cities. To put the whole thing in one clean cut sentence, I believe that the interest or inclination of individuals often leads them to act in a way detrimental to the interests of others, and that collective action must therefore be taken to check individual selfishness and carelessness. This theory may be right or wrong; but it is so simple in itself, and has been expounded with such remarkable lucidity by every important political theorist from Aristotle downwards, that no opponent can have any excuse for misunderstanding what he attempts to confute. The question is one of pure science, and such questions can only be settled by sound reasoning expressed in lucid language, and above all by the careful application of observation and experiment.

That government has not always been used in the public interest does not affect the soundness of my theory. Fire has been used to burn heretics, and water to drown saints; yet I use both fire and water. In like manner I propose to keep government for its uses, and to discard its abuses.

### Women Now Control Their Wages. They Will Control Their Children Some Day, Perhaps.

The Legislature of the State of New York has passed and the Governor has signed a bill which declares that a married woman has the right to the money which she earns. If the wages are withheld she can sue for them. Her husband cannot take the money earned by her labor.

It is almost impossible to believe, yet it is true, that until this law was passed in the year 1902 a woman in New York State so far as her work and wages were concerned was the slave of her husband. If she earned money it belonged to him, and she could only sue to get it with his consent. A New York city railroad company won a suit against a woman on the ground that a married woman is owned by her husband. She sued for loss of wages during the period of an injury caused by the street railroad. The court upheld the railroad company's statement that she had no right to sue, as her husband owned the wages and money if any were due.

The law just passed changes this state of affairs, and the woman who makes a dollar is entitled to that dollar in her own right.

Probably almost every reader will be amazed to learn that according to law a married woman was not entitled to the money that she made.

It is more strange, it seems to us, that under the law a married woman is not entitled to the children which she brings into the world. The husband controls these children. Under the law he can do what he likes with them, and the mother has nothing to say against his wishes.

Fortunately individual man is usually more decent than the letter of the law, and the mother who brings children into the world is allowed to direct them and to decide questions affecting them.

Certainly the wise men who make laws might well, some day, establish the fact that it is the mother of a child and no body else on earth that has the absolute and permanent right to the control of that child.—N. Y. Journal.

### The American Press-Writers' Association.

About the best along Lucifer's line the past week was the following in the Boston "Traveler" April 11.

"For many bare false witness against him, but their witness agreed not together." (Mark xiv., 56.)

"And he said unto him, Which? Jesus said: Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness." (Matthew xix. 18.)

"But those things which proceed out of the mouth come forth from the heart; and they defile the man." (Matthew xv. 18.)

Senator Hawley of Connecticut is reported to have said: "I have an utter abhorrence of an Anarchist. I would give a thousand dollars to get a good shot at an Anarchist about to commit his particular allotted murder."

I have no sympathy with any person who would commit murder. Senator Hawley seems to express a desire to see an "Anarchist" about to commit murder that he might "get a good shot" at him. "It comes forth from the heart and defiles the man."

It is not true (as Senator Hawley would have you think) that Anarchists select certain persons who entertain their views to commit the crime of murder; nor is it allotted to any person or persons to commit crime of any kind. Therefore he bears false witness against us. Since the authorities tried so hard to connect Anarchists with the crime of Czolgosz, and so signally failed, it would seem that all fair-minded persons would seek to know whereof they speak. Why, look at their logic! They say we seek to destroy compulsory government, and they say we counsel the assassination of rulers—which is compulsory government in its rudest sense.

We deplore the spirit in man that prompts him to welcome the opportunity to shoot his fellow. Therefore a murderer is not an Anarchist.

A. A. ORCUTT.

Mrs. Hulda L. Potter Loomis recently hit the same target pretty hard in a short communication to the Springfield, (Mass.) "Republican." It has been suggested to me, that I urge Press Writers to be more particular about watching for, and forwarding copies of newspapers containing comrades' letters, as usually they have no other means of knowing whether they appear or not. Press-Writers understand that it is their duty to look out for appearances at all times and in particular, when they have sent out targets; and I am sure more would be glad to perform this service if the writers would notify them by card when they send in a communication to a paper in their vicinity.

#### NEW MEMBERS.

- 263c. Nake, Mrs. L. G., Johnson, Neb.
- 264b. Davis, W. H., Buena Vista, Colo.
- 265a. Edwards, D. T., 1053 Orange St., Youngstown, O.
- 266c. Hersom, R. E., 69 Faneuil Hall Market, Boston, Mass.
- 267b. Tutill, George Halsey, 163 St. Marks Ave., Brooklyn, New York.
- 268c. Meeks, Miss Carroll, 502 South Center St., Marshalltown, Iowa.
- 269b. Lauers, A. B., 18 Shute St., Everett, Mass.

#### WITHDRAWN.

- 161c. Weber, Oscar, F., Belleville, Ill.

#### CORRECTIONS.

- 242b. Little, Mrs. Lora C., 1114 21st Ave., N. Minneapolis, Minn.
- 247d. Corriher, J. A., China Grove, N. C.
- 253b. Wilcox, Elsie Cole, 1705 H. St., Whatcom, Wash.
- 254d. Brown, Charles Turner, Room 708, 79 Dearborn St., Chicago, Ill.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

The Cartoons which the New York "Truth Seeker" is printing each week add a great deal to the attractiveness and effectiveness of that able Freethought journal. They are sharp and forcible strokes at the superstitions and humbuggery of the times, and even the unthinking will pause to study them. They reinforce the arguments of "The Truth Seeker's" brilliant corps of contributors, and form one of the features which place that paper in the front rank of weeklies. Freethinkers can hardly get along without it, as it is not only highly instructive but vastly entertaining as well. A sample copy of it can be had by addressing The Truth Seeker Co., at 28 Lafayette Place, New York, N. Y. Subscription price only \$3 per year.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Explanatory.

Owing to the serious though not dangerous illness of the editor this issue of Lucifer must go to press without editorial matter. He would like to comment on some of the articles, notably that by R. B. Kerr, but is physically unable to do so. He has been confined to his bed for a week at this writing (April 19) and though on the up grade, the progress is slow. He has been in poor health for some weeks or months; unable to get sufficient sleep, and therefore losing strength, so that when he succumbed to the grip it took a severe form.

I, also, am just recovering from the grip, and my own illness, together with care of others, has interfered with prompt attention to business communications sent to this office during the last ten days, but have about caught up with the work now. We hope our friends will be as tolerant as they can be, and we will do our best to make the paper as interesting and useful as possible.

L. H.

## Retribution for Marital Domination.

BY ROBERT MOORESHOLME.

Let no reader be startled, for really I am not about to advocate any sort of punishment. Impelled by a spirit of curiosity to inquire into the general relations of things, I have asked myself the questions: Will there not be found some tendency, some series of persistently recurring facts, some phase of public sentiment, which corresponds to marital rule, as a sort of instinctive revenge on the part of woman thrust into a position of inequality? and: Do not certain derogatory social judgments, which shall be referred to, identify themselves by this very correspondence, as an effort of feminine dignity invaded, to humiliate her oppressor where she finds him vulnerable? And of this, we shall soon see when he naturally must be so, by the consequences of his great assumption and the lapse of some years in his life.

The tendency to ridicule the idea of love in a man of forty and upward is pretty strong. "Father" at forty-five is the subject of derision among girls of nineteen, including his own daughter. That he has a daughter old enough to have a lover is of itself sufficient cause in modern society to treat as preposterous the thought that he can still love, and from this the same prejudice extends to the bachelor of the same age, in degree.

Just at this point there is one woman who could have done much to save "father" from that ridicule. That is "mother," but mother has led an exhausting life from twenty to forty, and so she naturally acquiesces in the idea that they are "old folks" (when they certainly have not lived one half their natural lives.)

The instinctive vengeance begins sooner. The young husband, in return for being the all-in-all, has night-exercise in

stillling crying babies in an isolated household; and fifteen years of dyspeptic fare, domination and worry are likely to supply him with a typical bald crown, which of course renders his daughter's argument unanswerable, that father at forty-five is too absurd if he seems to think of love as a possibility of mature people. Should he become a widower and attempt to marry ten years later, he will have his sons and sons-in-law pursuing him with shot guns or getting out a warrant for his arrest on a charge of insanity in attempting to divert the family expectations, according to the customs of country or city respectively. He acquiesces, in a way, in the judgment which he has provoked, by the creatures he has reared. He has lived a mean life and he is a mean old man before he is old in years; and he has not the spirit to love a woman of any age; but he has propensities unhappily not extinct. This is the average masculine tyrant. How does the picture suit you? Is not the retribution earned, and is it not enough?

## What Our Children are Learning.—Three Anecdotes.

BY L. H. HARLE.

A little boy of eight comes to me for music lessons. He belongs to one of the wealthiest and most distinguished families, in spite of which disadvantage he has good traits of mind and disposition. The other day he brought me a flower—a rather small and spindling hyacinth, saying "Auntie Jo sent this to you." This attention of course pleased me and I thanked him. After the lesson, as he was putting on his coat, I saw in his button-hole a remarkably large and handsome spike of the same kind of hyacinth. To my question of who gave it to him, he replied "Auntie Jo." And as he walked off proudly with his flower, it did not occur to him any more than it had to "Auntie Jo" that he might give away the large and fine one, and keep the smaller one for himself.

Tom's parents are people who live in a large way, almost luxuriously. This is Tom's first year at the Academy, and his teacher there is one who is a huge favorite with the little fellows. They delight to bring her the first of the spring flowers, and through the winter many of them give her roses from their parents' green-houses; and they tell her all their great experiences. So, one November day Tom was relating to her a chest-nutting trip with his father. He told how they entered private grounds to hunt for the chestnuts, and that in one place, the owner came out and chased them off. "But," said Tom, "we got a lot of them." "And where are my chestnuts, Tom?" asked the teacher. "Oh! I saved the rotten ones for you," was the quick answer.

Florence came in at supper-time one evening, with the sad news that she had lost her pocket-book near the barn. Next morning she was out, bright and early, at the barn, looking for her purse. Bye-and-bye she returned to the house, and called to her mother, in great joy, "Mamma, I've found it! It was just where I lost it. God took it up and kept it all night, and put it back again this morning; and, Mamma, he didn't touch a penny!"

God's providential propinquity to the purse is a touch of Young-American nature, even if his incorruptibility as to its contents rings false as to national ideals.

These three stories are of occurrences in my own personal knowledge. They are significant as showing pretty plainly what are the influences surrounding children of the middle and higher classes in their homes. This is the teaching that is moulding their characters, and this is the way that the institution of the family strengthens and encourages class distinctions and individual cupidity. I have never known of an instance where the family was used as an instigator to civic virtue even; much less to human feeling toward fellow humanity.

In its very nature, as at present constituted, the family seems to stand as a bulwark against all greatness of feeling; it is, like the corporations, altogether inhuman.



## Sin of a Loveless Home.

Unelastic conventionalism of view is a secret accomplice of crime and an open foe to the highest progress of humanity.

Both pulpit and press send forth their constant protest against divorce; decorous-minded and order-loving human beings declare against the dissolution of the marriage tie by any means save death, but the pulpit and the press are silent and the same decorous-minded individuals seem to consider it none of their business when a husband and wife live together in continual open warfare, and bring children conceived in hatred and reared in discord into existence.

When this harnessed hatred now and then results in murder the pulpit cries, "Shocking depravity!" and the conventional minded populace shakes its head disapprovingly, while it shuts its eyes to a score of cases within its circle where domestic life is made a criminal farce and a breeder of possible tragedies.

Not many moons ago four small children, the oldest thirteen, witnessed the stabbing of their father with a potato knife held in the hand of their goaded and infuriated mother, almost on the eve of her bringing a fifth child into loveless existence.

The story of the thirteen-year-old daughter, as told to the reporters, caused not one editorial to be written, not one sermon to be preached upon the awful crime—the most awful of all crimes—marital infidelity and child breeding.

Yet divorce, so constantly preached and written against, is a shining virtue and a blessing to humanity—set beside this black and hideous condition of two human beings living in bitter strife and harboring hatred and repulsion in their hearts, while they periodically give rein to mere animal impulses, and produce undesired offspring.

The little girl who saw her mother murder her father related in a stoical manner how "They were always scrapping. Father came in and began to scold, as he always did. Mother answered back, as she always did." And then the climax came—a more terrible one than usual—and the father was a corpse and the mother a murderer.

Quite as great in the eyes of God I believe are this woman's sins of motherhood under those awful conditions, which seem to have been perpetual, as is her final unpremeditated crime.

Dozens of married people in the higher walks of life are living together in similar discord. They are possessed of more education and culture, and their language is less coarse and brutal; but they find no pleasure in each other's society, and when under the same roof are constantly quarrelling.

Their quarrels may only be expressed in "polite" sarcasms, and cold glances, and unvarying disagreements upon every trivial question, and in a stubborn lack of concessions, but their children are nevertheless reared in an unwholesome and poisonous atmosphere of hatred, and the home is shadowed by a cloud tenfold darker than the shadow of divorce and reparation could produce.

All the laws passed by all legislatures of the world, and upheld by all the churches in the land, can never make children born under such conditions anything but illegitimate in God's sight—for love alone sanctions birth.

If you, madame, whose eyes follow these words, are living as the legal wife of a man with whom you are constantly quarrelling, and if you are the unwilling mother of his offspring, let me tell you that you have no right to look down upon the unfortunate fallen girl whose love led her astray.—*Ella Wheeler Wilcox, in N. Y. Journal.*

Can you not think of a few friends who would be glad to receive *Lucifer* five weeks and a copy of "Institutional Marriage?" Send along the names, with 10 cents for each, and thus increase *Lucifer's* circulation while at the same time benefiting your friends.

"Love's Coming of Age," by Edward Carpenter, is now in the hands of the binder, and we shall be able to fill orders in a few days. See adv. on page 118.

## The Home Persecutions.

The following statement of the case of Lois Waisbrooker and Mattie D. Penhallow appears in "Discontent," Home, Wash. Persons desiring to contribute to the defense fund may send direct to O. A. Verity or Lois Waisbrooker, Home, Wash.

For the benefit of new or casual readers, it should be stated that the defense fund, whose progress is recorded in "Discontent," has for its purpose the raising of funds to meet the necessary legal expenses in connection with the prosecution of Lois Waisbrooker and Mattie D. Penhallow, on the false charge of sending obscene literature through the mails. The indicted article is entitled "The Awful Fate of Fallen Women," and appeared in Mrs. Waisbrooker's paper, "Clothed With the Sun." It is simply a burning protest against the wrongs inflicted by society on women, and was published with the noblest motives. Lois Waisbrooker is seventy-six years old, and had devoted her entire life to the benefit of humanity. Mattie D. Penhallow is postmistress at Home. She was led by a decoy letter to mail a single issue of the paper, in the belief that she was conferring a personal favor and performing an official duty. The whole trouble arises from the officiousness of a postal inspector, who has previously shown a disposition to indulge in petty persecution. The help of all friends of liberty is invoked against this supreme outrage. United action will bring certain victory.

## Here Is a Judge Who Preaches Anarchy.

The Rockwood Manufacturing Company, of Indianapolis, appealed to Judge Baker, of the Federal Court, for protection against the efforts of strikers.

We don't propose to discuss here the merits of the strike. Assume, if you choose, that the strikers were in the wrong, that the company and the "scab" workmen whom they employed were in the right. We want to call the attention of all thinking men to the utterances of Judge Baker, of the United States Court, in this case.

He began by saying that the "scab" workmen should go to the works with shotguns strapped around them, revolvers, and, if they choose, "with rapid-firing guns." He added to the lawyer who appeared before him on behalf of the company:

"I want you to change your bill of complaint. I want you to include in it a prayer for damages. It does not matter whether these men have any property or not. I will appoint a special master to fix the damages, and if you secure judgment against these strikers, officers can, if the men are caught in bed, take away their clothing. They can have no property that will be exempt under the State laws. The judgment will keep them in insolvency as long as they live, or until the judgment is paid."

As we said before, we are willing to assume that the workmen were entirely in the wrong.

But, suppose the workmen had been right and the employer in the wrong. Suppose the workmen had gone to Judge Baker and had asked for redress.

Would this United States judge have advised the union workmen to carry revolvers or rapid-firing guns to frighten the employer?

Would he have offered eagerly to take away the employer's clothes, if caught in bed?

Would he have promised to keep the employer "in insolvency as long as he lived?"

Does not the tone of the judge show bitter bias and personal feeling? Does it not show intense class hatred? Does it not demonstrate a most dangerous tendency, and does not the danger threaten the very men and the very interests that this over zealous judge seeks to benefit?

We should be very glad to know from Judge Baker whether he ever spoke with such violence of any class of men save union labor men.—*Chicago "American."*

"The trade of governing has always been monopolized by the most ignorant and the most rascally individuals of mankind."—*Thomas Paine.*

## VARIOUS VOICES.

Mrs. Katherine Buck, Elkton, S. Dakota:—Enclosed find \$2 for Dr. Foote's *Cyclopedia*. I think I shall like it very much indeed. It is the most intelligent medical work I have seen. It accords with all of the new thought and science I have read.

H. B., Ithaca, N. Y.:—Send me an extra copy each week of *Lucifer*. I often see something I want somebody to read, and yet I like to keep one copy for possible future reference. As an Englishman I especially enjoyed Barnard's sonnet on Rhodes.

James F. Morton, Jr., Home, Wash.:—There is a strong fight needed in the Waisbrooker and Penhallow cases. I hope you will do what you can to prod up the liberal public. Lois Waisbrooker has done too much good work in the past, to be neglected, now that the Comstock bounds are tracking her.

A. O. Anderson, Ames, Iowa:—Enclosed find ten cents for which send me *Lucifer* five weeks and your booklet "Institutional Marriage." I saw your offer in a sample copy received by me today. I have examined *Lucifer* thoroughly and find it to be an ideal paper for those who seek the truth. If your subsequent issues be equal to the one I have, I may continue to be a subscriber.

L. H. E., Phila., Pa.:—I am very glad to see the story of the Elliott woman who became a servant to her own husband and children commented on by Mr. Harman; even though I feel that he dismisses the Elliott *man* with excessive mildness of criticism. There is too, I think, a hint of blame of the woman, implied in Mr. Harman's remarks. I cannot see why. However, Mr. Harman is so generally just that I think it is safe to trust that he is so in this case, and that, if I could talk with him, I should find that we agree essentially.

D. B., Ithaca, N. Y.:—The first copy of *Lucifer* that ever fell under my eye was the one given me yesterday by a friend. I liked it immensely. I would suggest, from this specimen, that you change the name to *Lucifer*, the Hammer. "Patience, and shuffle the cards," but, for the sake of our imperilled liberties, do not for one minute cease to hammer. I'm now taking more papers than I can afford, but I must get better acquainted with *Lucifer*, so enclose 25 cents for *Lucifer* thirteen weeks and a copy of "The Prodigal Daughter."

L. W., Ottawa, Ill.:—Enclosed find \$1 in payment of the subscription of a new subscriber whose name is sent herewith. We all are greatly pleased with *Lucifer* and would not miss it for anything. The paper is getting better every week. We wish you success and a long list of subscribers, not only for your benefit but for theirs as well. Is your offer still open to give Dr. Foote's book for \$1 with one year's subscription?

[The offer referred to was withdrawn several weeks ago; and we are now unable to supply Dr. Foote's great work at less than \$2—which it is worth many times over.]

K. B., Canada:—I hope you are still sending *Lucifer* to Julia Dawson. She edits the *Woman's Column* in Robert Blatchford's paper, "The Clarion," and has lately made occasional complimentary references to *Lucifer*. The closer you stick to the sex question the better. As Capt. Adams says, "Never offend public opinion in more than one way." It is easier to overcome one prejudice than a number combined, and each different movement appeals to a different class of readers. The sex movement appeals to empresses equally with laundresses. So that *Lucifer* should be so written as to be as acceptable to an empress as a laundress. Whoever discusses the sex question should carefully avoid the class question, and vice versa.

Mrs. Scott Briggs, Los Angeles, Cal.:—In a recent number of *Lucifer* I see an article entitled "What Shall We Teach Our

Children?" Mothers should see that their children's bodies are kept clean, as bad habits are formed through uncleanness. It is time to teach children about sex when they begin to ask where they come from, etc. Tell the truth: that they grew below their mother's heart, etc. Parents should obtain all the knowledge they can and impart it to their children as the occasion offers. Dr. Foote's, Dr. Stockham's, and Mrs. Craddock's books should be read. I learned through this issue of *Lucifer* that Mrs. Craddock has been sentenced to the Tombs for three months for conscientiously trying to benefit humanity. What an outrage! I trust friends will do all possible for her comfort while there. It will create a greater demand for her books and it is to be hoped the liberals will see to it that they are not suppressed.

W. M. Ash, Delta, Colo.:—I am an active Socialist in the present stage of economic conditions and see no way to get around the inevitable development of Socialism in the near future. However I am not one of those Socialists who judge the ideals of the Anarchists by what the common capitalistic enemy says of them. I prefer to see through my own eye glasses whether there is anything in common between Anarchism and Socialism; and I see there is one thing at least—a common grievance against the existing capitalistic organization of society. But as to the program to be enacted on the stage of civilization? There is the rub! We cannot read the program backwards. Progression is the law. The higher ideals of absolute liberty cannot be enacted in the first act. All Anarchists may well be Socialists in the first act. But all Socialists cannot be Anarchists until the time for the final act in the program arrives. And that hour depends upon how soon we begin the first act. Society as now constituted armed with the mighty weapons of law and individual ownership of the means of life—is an insane association of criminals; and the first act must be disarmament. And the weapons must be taken care of, held in trust for the common good of all. When human nature is freed from the evils of this hogwash struggle for bread, then and not till then can absolute liberty be approached. The beauties of the doctrine of voluntarism cannot be made manifest under conditions of economic slavery and ignorance.

It is strange to think that after eighteen centuries of progress, liberty of mind has been proclaimed, but not liberty of heart. Nevertheless, to love is not less the right of mankind than to think.

In the present condition of the laws of western civilization, marriage is a failure. It is generally based on interest, not love. It is usually a mere contract, not a mystery. It is a form of prostitution, not a celebration. It is slavery, not expansion (*epanouissement*); hence that revolt of love qualified as adultery. . . . In many instances, what we call marriage is adultery, and what we call adultery is marriage.

The poem of woman abides through the history of mankind, now and then bursting forth into sublime songs, two of the most beautiful of which are *Mary*, *Mere de Dieu*, and *Jeanne d'Arc*, *Mere du Peuple*, two virgins who have given birth to children: One the Christ, the other France.—*Victor Hugo*.

The authorities of New York city could not afford to expend \$5000 a year to keep the light burning in the Bartholdi Statue of Liberty, which was erected in New York harbor by patriotic Frenchmen and presented as a token of esteem to the city; but it easily raised \$50,000 to expend in fawning and flunking over the young German prince, Henry. Is not this reason for believing that Liberty is fast becoming a back number in this country? Are the lessons of Bunker Hill and Cowpens forgotten? It seems so.—*Southern Mercury*.

Society everywhere is in conspiracy against the manhood of every one of its members. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs. Whoso would be a man must be a non-conformist.—*Emerson*.

## As We Were Saying.

When capitalists cry "peace," prepare for war.

Some Americans act as if they never would forgive their ancestors for being foreigners.

Isn't there something wrong when so many royalist weeds can flourish in a Republican garden?

The manufactured craze for historical fiction promotes distraction from the horror of existing facts.

It doesn't require a very large heaven to hold the soul that seeks salvation through the slot of a collection box.

The American people are so great and powerful that they can't get along without little children working to produce the necessities of life.

The worst thing that can be said about capitalism is that under it Love is reduced to a business transaction—and merchandised affections are invariably shoddy.

—William Mailly, in *Socialist Spirit*.

Lucifer five weeks and a copy of "Institutional Marriage," by M. Harman, all for 10 cents. Don't forget it.

## A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

A History of Religions. Elizabeth E. Evans. 10c.  
An Old Subject in a New Light. Crime, What Shall We Do About It? Charles Houghton. 8c.

Cellular Cosmogony; or the Earth a Concave Sphere. Cyrus H. Teed. 10c.  
Catechism on the Science of a Universal Religion. (Gabriel Z. Wacht. 10c.  
Dictionary of Dreams. Dr. R. Greer. 25 pages. 10c.

Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.  
Eureka. How to prevent colds, hay fever, etc., without drugs. 5c.

Everybody Made Happy. C. Orchardson. 5c.  
Ethanism; or the Wise Men Reviewed. 2 p. 20c.

Failures of Faith. As Promulgated by two Methodist preachers. Perseus. 10c.  
Free Trade. E. H. Heywood. 10c.

From Pandemonium to Elysium. James Thierry. 10c.  
Government Analyzed. Col. J. R. Kelso. 60c.

Hints About the Teaching of Natural History. 6c.  
How the Devil—Satan—Beat the Salvation Army. 5c.

Law and Gospel. G. W. Foote. 5c.  
Liberty, Political, Religious, Social and Sexual. A. F. Tinsall. 2c.

Practical Co-operation. E. C. Walker. 5c.  
Social Ethics. E. H. Heywood. 10c.

Silver Songs. Words by H. W. Taylor. Music by J. B. Herbert. 5c.  
Some Little Rhymes Composed at Odd Times. Wallace E. Nevill. 5c.

The Folly of Prayer. G. W. Foote. 5c.  
The Sabbath. M. Farrington. 5c.

Tobacco: Its Effects on the Human System. by Dr. William A. Alcott, with notes and additions by Nelson Sizer. 143 pages. 15c.

The Book of the Hour. Illustrated. Aldon Sowell. 26 p. 12c.  
The Haggard Circular. The Pirate's Plot and the Road to Ruin. B. S. Heath. 5c.

The Last Song of Jeremiah Hacker. 5c.  
The Laddery of Ecclesiasticism and a Menace to Civilization. Prof. W. M. Lockwood. 10c.

The Living Temple, or the House We Live In. (Astrological). C. T. H. Benton. 10c.

The Railway Problem; with many illustrations and diagrams. A. R. Stickney. 30c.

The Christian Amendment. Francis E. Abbott. 31c.  
What Diana Teaches. Count Tolstoi. 1c.

Who Was the Hebrew Jehovah? Was He the Creator of the Universe and Did He Have a Son? W. D. Bichner. 5c.

What Constitutes a Freethinker. H. L. Green. 1c.  
What Is America's Relation to England? Evalene Laura Mason. 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

**THE COMRADE** is a Socialist Magazine of Life, Labor and Literature. Every issue contains a great number of highly interesting and very beautiful illustrations and a wealth of original reading matter. A trial subscription—3c. for three months—will make you acquainted with all the excellent features of this Socialist Family Magazine, which is not only a good "Comrade" to men, but to women as well. Subscription per year \$1. Send for one of our free illustrated leaflets. Comrade Pub. Co., 11 Cooper Square, New York.

## 941.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you.

If you do not wish to receive it, please notify us by card or

through your postmaster. If you wish to become a regular

subscriber you will confer a favor by renewing before the expiration

of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 20.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 466 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 10c; paper, 5c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first French edition. Part II corrected by M. D. Conway's edition. With Palae's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Palae as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tone of the house presented to Palae, in which he lived in New Rochelle, and of the monument and surroundings. York, Pa., scene; also eight half-tone views of buildings, etc., associated with Palae's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large and wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$1.50.

AGE OF REASON. Thomas Palae. Cloth, with steel plate portrait. 96c; paper 50c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work. by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches diseases—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASBURG GREENE. H. B. Kerr. Together with The Strike of the Strasburg Greenes (C. W. Cochrane). A Traveler's Tale (H. B. Kerr). The Cat's Story (Eddie Zola). 1c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, \$1. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BURNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Foote, Jr., M. D. 25c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. H. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 428 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.

DARWIN, THE. (A novel.) Elmina D. Henker. 60c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Roane. 128 pages. 5c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The latest creed, the most evanescent theory, the gladiolus gospel. A book of life. A religion of growth and the overbook—freedom and optimism. Read it. Printed in old style antique type, with portrait of the author. In three editions, de luxe, plain and paper-bound. Prices, \$1.50, \$1.00 and 50c.

DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 10c.



- DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS**—Weed: Scientific Marriage; Heredity; A B C of Temperament; Power and Its Control; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND**. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 60 illustrations. 12 chapters, 1,267 pages and a 2-column index of 11 pages. Cloth, \$2.50.
- EAST TENNESSEE SKETCHES**. A and C. C. Chavannes. 5c.
- EIGHT-HOUR MOVEMENT**. John P. Aligned, ex-Governor of Illinois. 1c.
- EVOLUTION AND REVOLUTION**. Elmer Reichen. 5c.
- FALSE CLAIMS OF THE CHURCH**. John E. Rosenberg. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS**. or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 200 pages. 50c. Postage, 5c.
- FREE PRESS**. Arguments in support of desecration to the indictment of M. Tarnan, E. C. Walker and Geo. Harman, under the Censurist law. G. C. James and David Overmyer. 20c.
- GIORDANO BRUNO**. His Life, Teachings, and Martyrdom. Burned for honesty in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE**. Bakunin. 25c.
- GOVERNMENT ANALYZED**. A remarkable work by a remarkable man, Col. John H. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Ella Dunbar Kelso. 48 pages; cloth. Price reduced from \$1.50 to 50c.
- HILDA'S HOME**. Rosa Grand. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS**. J. Madison Hook. 10c.
- IMPORTANCE OF HONEST MONEY**. A simple, scientific, invariable standard of price. James Adelman. 332 pages. Paper, 50c.
- IN BRIGHTER CLOUDS**. or, Life in Socialism. Albert Chavannes. 5c.
- INFIDEL DEATH-REDS**. "Idle Tales of Dying Heretics." G. W. Foot. Brief biographical sketches of St. Faustina, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.
- IN HELL AND THE WAY OUT**. A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE**. From the viewpoint of an exiled Maritan. M. Harman. 5c.
- JOHN'S WAY**. A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA**. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE**. A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE**. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1895, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1895. Cloth, 50c; paper, 5c.
- LIBERTY**. Political, Religious, Social, and Moral. A. P. Tinsell. 5c.
- LITTLE LESSONS FOR LITTLE FOLK**. Elmina D. Sienker. Boards, 50c.
- LIZZIE MELTON**. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.
- LUCIFER**. Third Series, Vol. III. (1898). Cloth, 12c. Postage, 5c.
- MAGNETATION**, and Its Relation to Health and Character. Albert Chavannes. 5c.
- MARRIAGE**. An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY**. Edward Carpenter. A dainty little gift book. 5c.
- MARTYRDOM OF MAN**. Winwood Read. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to the present place. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 150 pages, describes his intellectual struggle from the animal period of the present to the dawn of the future. It is a book that the author himself would be a religion of reason and love. Winwood Read's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.
- MEN, WOMEN AND CHANCE**. William Platt. Containing two tales: "The Accents to the Heights" and "Blind Men and Bees." With portrait on heavy paper and artistically bound in cloth. Gift top, rough edges. 10c.
- MEN, WOMEN, AND GODS**. Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atoneement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Laity. Letter to the Clergy and Laity of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-bound paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISBING LINK IN MODERN SPIRITUALISM**. THE. A Leaf from Underhill. With portraits of the Fox Sisters and others. 45 pages. Cloth. Reduced to 1c.
- MORBUND SOCIETY AND ANARCHY**. Jean Gray. Cloth, 50c; paper, 5c.
- MOTHERHOOD IN FREEDOM**. M. Harman. 5c.
- MUTUAL BANKING**. A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE, AND GHOSTS**. Ibsen. Cloth, 5c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES**. E. C. Walker. Contents: Love and Law; The Myth of the Monogamic Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex Politics; a Critique; When Men and Women Are and When They Are Not Varieties: The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Doane's Opinion of Divorce; Love: Its Attraction and Repulsion; Is She an Honest Girl? Lloyd, Platt, and the Philistines; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCE MEN IN Various Countries**. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 10c.
- PERSONAL RIGHTS AND SEXUAL WRONGS**. Oswald Dawson. 5c.
- PHRETTLY CELIBACY**. Prof. A. L. Rawson. Together with The Incorruptness of Tradition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kern), and Jealousy, the Fox of Freedom (Oscar Reiter). 5c.
- RELIGION AND RATIONALISM**. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free-thinkers who are only unbelievers or disgruntled religionists. The necessary for separate organizations and a division of labor among reformers. The secular Union. Important facts and arguments in a compact form. E. C. Walker. 1c.
- RIGHTS OF MAN**. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 5c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM**. Edward Fitzgerald's interpretation; with original introduction; special cover; latest version. Paper, 10c.
- RULED BY THE TOMBS**. A discussion of free thought and free love. Oxford Northcote. 5c.
- SCIENCE IN STORY**. or, Sunny Toobs, the Boy Doctor, and Spontana, the Troublesome Monkey. For young folks. Dr. E. B. Foster. Five volumes. "Red Line" presentation edition. \$1. Five volumes, plain binding, \$1.50; all in one volume, \$2.
- SEXUAL PHYSIOLOGY FOR THE YOUNG**. Being the 25th volume of "Science in Story." 200 pages; cloth bound; illustrated. 50c.
- SONGS OF THE UNLINED CUPID**. J. Wm. Lloyd. Edition de luxe. Verses printed from a Keimstone type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY**. In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.
- TALKS ON NATURE**. Important information for both sexes. Dr. J. H. Greer. 100 pages. Reduced from 10c to 5c.
- THE ABOLITION OF MARRIAGE**. John Heverly Robinson. Together with Isabel's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Scars and Love in Freedom (Oscar Reiter). 25c.
- THE BAN SINESTER AND LIT LOVE**. Including the first biennial proceedings of the Legislation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 50 pages. 50c.
- THE BLUE LAWS OF CONNECTICUT**. Taken from the Code of 1650 and the public records of the Colony of Connecticut, from 1636 to 1687. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE BRITISH BARBARIANS**. Grant Allen, the greatest of the Hill-Top pleasers. Dedicated "to all who have heart enough, brain enough, and soul enough to see the world as it is, and to work for the regeneration of the world." 10c.
- THE WOMAN WHO DID**. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM**. Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" It shows the place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are odious and asocial; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper cover; 10 large pages; twelve copies. 5c. Single copy, 5c.
- THE CHICAGO MARTYRS**. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Aligned's reasons for pardoning Fielden, Weaver and Schuler. 5c.
- THE COMING WOMAN**. Leslie D. White. 5c.
- THE DEMANDS OF LIBERALISM**. Principles and platform of organized Free thought. 10c.
- THE EVOLUTION OF MODESTY**. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions H. answers: What is modesty? What is the cause of it? What is the cause of it? What is the cause of the feeling of shame? Is modesty inhuman? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE**. or, The Threshold Power of Sex. Lots Walsbrooker. 5c.
- THE FUTURE OF SECULARISM**. When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER**. or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lustina B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.
- THE REVIVAL OF PURITANISM**. E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN**. R. B. Kerr. Together with What Are Women Here For? (E. B. Foster, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Vill from the French of Guy de Maupassant. 5c.
- THE SANCTITY OF MARRIAGE**. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution. Its effects upon offspring, and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 10c to 5c.
- THE SECRET INSTRUCTIONS OF THE JESUITS**. A reprint from an edition published in 1725, quoted by the highest authorities as authentic. The work is replete of Jesuit craft and is a plain index to the underhand working of the State. Its historic role. Prince Peter Kropotkin. 10c.
- THE TROUBLES AND COURTS OF LOVE**. J. F. Rowbotham. Cloth. 50 pages. 12c.
- THE UNWOMANLY WOMAN**. Lucie M. Holmes. Together with That Great Friend, Yelet Society (Moses Hull), Virgin Soil (George Egerton), and The Worm Turns (Ernest Wright). 5c.
- THE WORM TURNS**. Revolutionary Poems. Voltaire de Cleyre. 10c.
- THOMAS JEFFERSON**. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY**. A book for every woman. By Alice B. Stockham. M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, gives full plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and birth to children. English, German or Swedish. 12c.
- TRAVELS IN FAITH**. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 7c; paper, 5c.
- VACCINATION A GIGANTIC CRIME**. Samuel Daring. 10c.
- VINDICATION OF THOMAS PAINE**. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet. Paper, 10c.
- VITAL FORCE**. Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW**: A Primer of Sexual Rationalism, what makes us women, or what gives us what makes us men, of differing arms of babies. Paper cover; 41 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religionists Association in Boston on June 2, 1897. To which is appended the poem, "Declaration of the Free," the last verse written by WHEN LOVE IS LIBERTY AND NATURE LAW. John Badcock, Jr. 10c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE**. Matilda Joselyn Gage. T.L. is Mrs. Gage's woman and man with whom Every woman ought to read it. Every liberal wrong done woman by the church, which controlled the state. It ought to be written in red ink. The good it will do. Cloth, 15c; paper, 5c.
- WOMAN: Four Centuries of Progress**. Susan H. Wilson. 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE**. Woman was the first sinned. The basis of all oppression is woman was a slave before the slave. This has been the condition of woman in the past and is so still. She is a slave at the slave. This work is August Reibel's masterpiece. 50c, 10c.
- Address M. HARMAN, 500 Fulton street, Chicago, Ill.

# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 16. CHICAGO, ILLINOIS, MAY 1, E. M. 302, [C. E. 1902.]

WHOLE No. 915

### THE GALLOWES.

Up and make ready, ye lovers of fun!  
On with your holiday-dress and be gay;  
Now that the sheriff has work to be done,  
Business with pleasure be mingled today!  
Some may go hunting with guns; and a few,  
Rods in their hands, little fish may pursue:  
Ours is the sport that is sanctioned by law—  
We go for a hanging—a hanging! Hurrah!

Two months ago on a rare drunken bout  
Bill his comrade, the criminal slew  
Murder's a deed that is vile, without doubt,  
Ergo, the law must turn murderer too.  
As for the place the liquor he got—  
Liquor which maddened him—yonder's the spot,  
Sammy who keeps it approves of the law—  
He goes for a hanging—for hanging! Hurrah!

Bright shines the sun on the place where you see  
Yonder tall gallows, substantial and bare;  
Wait a few hours, and a fellow will be  
Dancing fandangoes of fun in the air!  
Gathering in groups at the gallows, behold  
Parents and children, maids, wives, young and old  
Waiting the time when the halter shall draw;  
They go for a hanging—for hanging! Hurrah!

Pickpockets plenty are—mark how they go  
Slyly and coolly to work at their trade;  
Business is business, and people must know  
Too much attention to that can't be paid.  
Swearing, and fighting, and kicking, the crowd  
Utter their blasphemous curses aloud—  
Righteous example is set by the law;  
Good comes from hanging—for hanging! Hurrah!

Look at the criminal! Please ye to look?  
Standing behind him the hangman you see;  
There is the priest, with his gown and his book—  
Galloping gaily, they go to the tree,  
Thanks to the priests who the hangman befriend,  
Choking such knaves as 'twere labor to mend,  
Hanging they say is Levitical law—  
Cheers for the clergy!—they're Christians! Hurrah!

Firmly and proudly the culprit looks round,  
Holding his head with a satisfied air;  
Murmurs applauding go over the ground;  
Down drops the priest with the felon to prayer.  
"How interesting his looks are!" says Ann.  
"Yes!" answers Sall—"and he'll die like a man!"  
Elegant talk for young maidens; but, pshaw!  
Shout for the hanging—the hanging! Hurrah!

Prayers are all finished, and now for the fun!  
Over his features the cap has been drawn;  
Ketch and his comrade, the preacher, get down,  
Crack! goes the whip, and the wagon moves on.  
Wonderful sight for the Christian to see;  
Merrily dancing on nothing is he,  
Though there is no fiddle a hornpipe to saw,  
Light are his steps—he's hanging! Hurrah!

After the rope has been severed in twain,  
Home go the people and joyfully sing;

Heaven will receive whom the gallows has slain:  
Does not the clergyman settle the thing?  
Home go the people and talk of it all—  
Children in nursery, servants in hall:  
Bub hangs the cat in the manner he saw  
Hang at the gallows God's image! Hurrah!

Rouse ye good clergymen, servants of God—  
Stand by my side while I fight for your fun!  
Hanging preserves us from shedding of blood—  
Remedy like it, there never was one,  
Rally your forces, thump pulpits, and be  
Clerical guards of the good gallows tree!  
What if your Savior denounces the law!  
You go for hanging—for hanging! Hurrah!

—Thomas Dunn English, (1845).

### The Persecution of Craddock.

BY ED. W. CHAMBERLAIN.

When good old D. M. Bennett was imprisoned under the false pretense that he had mailed an obscene book ("Cupid's Yokes") Charles Bradlaugh wrote him expressing the hope that his conviction might be "the last of its kind in America." With a like hope I witnessed the pretended trial of Ida C. Craddock in the court of special sessions in New York before Judges Hinsdale, McKeon and Mayer.

For years this court has been a nuisance and a pestilence until during the administration of Mayor Strong it became so intolerable that the judges then incumbent were summarily legislated out of office. The court itself instead of being abolished, as it should have been, was reorganized. And the reorganization was no practical improvement. A change in the political complexion of the judges was the only result. There is really no justification for the existence of this court. It does nothing that could not be done more properly either by the magistrates or by the court of general sessions but its main purpose seems to be to defraud an accused out of a jury trial in cases where a jury trial is a matter of right.

While waiting for the Craddock case much of the time of the court was occupied listening to the rascally tales of a class of decoys who induce violations of the law for the express purpose of making cases for prosecution and bringing false and preposterous accusations. With no rebuke to the decoy who entices a publican to sell a ten cent glass of whiskey out of legal hours and with as much mock solemnity as if they were adjudicating controversies of the highest importance these trumpery judges sit day after day wasting the people's time and money and poisoning the sources of justice.

Resolutely refusing to know anything which might aid them in forming an intelligent conception of the case against Mrs. Craddock and in understanding her defense the court with obstinate determination ignobly followed a vicious precedent laid down years ago by a corrupt English judiciary in its effort to retaliate upon political opponents who were exposing its rottenness. It was a reminder of the time when the infamous

Lord Ellenborough got out of a sick bed to sit upon the bench that he might by his personal efforts insure the conviction of John Howe.

In rendering judgment one of these judges, evidently to show how religious he was, went so far out of the record as to characterize Mrs. Craddock's pamphlet as blasphemous, forgetting, if indeed he ever knew, that this was precisely the same accusation that was brought against Jesus Christ in a very similar trial in a very similar court. Evidently this judge's religion did not invest him with sufficient moral character to restrain him from the outrage he was committing though he seemed to be eagerly solicitous about Mrs. Craddock's morals.

Another of these judges twitted Mrs. Craddock with being mercenary and selling her books as a money making scheme though the fact is well known that with the most rigid economy she can barely make a meager living and would have had no counsel to defend her, had not her friends advanced the means. Close beside Mrs. Craddock at this point in the proceedings stood Anthony Comstock who is reputed to get four thousand dollars a year as salary for working his scheme, and I don't know how much more he gets, but this judge somehow or other failed to see Comstock at the moment when he was handing out accusations of mercenary motives so the whole effect of the judge's fulmination bore upon Mrs. Craddock alone. This was a great oversight on the part of the judge.

The sentence inflicted by this court upon this refined delicate sensitive woman for writing a book of superior merit and of the most beneficent purpose was three months confinement in the city prison. And having thus safeguarded society we can imagine these judges retailing bawdy jokes at their clubs in the evening.

### Jimmie, the Weaver.

Fitchburg, Mass., March 28. The entire force of weavers in the Fitchburg worsted mills and the B. & O. mills of the American Woolen company struck today in sympathy with the Rhode Island employees of the combine in the struggle against the two-loom system in that state.—*Chicago "Daily News."*

Jimmie, the weaver, isn't a weaver; he is a sweeper.

Jimmie used to be a weaver, but now he sweeps out the factory and does odd jobs around;—jobs an old man can do. That's what they call him; "the old man." He is forty-five years old. All men in factory towns in New England are "old" when they are forty-five. As soon as they lose their nimbleness they are cashiered; or the firing system drives them out. Men's fingers are less nimble than women's anyhow; particularly young girls'.

As Jimmie isn't under the strain of watching the looms for a break he is always ready to talk; particularly if he can get off in a corner with you, where the superintendent doesn't see him. Jimmie is faithful enough about the jobs he does; as faithful as you can expect an old man of forty-five to be; but he has been quaking at the thought of the superintendent for so many years; he has been afraid of losing his job for so long, that a furtive, hunted manner has become a sort of second nature to him, and he peers about between the looms as if he expected to be caught and kicked for something he knows he is perfectly innocent of.

You can't expect Jimmie to be a man when he has lived a cowering slave since he was thirteen.

That is not the way men are made.

"Look at that line," said Jimmie. He pointed over the high window ledge. It was nearly noon and a dozen men with "full dinner pails" were filing into the factory yard.

"Late, aren't they?" I said. He read my lips, and understood.

"Devil a bit," he screeched, above the roar of the looms. "On time! the whistle will blow in a minute."

The whistle blew and then he told me.

The men were bringing the dinners to their wives and daughters who worked at the looms. They were all old men all of them over forty;—too old to work.

In the New England factory towns the women earn the liv-

ing and the men wash and cook and look after the neighborhood children. While they are both young enough the mothers and fathers work in the factories together.

This is a fine thing for conjugal felicity; thus working together husband and wife. Of course they get no chance to speak to one another at the factory; and there are so many things to do around "home" that they don't get much chance there either, until the supper dishes are washed up at eight or nine o'clock. Then, if they are not tired, and the baby is asleep so they cannot get acquainted with it,—is when they have their conversations about art, and literature and the merits of the latest opera. As they are seldom tired, this is the pleasantest time of the day. The strain of watching the looms all day on their feet is removed and they thoroughly enjoy the relaxation.

Of course they cannot go about much. If they should be out two or three nights a week at the opera or concert it might impair their health.

Daylight comes quickly when you're out till twelve or one. Then, too there's no one to leave the baby with. It has been tended all day by some one else.

When both mother and father, all winter long, go into the factory at daybreak and don't come out of it till night fall there are a few things about "home" to be done, both before they go, and after they return.

For example, there is the washing. By getting up before five o'clock—two or three hours before daylight—and working together by the light of a kerosene lamp, they can get that done. Then comes the ironing; they handle that the same way. The baby makes washing and ironing before daylight a pretty steady job.

Then there is breakfast, scanty enough; they have to hustle so. Seven o'clock comes so soon in the winter, and they can't afford to be doctored, they run that risk all day.

Then there is the baby. If the baby had any sense it wouldn't expect attention from a mother who worked all day in the factory and had to do the cooking and dishwashing and marketing and sewing and washing and ironing and before daylight and after dark. But babies haven't any sense. If they had they might blow up the universe, or refuse to be born; but they haven't.

The mothers who work all the week in the factories for six or seven dollars pay some young girl (under thirteen) or some old man (over forty) two or three dollars a week for looking after their babies.

The babies' idea of a mother is a man with a bottle of this milk.

The mothers' net compensation for the week's work is three or four dollars and the pleasure of hearing their babies cry for someone else,—the one they are used to, and who feeds them. On Sunday, if the washing and sewing are caught up and the house doesn't need cleaning (No "nice" person can bear to see a workingman's house that is not clean!) perhaps the mother and father may have an hour or two to play with the baby, or get a breath of sun and air.

It is a great life, this life of a man and woman together sharing their common tasks. They haven't, of course, much to occupy them except work, but they have plenty of that, and that is the only thing the weavers are afraid of losing.

At least Jimmie says so.

Why they should be afraid of losing work is a mystery. The "nice" people surely don't want to do it. But Jimmie says when work is slack "the kids goes hungry."

Doubtless they cannot save very much on six or seven dollars a week and the rent to pay.

As soon as the babies grow up and look large enough not to make their "age thirteen" certificate a lie on its face, it will be easier; their wages will then take out.

Jimmie says, "You always think good times is comin', but they always beat you somehow. When the kids grows up it don't seem to make no difference. The more comes in the more goes out, it seems."



Now, the double-loom is the threatening monster. Jimmie doesn't know much about capitalism, but you can't fool him about the double-loom. That is what the strike is about now. The man is fighting the machine.

The double-loom system was developed five years ago. It was born in the textile mills of Philadelphia; that's why people have been so slow in hearing about it.

In Philadelphia the double loom system is employed in the weaving of all woolsens, except the heaviest fabrics and those most difficult to weave. In the light fabrics for summer wear one weaver frequently operates four looms. The Philadelphia weaver receives no greater pay now for the operation of four looms than was received five years ago for the operation of one. The pay of many weavers is less than \$8 a week. Women are preferred as weavers in many mills, because of their expertness and "tractability." It is easier to bluff and brow-beat them.

Even if extra compensation were allowed, the double-loom system would be murderous.

"Look," said Jimmie, at the top of his voice after the noon-ing was over and the crashing had begun again, "You wouldn't think that they was doin' anything, would you?"

Here the girls had but one loom. They could look after their neighbor's for a few minutes if brief absence were necessary. They stood about, quiet, unmoved, reposeful, in the deafening din.

I looked at the nearest girl. Her face was pale and she was as reposeful as the others; but her repose, as that of the others, was the repose of nervous tension. Her eyes, apparently roving, were keenly alert, and her ears were cocked for the slightest noise which would indicate a break, or a float or other fault in the swiftly running threads. Even as I looked, she sprang like a cat to her loom, her nimble fingers flew for an instant so rapidly my eyes could not follow them, and then she relapsed into the old attitude of repose.

"The nervous strain of this work is devilish!" I hissed into Jimmie's ear; and I thought of the "nice" people running about the city shops and buying the lives of these girls in their bargains of dimities, challies, batistes, mulles and organdies.

"I bet you," grinned Jimmie, roaring and screeching alternately, "but s'pose they were tendin' three or four o' 'em! That 'ud lay 'em out in a few years. Then they'd have to have their hands and eyes in several places at once. They gets docked if they spoils a piece;—it's took out o' their wages. That's why I quit runnin' a loom. My fives was so big I owed the company money every pay day. If I'd a bin runnin' more'n one loom I'd be owin' 'em money yet."

Jimmie laughed a loud, mirthless laugh above the crash of the machinery,—"the loud laugh that speaks the vacant mind."

The double-loom system originated with the weavers themselves. When a weaver was not at work, the one whose loom was next in line asked to be allowed to run the two looms. This request was frequently granted, and the operative made double wages. Mill owners, observing that one weaver could, in an emergency, do what until then was considered the work of two, made it a rule that two looms should be run, instead of one. This aroused a storm of protest at the time, but it has since been generally enforced in Philadelphia.

Now the American Woolen company wants the double-loom system in Rhode Island. A single-loom system cannot compete with a double-loom system.

When one factory grinds up more human life than another factory, competition does the rest.

"The rest o' 'em has got to come to it," says Jimmie. Jimmie lives in one of the company's houses built all in a row. There are no fences and no gardens. The grass is trampled flat.

"Do they make you live there—in their houses?"

Jimmie cocked an eye and looked about; then he came close up to me. "No, they don't say nothin' about it; but when they has to let a feller go, it's generally the feller that lives in the houses the company don't own. I lives in a company house. I got one boy and two girls here in the factory and I don't take no chances."

"What a splendid encouragement for the workers to own their own homes!" I thought.

If a whole family, like Jimmie's, works and saves and buys a little hut for their own, it is used against them. They'll work cheaper before they'll leave it;—and workmen's houses are built by the company to rent for profit, not to stand empty at a loss.

Jimmie is a regular politician. He does not wait for a house to fall on him before he catches on; that is certain.

He evidently hates to be everlastingly under the eye of the company;—he would at least like to shake off the incubus in his home life and have another landlord, but he has been crushed too long; his manhood has long since dwindled into mere transparent craft.

Jimmie is a product of the system. Competition to make goods at a profit made Jimmie; and it is making his children on the same model. It is a wonderful system for preserving and dignifying human life. Jimmie's children's children are not yet in the mills; they look under "age: thirteen."

The dear, good people of the Consumers' League say at great length in the newspapers that "childhood shall be sacredly preserved for the play ground, the school-room, and the home."

"The home;" that is very touching! A home which, instead of a mother and a father, has a tired man and woman who go away at daylight and return after dark; that is a home to "sacredly preserve," isn't it?

A life that is a funeral procession from the cradle to the grave; that's lovely, isn't it?

But they're making so much money; the greedy things! In 1875 or thereabouts they made fifty or sixty dollars a month running one loom. Now they have to run three or four looms and drop out; nervous wrecks, at forty-five,—to earn thirty to thirty-five dollars.

These nasty strikers! Are they never satisfied! Do they expect to live as people live who have an "independent income?"

This is the greatest nation in the world. Last year "we" produced \$2,000,000,000 worth of goods more than "we" could consume. Mr. Depew said so.

"Do you think you could consume an extra shirt, Jimmie, out of the \$2,000,000,000, if you had wages enough to buy it?"

But Jimmie shook his head; he doesn't understand politics; and he has learned by a long and successful career that if you expect to keep your job there is only one way to vote.

Jimmie never takes any chances.—*The Socialist Spirit.*

### A Call for Concerted Action.

The following resolutions were presented at the April business meeting of the Manhattan Liberal Club. We hope the able editor of the "Public" will accede to the request and that effective means will be adopted to put a stop to the attacks on free speech and free press.

*Whereas:* Official attacks upon the freedom of speech, press, assemblage, and transmission increase day by day and year by year under many, and more and more numerous pretexts, and

*Whereas:* The "Torch of Reason," of Silverton, Oregon, has called for concerted action in defense of thought and utterance and has suggested that Louis F. Post, editor of "The Public" of Chicago, be requested to name a committee whose duty it shall be to investigate the conditions which all free men and women lament, and devise ways and means for a united and an effective movement in defense of that which is fundamental to all progress,—liberty of investigation and expression, and

*Whereas:* "Discontent" of Home, Washington, has promptly, ably, and earnestly seconded the suggestion of the "Torch of Reason," now, therefore, be it

*Resolved:* That the Manhattan Liberal Club, in regular session assembled, heartily approves of the suggestion made by the "Torch of Reason" and supported by "Discontent," and hereby joins in calling upon Louis F. Post, editor of "The Public" to select the members of such a committee, of which committee he should be the chairman.

*Resolved:* That copies of this document be sent to the editors named and to the editors of such other papers as the Secretary has reason to think would help in the struggle for unlicensed utterance, whether by pen, types, or voice.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Life and "Law" Antagonistic Principles.

In his article, "Natural Law in the Social World," in No. 914, R. B. Kerr says:

"The whole thing is a matter of definition."

Well, then, here goes for a few definitions:

"Law" and Life are antagonistic principles, mutually destructive principles.

Where law reigns, unopposed, uncontrolled, life is not; when life begins law recedes, law yields, gives way to the stronger force.

Nature says to every organism she creates:

"There, I have given you a start; I have done my part, now do yours. Now fight; now kick; now struggle; now disobey; now rebel—and LIVE!"

"Or, take the alternative: Submit; obey; conform—and DIE!"

"To resist, to disobey, to rebel and to fight is the way of life; the necessary condition of life.

"To submit, to conform, to obey, to yield to authority, is the way of death."

Law—obedience to law—is stagnation, decay, disorganization, death.

Life is resistance to law, rebellion against law, disobedience to law, nonconformity to law.

Life means individualization; individualization means variation of type; means change, evolution, development, progress.

Law is the denial, the negation, of all these; law is the antithesis, the defeat, the absence of all these.

"The law of gravitation cannot be suspended," says Friend Kerr.

On the contrary I maintain that the "law" of gravitation is constantly suspended by the life principle in every living organism, and that it is only because of such suspension that organized life becomes possible.

The unopposed law of gravitation would arrest or prevent all life and all motion. Every heart-throb of the tiniest animal organism suspends the law of gravitation. The upright position and various motions of our own bodies during waking hours, are familiar illustrations of the suspension of the law of gravitation.

Even during sleep, when, for the sake of rest and recuperation, our bodies make an apparent surrender to the law of gravitation, the surrender is only partial. The movement of the blood in the veins, the regular though retarded actions of the heart, lungs, stomach, etc., attest the fact that effective revolt against the law of gravitation does not cease during normal sleep.

Aid when effective revolt seems to have ceased in the vital organism, the triumph of the law of gravitation is but momentary. Immediately the law of LEVITATION—which law is quite as powerful and quite as ubiquitous as that of gravitation—seizes the inanimate organism and scatters its elements to the "four winds," giving them no rest till again combined in other living organisms, and again engaged in their old work of suspending and defeating the law of gravitation through vital action.

This is saying nothing of the theory now quite common, that vital force—life—triumphs over the law of gravitation—law of death—by evolving a newer and more ethereal organism to take the place of the old worn-out body, and that this ethereal organism, utilizing the law of levitation, is far more successful in suspending and defeating the law of gravitation than was its grosser, its visible and tangible parent.

In the same way, though more limited in methods, the various vegetable organisms suspend and defeat the law of gravitation. When the vital force in the seed sends the stem upward into air and sunshine, and when the circulating sap carries nourishment to leaf and branch and flower, gravitation is suspended and life-force triumphant—temporarily at least.

## LAW AS A HYPNOTIZER.

"From Aristotle downward every important political theorist" has helped, consciously or unconsciously, to fix upon mankind a "spell"—the most baleful of all the hypnotic spells, or mental delusions, that have ever afflicted the race, or any part thereof—the spell variously called Law, Government, Supreme Authority, Divine Will, Infinite Intelligence, etc., etc. The name Aristotle—from ARISTOS "the best"—is a good one to conjure by, for did not this greatest of Greek philosophers and logicians have the chief training of young Alexander of Macedon, afterwards known as Alexander the Great? Of course, every imperialist and every sympathizer with imperialism, whether he call himself a Democrat, a Republican, a Socialist, a Theist or simply a "believer in the universality of law," is very fond of quoting Aristotle, if for no other reason than that without Aristotle there would probably have been no Alexander, and hence imperialism would have lacked its most distinguished exemplar.

But why start with Aristotle, as Friend Kerr does? Why not go back just a little further in human history, say to the Egyptians from whom Aristotle very evidently borrowed many of his ideas? The kings and priests of Egypt well understood how to use the power now known as HYPNOSIS. Well they understood how to make the common people believe that the universe is an organism ruled by "law"—by a single will similar to that which governs the human body. Also that collective human society should conform to this cosmic ideal and be governed by a single head, or rather by two centers of nervous energy—the brain, representing civil government, and the heart (solar plexus) representing the religious, the emotional and moralistic government. Hence arose monarchy as the political ideal and hierarchy or theocracy as the religious ideal.

These two ideals, these two politico-religious concepts, have been used to hypnotize, rule and rob the masses of mankind in the interest of an elect, a governing few, ever since the time of the pyramid-builders, and that these ideals are omnipotent, or nearly so, as spells to hold the many in the toils of political and religious thralldom today, is most painfully apparent to everyone who will take time to give the subject a little serious thought.

The above paragraphs are not intended as a complete answer to the criticisms of R. B. Kerr and others upon my late article reviewing the magisterial dicta of Lyman Abbott upon the "Cause and Cure of Anarchism." Health and strength permitting I hope to show, in another article, wherein my critics agree with nature and reason, and wherein, from my standpoint, they are all in the wrong. I fully agree with Friend Kerr, that much depends upon right definition.

M. HARMAN.

## By the Way.

We are glad to note that several of our exchanges showed their appreciation of William Francis Barnard's sonnet on Cecil Rhodes by republishing it; but our pleasure was somewhat dampened by their failure to give *Lucifer* due credit.

"A Healthy Comparison," for the publication of which Larkin, Govan and Adams were indicted, and which Judge Hanford pronounced "not obscene" when the case came up for trial, is republished in "Discontent," *Home*, Wash., April 2. About half of the article is a selection from "The Prodigal Daughter," published and sold by us.

Lois Waisbrooker and her friends recently celebrated the seventy-sixth anniversary of her birth. Our readers are aware of the fact that she is under the ban of the postoffice department—or, rather, an inspector thereof—for sending a copy of her paper, "Clothed With the Sun," through the mails. We hope friends of free speech will send a stamp for sample copy of her paper, or, better still, ten cents for a trial, or 50 cents for a year's subscription. Mrs. Waisbrooker is the author of a number of interesting books, among which are "Helen Harlow's Vow," 25 cents; "Perfect Motherhood," \$1; "The Fountain of Life, or Threelfold Power of Sex," 50 cents, and others. Order of Lois Waisbrooker, *Home*, Wash.

At a recent business meeting of the Manhattan Liberal Club, E. C. Walker was re-elected president, J. F. Rinn, Alexis C. Fern, and Mathilde Coffin Ford, vice-presidents; Cyrus W. Coolidge, librarian; Dr. Philip J. Reinle, Dr. E. B. Foote, Jr. and David Rousseau, trustees. This club was founded by Horace Greely nearly thirty-two years ago, and if I mistake not, has met weekly ever since. With its free platform it has been a power for good, and its present officers are a guarantee that it will continue its good work. The club meets at 8 o'clock every Friday evening in the German Masonic Temple, 220 East 15 St., New York. We hope our New York readers, and those visiting New York, will visit the club.

I agree with R. B. K.,—"Various Voices"—that Voltairine de Cleyre's work is worthy mention in *Lucifer*. The omission was unintentional. In making out the list, I hastily turned the pages of the three volumes giving the names of the most important articles that I saw, and my eye did not happen to rest on Miss de Cleyre's name. She has many admirers among *Lucifer*'s readers. From a letter recently received I quote: "I hope Voltairine de Cleyre will, in the near future, give *Lucifer* an article on the poetry of Anarchism. Her article in 'Free Society,' on the literature of Anarchy, was very good. Her knowledge of poetry is extended, and selections from her large collections would be valuable." Miss de Cleyre is a very busy woman, but I hope she will find time to comply with this request.

J. Herbert Rowell, publisher of "Nichols' Monthly," a family paper recently deprived of second-class privileges by the assistant postmaster general, has issued a broadside statement of his case. Briefly stated, the paper had a subscription list of about 300,000, of whom about 200,000 had received premiums. Thinking it was the premium-giving feature to which objection was made by the department, the publisher made application for re-entry for 115,000 subscribers who had paid their money and received no premium. Application was refused on the ground that the paper was an advertising medium, and not, properly, a literary newspaper. This decision has crushed a flourishing business, and made the publishers bankrupt, besides cheating 300,000 people out of their unexpired subscriptions by rendering it impossible for the publishers to fulfill their contract. A copy of the statement will doubtless be sent on receipt of stamp, by J. Herbert Rowell, Austin, Ill.

This is simply a fresh illustration of the unbusiness-like methods of the postoffice department. The argument is that the one cent per pound rate of postage involves a loss to the government, therefore the government has the right to decide

what papers it shall thus charitably assist. It does not seem to occur to our wise law-makers that the simple and just method of settling the matter is to charge a price for postage that will cover cost, whether it be two, four, or more cents a pound, and then attend to its own business—that of carrying the mails—and keep its meddling hands and eyes away from the business and editorial departments of the newspapers for whose transportation it is paid. L. H.

## Fables of Asses.

## WAR.

Herds of asses were constantly meeting, and disagreeing about territorial rights, feeding privileges, the enslaving of weaker ass herds, universal supremacy, and many other things; and finally from words in too great abundance they came to blows, setting about each other right lustily; kicking individually and in bodies, and trying to do each other all the harm possible. In these contests many were killed, while countless numbers were maimed for life. After some hours of conflict the tribe which was striving most successfully, that is surrounding, hurting, or killing the greater number, was declared the victor, and the defeated tribe thereupon gave up the rights which happened to be in dispute. This manner of settling matters speedily became vastly popular, as it gave full outlet to certain "natural" propensities and helped amazingly to settle the population question. The cost was seldom or never counted, so indifferent were all concerned to anything that interfered with their love of strife. How could asses be expected to reason upon their action and perceive that slaughter did not determine truth, that many things which they were quarreling over were not worth a thought, and that the rest could be settled to stay settled only by consideration, attention to justice, and a sense of the dependence of each upon all and of all upon each? An ass is an ass.

## VACCINATION.

A dread epidemic broke out in Assdom, and thousands of asses fell victims to its ravages. Panic reigned supreme. Some asses made double sacrifices to their god, others fled to far regions, many ate of varied strange herbs of reputed virtue in the cure of disease, while countless thousands gave themselves over to despair and inaction. Pestilence stalked through the land almost undisturbed. Authority moved at last, and professional curers of disease began to reconsider their methods of treating the pest. One thing after another was tried experimentally, and many succumbed under the tests, but it was of no avail, asses young and old continued to die, and hundreds of new cases were reported each morning. However, pestilences wear themselves out in time, and so it proved with this one; but just as the ravages of the disease were beginning to lessen, an ass wise in his own estimation announced that he had found a sure cure for it. He said that if he were permitted to introduce the poison of one disease into the blood the other epidemic disease would not take hold upon the person thus infected. On the principle of any port in a storm, many asses submitted to the operation; more of them survived than of those who were afflicted with the pestilence, and the man of wisdom was hailed as a new savior and given all honor. To this day asses are vaccinated; it would be unreasonable to expect asses to see that it was a doubtful advantage to exchange one disease for another and let a living death supersede a sudden one. And besides, how could asses know that pure water, pure food, sanitary living places, healthful habits, and general cleanliness were preventatives of disease, and would render cures superfluous? An ass is not an especially gifted being mentally.

## LOVE.

Very early in the history of ass life the relations of the sexes became matters of doubt and troubled discussion. A certain aggressive propensity on the part of the males, complemented by a disposition to yield on the part of the females, threatened to



plunge the entire community into a condition called love. Now the production of wealth as well as its distribution was carried on in such a way and under such limits that the few got most of it while the many, who did nearly all the work, got very little, and were in consequence poorly provided with provender in the shape of thistles. Young asses were all the time being born in large numbers, and each one had a mouth to be fed. It could not be denied that love was legitimate, but it was seen that in order to preserve the existing state of things restrictions and regulations would have to be placed upon its acts. Moral and religious asses also protested that without fit restriction love would lead the whole ass world to forget its sinful state and be far too happy. Stringent legislative action was determined upon, and love was to be permitted only under certain conditions and within certain rules. The result disappointed expectation; for though laws innumerable were made, love still went on in the same way as before, except that often it was secret, and that those who were ashamed of it substituted something else for it, the which was recognized as legitimate by law. But unnatural and forced relations went on day by day; loveless unions brought unloved offspring, and the whole tone of character was lowered by the consequent dissatisfaction and duplicity, as might have been expected. The official remedy for this new trouble was to shut the eyes. How would an ass know that the fault was not with love, but rather with the law? An ass could not be expected to handle so subtle a matter with credit to himself. An ass is long of ears, but short of brains.

## FASHION.

The aristocracy of Assilonia, no sooner had it become differentiated from the common herd, by reason of its wealth and culture, began to wear its ears, mane, and tail in a manner unlike that followed by a vast majority of working asses, and which distinguished it in no unmistakable way from the rest. The common herd, prone to worship the "upper classes," made haste to imitate to the best of its ability the peculiar garb cultivated by the favored ones, and studied their postures, accent, and general manner in the hope of occasionally being mistaken for one of them by a less favored ass. But as fast as a given fashion was adopted by the common herd the leaders of society discarded it and devised a new and still more distinctive one to take its place. So asses in general were always a little behind the times, and only succeeded in making themselves ridiculous to those who knew because they were to the manner born. Nevertheless, fashion ruled in the minds of all asses; the males were constantly observing the latest effects shown in the fashionable feeding places, while the females were all absorbed in the modes affected by their privileged sisters. All surplus thistles were given up constantly in return for work done on ears, tail, or mane. A perfect fever of imitation took possession of the tribe and kept it. The asses could not see that fashions were often merely the result of effort to be distinguished from the "mob" and that they would change as often as they were imitated. But who could expect a living exponent of assinity to know himself for the fool that he is, and see that to give up his rights to wealth and happiness creates differences in the shape of classes whom his sole privilege is to imitate? The head of an ass is not shaped for thought.

IRONICUS.

## James Philip Galvin.

It is not our custom to say much in *Lucifer* on the occasion of the death—or transition—of our friends; but many of *Lucifer's* readers were friends of Mr. Galvin, and to them something more is due than the mere statement of his death.

He was born in England, 36 years ago, of Irish-Catholic parents. His mother died when he was seven years of age. In thirteen years she had borne seven children, of whom four survived her. Jamie, as his friends familiarly called him, was sensitive, delicate in health, and "mother's boy," her confidante, to a degree unusual for so young a child. His father was healthy, strong, careless. The family were poor, and in their

limited quarters, in long and sleepless nights "Jamie" heard things that filled his childish soul with indignation, and started him on the road which led to a belief in the ownership by woman of her own person, and her equal rights with man in the home.

After the mother's death the children went to live with an aunt, already overburdened with a large family of her own, and from early childhood they earned their living in the cotton mills. From seven to ten or twelve years of age, "Jamie" worked half a day in the mill, and went to school half a day. Then he quit school and worked ten hours a day in the mill. At seventeen years of age he came to the United States, and the struggle for existence was not so hard. In spite of hardships he was always cheerful, hopeful and helpful.

Our real acquaintance with him began when he, with his sweetheart Etta, lived at our home for a few months five years ago. Hers was a loving, lovable nature, and we were deeply interested in her and in him. She was dying of consumption, and he cared for her devotedly. She died after a gradual decline of about two years. He was with her day and night anticipating her every wish. Whether he contracted the disease from her, or whether he carried the seeds from his delicate childhood, it would be difficult to say; at any rate after a heroic struggle of five years for life he succumbed and died at our home, quietly, peacefully, and unconsciously, on Sunday, April 13.

He wished to live, and believed he would live. To him continued existence was a fact.

Much of interest and value could be written of the lives of these truly mated lovers, but publicity might be painful to them, were they conscious of it. Whether they continue to live, or whether they have sunk into a dreamless sleep, I do not know, but I am glad that they lived and glad that they were my friends.

L. H.

## VARIOUS VOICES.

H. W. Hunt, Federalburg, Md.:—I see by my wrapper that my subscription to *Lucifer* expired some weeks ago. Enclosed find one dollar to help keep the flag of freedom flying in the face of the foe. A crisis is on us, and we who believe in truth for each and justice for all must stand by our colors.

Anna J. Austin, Pa.:—A friend writes to me saying, "Send to Mr. Harman for 'Our Worship of Primitive Social Guesses' by E. C. Walker, and if it does not contain the best and truest ideas you ever saw, I will return you its cost and postage." Well, I have read some excellent things lately and if this is still better I certainly want it so I herewith enclose 15 cents which my friend informs me is the price of the booklet.

J. F. Phar, Davenport, Wash.:—I have just read No. 913 of your valuable paper. I am much pleased with it and its contributors, especially Albert Strout who pictures true to life the Socialist agitator. I am taking more papers now than I can read, but I desire to help support all papers that open their columns to Socialist writers, therefore I enclose 25 cents for trial subscription. Will do better later on.

R. B. K., Phoenix, B. C.:—I am sorry that in your list of important contributions to *Lucifer* during the last three years, you never mention V. de Cleyre. Her recent article on "The Death of Love" was the most beautiful gem of English prose that has been produced for many years. Assuredly Voltairine is one of the immortals, and I only hope the world uses her better than it is in the habit of using such people during their lives. Sometimes she is a little slipshod, but when at her best she writes as one of Homer's goddesses might have done.

A. A. L., Newbury, Mass.:—I want one of Mrs. Craddock's books. As you say, they have cost her dear. Whatever they are, the point is that society tries to determine that teaching shall not pass the limit of its crass ignorance. I cannot, try as

I will, get the point of view of "people," or guess how they can look on simple things with such distorted vision. To mind one's own business and let other folks alone seems one of the simplest things in life. By the way, Dr. Foote's "Home Cyclopaedia" surpasses anything I've ever seen in dealing with some vital questions—and the only one that seems to be written for the female as well as the male.

H. J., Abilene, Tex.:—Find enclosed 20 cents for which please send me literature from Bargain Counter as named here-with. If any or all are not in stock, send something of your own choosing instead. I find more and more to stimulate thought and sharpen the appetite for truth in the class of literature advertised in Lucifer, and I expect to keep ordering from time to time, as my limited means will permit. Am pained to read of death and sickness in the Lucifer family. How can I get photograph of the Harman family?

[Portraits of M. H. and L. H. appear in "Personal Rights and Sexual Wrongs," that of L. H. in "Bar Sinister and Licit Love," (see adv. columns). We also have a few photographs of our home in which M. Harman, his daughter Lillian, and grand-daughter Virna appear. The cost of this is 35 cents.]

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter," or, "The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby; they inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

An Old Subject in a New Light: Crime. What Shall We Do About It? Charles Houghton, 5c.

Cellular Cosmogony; or the Earth a Concave Sphere. Cyrus K. Teed, 15c.

Catechism on the Science of a Universal Religion. Gabriel S. Wash, 10c.

Dictionary of Dr. Gray. Dr. R. Green, 25 pages, 10c.

Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry, 10c.

Eureka. How to prevent cholera, has fever, etc., without drugs. 5c.

Everybody Marc Happy. C. Orchardson, 4c.

Ethicism: or the Wise Men Reviewed. 2 p. 3c.

Failures of Faith. As Formulated by two Methodist preachers. Perseus, 10c.

Free Trade. R. H. Heywood, 15c.

From Pandemonium to Elysium. James Talley, 10c.

Government Analysis 4, Col. J. R. Kelso, 40c.

Hints About the Teaching of Natural History. 4c.

How the Devil—Satan—Went the Salvation Army. 5c.

Law and Gospel. G. W. Foote, 3c.

Liberty, Political, Religious, Social and Sexual. A. F. Tindall, 7c.

Practical Co-operation. E. C. Walker, 5c.

Social Ethics. R. H. Heywood, 15c.

Silver songs. Words by H. V. Taylor. Made by J. B. Herbert, 7c.

Some Little Rhymes Composed at Odd Times. Wallace E. Nevill, 5c.

The Sabbath. M. Farrington, 5c.

Tobacco: Its Effects on the Human System, by Dr. William A. Alcott, with notes and additions by Nelson Hager. 149 pages, 15c.

The Book of the Hour. Illustrated. Albin Swell, 25 p. 15c.

The Raggard Circular. The Pirate's Plot and the Road to Ruin. B. S. Heath, 5c.

The Last Song of Jeremiah Hecker, 5c.

The Infidelity of Ecclesiasticism a Menace to Civilization. Prof. W. M. Lockwood, 10c.

The Living Temple, or the House We Live In. (Astrological). C. T. H. Benton, 10c.

The Railway Problem; with many illustrations and diagrams. A. R. Stickney, 30c.

What Diana Teaches. Count Tolstoi, 1c.

What Constitutes a Free-thinker. H. L. Green, 10c.

What Is America's Relation to England? Evelyn Laura Masco, 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

**For Rent:** Large, light, furnished room. Inquire of Lillian Harman 500 Fulton St., Chicago.

## 915.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Problem.  
M. H. the Ugly Man.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book will be printed on extra book paper and is handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 20.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Ben. H. Tucker. 466 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the address on Prayer which so stirred the religious world. Cloth, 36c; paper, 25c.

AGE OF REASON (Part I). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photographs portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Breake painting, known as the Gloucester portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings, Cort-town, Pa., scenes; also eight half-tone views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Boxed. Postpaid, \$2.

AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 50c; paper, 35c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless means. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEISE. R. B. Kerr. Together with The Strike of the Strassburg Geise (C. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 3c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.

RAJZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 15c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 10c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates. Including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 424 pages. 60c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 3c.

DARWIN, THE. (A novel.) Elmina D. Hienker. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 124 pages. 10c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired Oracle that, with insight and wisdom, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladiolus gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, 6c luxa, plain and paper bound. Prices, \$1.50, \$1.00 and 50c.

DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.





# LUCIFER.

## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 17.

CHICAGO, ILLINOIS, MAY 8 E. M. 302. [C. E. 1902.]

WHOLE No. 916

### THE WOLF AT THE DOOR.

There's a haunting horror near us  
That nothing drives away—  
Pierce lamping eyes at nightfall,  
A crouching shade by day;  
There's a whining at the threshold,  
There's a scratching at the floor—  
To work! To work! In heaven's name!  
The wolf is at the door!

The day was long, the night was short,  
The bed was hard and cold,  
Still weary are the little ones,  
Still weary are the old;  
We are weary in our cradles  
From our mother's toil untold;  
We are born to hoarded weariness  
As some to hoarded gold.

We will not rise! We will not work!  
Nothing the day can give  
Is half so sweet as an hour of sleep;  
Better to sleep than live!  
What power can stir these heavy limbs?  
What hope these dull hearts swell?  
What fear more cold, what pain more sharp,  
Than the life we know so well?

To die like a man by lead or steel  
Is nothing that we should fear:  
No human death would be worse to feel  
Than the life that holds us here:  
But this is a fear no heart can face—  
A fate no man can dare—  
To be run to earth and die by the teeth  
Of the gnawing monster there!

The slow relentless padding step  
That never goes astray—  
The rustle in the underbrush—  
The shadow in the way—  
The straining flight—the long pursuit—  
The steady gain behind—  
Death-wearied man and tireless brute,  
And the struggle wild and blind!

There's a hot breath at the keyhole  
And a tearing as of teeth!  
Well do I know the bloodshot eyes  
And the dripping jaws beneath!  
There's a whining at the threshold—  
There's a scratching at the floor—  
To work! To work! In heaven's name!  
The wolf is at the door!

—Charlotte Perkins Stetson.

### Betrayed Themselves.

"They had been married a year before anybody knew it, and even then their secret was discovered only by accident."

"Indeed?"

"Yes; one evening at a card party they thoughtlessly played partners, and the way they quarreled let the whole thing out."

—Detroit Free Press.

### An Infamous System.

Under the above heading the Cleveland Press denounces an outrage which is perpetrated in all cities, as follows:

A Cleveland police court officer goes to the police director and says: "Our police court fund is depleted. Be good enough to raid the Tenderloin, so that with the money assessed (by the honorable court) upon the women of shame, police court salaries can be paid."

The officer doesn't hesitate to admit that police court funds have been and are maintained by such means.

The meanest, vilest thing that struts in the streets by day and prowls in the alleys by night is the creature shaped like a man who lives on the shame of women. This beast is called a pander, and it is a title that covers more infamy than any other that usage has legitimized for the expression of baseness and merited contempt. There may be sympathy and pity for the woman. There is nothing save loathing, hatred and contempt for the thing in male attire that leaves its slimy trail in her dark life and would befoul hell itself.

What better than such is the city that takes the Tenderloin woman's money simply to pay salaries of its officers of justice?

The judge upon the bench, the prosecutor and the clerk are paid through the returns from prostitution.

Here are a pretty hard question and a pretty bold statement. But they fit the case.

Think of it! The man upon the judicial bench, put there to decide upon the freedom or imprisonment of men, women and children, cannot get his salary until the clerk runs out and persuades the high police authorities to pull in the fallen women so the court can take, for his pay, part of the proceeds of their sin. The prosecutor and clerk, no matter how just and honorable men they may be, are in the same boat. Their pay is a matter of division of the spoils resulting from the "business" of shame.

How can judge and prosecutor be just, honorable, impartial, merciful, toward the woman arraigned, when they must look upon her and her business as the source of their own pay?

Does not the system tend toward making panders of the officers of justice? Pretty strong language, but it is the naked truth, and it is high time that the naked truth, armed with two-edged sword, unequivocal and merciless mowed a swath through police court affairs.

Now, while enough has been said therein concerning the process of filling police funds by squeezing the Tenderloin, there are other ways in which to help that fund, ways not tinted by the rouge of lust, but bearing the features of just plain, everyday, ordinary robbery.

Recently, an old man named Hagesfeld shot one Allen. After the shooting, Hagesfeld walked to the station house, where he found the officer in charge telephoning a description of the shootist to the different precincts. "Why, I am the man," said Hagesfeld, "and I came to give myself up."

Did you notice in the newspaper accounts that two patrol-

men immediately "placed Hagesfeld under arrest" and did you wonder why it took two patrolmen to arrest a man who was standing in front of a third officer, asking to be locked up, after having walked a mile or so for the purpose of being locked up? Why? Why, you will find the "arrest" of that old man credited on the docket to two patrolmen. There'll be two patrolmen's witness fees in police court, in grand jury room and in criminal court room, when the trial comes off, and there'll be a corresponding boom in some police fund. And, Mr. Inquisitive Taxpayer, you're lucky that some "regular witness" wasn't around, too, when the law's hard hand, in the shape of three officers, was laid on that self-surrendered old man; that you don't have to pay fees toward some fund because some "good fellow" hanger-on at the station happened to witness that blood curdling "arrest."

The grand jury is at work on police court affairs. Let it smite not only the stealers, but the system which degrades the court and offers a premium to rascality of all sorts!

### A Forgiveness.

"I want a forty-four calibre revolver."

Mechanically the clerk handed out several of the weapons, from which the young man, after scrutinizing them all carefully, selected one, and then purchasing a box of cartridges also, left the store hurriedly.

"He looks rather excited," thought the clerk as he replaced the revolvers in their case.

That evening a young man paced up and down Broadway, his overcoat buttoned up tight to his throat and both hands thrust down deeply into his pockets. He scanned the faces of the passers by, earnestly, scrutinizingly; apparently eager to see every one. It was the young man who had bought the revolver.

He was seeking another young man to kill him. A young man, formerly a friend, who professing love had won the affection and confidence of his sister, and then had basely left her upon discovering that she was about to give birth to a child. He would shoot him on sight.

All the evening he had been walking up and down the street nursing his wrath; his pride too, was wounded to the quick. That anyone should win his dear sister's heart and then treat her so basely he had never before dreamed a possibility. The man who had done it was a beast! He should die like a dog wherever he was met. Without warning, without giving him a moment in which to speak he would fire, and kill him.

How his heart burned!

From time to time as he loitered near the known haunts of his enemy he nervously stepped into bars and ordered and drank large glasses of whiskey; hastening out then to look up and down the street, fearful that the monster had eluded him. He began to feel intoxication, and his feet grew weary with walking; his vigil had already lasted three hours. Yet he kept on.

After a while, when the hour was very late and his legs would hardly hold him, he turned into a side street and entered the wine room of a brilliantly lighted saloon. Throwing himself into a chair by a table he ordered a drink from the sleepy waiter.

A woman sitting opposite leaned toward him and said, "Pay for one for me too?"

"Yes, if you want; anything," he said, looking at her compassionately.

The woman immediately arose and came and sat down near him. "What's the matter? You look tired," she ventured.

"Matter?" he said, desperately, "I am waiting to kill a man."

"Waiting to kill a man?"

"Yes," he reiterated.

"You're foolish; you are drunk. Don't do it."

The drinks were brought in and they both drank.

"He ruined my sister," the intoxicated man said in a wild whisper.

"Did he?"

They looked at each other, a long look.

Then the woman spoke; and it was a woman's torn though sympathetic heart that gave utterance to the words, not the ribald lips of a prostitute. She was not the thing that she had been a moment before. She was transfigured; a forgiving angel.

It was memory.

"Did you ever ruin a girl?" were her words.

The question burnt him like fire.

"Did you? Tell me."

It was like coming back to consciousness. He hung his head; he did not answer.

"I thought possibly you had; many men do. That is how I came here," she went on softly and sadly.

"Did you ever think that you loved a girl?" she said after a little; "and did the girl return your affection, trusting you completely; tempting you perhaps by her very innocence? Did she meet all your desires for pleasure in her society open-heartedly and without care or doubt? Did you forget yourself again, and once again; not intending any evil; carried away by your passion? Did the woods and fields which you sought with her, with their birds, streams, and flowers, intoxicate you both; till all was forgotten in the mad desire of youth? It is all very common, it is all very wicked, and so sad! I have forgiven such things; I think I understand. Those who revenge are worse than the guilty. You must not kill. This man and you are brothers. You should seek him out, and say; 'I forgive you as I hope she forgives me whom I deserted after my madness.'"

The man was quite sober; he had changed. He sat looking at her in silence. There were tears in his eyes.

"I know it is hard," she said. "The dishonor, the shame, the suffering; the social code is cruel. Your sister will suffer, but she will forgive. She loved the man of course. But we all sin; and because we sin we must forgive. I am lost; I am sunk low indeed; perhaps it is easy for me to forgive, but I have forgiven."

"Will you walk with me as far as the ferry?" said her companion in a subdued voice; I will go home to Hoboken. Take this money, and walk with me as far as the ferry."

"I will walk with you," she said; but pushed the bill back toward his hand.

They went out into the street, and he offered her his arm. She took it; and silently they walked down toward the Barkley St. slip together.

The boat was waiting. The woman walked on to the deck with the young man, and together they stood at the side looking down into the water.

"Do you forgive him?" she asked again.

He did not answer, but turned away his head and then laid it down upon the rail and sobbed.

"Think of your own action" she continued. "You had no malice in your heart. It all happened before you knew; you tried to be strong, but you were weak. And she was weak. She loved you. If you only had really loved her! Ah, life is full of suffering!"

The man was weeping aloud.

"Where is your revolver?" the woman asked as the whistle hoarsely sounded for the departure of the boat for the Jersey side.

He took it from his pocket and handed it to her.

She dropped it into the water, and it sank at once.

"Thank you," he turned to say.

She who forgave had left the boat.

He was alone.

"I forgive," he whispered through his tears.

W. F. BARNARD.

"Mr. Gumstick is one of the most self-sacrificing men I know of," said Miss Cayenne.

"In what way?"

"He takes chances on becoming utterly demoralized in order to find out what books he ought to prevent other people from reading."—*Washington Star*.

## Who Are the Fallen?

BY KATE AUSTIN.

This morning while looking over several copies of *Lucifer* preparatory to sending them out, I came across Dr. Clymer's review of "The Prodigal Daughter," in which he makes a strong plea for a society to save "fallen women," asserting that there are "societies to prevent cruelty to animals, children etc., while this class of women are looked upon as worse than beasts," and that he thinks that "though a woman may have fallen, she is better than the best of beasts, therefore is worth saving." The good doctor then closes by saying, "If you think this is a work that an honest and noble man should help, do your part, as I am trying to form such a society, not to make money, but to help fallen humanity."

Now I do not question the sincere motive that actuates Dr. Clymer to attempt this movement. But he has advanced an idea that always arouses my bitterest antagonism, and that is, that there is a class of unfortunate beings known as fallen women whom another class in society who pass muster as immaculate creatures of a different mold, should stoop to lift out of their degradation. Let me say this, the only way to help a so-called fallen woman is to refuse point blank to recognize that she is fallen. Those people who ostracize and set apart a fellow being for an act which takes two of opposite sexes to consummate, who consider one fallen, while they tacitly absolve the other, are responsible for the fallen women. They are the ones who need missionaries, not our sisters. Why should we consider a woman "fallen" who sells her body and not consider the party who buys such merchandise as "fallen"? And for morality's sake why not start a society to save fallen men? Why not do a little missionary work among the males who create a market for prostitution? It is a law of the business world that "The demand regulates the supply," and in the world of sex prostitution there are two forces that create both the demand and the supply, one is the restriction of the sexual nature by law and custom, the other is economic slavery. In a free society man could not prostitute his sex nature, he would not have the opportunity any more than he would have the desire. It is as natural for the sexual passion to seek a mutual response as it is for water to run down an incline; any deviation from this law is caused by outside interference.

To force water by artificial means to flow in opposition to its natural law, is often a great help to man in various ways, but to force the sexual nature, to pervert it from following its original law leads to dire results always. Then let us spend all our energy in tearing down false ideas, and the institutions that support industrial slavery, and not build houses of refuge or societies to save "fallen women." There is no reason on earth why a female prostitute cannot be as good a citizen as a sexual prostitute of the male class, no reason on earth if we will treat her with the respect that we accord to her partner in prostitution. But we insult her when we talk of "homes of refuge," of "saving societies," we place her by these very acts on a lower level, separate her from ourselves and her fellow prostitute, brand her as a fallen being who needs uplifting by us "goodly goody" people, and therefore degrade her in her own eyes and instill a secret hostility against her fellow creatures in her heart. The prostitute is no fool, she knows that frequently far worse characters than the despised woman of the street ornament our churches, our ethical societies, and compose that class of city fathers who regulate her business. She sees them honored by all, she sees the "good Samaritan" who condescends to talk of "uplifting" the "fallen woman" walking arm in arm with those who buy the merchandise of the scarlet woman, treating them as equals, often as superiors. Our sister sees all this and curses this false society and drowns her care in drink, and looks with contempt at a "saving society."

What wonder? Who among us will admit that we need a saving society? This outcast woman is as human and sensitive as we are in this respect. There is but one way for us to do,

and that is to treat every prostitute as an equal, look neither above nor below, but direct in two eyes that mirror our reflection, talk of things that will interest her, whether it be of the flavor of beer, the colors she loves to wear, or of books or people. Never presume to preach to her, the victim, nor dare advise her to seek a new method of livelihood. If she should, it might throw a dear respectable woman friend of yours out of a job. This is not merely sarcasm, but the truth. The iron law of necessity forced her into this industry.

If you would preach, go to the class who are the real criminals, the mental prostitutes, the men and women of high intellect who sell the use of their brains for place and power and gold. Here is the source of that foul spring that bursts forth, ages ago, in the swamps of ignorance to pollute humanity. The women or men who prostitute their sex natures, injure only themselves. The class who prostitute a noble intellect not only degrade themselves, but degrade and enslave the race through their false teachings. They alone are the truly "fallen," the arch murderers of natural gifts that would glorify and free the race if honestly used. There can be no refuge from vice under conditions that constantly create vice. The only help we can render our sisters who have fallen under the ban of society, is for each one of us, publicly by speech and action to refuse to ostracize them, treat them as equals, as we do the male prostitute, and without doubt, we will soon hear the last of "fallen women." But if we organize a saving society we openly place them in an inferior position and ally ourselves with that hypocritical society which has ever crucified woman and held her as responsible for man's vices as well as her own.

As for refuges for illegitimate mothers, the less said the better. I personally know a number that I would not dare insult with my pity, let alone offer them a refuge. They have proved themselves abundantly able to care for themselves and infants. In regard to a refuge for married women I am not so positive. Many of them are in such sore need of a refuge that I would not withhold assistance from such a project.

## Neither Old Nor Young Master.

How often, when one lesson is sought to be conveyed, there is another marked. This thought has often occurred with reference to an excerpt once made in these columns from a London Freethought paper, which played on the sacrifice of young women in marriage to old rouses. Mr. Foote of England was the writer or editor and the attempted moral of the article was that if the young woman had her due she would be married to an unspoiled man. But what a mixture that is of fact and fancy. According to the experience of many women marriage to a young and vigorous husband without more than average self-restraint is very apt to prove disastrous to the young wife, and therefore many of them would almost prefer the man of more advanced years even with a broken constitution,—as a choice of evils.

The fallacy is sufficiently obvious to a large number of *Lucifer's* readers when they read of marriage according to the ideal of the London Freethought paper. Love would indeed be a blessing, to be shared with an unspoiled man, but the loss of independence is never a blessing; the license to abuse is an evil which will soon come to be realized as being greater in proportion to the physical demands of the oppressor who enjoys the license.

While there are no good lovers among the men who have wasted their energies to an extreme, the incautious admission of current matrimonial fiction is very false teaching for young women. Neither the experienced roue nor the owner practically certain to employ the privilege of abusing and destroying love, but personal independence first and last is the cardinal truth for women capable of love.

TAK KAK.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—*Socrates*.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Militarism, Nationalism, Imperialism.

A few years ago at Valley Falls, Kansas, I attended a "Fourth of July Celebration," at which the principal speaker was "General" W. W. Guthrie, somewhat famous at that time as a Republican orator. The usual preliminary reading of the "Declaration of Independence" had been omitted because of the fact that it was found, when too late, that no copy of said document had been brought for use on this occasion.

Mr. Guthrie's first remark was that he regarded this omission, or forgetfulness on the part of the management, as a good omen, a hopeful sign of the times. That the Declaration of Independence, as a political guide, was now obsolete, and should be laid on the shelf; that the principles advocated therein had been shown, by actual trial, to be visionary, unsound and impracticable, but that, on the other hand, the principles of government advocated by Alexander Hamilton had stood the test of trial, and were now being adopted more and more by wise and enlightened American statesmanship.

I have lately been reading one of the "Beacon Biographies," edited by M. A. DeWolfe Howe—a small but very compact and comprehensive as well as very impartial, just and fair history of the life, character and work of Alexander Hamilton, written by James Schouler, and find it one of the most interesting books I ever read. Not that Mr. Schouler has told us anything really new in regard to Hamilton, or the part he played in shaping the political destinies of the United States. All this had often been done before, and by historians quite as able as Mr. Schouler, but, as I see it, no one has so clearly shown the connection between Hamiltonism and the policies that for the past forty years have been dominant in this country, and that today are being practicalized, magnified and glorified to an extent that even Hamilton himself, with all his predilections and aspirations towards centralization, militarism and imperialism, would not have deemed possible with such material, such men, as those with whom he worked, struggled, schemed, fought and died.

A very few and brief quotations will show what is here meant. Mr. Schouler tells us, as all readers of history know, that Hamilton was a consistent, an ardent advocate of monarchy pure and simple; that he "avowed frankly the

belief that mankind were vicious, except a few choice spirits, and should be ruled on that theory; that the ideal monarch of men was one hereditary, clothed with so much power that he would not be seeking more; that "he admired such barriers as that of the British House of Lords, and praised the British Constitution as an ideal form of government—as one which, to be sure, we could not attain, but which supplied the model to which we should approach as nearly as possible—this proposed scheme of union and the speech which advocated it in convention [the convention that framed the unamended Constitution of the United States] disclose Hamilton's ideal philosophy of American government as cherished by him to the end of his life."

It has often been said that Hamilton exerted a controlling influence in the work of formulating the plan of Constitution proposed by the convention of 1787. But Hamilton's views were too frankly in favor of aristocracy and of hereditary monarchy to be generally popular with men who had so lately thrown off the yoke of British monarchy. As truly said by Schouler, "It was Madison who, most of all, had framed the scheme" proposed by that convention, but when it came to the more difficult task of securing the adoption of that plan by the thirteen colonies it was Hamilton's work through the "Federalist" and as a member of the New York convention of 1788, that did more than the work of any other man to overcome opposition and to secure the final adoption of the then unamended Constitution of the United States.

Then, as now, New York was the pivotal state in American politics, and the New York convention, including Governor Clinton himself, was opposed to the plan proposed by the Philadelphia convention of the previous year. In this New York convention Hamilton exerted a controlling influence, and did more than any one else to overcome the opposing majority and secure the adoption of the Federal Constitution.

Speaking of the series of essays called the "Federalist," originated and mainly written by Hamilton, Schouler says,

During the momentous canvass into which the discussion was now projected, these essays did more to win the sober sense of America's whole community than all other documents of the brief campaign together. And even at this lapse of more than a century, despite the corrections of long experience in its argument, "The Federalist," as a literary masterpiece, written with warmth of coloring and in a tone singularly free from arrogance or party cant, stands as the best compact and popular commentary upon the unamended American Constitution ever written.

With clearer prevision than that possessed by Franklin, Washington and many older heads who signed the compromise document, Hamilton foresaw that this constitution could and would be made the shelter and shield behind which the forces of aristocracy, of monarchy, of militarism and imperialism could establish and entrench themselves, and thus would be gained by strategy the advantages that could not be achieved by frank and open avowal.

## HAMILTON AS HE REALLY WAS.

That such of our readers who have had neither time nor opportunity to study the history of the compromise between liberty and despotism called the Constitution of the United States, may be made better acquainted with the real character of the man whose masterful genius did more than that of any other man to secure its adoption, I herewith insert a few more paragraphs from the admirable work of Mr. Schouler—pages 58, 64, 66 and 68:

"I am a warm advocate," he writes in 1774, "for limited

monarchy, and an unfeigned well-wisher to the present royal family."

It was not the subjection of the old colonial sentiment that he aimed at, but to eradicate state autonomy altogether.

Hamilton had an innate passion for military prowess, which was nourished by his boyish studies and confirmed by his young experience as a Revolutionary officer. He cherished something of the Roman conception of governing by conquest. When toward the close of this eighteenth century, military authority, at a serious crisis, was lodged presumptively in his hands, he was eager to make a strong use of it; and the fatalism of armed dictator and arbiter pervaded his vision to the end of life. He was not averse to managing with the aid of a regular soldiery to keep society in order. He even inclined to the use of that potent engine for promoting political changes deemed desirable, in defiance, if need be, of strict law. His letters of 1789 show him reproaching the old Congress for ruining its influence and credit with the Continental troops in making them dependent on each state individually rather than upon all the states as a whole. He avows his eager wish to secure the attachment of the army to congress and bind its officers to service by substantial ties, with "a solid Confederation and a permanent army," as his epigrammatic expression for Continental security.

Hamilton maintained, for America's possible emergencies and his own, the standards usual among military officers. The duel by which he died was not the only one in which he ever figured; for we see him in 1778 serving as second in an affair of the kind for a young Carolinian and fellow-officer, thus committing himself, just at majority, to that false code of honor by whose ordeal he finally perished. While still on Washington's staff, in 1779, he demanded satisfaction from a civilian for circulating a tale to his dishonor; but the wary elder whom he addressed shrank off in his written responses from a challenge, until Hamilton threw up the controversy in disgust.

Hamilton would have kept the common people from the direction of affairs. Many other leaders of his day distrusted democracy and a government "out of doors," but Hamilton's dislike in that respect was radical and inveterate. The friends he chose and consorted with were of the better sort. They were "good men," as he would express it—the rich, the intellectual, the socially powerful; and, while in practice he would have blended government interests strongly with those, besides, of a money-making middle class, he disdained more and more the populace, the majority of inhabitants, and avowed his contempt for the constraint of common opinion upon rulers.

In these brief paragraphs, the real Alexander Hamilton stands revealed, and the question naturally forces itself upon us.

Would a man of such mental characteristics, such desires and such aspirations, work as he worked to achieve the triumph of the Federal Constitution if he had not foreseen that under its banner the interests of militarism, of aristocracy, of imperialism, would be safeguarded and secure?

Well may the careful observer of current events say that Hamilton's favorite policies have been realized beyond all reasonable expectation.

As very forcefully put by Mr. Schouler—page 92—"The twentieth [century] now opens with Hamilton's ideas upheld by an administration and party in full possession of government, more eagerly and with more insistence upon a constitutional right than Hamilton himself would have dreamed of advocating."

If, for instance, Hamilton could have foreseen our preparation for taking part in a British coronation, also the policy of the present administration in the Philippines and could have foreheard the speech of President Roosevelt delivered at a banquet in Washington, May 2, in regard to the army and navy, and the responses thereto, would he not have been moved to say—paraphrasing the words of one of old, "I have seen the travail of my soul, and am satisfied?"

#### WILL THERE BE A REACTION?

That Hamiltonism is now in the saddle in this country, and that Jeffersonism has been compelled to take a back

seat, needs no demonstration. The doctrine that all men have the right to be self-governing is now one of the legends of the past with us, and government by conquest, by absorption, by "assimilation," by militarism, by imperialism, is openly avowed, defended and practicalized by the rulers of the land once consecrated to freedom and equal rights by the heroes of the American Revolution.

Will this policy be crystallized into permanence?

Will it increase in strength from year to year until the last vestige of civil and personal liberty is destroyed?

Or will there be a reaction?

Will the people of this country awake, as from a nightmare dream, and reassert and once more practicalize the principles of the Jeffersonian Declaration of Independence?

That the signs of such reaction, of such awakening, are not wholly wanting I for one am very glad to see. All over the land voices of earnest and eloquent protest are being heard. Conventions are being held in many places; in thousands of papers, daily, weekly and monthly, the pens of earnest writers, women as well as men, are getting in their work. Books by the score are being published and circulated by the million, asking their readers whether the craze of militarism has not lasted quite long enough.

Among these books I wish to call particular attention to one entitled "Captain Jinks Hero," by that well known reform writer, Ernest Crosby. Having read the book from cover to cover I can testify that the statement of the publishers, Funk and Wagnalls, N. Y., is not overdrawn when they say,

This is a satirical novel upon the military history of the United States since the outbreak of the Spanish War. Sam Jinks, the hero, is no stuffed figure used for purposes of burlesque, but a real creation, with a personality that is even lovable. He is first shown as an innocent country lad whose taste for military affairs is planted by a chance Christmas gift of lead soldiers, cultivated by training in a boys' brigade, and firmly established by a career at "East" Point. "Hazing" at West Point is satirized in the most complete and clever fashion, and its incidents are furthermore made to serve a vital purpose in developing the motif of the entire story, viz., the similarity of militarism and savagery. A love romance beginning at East Point gives heart interest to the book. There is not a phase of militarism that is not satirized with the cleverest wit.

Much more with equal truth might be said in its praise, as for instance the force and clearness with which it is shown that the women of our country are largely responsible for the craze of militarism, and that so long as women worship "regimental shoulder straps," and so long as they go wild over the returning soldier, especially such soldiers as have been guilty of exceptionally fool-hardy exploits, just so long will war be popular, and just so long will men continue to seek occasions for achieving military distinction.

If the satirical novel called "Don Quixote" could break the spell, as is claimed, and destroy that form of military mania known as "knight errantry," may we not hope that "Captain Jinks Hero" will do much towards breaking the spell, the hypnotic delusion, without which wars like those in the Philippines and South Africa would be impossible?

Just now, "Captain Jinks Hero," our typical soldier in the Philippines and in China, and "Tommy Atkins" the typical British soldier in Africa and the Orient, seem drunk with human blood—as told by Rudyard Kipling in his satirical poem, the last two verses of which read as follows:

When at home he may content himself with whiskey,  
But if once he lands upon a foreign shore—  
On the Nile or Irrawaddy—  
He forgets his native toddy,  
And he takes his 'arf and 'arf in blood and gore,  
Blood and gore,  
And he takes his 'arf-and-'arf in blood and gore.

He's a connoisseur of every foreign vintage,  
From the claret of the fat and juicy Boer  
To the thicker nigger brand  
That he spills upon the sand.  
When he draws his 'arf-and-'arf in blood and gore,  
Blood and gore,  
When he draws his 'arf-and-'arf in blood and gore.

M. HARMAN.

### The Postoffice at Home, Washington, Threatened.

Again the people of Home are the victims of the usurpation of power vested in government officials. Our postoffice is summarily closed by an order to the postmistress to forward to Washington the office paraphernalia. This forces us to go to Lake Bay—an office that transacts less than one-half the business ours did. The fact that neither of the thirteen postoffices nearest us is a depository of a publication or distributes half as much mail as ours is ample proof of malice aforethought, or woful ignorance on the part of the manipulators of this outrage.

We fear it is a trick to exclude "Discontent" and "Clothed With the Sun" from the mails when application is made for entry. If denied it will be a severe blow to us; however, it will not discourage, but on the contrary stimulate us to further endurance and more vigorous action. Men actuated by honorable motives, loyal to truth and justice and endowed with energy enough to grapple with and overcome the huge stumps and logs of Washington are not dismayed by the petty malevolence of sectarian and partisan bigots who may so manipulate our social machinery as to confiscate our property and banish us to a desolate island; but Home is a beacon light for future generations while the systems that now oppress us will go down the ages as synonyms of hypocrisy, duplicity, rant, cant and sickly sentimentalism and be lost in unremembered nothingness.

The following lines are apropos to this occasion:

"Speak thy thought out bold and bravely, fear not old opinion's  
saw!  
What thy soul in clearer vision sees revealed in nature's laws,  
Speak out now and speak out ever though all men shall hate  
thy cause.

Speak thy thought out loud and clearly, if they're words of  
honest worth,  
Though all hell excite men's passions, they will forting find on  
earth.

If they are but words of folly, 'tis as if they had not birth.

What we has root in thinking; thought 'er flies in freedom's  
van.

Shackle, bind, restrain from action, despots cry since time began,  
While from martyr's scaffold gory, thought's fruition comes to  
man.

Stake and fagot, rack and dungeon, have no terror for the brave,  
Though the scaffold glooms before thee, words of truth are what  
we crave.

For the truth lives on forever. Aye! while power is in the grave.

Heed no trumpet clothed in ermine speaking for the state its  
word.

As against mankind's progression. Tell the boastful, purse-  
proud lord

That a vital word once spoken hath a life beyond his sword.

If the church put gyves on thinking, curse the church and break  
its spell:

If the state contract thy being, curse the state and ring its knell;  
Speak thy thought out bold and bravely spite of all the fiends  
of hell."

Yours for that liberty which can only be born of intelligence.  
Home, Wash. JAS. W. ADAMS.

### A Protest.

C. L. James does me an injustice in No. 912 by coupling my name with that of D. W. Groh and describing us as "these advocates of opposing fads." I have not discussed Mr. Groh's fad, not by one word or allusion. Moreover, I have no fad in medicine. Permit me therefore to protest against a slander which might affect my professional reputation.

Monterey, Mexico, April 26. SANTIAGO WALKER, M. D.

### The American Press-Writers' Association.

The "Boston Traveler" has printed several fine letters on Mrs. Craddock's case from J. T. Small, Francis B. Lavesey and M. Abbott Brigham, and the following appeared April 26.

#### THE CRADDOCK CASE.

In New York, on March 17th, Mrs. Ida C. Craddock was sentenced to three months' imprisonment on the charge of obscenity. The judge said: "I have never before known of such indescribable filth." What a pity the man cannot turn his gaze inward and view the nauseous slime and corruption of his own mind and heart! Mrs. Craddock simply sees the horrors of an iniquitous system and tries to point a remedy, to save men from the fatal results of their own lusts, and to teach a higher morality and the sacredness of human rights. She aims to teach a system whereby a young girl may not be so vilely outraged on the very threshold of matrimony that her love turns to disgust and hatred, and her whole nature cries out in rebellion against the institution. I dare venture to assert that Ida Craddock never wrote an obscene sentence in her life. I don't believe she ever entertained an impure thought. And any man, be he judge or juror, who can find filth in her honest expression of thought must be at least of soul kin to Anthony Comstock, who is said to bandage his eyes whenever he takes a bath for fear of contaminating his "purity" by a sight of his "impure" body! When will the public cease to elect men to rule over them who have such narrow conceptions of the true dignity of life and its source? "Unto the pure are all things pure." If the sex nature is so vile, how can honor and purity exist on earth as sex is the foundation of all life? It is not unreasonable to believe that such men as those who convicted Mrs. Craddock must be afraid that her teaching will interfere with the free indulgence of their own passions. Else why should they condemn her for counselling self-control and moderation? Something should be done immediately to secure her release. Her pen is needed in the work of education along the lines of sex reform.

ELISE COLE WILCOX.

Whatcom, Washington.

#### NEW MEMBERS.

- 270af. Delano, L. L., Atlantic, Iowa.
- 271b. Redman, Mrs. Lottie C., Galva, Ill.
- 272b. Jerauld, Nellie M., 525 Palladium St., Atlanta, Ga.
- 273b. Kemp, W. P., 1134 O St., Lincoln, Neb.
- 274b. Hoover, Harry, Carnegie, Pa.
- 275a. Morton, James F. Jr., Home, Wash.
- 276b. Harter, Karl L., Box 44, Sparr, Fla.
- 277b. Harter, Maud J., Box 44, Sparr, Fla.

#### CORRECTIONS.

- 32a. Clymer, Dr. R. S., 832 Lexington Ave. New York, N. Y.
- 186b. Hymoolen, A., White, S. Dakota.
- 212a. Loomis, Mrs. Hulda L. Potter, 30 Vernon St., Springfield, Mass.
- 269b. Lavers, A. B., 18 Shute St. Everett, Mass.
- A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

#### Imperialism.

The following is a copy of a letter I have just received from C. C. Post:

LOIS WAINBROOKER, Home, Wash.

It is true that Helen's mail is still returned marked "fraudulent." It is also true that the postoffice officials assert that they have the authority to do the same with anybody's mail at their option, and that they do not need to have any evidence offered by the accused, and that a decision of the courts that the party has violated no law is not binding on the Department.

One of our United States Senators will shortly introduce a bill in the Senate to amend the act under which the department claims its authority, and a congressman will introduce it in the House, but no bill can come before the House for discussion until reported from a committee, and the chairman of committee on postoffice and post roads says openly that the committee will not report a bill to amend the law. In the Senate we stand a little better chance, but it will be a hard fight. All



the same, the fight has to be made, and some means must be found to bring an influence to bear on congressmen and senators to force them to action. Yours truly, C. C. Post, Seabreeze, Florida.

## VARIOUS VOICES.

Philip G. Peabody, Boston, Mass.:—It is just after midnight (of the 28,) and I have work before me that must keep me at my desk all night, having just arrived from an absence in Europe and Africa; but I must at once write to express my very deep regret at learning of the illness of your father and my hope that the world may be spared his loss for years to come. Please give him my very kindest wishes.

Laura J. Langston, Paonia, Colo.:—Enclosed find 10 cents for Lucifer for five weeks and "Institutional Marriage." Some good friend has sent me several copies of Lucifer—the first I have ever seen. I am trying to further promote the good work by loaning mine and requesting their return that I may loan them to others.

Amicus, Springfield, Mass.:—Find \$2 enclosed, for which please send me Carpenter's "Marriage in Free Society," and "Sexual Physiology for the Young." Also send sample copies of Lucifer to enclosed addresses, and put the remaining \$1 to credit of my subscription to Lucifer. I am quite in sympathy with most of Lucifer's teachings, yet I have long desired, if not out of place, to write you a letter much like that of K. B. (Canada), which you published on p 117 of No. 914. Concentrated effort in one direction, it seems to me, will accomplish most, and one sometimes wishes to send sample copies of Lucifer to persons who would be beneficially influenced by its discussion of the marriage question, but who are repelled by an equally liberal consideration of other questions.

I enclose, as usual, some clippings, from which possibly you may call some thought or quotation of value or encouragement to readers of Lucifer. I am very sorry to hear of your illness, and close with wishes of immediate recovery.

So Miss Ellen M. Stone is to go on a lecture tour in this country and tell what she knows of brigands. Are those who subscribed so generously for her ransom to get any of their money back? Or will the lady missionary's gratitude take the shape of a lively sense of box-office receipts yet to come?—N. F. Saa.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Aboriginal equality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Blood"; What are the Effects of Halls and Crusades? The Economic Side of the Problem; Party Politics in Vice-Crushing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Future and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

Evenings With Emerson, Whitman, Tolstoy, Ingersoll and Herbert Spencer. Critical and Conversational Readings, Fuller detail by personal interview. Scope and methods. It is conceived, as to a large extent, original. An entire evening each week to an author. JOHN M. CLARKE, 777 Walnut St. Chicago.

For Rent: Large, light, furnished room. Inquire of Lillian Harman 300 Fulton St. Chicago.

## 916.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Unborn.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early stage and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 20.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Don H. Tucker. 466 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.  
AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonaparte portrait, representing Paine as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tones views of buildings, etc., associated with Paine's life in England and France, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$1.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 25c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine. It is so convenient and has so much to tell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.  
A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 50c.

A TALE OF THE STRASSBURG GEESE. H. R. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge). A Traveler's Tale (H. R. Kerr). The Cat's Story (Knut Hamsen). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 5c.  
A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.

BALZAC'S BERNARDINE: The Mystery of Sex. Mary Hanford Ford. Cloth, 5c.  
BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Exalted by the Bible, and giving close reference to the chapters and verses. 15c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Foster, Jr., M. D. 25c.

CAUSERS OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.  
CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. R. Tucker, Lawrence Greenleaf, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 628 pages. 25c.

CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 2c.

DARWIN, THE. (A novel.) Edna D. Slesker. 50c.

DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. C. Spence. 178 pages. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise on the world and religion, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overtook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.  
DIGGING FOR BED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Marriage; Heredity; A. R. C. of Temperance; Fowling and the Critic; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 600 illustrations, 11 chapters, 1,061 pages and a 3-column index of 11 pages. Cloth, \$1.75.

EAST KENNESSEE SKETCHES. A and C. C. Chavannes. 5c.

EIGHT-HOUR MOVEMENT. John F. Alford, ex-Governor of Illinois. 5c.

EVOLUTION AND REVOLUTION. Elmer Reiche. 5c.

FALSE CLAIMS OF THE CHURCH. John E. Kneiburg. Analyzing and refuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.

FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 24 pages. 6c. Postage, 5c.

FREE PRESS. Arguments in support of denunciations in the indictment of M. Tarnow, R. C. Walker and Geo. Harman, under the Cossack law. G. C. Jensen and David Overmyer. 2c.

GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for Heresy in Rome, Feb. 17, 1600. 5c.

GOD AND THE STATE. Bakounin. 25c.

GOVERNMENT ANALYZED. A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Mrs. Dunbar Kelso. 52 pages; cloth. Price reduced from \$1.50 to 50c.

HILDA'S HOME. Rosa Graul. "An over true tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, 15c; paper, 5c.

HUMAN RIGHTS. J. Madison Hook. 5c.

IMPORTANCE OF HONEST MONEY. A simple, scientific, invariable standard of price. James Ardeman. 24 pages. Paper, 5c.

IN BRIGHTER CATHEDRALS; or, Life in Socialism. Albert Chavannes. 5c.

INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foot. Brief biographical sketches of 32 Freethinkers, including Bruno, Locke, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Palmer, Madame Roland, George Sand, Shelley, Voltaire, and Voltaire. 25c.

IN HELL AND THE WAY OUT. A plan of Social Democracy outlined. Henry E. Allen. 10c.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Maritan. M. Harman. 5c.

JOHN'S WAY. A domestic radical story. Edna D. Henker. 5c.

KAREZZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample page free. 11c.

KORADINE. A story for young and old. Extra large cloth, 11c.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1895, with portrait of Whitman. Contains also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1895. Cloth, 50c; paper, 25c.

LIBERTY. Political, Religious, Social, and Moral. A. F. Tindall. 5c.

LITTLE LESSONS FOR LITTLE FOLKS. Edna D. Henker. Boards, 5c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.

LUCIFER. Third Series, Vol. III. (1899). Cloth, 11c. Postage, 5c.

MAGNETATION, and its Relation to Health and Character. Albert Chavannes. 5c.

MARRIAGE. An address by Dr. Juliet H. Severance. 5c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 5c.

MARTYRDOM OF MAN. Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone in martyrdom—in its rise to its present place. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 100 pages, describes his intellectual struggle from the animal period of the earth to the present, adding an outline of what the author conceives would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 11c.

MEN, WOMEN AND CHANGE. William Flagg. Containing two tales: The Ascent to the Heights, and Hired Men and Bees. Well done, on heavy paper and artistically bound in cloth, gilt top, rough edges. 7c.

WEN, WOMEN, AND GODS. Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Adornment. Historical Facts and Theological Fictions. Appendix. Address to the Congress. Letter to Congress. Congress of Freethinkers. The only authorized and correct edition. Large 16mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 11c; paper, 5c.

MIRRORED LINK IN MODERN SPIRITUALISM. THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 43 pages. Cloth. Reduced to 11c.

MOHRBUND SOCIETY AND ANARCHY. Jean Grave. Cloth, 40c; paper, 5c.

MOTHERHOOD IN FREEDOM. M. Harman. 5c.

MUTUAL BANKING. A simple plan to abolish interest on money. William B. Greene. 10c.

NORA, A DOLL'S HOUSE, AND GHOSTS. Ibsen. Cloth, 15c.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSER. E. C. Walker. Contents: Love and Law; The Melchior of the Monogamous Ideal; The Continuity of Race-Life; and Tyranny and the Fall of the Patriarchal System; Men and Women Are and When They Are Not Varietals; The New Woman; What is She? What will she be? The State Having Behind Its Own Mistake; Bishop Butler's Opinion of Divorce; Love: Its Attraction, Its Expression; Is She an Honest Girl? Lloyd, Platt, and the Philistines; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 11c.

PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIRGINIANS IN Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 10c.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dowson. 5c.

PHREASY CATHEDRAL. Prof. A. L. Rowan. Together with The Incarceration of Transgression (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). 5c.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is instinctively opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelievers or disinterested religionists. The necessity for separate organizations and a division of labor among reformers. Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward Fitzgerald's interpretation; with original introduction; special cover; latest revision. Paper, 10c.

RULED BY THE TOMB. A discussion of free thought and free love. Oxford Northcote. 10c.

SCIENCE IN STORY; or, Rammy Tabbs, the Boy Doctor, and Friends, the Troublesome Monkey. For young folks. 12c. E. M. Foot. Five volumes in "Red Line," presentation edition. 10c. Five volumes, plain binding. 12c; all in one volume, 52c.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 24 pages; cloth bound; illustrated. 5c.

SONGS OF THE UNLINED LIPS. J. Wm. Lloyd. Edition de luxe. Verses printed from Kelmscott type upon deckle edged hand made paper of cardstock. Initial letters, ornaments and borders are in red; initial letters and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 10c.

STUDIES IN SOCIOLOGY. In four parts: I. The Law of Hierarchy; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.

TALKS ON NATURE. Important information for both sexes. Dr. J. H. Green. 12 pages. Reduced from 10c to 5c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isaak's Intention (Marist), Reminiscences of Martin Wright (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 7c.

THE BAR SINISTER AND LICIT LOVE. Including the first identical proceedings of the Legation League, and a full account of the Lancashire case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 20 pages. 25c.

THE BLUE LAWS OF CONNORNOT. Taken from the Code of 1686 and the public records of the Colony of Connecticut previous to 1686. With an account of the persecution of Witches and Quakers by New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.

THE BRITISH BARBARISMS. Grant Allen. The greatest of the Hittite poems. Dedicated "To all who have heart enough, brain enough, and soul enough to understand as well as to feel." Handsomely bound in cloth. 24 pages. 11c.

THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 11c.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "The new hedonism has now saved themselves from misplaced superlatives have begun to perceive that the unclean and impure influences are selfish and ascetic; that the pure and beautiful and exalting thing is the act and way which exalts the reproductive function." Paper covers; 11 large pages; twelve copies. 5c. Single copy, 5c.

THE CHICAGO MARTYR. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Alford's reasons for pardoning them. Neale and Schwab. 25c.

THE COMING WOMAN. Little D. White. 5c.

THE DEMANDS OF LIBERALISM. Principles and platform of organized Freethought. 10c.

THE EVOLUTION OF MODESTY. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty immoral? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all people agree as to what parts of the body should be concealed? 5c.

THE FOUNTAIN OF LIFE; or, The Threelined Power of Sex. Lois Walshe. 10c.

THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lillian H. Harman), Life's Gifts (Oscar Rotter), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.

THE REVIVAL OF PURITANISM. E. C. Walker. 10c.

THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Worth? (E. B. Foot, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 11c.

THE SANCTITY OF MARRIAGE. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.

THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1722, quoted by the highest authorities as authentic. The work is a reprint of a Jesuit tract and is a plain index to the underground working of that order against the welfare of individuals and society. 10c.

THE STRAITS: ITS HISTORIC ROLE. Prince Peter Kropotkin. 10c.

THE TRAGEDIES AND COURTS OF LOVE. J. F. Rowbotham. Cloth 10c; paper, 5c.

THE UNWOMANLY WOMAN. Little M. Holmes. Together with That Great Sexual Attraction (Oscar Rotter), and The Virgin Bell (George Egerton). 25c.

THE WORM TURNS. Revolutionary Poems. Voltaire de Cleyre. 10c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Geo. M. Trousdale. 5c.

TOKOLOGY. A book for every woman. By Alice B. Stockham. M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, eliminating the ailments of pregnancy can be prevented as well as the pains and birth to children. English, German or Swedish. 11c.

TRAVEL IN FAITH. By Carl Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 10c; paper, 5c.

VACCINATION A GIGANTIC CRIME. Samuel Darling. 10c.

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all which every admirer of Thomas Paine should have by him for reference. 10c.

VITAL FORCE. Magnetic Exchange and Magnetism. Albert Chavannes. 5c.

WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism which makes us women of what we are, and shows us men, of circling arms of babes. Paper covers; 42 large pages. 10c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem, "Declaration of the Free." The last verse written by the great Freethinker. 5c.

WHEN LOVE IS LIBERTY AND NATURE LAW. John Badcock, Jr. 10c.

WHY THE UNDERSTANDING? An open letter to Judge Gary. Sarah E. Ames. 10c.

WOMAN, CHURCH, AND STATE. Matilda Joselyn Gage. "This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do." Cloth, 41c; paper, 25c.

WOMAN: Four Centuries of Progress. Susan H. Warner. 5c.

WOMAN IN THE PAST, PRESENT AND FUTURE. Woman was the first created. The tasks of that land bondage, "Woman was a slave before the slave." This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is ALFRED REBEL'S masterpiece. 10c.

Address M. HARMAN, 506 Fulton Street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 18.

CHICAGO, ILLINOIS, MAY 15, E. M. 302. [C. E. 1902.]

WHOLE No. 917

### INVIOLENT.

Nav. Love will not be faithful unto thee  
 Unless thou keepest faithful unto her  
 As when, erstwhile, thou wast her worshiper,  
 And gav'st her votive wreaths, and offerings free.  
 When first Love sealed thee as her own to be  
 'Twas that toward service all thy longings were;  
 Forget'st thou this, thou can'st not then deter:  
 She yields thee to a colder mastery,  
 As flowers bloom not upon the desert waste,  
 As birds sing not above mid-ocean's tides,  
 As hearts within the grave are never moved,  
 So gifts fall not unto a soul debased,  
 So darkness comes upon it and abides;  
 And thou, unless thou lov'st, shalt not be loved.

WILLIAM FRANCIS BARNARD.

### What Would You Do?

The following article appeared in the "Philistine" of February 1900. Though old, the question is ever new, and we would like to have an expression of opinion by our readers. What would you do if your husband, wife, or sweetheart loved another? We hope our readers will confine their answers to one hundred words when possible to do so.

Some months ago I published in these pages extracts from a MS. sent me by a Boston Woman. The MS. was in the nature of a personal confession, and was so sincere and earnest in its expression, and evidently so truthful, that I set it up in type with the intention of printing it entire for the benefit of Philistia. But afterward I concluded it was a little too advanced for my Baptist constituency, and so contented myself with a few quotations.

The extracts I gave, it will be remembered, explained that the writer was the wife of a prominent Boston Lawyer—a man of marked personality, wide experience, many interests and large income. His age was something over forty and his wife's age about the same. Their married life had been peaceful and the husband had always been gentle, generous and indulgent.

In the midst of this blissful Nirvana the wife and mother accidentally discovered that her husband was leading a double life—in fact, that in a cosy flat out on Beacon Street, in the Back Bay, he had another wife. Naturally, the discovery made a great agitation in the mind of the woman, and she ran over in her mind the entire gamut of possible procedure in the way of divorce, alimony, public scandal and vengeance.

After a week she decided on her course.

She broke the news to her husband very gently that she knew all, but she did not chide nor rebuke. She assured him that she recognized the fact that a man with as wide a mental scope as his needed the society of more than one woman, and that she was not the person to make trouble. She would be his friend and wife until death, and after, and if he chose to love one woman or two or three beside herself, she would not condemn him on that account.

The result of that interview was that the husband first turned pale with fright, and then as the wife went on he became speechless with amazement, and soon was on his knees crying it out with his head in her lap.

Time went on and the double arrangement continued. It still continues. The two wives exchange calls and rather like each other. Both are gentle women—educated and refined. Wife Number One explained to me in her manuscript that her husband now treats her with more deference and tenderness, such as she had never before known.

Everything she might wish for is laid at her feet, and absolute liberty is hers. She is quite content, and fully resolved on defending her husband and ministering to his well-being in every possible way.

Her husband's business partners know of his double life, and newspaperdom knows of it; yet she realizes that no one would ever raise a word of public reproach against him unless she first gives the sign. And this she will never do. She loves the man and will ever be loyal to his interests. So that's the story.

I wrote to a trusted correspondent in Boston, and he investigated the facts and found them substantially as stated.

I printed the main features of the Boston Woman's manuscript, and the result was quite a dust. In fact, sixty-nine different persons wrote me letters about it, and forty-three suggested that if the shoe had been on the other foot, that Boston Lawyer would have considered himself outraged, wronged, undone, and would have raised the roof in wild clamors for r'r-venge. Possibly he would—I really do not know.

But now comes a belated letter from a Cleveland physician on this same subject, wherein the Boston Woman is highly commended for her course of action. This man declares that if the shoe were on the other foot, and the lawyer were as wise as his wife he would not interfere in the relation. This man declares that it is preposterous to suppose that a strong, earnest woman of mentality and spiritual resource is perfectly satisfied with the society of one man for a lifetime. And he adds,

"Any woman whose soul is centered in a single man for a score of years has lived a very narrow and restricted life, and her mentality has surely atrophied. And thus for obvious reasons the unmarried woman of forty far surpasses, in spiritual reach, her happily married sisters. We learn from the people with whom we associate. Men learn from women and women from men. Imagine the inspiration a woman gets, say, from one honest, busy grocer!"

This is very plain talk; but the writer does not stop there. He declares that every successful city doctor has from two to a dozen women on his visiting list whom he fondles and caresses, and who regard him in the light of a lover. He further adds that the clergyman who makes "pastoral calls" and has not several women on his route with whom he is on tender, affectionate terms, is the exception. And then he makes this astounding confession:



"One of my patients—a married woman—has for me a more than tender regard, which I fully reciprocate, and this with the full knowledge and consent of her husband."

This doctor visits his fair patient almost daily and has for three years, and between them are constantly passing personal letters and notes. This delicate, yet warm friendship, he regards as natural, right and holy, and the fact that the woman has a legal husband, really, he says, has no bearing on the case. He appeals to the Higher Law. The woman loves both men, but of course in a different way and for different reasons.

Usually, when a woman begins to love one man she hates another, for the reason that she fears him and dreads he will do violence to herself or her newly acquired friend. And from fear to hate is a short, easy step. Under more enlightened conditions she would love both; nothing in her nature prevents this; the fact that she hates her husband when she gets acquainted with a better or different man is because the husband makes himself unlovable. This shoe fits either foot. It is not a right or left.

In closing, my correspondent quotes Sir Richard Burton to the effect that in all his experience as a traveler and student, he had seen but one community that was free from sex jealousy, bickering and strife; and this was the city of El Medinah, Mecca, among whose inhabitants the right of polyandry was freely admitted.

His closing paragraph reads, "Monogamy has been a fetish and all of its so-called benefits can easily be attributed to a variety of causes. Because a thing goes with a thing is no reason that the thing is the cause of the thing. A thing often exists in spite of another thing. All ships have barnacles, but the claim that ships would sink without barnacles is held only by shallow people. And even though these people be in the majority, the fact remains the same."

"The insular and exclusive custom of condemning all close friendships between men and women that have not been sanctified by a Justice of the Peace, must pass away ere the race can advance. We grow in grace only when we love; all gentle, honorable friendships between good men and women should be allowed to run their natural course. You cannot thwart Nature and go unpunished. Through the interchange of thought and feeling, and the healthful play of the emotions, we add cubits to our stature and give wings to our spiritual natures."

I am not at liberty to publish the name of my correspondent, but should anyone wish to communicate with him personally, I am privileged to send his address. I am told that he ranks high in his profession, is a member of a prominent Book Club, and is an honorable and cultured gentleman. He certainly is frank.

Now, how common the condition just described really is, I cannot say. Living here in the woods, at a distance from the busy marts of trade and out of all personal touch with the social centers, my opportunities for observation are very slight. But in view of Mr. Howells' assertion that as a people we are imperfectly monogamous, and from what I gather from time to time from my correspondents and people who make little journeys hitherward, I am led to believe that a silent evolution in Esoterics is being worked out in America, and this with the tacit consent of the Unbonneted—not to mention the clergy, press, and medical and legal professions.

Custom makes law; but it takes time for custom to ossify. Custom is now in the cartilage condition, so far as Platonism is concerned. But already, I see that the last edition of the Standard Dictionary has given a place to the term, Platonic Friendship, and defines it thus: "An ardent affection existing between a man who is married and a woman who is not, or vice versa, as the case may be." Whereas, it was only a few years ago that the late Samuel J. Tilden referred to it as "a barren and jejune hypothesis."

And now I boldly hazard the prophecy that members of the American Academy of Immortals, who avail themselves of the ninety-nine year limit, will witness planks introduced into all great party platforms endorsing Soul Gravitation and Psychic Communion. Not only this, but that church which has not in its creed a tenet advocating Cellular Correspondence will have nothing better to boast of than a beggarly array of empty pews. I have spoken.

### Love's Coming of Age.

"The subject of Sex is difficult to deal with. There is no doubt a natural reticence connected with it. There is also a great deal of prudery. The passion occupies, without being spoken of, a large part of human thought; and words on the subject being so few and inadequate, everything that is said is liable to be misunderstood. Violent inferences are made and equivocations surmised, from the simplest remarks; qualified admissions of liberty are interpreted into recommendations of unbridled license; and generally the perspective of literary question is turned upside down."

"In fact there is a great deal of fetishism in the current treatment of the question. Nor can one altogether be surprised at this when one sees how important Sex is in the scheme of things, and how deeply it has been associated since the earliest times not only with man's personal impulses but even as his religious sentiments and ceremonials."

"Next to hunger it is doubtless the most primitive of our needs. But in modern civilized life Sex enters probably even more into consciousness than hunger. For the hunger-needs of the human race are in the later societies fairly well satisfied, but the sex-desires are strongly restrained, both by law and custom, from satisfaction—and so assert themselves all the more in thought."

"To find the place of these desires, their utterance, their control, their personal import, their social import, is a tremendous problem to every youth and girl, man and woman."

These paragraphs fairly illustrate the plainness and saneness of Edward Carpenter's discussion of the master passion in his intensely interesting little book entitled "Love's Coming of Age." Sincerely, fearlessly and fairly he gives expression to ideas which are the result of thoughtful study of a problem which the human race has been dodging for century after century but which it must face squarely and solve intelligently before the race can rise out of the muck and vileness which it seeks to cover and hide with the tattered cloak of hypocrisy and prudery.

The paragraphs I have quoted are the very first four in the book. You can see he does not hem nor haw nor apologize nor beat about the bush, but goes directly at the subject as an honest, clear-minded and pure-minded man should in honestly discussing a subject of such intense importance to the human race.

Carpenter's literary style is simple and quite attractive. His statements are clear and his arguments are conclusive. The book contains an appendix which will furnish information of the subject of Sex that could not be found elsewhere without ransacking an extensive library and gaining access to books which are generally kept from the regular patrons of libraries. And he has handled the delicate question so wisely that it seems hardly possible that a person could be found who would take offence at any sentence in the book. The whole tone of the book speaks the purity of the mind of the author. Read this:

"That we should leave our children to pick up their information about the most sacred, the most profound and vital, of all human functions, from the mere gutter, and learn to know it first from the lips of ignorance and vice, seems almost incredible, and certainly indicates the deeply rooted unbelief and uncleanness of our own thoughts."

But get the book and read it. It will cost you more than you usually pay for a book of the size, but that is not the fault of the editor of Lucifer who must pay for it what the publisher of the book demands. The price is one dollar, but there is more sound sense on the sex question in the book than you could find in some more pretentious books for which you might pay a much higher price. Get it and read it and circulate it among your unenlightened acquaintances. It cannot fail to give them clearer and saner views on the vital question it discusses.

J. M. C.

"In general, the art of government consists in taking as much money as possible from one part of the citizens to give it to another."—Voltaire.

## Competition in Force, and Other Evils.

BY H. B. KERR.

In No. 912 C. L. James, criticising my doctrine that force is least dangerous when it is a monopoly in the hands of the whole people, says: "As to vigilance committees and the like, they have, in our time and country, however it may have been in mediæval Scotland, one decided recommendation as compared with 'the right to use force as a monopoly in the hands of the representatives of the whole people.' They are much more easily got rid of. That was proved in California, after they had outlived their usefulness there."

True, and why? Because there stood in the background, ready to break up the vigilance committees when called on, the state and federal governments. The people used the vigilance committees when needed; but had the vigilance committees refused to abdicate when they were no longer wanted, the people would have used the government to make them abdicate. Had the vigilance committees been as well able to defy any higher power as the McDonalds and the Campbells, the Scotts and the Kerrs, I doubt if they would have abdicated.

Moreover, the vigilance committees were bona fide protective associations in their origin. But the great danger of free competition in force is that it makes it so easy to organize aggressive associations, which may use the word "protection" as a figleaf, while their real aims are plunder and blackmail. Croker, Quay, and Platt are strong at present, but would they not be a thousand times stronger under competition in force? If government were abolished today, tomorrow would be the greatest day of triumph Tammany Hall ever saw. Now it has to submit to the inconvenience of getting a majority of votes by hook or by crook; then it would only need a preponderance of strength, which is easier to get than a majority in numbers. All that Tammany would then want would be a few thousand good riflemen; and it could grab every corner lot, every good building, everything good in sight; it could blackmail the weak unmercifully; it could browbeat the members of weaker voluntary associations whenever they had a dispute with Tammany men; and, if the matter had to come to trial, it could bribe the free jury or threaten it with future vengeance. Today Tammany has at least to divide the spoils with the maimed, the halt, and the blind, to get their votes; under voluntarism numbers would count for nothing, and the spoils would all go to the strong, and would be used as a bait to bring ever new recruits to the army of Tammany. Free from all annoyance from state and federal authorities, Tammany would indeed have reached its day of glory. Great as the evils of bad government are, every one of them is multiplied a thousand fold under a system of voluntary associations. All nations went through the age of voluntary associations, and all nations rushed into the arms of despotism to escape from voluntarism. What we now need is neither voluntarism nor despotism, but monopoly of force in the hands of the whole people.

\* \* \*

Mr. James also says: "Again, it is not mere verbiage but an opinion decidedly about things that, if no man were enabled by government to hold land out of use, all the evils of 'natural monopoly' would cure themselves." Certainly that is an opinion about things, but not a true one. Mr. James is fond of statistics; I will give him some.

Last December the following figures were published in the daily press, to show the cost at which the different mines of the country could produce a pound of copper. The numbers refer to cents.

Atlantic (Michigan), 12; Anaconda, (Montana), 11; Arizona Copper Co (Arizona), 9; Boston & Montana (Montana), 7; Butte & Boston (Montana), 13; Calumet & Hecla (Michigan), 9; Copper Queen (Arizona), 8; Detroit Copper Co (Arizona), 10; Mountain Copper Co (California), 10; Montana Ore Purchasing Co (Montana), 12; Osceola (Michigan), 11; Parrot (Montana), 10; Quincy (Michigan), 8; Tamarack

(Michigan), 9; United Verde (Arizona), 4; Utah Consolidated (Utah), 3; Wolverine (Michigan), 9;

These figures may not be accurate, but every mining expert will admit that they give a fair idea of the vast differences in natural richness between different mines, differences which cannot be removed by any industrial economies or scientific discoveries.

Now what do these figures mean? Mr. James will admit that there can only be one wholesale price for copper of a given quality, no matter where it comes from. He will also admit that that price cannot for any length of time be less than the cost of production at the lowest grade mine necessary for the world's supply. If the Butte & Boston is necessary, then the price cannot continue under the price of 13 cents, and Senator Clark will be able to make 9 cents of economic rent from every pound of copper shipped from the United Verde. From the known richness of the United Verde it is safe to say that it runs at least 5 per cent copper to the ton. That means 100 pounds, which, at 9 cents, means \$9 of economic rent per ton. The American Mining Review lately stated that the United Verde had 23,000,000 tons in sight, a stupendous but not incredible tonnage. Multiply the tonnage by \$9, and it appears that Senator Clark is likely to get \$207,000,000 in economic rent out of ore in sight in the United Verde. This is probably not over the mark, for it is conceded by everybody that the right to use and occupy this little piece of ground makes Senator Clark the richest man the world has ever seen, and the American Mining Review says he lately refused \$500,000,000 for the property.

Neither can Mr. James say that this economic rent is the result of government allowing men to hold land out of use, for there is hardly a well-known deposit of copper in the world held out of use, and the demand for copper for electric purposes will probably grow faster than the possible supply under any system.

Mr. James' system therefore favors inequality in its most naked and glaring form. He would try to sweep away great organizers and hard workers like Carnegie, Morgan, and Rockefeller, but he would not touch a richer man than any of them, who owes his wealth to a freak of nature. He would have a world of Lilliputians, with here and there a Gulliver stalking about among the crowd, bribing free juries and organizing for his own "protection" voluntary associations which would have made the Dukes of Normandy or the Last of the Barons green with envy.

The contention of Mr. James is as preposterous in the case of land as in that of mines. Every new country opened up, and every improvement in transportation, only increase the value of land in the heart of London and New York, because the people like to flock to a center and look at each other. Nothing can ever make an inside lot as good as a corner. The fact that good land can still be had for nothing in Western Canada does not hinder it being valuable a mile from New York; and even if the use and occupation system made free land available in Iowa, the New Yorker would still have his economic rent. In fact Mr. James' system is founded entirely on the principle of unmerited inequality, the worst of all inequalities.

Here is a remarkable fact, that the masses of the people in any country are prosperous and comfortable just in proportion as there are millionaires.—*Andrew Carnegie*.

Another remarkable fact is that sheep in any country are plentiful and fat just in proportion as there are roast saddles of mutton.—*N. Y. Herald*.

Mrs. O'Brien.—Good warnin'. Mrs. McCabe an' phwat makes yez look so sad?

Mrs. McCabe.—Shure, Deenia was sint to the penitentiary fer six months.

Mrs. O'Brien.—Well, shure, don't worry. Six months will soon pass.

Mrs. McCabe.—Shure, that's what worries me.—*Leslie's Weekly*.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 14th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Special Offer.

FOR THE NEXT THIRTY DAYS.

In order to extend Lucifer's work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For \$2.30 we will send Lucifer one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. The regular price of this large, well-bound book is \$2.75.

2. For \$2 we will send Lucifer one year and any one of the bound volumes of Lucifer now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price \$1.50 with 25 cents additional for postage.

3. For one dollar we will send Lucifer one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For \$1 we will send Lucifer one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love in Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With Lucifer one year \$1.

5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Yepp Society, by Moses Hull—price of all 25 cents. With Lucifer one year \$1.

6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With Lucifer one year, \$1.

7. For \$1.25 we will send Lucifer one year and one bound copy of Government Analyzed, by Col. J. R. Kelso. The publishers' price for this excellent work was originally \$1.50, but having on hand a number of slightly but not seriously damaged copies we make this offer of Lucifer and the book for \$1.25.

## Current Comment.

The movement to form a national or international association to check the suppression of speech and censorship of press, is one in which we all should feel a deep interest. Whether the

plan mentioned elsewhere in this issue is the best that can be devised is a matter of secondary importance; the main thing being to get to work, and in a way that will be felt and heeded by the suppressors. For one I like the methods adopted by the American Press Writers' Association, one of the chief objects of which club is defense against censorship of the press and of mails. Membership in the Press-Writers' Association requires the payment of no fees or annual dues. There are no offices with salary attached, and nothing that suggests an inner ring, clique or guild; bills for printing, etc., being paid by voluntary contributions from members and from the general public. A brief statement of principles and objects of the "Free Speech League," to be signed by all co-operators and sympathizers, would seem to be all that is necessary for the purpose of organization. Organization that crystallizes into officialism has been the death or perversion of nearly every good movement in the past.

The article reproduced in this issue from "The Philistine"—Fra Elbertus Hubbard—is, to my thinking, one of unusual value. While I would not anticipate the comments of our readers upon the problems presented in that paper I would ask, as a starter, where would have been the opening for the world-racking "Beecher scandal" if the members of Plymouth Church, New York, had been civilized up to the plane occupied by the wife of the "Boston Lawyer," as told by the "Philistine." And if no Beecher scandal—with its harvest of hate, of perjury and of suicide—then there would probably have been no postal censorship enactments, such as grew out of the shock received by conventional society during the progress of that most famous of modern prosecutions for the crime of adultery—so-called.

The late sensational episode in our national legislature, in which Senator Tillman of South Carolina was chief actor, should surprise no one. The newspapers generally speak as though the unexpected, the monstrous, had occurred. When Republican leaders either excuse or partially justify the atrocities inflicted by American soldiers upon the Filipinos it was but natural that a Democratic leader should compare these atrocities with those practiced in the South in order to uphold the white man's rule. If brutalities are permitted in the Philippines, where there is no danger of "negro domination" over the white race, why should similar extreme measures be condemned when no other means are available to save the white race in the South from being ruled by their former slaves?

Such is Tillman's logic, and the frankness with which it is uttered horrifies his Southern brethren while it delights the Northern Republicans because they think such talk will have the effect of preventing Democratic supremacy in the national councils. With the usual craft of their tribe—the tribe politician—they ignore and hide the fact that it is the Republican party itself that is largely if not chiefly to blame for the horrors of the "shotgun" policy in the South. What else could be reasonably expected, when the Republican majority in congress, to secure the perpetuity of their own power, gave the ballot—the right to rule not only themselves but to rule also the white minority—to a race of slaves, a race besotted and brutalized by ages of contented subjection to the despotic rule of the white man?

M. HARMAN.

## By the Way.

From a private letter written by E. C. Walker I quote:

"The movement started by the resolutions which you printed has got so far as this partial letter-head, [The Free Speech League] committees on constitution and organization, and a temporary list of officers. The Committee on Constitution met last night and framed its report, to be presented to a full meeting of the initiators next Thursday night. Next week's 'Truth Seeker' will contain Coolidge's report of progress, including M. D. Conway's letter in full and part of Lloyd's. The movement is intended to be national, or international. The Constitution, as drafted, is very brief; the object is stated in these words: 'The object of the Free Speech League is to main-



tain the right of free speech against all encroachments." This is as presented by Moses Oppenheimer. The membership article, as presented by me, is this: "The minimum membership fee is one dollar annually, but this does not exclude good workers to whom such payment would be onerous." The prospects are good; come in at once and help all you can in a movement that means so much to all who think outside the conventional ruts."

It is to be hoped that this League will grow into a powerful organization. We will print further information regarding it when received.

The postoffice at Home, Wash., has been suspended by order of the department at Washington. Efforts are being made by the residents to have it reinstated. At the present they are obliged to go a mile and a half to Lake Bay to receive their mail. This order compels "Discontent" to suspend for a few weeks until the office is reinstated. If they fail in their efforts, an attempt will be made to have "Discontent" and "Clothed With the Sun" entered at Lake Bay. In the meantime, we have offered James F. Morton, Jr., editor of "Discontent," space in *Lucifer* to give a weekly account of the progress of their case.

Queer, isn't it, how "law-abiding citizens,"—even those whose sworn duty it is to enforce the law—go back to primary principles of private vengeance when the law is too slow in its workings or is not framed to suit them? A short time ago a Chicago alderman helped to organize a "vigilance committee" to detect and punish burglars and "hold-up men" on the Northwest Side. And he is proud of it, and doubtless feels that the people of his ward owe their votes to him—their protector. And he's pretty sure to get them, too. Not to be outdone by the alderman in his expressed lack of confidence in the law to deal with offenders is Judge Tuley, one of the most conspicuous occupants of the Chicago bench. Recently a case of wife-beating came before him for decision. He told the complaining wife that she should have shot her husband; that it would be a good thing if all wife-beaters were shot by their victims; and later, in an interview with a reporter, reiterated the statement. Probably many women, reading this judge's opinion, believed that his statement gave women the right to shoot their husbands who attempt to beat them; and if there should be tragedies as a direct result of Judge Tuley's remarks it would not be surprising. The statement did more credit to the judge's heart than to his head—he certainly was in anything but a "judicial frame of mind" when he made it. Why not have told abused wives that neither law nor common sense require that they submit to beatings; that the law has become somewhat enlightened since the time it gave the right to man to "chastise" his wife if said chastisement were given with a stick no larger than his thumb, and that common sense would direct her to leave the man who would abuse her. "But who would support the children?" Who would support them if their father were dead and their mother a murderer?

I am not sure that the following note was written for publication; but as I think it of interest I give it place. It was written by Jos. M. Wade, publisher of "Wade's Fibre and Fabric," a large paper devoted to the interests which its name indicates. He thus comments on "Jimmie, the Weaver," which appeared in *Lucifer* No. 915.

"This 'Jimmie' is a real character in mills where he is tolerated; he is a loafer and a bum; he wants wages, but he don't want to work; he skulks. Did the factory owner force him to come from Ireland to this country? Does his employer force him to work in the mills? No, he came in rags in the steerage—has probably got money enough to send for sisters and brothers and perhaps parents. I began weaving in October 1850—worked fourteen and a half hours per day, and was happy and contented. I liked work so well that I had no time to complain. If I had not liked it I would have left it and gone elsewhere. We had only whale oil for light in those days, no gas. I liked work, minded my own business, began at sixty-four cents per day. In nine years they gave me \$8,000 per year. Sensible people know that the Jimmie yarn is a lie—and it does

more harm than good to retail it in reform papers. I filled every position in the factory. I have seen 'Jimmies' but not often. It would be a deed of charity to tie a stone around his neck and drop him in the mill pond."

It is quite true that the world is full of inefficient, "slack," ambitionless workers; and no doubt "Jimmie" belongs to that type—but why? There are causes for all things; but as this is only "by the way" I will not enter on a subject which affords material for much deep and earnest thought. Yet even if the "Jimmies" were all efficient, ambitious workers, possessing those qualities equally with Mr. Wade, would they be in his position today—or he in theirs? "There is always room at the top"—yes, because the multitude are unable to reach it; but if they were able, wouldn't the "top" be practically as the bottom is now—with a multitude scrambling and fighting for place? I am reminded of the assertion that every boy has a chance to become the President of the United States. Even if that were true, it would be impossible for all the boys in the United States to become its president, no matter how great their ability and attainments. And is it not a fact that the system demands immense production and cheap labor, and that it is as impossible for the great majority of workers in a mill to get \$8,000 positions as it is impossible for the majority of boys to become President of the United States? It is of no avail to blame the "Jimmies" nor the individual mill owners. The "Jimmies" are weak and "shiftless" and unintelligent, wanting only a "good job" for themselves; quite willing to let the "devil take" the other fellow; and the mill owner who should depart from the system would be crushed. And if such is the system, and the character of men under the system, what can be done?

L. H.

#### Need of Better Definition.

According to Ironicus, "Stateists, mis-called Socialists," are lying low just now, while the United States Postal Department is making war on socialist periodicals. When this matter blows over, the "stateist" will come out of his lair, thinking his inconsistency will be forgotten, and agitate again for more state ownership, though he really knows that these abuses ought to induce him to work for an individualistic postal system, resembling an express company.

As to names. "State Socialist" has been applied to those who think that the state, being as good as the people, could be trusted to own and administer collective wealth, it being observed that the state does not demand the tribute exacted by private concerns, viz: rent, profit and interest. The name expresses the idea, has the force of usage, and is therefore suitable. Says Ironicus:

"The stateists have one thing more to learn, and that is how they themselves would treat the advocates of ideas unlike their own if they controlled the Government. Selah."

What does this mean? To what prophets shall the Stateists apply to learn what they will do at some future time? Will they do what they now intend to do? An advocate of a state ought to intend to treat all alike as regards state postal service. But how can he learn that he intends to do so, and will do it? This is the problem set by Ironicus. A definition of "selah" might also be useful to the uninitiated.

C. L. James says that the progeny of Adam and Eve would, but for premature deaths, in thirteen centuries stock the world beyond all possibility of finding food or even space. Now let him calculate how much time would be required for the increase from one seed from any common food plant to fill the earth. He may then realize, (possibly) what he has never seen before, that the Malthusian is continually confusing two entirely distinct propositions viz: The rate of increase of food and people; and the ultimate capacity of the earth to support people.

When he says: "The only way to get rid of war, speculation, landlordism &c., is to get rid of undesired maternity," I

conclude that only children in large families fight or pay rent.

C. F. H.

#### REPLY.

Inasmuch as I endorsed the utterance of Mr. James in regard to "undesired maternity" I will say a few words in reply to this point only, allowing "Ironics" and James to reply, briefly, to other points made by C. F. H., if they desire to do so.

As I see it, undesired maternity means the enslavement of womanhood and motherhood, and that this enslavement naturally and inevitably involves, includes and produces all other forms of human slavery seems to me to require little or no argument. The connection between unwelcome motherhood and a generally inferior and depraved product of motherhood seems self-evident. That wars, speculation and land monopoly depend, primarily, upon the inferiority and depravity of the masses of people, would also seem to need little or no demonstration. To abolish war, speculative profits and land monopoly we must first have a race of men who know their rights and who have the mental and physical power to maintain them. To obtain such a race of men we must first have free, intelligent and self-reliant mothers.

This is nature's way. Men make institutions, but mothers make men. The natural way, the logical way, then to secure all needed reforms of men and their institutions is to arouse womanhood and motherhood to a sense of the importance, the overshadowing responsibility, of their work, and then to remove all obstacles that now prevent mothers from doing their best work in producing a better race.

M. H.

#### A Target for Press-Writers.

"Farm, Stock and Home" is a fine, large agricultural weekly published at 50 cents a year at 5th St., and Hennepin Ave., Minneapolis, Minn. It has a department known as "Our Home Council," edited by Mrs. C. E. Stephens. In the issue of May 1 Mary Farmington and another lady, who signs herself "The Mother of Eight Children," discuss the sex question. The editress says:

"Again I am glad to yield editorial right of way in Council columns and give space to many excellent letters from 'the sisters.' Mary Farmington touches on a delicate subject, but it is a vital one, of all importance to the family and home, to all humanity in fact, and none should hesitate to take part in its discussion who can give light upon the subject."

Here is a fine chance for the many sex writers to attempt the enlightenment of the many readers of this paper, and to assert the right and importance of progress on the subject. The following paragraphs are from Mary Farmington's letter:

"I was one of a family of eleven. I have often heard mother say that she did not want more than four children, and that she never gave us the care that we should have had in any way, because she had not the strength to do so. One of her regrets was that her practical work, cooking, mending, washing and baking, left no time for loving companionship and training. To say nothing of the feeling that her state of nervous irritation and weariness before our birth, robbed us of our rightful endowment in the way of physical and mental strength. 'I cried too much before you were born,' and yet who could censure her, or any mother who makes a like plea?

"Yet what are we women to do about this important question? Should we bear the cross and wait for the crown—for there is no cross without a crown? Are there not rewards enough to the mother, reward of love, help, care and regard, to make a crown? Home is not home without children, and all of our best thoughts are about home and children, so that a certain number of children must be for the good of all.

"But there are difficult points to settle in regard to the birth, and the power of mother and father to meet them properly. Where does self-control cease and crime begin on the part of parents who feel unable to assume the burden of a large family? Is there any way to prevent conception that is not wrong? Which would be better for men, women and children,

flowing nature to have its way or the contrary? These thoughts often perplex and confound me."

I might say just here that "Discontent," "Torch of Reason" and "The Public" have joined forces to make an onslaught on the enemies of free press. I have shown them the only effective way to accomplish anything in the line, but it is doubtful if they avail of the information given, and the result will be only a very partial result if they do not.

FRANCIS B. LIVESKY.

Sykesville, Md.

#### VARIOUS VOICES.

Anna Marcus, Home, Wash.:—Enclosed find \$1 to apply on my subscription. Lucifer is one of my beloved companions, and while I don't think it is perfect, still I am convinced that it has fewer faults than any other.

Celia B. Whitehead, Denver, Colo.:—I like especially the article on "Retribution for Marital Domination" (April 24). Am sorry indeed to learn of Mr. Harman's illness and hope recovery may soon be complete. He is a large, brave man for whom I have a grateful respect.

Hermann Wettstein, Fitzgerald, Ga.:—Hope you are on the mend. I am heartily in sympathy with all your reformatory movements. The money-curse is the great obstacle in the path of progress. Abolish money and all other evils will soon correct themselves. I believe in striking the evil at the root; not only lop off a branch here and there.

John Erwin McCall, Editor of "The Eagle and the Serpent," 26, Clovelly Mansions, Grays Inn Rd., London, W. C.:—Would you be good enough to announce in the columns of your journal that I am preparing a special Stirner issue of "The Eagle and the Serpent" and that as the material for such an issue is conspicuously lacking, (in English) I would be deeply grateful for the loan of any extracts from Stirner which any of your readers have by them. The success of the issue depends upon the cordial co-operation of the Stirnerites the world over. All extracts loaned to me will be carefully returned to the senders when such return is desired. American letters must be fully prepaid.

J. B. Elliott, Philadelphia, Pa.:—I enclose the lines of a song "Jeannette and Jeannot" that my father used to sing fifty years ago, which first aroused in me the hatred of war that has remained ever since, just as the sermon that Thomas Paine heard when a boy about the cruelty of the Christian god remained until he was an old man and was the inspiration of his "Age of Reason" which was intended to expose the cruelties that are taught in the Old Testament.

#### JEANNETTE AND JEANNOT.

You are going far away,  
Far away from poor Jeannette;  
There is no one left to love me now,  
And you, too, may forget;  
But my heart will be with you  
Wherever you may go,  
Can you look me in the face  
And say the same, Jeannot?  
When you wear the jacket red,  
And the beautiful cockade,  
Oh, I fear you will forget  
All the promises you made,  
With the gun upon your shoulder  
And the bayonet by your side,  
You'll be taking some proud lady  
And be making her your bride.  
You'll be taking some proud lady  
And be making her your bride.  
Or when glory leads the way,  
You'll be madly rushing on;  
Never thinking if they kill you  
That my happiness is gone.  
If you win the day perhaps  
A general you'll be;  
Though I'm proud to think of that,  
What will become of me?

Oh! if I were Queen of France,  
Or, still better, Pope of Rome,  
I would have no fighting men abroad,  
No weeping maids at home.  
All the world should be at peace;  
Or, if Kings must show their might,  
Why, let them who make the quarrels  
Be the only men to fight.  
Yes, let them who make the quarrels  
Be the only men to fight.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.  
M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of For Me Only; Definition of Vice; Horrors of Prostitution; Abnormal Sexual Jilt; Errors of Mothers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The Spoiling of the Heavens; What are the Effects of Rats and Crustaceans? The Economic Side of the Problem; Early Politics in Vice-Crossing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Vice; "Purifying" the Towns; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clear, but the covers of most are shabby-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

An Old Subject in a New Light—Crime. What Shall We Do About It? Charles Houghton, 8c.

Cellular Cosmogony (or the Earth a Concave Sphere. Cyrus R. Teed. 15c.

Catechism on the Science of a Universal Religion. Gabriel Z. Wacht. 10c.

Dictionary of Dreams. Dr. R. Greer. 25 pages. 10c.

Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry, 10c.

Eureka. How to prevent colds, hay fever, etc., without drugs. 5c.

Ethicalism; or the Wise Men Reviewed. 29 p., 20c.

Everybody Made Happy. C. O. Richardson, 4c.

Free Trade. R. H. Heywood. 10c.

From Pandemonium to Elysium. James Thierry, 10c.

Government Analyzed. Col. J. R. Kelso. 40c.

Hints About the Teaching of Natural History. 4c.

How the Devil—Satan—Beat the Salvation Army. 3c.

Law and Gospel. G. W. Foote. 3c.

Liberty, Political, Religious, Social and Sexual. A. F. Tindall, 3c.

Practical Co-operation. E. C. Walker, 3c.

Social Ethics. E. H. Heywood, 10c.

Silver Songs. Words by H. W. Taylor. Music by J. B. Herbert. 4c.

Some Little Rhymes Composed at Old Times. Wallace E. Nevill. 5c.

The Sabbath. M. Farrington, 10c.

Tobacco: Its Effects on the Human System, by Dr. William A. Alcott, with notes and additions by Nelson Nizer. 149 pages 15c.

The Book of the Hour. Illustrated. Albion Swell, 20 p., 12c.

The Haggard Circular. The Pirate's Plot and the Road to Ruin. B. S. Heath, 5c.

The Last Song of Jeremiah Harker, 5c.

The Living Temple, or the House We Live In. (Astrological). C. T. H. Benton, 10c.

The Railway Problem; with many illustrations and diagrams. A. B. Stickney, 20c.

What Diana Teaches. Count Tolstol, 1c.

What Constitutes a Free-thinker. H. L. Green, 1c.

What Is America's Relation to England? Frances Laura Mason, 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## Evenings

With Emerson, Whitman, Tolstol, Ingersoll and Herbert Spencer. Critique and Conversational Readings. Fuller detail by personal interview. Scope and methods. It is conversational, and to a large extent, original. An entire evening each week to an author. JOHN M. CLARK, 717 Walnut St. Chicago.

## For Rent:

Large, light, furnished room. Inquire of Lillian Harman 500 Fulton, St. Chicago.

## 917.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. 917. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Soft.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early state and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. This price, including postage to any address will be one dollar. Copies will be ready about April 30.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 40 pages. Handsomely bound in cloth. 15c.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Palmer's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Romney painting; from the Peale painting, known as the Bonaparte portrait, representing Palmer as a member of the French Assembly, and a half-tone of the Peale painting. Large half-tones of the houses presented to Palmer, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-tone views of buildings, etc., associated with Palmer's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, 12.

AGE OF REASON. Thomas Palmer. Cloth, with steel plate portrait, 50c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Groves. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—the art of knowing how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Colledge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Rudolf Zolt). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.

BALZAC'S HEDERPHITA! The Mystery of Sex. Mary Hanford Ford. Cloth, 11c. Banned. Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 15c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. Dr. R. Foote, Jr., M. D. 25c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 11 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 60 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.

DARWIN'S THEOLOGY (A novel) Elmina D. Senker. 40c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.

DAWNTHOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A poem-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladiolus gospel. A book of life. A religion of growth and the over-look—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.

DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Oyer D. Lums. 15c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 19. CHICAGO, ILLINOIS, MAY 22, E. M. 392. [C. E. 1902.]

WHOLE No. 918

### LOVE UNBOUGHT.

Dear, will you have me? I am yours  
Entirely. As the river flows  
Forever in the swallowing sea  
His tribute clear, so fate's decree  
Has set the current of my blood  
To you: unchecked by club or flood.

Dear, will you have me? Here and now  
Yours am I. Though no solemn vow  
I make, of faith by year and day  
And hour. Then, though the winged one stay  
But just a night, and take his flight—  
He once was ours, in love's despite.

L. H. EARLE.

### Fables of Asses.

#### RELIGION.

An observant ass, perceiving that many things occurred for which he was at a loss to account, conferred from time to time with his brethren and learned that they too, all of them, observed similar things, yet could not understand them, being as much in the dark as himself. Then there was the problem of the cause of things in general, and the destiny of asses at death, which served to increase perplexity, and puzzled all alike. The observant ass one day called the rest around him and announced that he had a theory of things which he believed would commend itself to all. He argued that there was a great invisible ass somewhere whose powers and nature were made manifest in all happenings, who had created asses in his own image, and who rewarded and punished at death whom he would. His hypothesis met with great favor, as it relieved the tension of thought, and from the point of view of an ass left very little to be explained. It came to be an article of belief with asses in general, and its acceptance was soon made the test of character and intelligence throughout Assdom. Of course it did not cover the ground very well; in fact it was very superficial; but asses could not be expected to realize that their convictions in the matter of problems were merely expressions of their general assinity.

#### MEDICINE.

Occasionally an ass suffered from the results of an indiscretion in eating, drinking, or from some manner of harmful habit; and as abnormal social conditions developed in the ass world and abnormal appetites were developed as a consequence the number of those suffering in this way increased till the sick were to be seen everywhere, in all the fields and woods. A remarkable phenomenon accompanied generally efforts to be rid of these indispositions and diseases: the sufferers persisted in continuing to do that which had made them ill and all the while sought an herb or a mineral which would make them well in spite of themselves. Every plant to be found was tasted and eaten as an experiment to determine its properties; and of

course many asses died because of poisons in the shrubs. Still the experimentation went on; while what killed one left another ass unhurt, and all the air was filled with praise and condemnation of this or of that mixture called medicine. Soon the seeking of remedies for illness became a profession, and then of course asses were all assured that they could be cured of any ailment by taking a given drug. Rival schools of medicine arose and quarreled, accusing each other of killing the sick, and matters became very much mixed. Of course the practice of hygiene is the way to hold or regain one's health; one cannot have harmful habits and still remain well; but asses have a foolish way of looking at these things, you know. Their brains seem to have all grown to ears.

#### CAPITALISM.

The thistle-growing industry after being a matter of individual effort for many generations, though there had been a large measure of friendly co-operation in its pursuit, at last fell into the hands of a few asses stronger and less scrupulous than the rest, who did what they called organizing the production of food. Then the large body of asses were each allowed only a few thistles for their personal sustentation, to be eaten at night for their sole daily meal, while the rest of the thousands of tons of thistles which they gathered daily went to enrich the capitalistic asses; who were not such fools as they looked. At times there was considerable grumbling on the part of a few discontented asses, but the rich few sent out capable teachers who conclusively proved to the working asses that without the capitalist ass to invest his capital there would be no thistles raised, for capital was required in order to cultivate the ground. After that all went as smoothly as a war of extermination. How could a fool of an ass be expected to know the difference between capital and capitalism? The asses could not remember their ancestors, could they, who had thistles in plenty ere capitalism was known?

#### DEMOCRACY.

After the rule of one ass over all the rest had come to be distasteful to asses at large because of the cruelty, rapacity, and ignorance of the great absolute ass, Assilonica, feeling the need of still maintaining "law and order," and desiring something in the way of authority which should stand for justice and truth between the many conflicting interests of asses, decided to establish a democracy and create a code of laws at once just and enlightened. "Of the asses, for the asses, and by the asses," was the slogan of the reformers, and they aimed to keep their government at once clean, wise, and profitable by the golden magic of majority rule. The asses voted on everything from braying to dying, for convenience the vote being taken by the easy process of counting ears; one party keeping its ears down while those of the other party were being counted. There was a division on every question, and campaign brayers made vast numbers of converts. All were satisfied that the opinion of the

majority represented wisdom. The *asses* doubtless forgot that majority rule preserves privilege just as monarchical rule does; nor did they realize that a thousand asses taken together are exactly as wise as one solitary ass.

#### EDUCATION.

Very early in the history of ass life it was thought necessary to be wise, and accordingly private teachers as well as public schools were provided so that the young asses might learn all that their elders knew, and more if that were possible. Some simple matters were at first all that it was sought to impart, things useful in a measure in the affairs of common life; but very soon artificiality set in and old, worn-out, and difficult subjects were made a matter of study, and education began to mean the attaining of that which was ornamental but not useful. A knowledge of life began to be despised as something unnecessary and vulgar, and the languages of long dead ass tribes together with their folk lore, bad and good, took its place. History became the story, not of ass tribes, but of ass kings and their quarrels; legends were studied for moral lessons; young asses were taught, not to speak correctly but to know the rules of speech correctly; art was almost neglected, as was sociology, and political economy; and while a great show was made of teaching physiology and hygiene, one of the most important functions of the body, that upon which the life and health of all asses depended, was totally neglected. Pads began to enter into education to an increasing degree, and finally very little that was of real utility was offered for study in any school. But asses called the hotch potch education, and all sought it. How could an ass be expected to know that he was an ass in every sense of the word?

IOXICUS.

#### "Collective Action."

I am glad to see the tone which R. B. Kerr takes in his treatment of scientific questions is becoming considerably less dogmatic and factious. His statement of the governmental theory leaves little to be desired. "The interest or inclination of individuals often leads them to act in a way detrimental to the interests of others, and collective action must therefore be taken to check individual selfishness and carelessness." He says, very correctly, that this theory is quite simple enough for comprehension, and has been lucidly stated by Blackstone, Puffendorf, and other important political theorists ever since Aristotle's time. He is correct also in saying that the abuses of government do not prove it has no legitimate uses. The theory of Anarchism that "the thing itself is the abuse;" cannot be proved by merely stating it, any more than the other. What is to decide between them? Mr. Kerr has told us. "The careful application of observation and experiment." The careful application, observe. There is no theory so unsound that it does not appeal to something in the way of observation and experiment.

All reasoning, as John Stuart Mill showed in his great work on Logic, is fundamentally inductive. The difference between the reasoning by which an old woman arrives at the conclusion that Friday is an unlucky day and that by which Darwin arrived at the law of natural selection, does not consist in this that they perform mental operations unlike in kind. It consists, as Macaulay pointed out when writing about Bacon, in this, that they perform mental operations unlike in degree. Ignorance, haste, carelessness, stupidity and bias, make the old wife content with a much less searching induction than that which the philosopher requires. Now new opinions, such as Anarchism, have this advantage over old ones, *prima facie*, that they are much less likely to spring from an induction vitiated by such causes. Ignorance, haste, carelessness, and, except in the case of a crank, bias, always side with the opinion in possession; at least when it is, like the theory of governmentals, so familiar that no one can be ignorant what it is, nor on what arguments it rests. This is by no means enough to prove an unusual opinion sound; for the vitiating influence of stupidity and bias may attach to it; and so sometimes may that of ignorance. A

man may know so little about medicine and surgery that he calls their most recent experimental inductions "anachronisms", and supposes methods as old as Hippocrates to be innovations. He may think it his duty to oppose all established belief; and accordingly may be willing to maintain that the sun is inside the earth, simply because all who know anything about it are aware that this would be a case of Jonah's swallowing the whale. He may be unable to get it through his wool that the material of all ideas is feeling; and therefore may see no absurdity in that philosophy which deduces ideas and feelings from matter assumed to be unconscious and inert. But unusual opinions unless they are as well worn out as materialism and "progressive hygiene," deserve respectful consideration on the ground that their promulgator must have begun by learning some facts, taking some time and pains, and conquering some prepossessions; all which is especially the case with really new opinions. Most of the interesting crankisms referred to, are far different from that. It becomes the champion of the old to reflect that those of the new have probably "weighed and considered" what he has been content to "believe and take for granted."

Mr. Kerr gives as specimens of the uses to which government may be put, "limiting the number of births," (how? I, as an Anarchist could propose a method; but it would be simply the withdrawal of government from a very important sphere); "making land collective property; eliminating competition" hem! about as difficult for government as limiting the number (of births); "to keep the streets clear;" "to regulate the storing of dynamite," "to take precautions that water pipes shall be thick enough;" "to establish fire-limits;" "that lepers and cholera patients should be isolated." At this rate, Mr. Kerr and the editor will soon be by the ears about compulsory vaccination, if I do not bring an olive branch. As an Anarchist, I am opposed to compulsory vaccination, and compulsory everything else, for a great many reasons, this being one—that the compulsory feature gives cranks something to howl about—that it introduces an element of evil, of inevitable mismanagement, corruption, bad moral influences, and, to conclude, unpopularity, into sanitary arrangements which by themselves are good. And the same objection applies to all the other alleged benefits of government.

"I believe in sanitary regulations because they have lessened the death rate," says Mr. Kerr. This is an excellent specimen of those one-sided inductions which mislead social theorists. Has Mr. Kerr considered whether sanitary precautions cannot be taken without enforced regulation? Has he ever inquired whether the latter do harm as well as good? Has he reflected that, with their compulsory feature, the whole objection to sanitation is taken away? Has he weighed the effect of this one thing, unpopularity excited by compulsion, in retarding the practical adoption of prophylactics, which may be required by law though generally odious, but cannot be enforced unless public opinion is really for them?

We need wider generalizations than these, if we are to reason like Newton and Darwin, instead of like Dame Durden and Mother Shipton. Mr. Kerr knows that I do not believe we can tell what is for the general good. But if the question be whether some national condition usually reckoned good, as wealth, a tolerably even distribution of the same, internal peace, ability to resist foreign enemies, above all energy and intelligence, are on the whole promoted more by government or by anarchy, then I think the experience of all history is that these flourish in remarkably strict proportion to the degree of individual liberty, and never fail to suffer from governmental meddling. If this induction is too large an one for Mr. Kerr to attempt following, and I admit it does require perseverance; then I recommend to his study the essay of his favorite Herbert Spencer, on Over-Legislation. Its motto might be a sentiment quoted in it "Wherever there is government there is villainy." Nowhere, except in universal history when reduced to its bare facts, do I remember to have found such lurid proofs how the blighting touch of authority corrupts honesty; destroys good manage-



ment, fosters waste; checks improvement; reduces what useful innovations do run the gauntlet of artificial difficulties to one dead level of wretched unprogressive compromise; above all kills out the spirit of personal enterprise, originality, invention, self-reliance, converting whole nations into beggars for subsidies and pupils of an ignorant teacher; whom competitors trained under happier auspices must inevitably surpass.

C. L. JAMES.

### Special Offer.

GOOD UNTIL JUNE FIFTEENTH.

In order to extend *Lucifer's* work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For \$2.30 we will send *Lucifer* one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. The regular price of this large, well-bound book is \$2.75.

2. For \$2 we will send *Lucifer* one year and any one of the bound volumes of *Lucifer* now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price \$1.50 with 25 cents additional for postage.

3. For one dollar we will send *Lucifer* one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For \$1 we will send *Lucifer* one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love is Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

5. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With *Lucifer* one year \$1.

6. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Uept Society, by Moses Hull—price of all 25 cents. With *Lucifer* one year \$1.

7. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With *Lucifer* one year, \$1.

8. For \$1.25 we will send *Lucifer* one year and one bound copy of Government Analyzed, by Col. J. R. Kelso. The publishers' price for this excellent work was originally \$1.50, but having on hand a number of slightly but not seriously damaged copies we make this offer of *Lucifer* and the book for \$1.25.

### A Psalm of Empire.

1.—I am the Filipino's shepherd; he shall not want.

2.—I make him to lie down on the battlefield. I pursue him beside the still waters.

3.—I incorporate his soul. I lead him into the paths of unrighteousness for my trade's sake.

4.—Yea, though we walk into the valley of the shambles of death he shall fear no evil, for I am with him; my shot and my bayonet they benevolently assimilate him.

5.—I prepare a table before him for the feasting of his enemies; I anoint his head with civilization; his canteen runneth over.

6.—Surely Greed and Militarism shall follow him all the days of his life and he shall dwell in the folds of Old Glory forever.—Palmer Albertson, in "The Whim."

Forty old copies of *Lucifer*, no two alike, for 15 cents. Why not order several packages for your friends?

### What It Means.

The acquittal of Comrades Adams and Larkin of Home is a personal deliverance at which we all rejoice, but beyond that I do not see that anything is gained. Judge Hanford instructed the jury to acquit because he did not consider the indicted matter obscene; had his opinion been opposite the prisoners would probably have been convicted. In other words, as to whether a man accused of obscenity gets penalty or not depends almost altogether upon the whims and prejudices of the court. No clear principle is involved, nor any logical or scientific definition. The whole thing is as loose as that public opinion which in Boston excludes the "Bacchantes" and in New York admits it. Here is the awful peril of this whole Comstock inquisition. It has no principles, and every man who takes a new view of any sex problem and tries to utter his honest thought, is liable to be handed over at any moment to the mercies or cruelties of lawyers and juries who know nothing at all about the matter and have only easily-inflamed prejudices and stupid traditions to guide their decision. So Adams and Larkin, sex teachers in Washington, are cleared, and Ida Craddock, sex teacher in New York, is jailed. The whole study and utterance of the most important of the human sciences is completely at the mercy of a gang of rat-catchers. The average judge, or juror, knows infinitely less about the mysteries of sex than he does about astronomy, yet what a howl would go up if what a man should teach concerning the stars were left to the criminal courts. O the damnable, awful stupidity and pitiable barbarism of it all!

And the persecution at Home still continues. Two more arrests—one of Lois Waisbrooker, 76 years old, because she published the "Awful Fate of Fallen Women," which as Comrade Morton says, "is mainly a moving plea against the one-sidedness which tramples mercilessly on the woman who is supposed to be down," and the other of the postmistress, Mattie D. Penhallow, because she, in response to a decoy request from the postal inspector, and with no knowledge of its contents, mailed him, as an act of courtesy and official duty, the paper he asked about. And because of this inspector's accusations, and without waiting for proof, the grand jury of the district recommends that their postoffice be abolished. Send all you can afford to Oliver A. Verity, Home, Pierce Co., Wash., for the defense.—J. Wm. Lloyd, in *The Free Comrade*.

### The Logic of State Socialism.

Government is the coercion, right or wrong, of the weak by the stronger. Majority rule and absolutism are in this respect identical.

In a previous issue of *Lucifer* I called attention to the action of the existing state in suppressing or almost suppressing certain state socialist journals, and by implication ventured a prophecy to the effect that a state socialist state would not tolerate in the mails literature, journalistic or other, which powerfully attacked state socialism. C. F. H. desires to know by what process of reasoning I arrive at this conclusion.

My answer: The theory that the state is the proper custodian of some of the affairs of a people, provided that the state actually is the majority of that people, logically leads to the contention that the state is the proper custodian of all the affairs of a people; and that a state socialist majority will so reason I contend, because a man or a body of men will follow logic when it flatters them so to do or when it promises to serve their cause. A state socialistic state logically would rigorously rule out of the mails literature antagonizing state socialism because in the judgment of the majority it would be contrary to the well-being of the people that such literature should be read and acted upon; the majority being the accepted best judges of what constituted well-being and having the power to enforce their judgment through the state.

In my first paragraph I describe government; what follows is a picture of the working of irresponsible majorities, infatuated with conceit.

"Selah!" which Bible commentators define variously. Here let it mean, See? Ironicus.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## By the Way.

One of Lucifer's good friends writes: "In regard to first article in No. 917, 'What Would You Do?' I am going to try to have my good Baptist helpmate answer that—for doubtless you will get answers from many Liberals, and that article can be answered from more than one side." We shall be glad to have responses from as many points of view as possible. Responses have already begun to come in, but too late for this issue of Lucifer.

Just as the forms for this issue of Lucifer are filled we receive a communication from James F. Morton, Jr., of "Discontent," in acceptance of our offer to give him a bearing. It will appear next week. From his letter I quote: "Your offer is characteristically kind and generous and I accept it with many thanks. It is uncertain just when 'Discontent' will appear again, as we must await the result of various communications with Washington and the unrolling of several yards of red tape."

It is housecleaning time in Lucifer's home as well as in the most orthodox households, and here as elsewhere the problem of what to do with accumulations of dust-catchers is a difficult one to solve. Our shelves and store-rooms are loaded with books and papers that some people would like to read. For instance, we have surplus copies of Lucifer of most of the issues for the last fifteen years. We have decided to make them up into packages of 40 copies, no two alike, and offer them for 15 cents a package. Of course at this price we cannot promise consecutive numbers, for many are missing altogether.

In response to many inquiries regarding the condition of the editor, I will say that it is not alarming but that the gain in strength is scarcely perceptible. The attack of grip was very severe and though he has for more than three weeks been able to leave his room and spends much of his time in the park, any physical or mental effort soon exhausts his strength. He suffers but little pain, and takes pleasure in the outdoor exercise and the sunshine. It will probably take several weeks' time for him to recover sufficient strength to do his usual amount of writing. He had expected to reply in this issue to friends who have criticised his late utterances on the "universality of law," but finds his strength not yet equal to the mental effort required.

"Whitman's Ideal Democracy, and Other Writings" is the title of a book recently issued. The volume contains papers written by Helena Born, entitled: Whitman's Ideal Democracy; Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman,

Carpenter; Whitman's Altruism; Individualism versus Organization; Ingenuities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. A biographical introduction is written by Helena Tufts, the editor of the work. This is a memorial edition, limited to 500 copies, which are numbered. It is bound in boards, paper label, pages uncut, and contains portrait of Helena Born. We shall be glad to receive orders for the book, the price of which is one dollar.

In a recent letter ordering a copy of Dr. Foote's "Home Cyclopaedia," one of Lucifer's subscribers in Texas says:

"We have four boys and four girls in our family—all healthy—and we find it next to impossible to break away from the false and shameful modesty in which we were brought up and tell those dear dependent ones what they ought to know. So, after discussing the matter, wife and I have decided to order the 'Home Cyclopaedia,' and tell them there are things in it they ought to know, and insist on their reading it. I shall watch the effect, and let you know later how the 'scheme' works."

In reply I told our friends I thought they would make a mistake in "insisting" on their children reading the book. Human nature instinctively revolts against "improving literature" prescribed by others. Many books have been read because they were forbidden—books which would never have been read had they been labelled "improving." I suggested that the father and mother read interesting passages aloud to each other and discuss them in the presence of the children, but not as if they were making special effort to interest them. If they do this in a frank and matter-of-course way I think it will not be long before the children also will be reading and discussing the book frankly and openly. I read Dr. Foote's "Plain Home Talk" when I was thirteen years of age, and was intensely interested in it, and I am sure that the information I then obtained has been of great value to me. I do not think Dr. Foote's "Home Cyclopaedia" (which is a revision and extension of "Plain Home Talk") is beyond the comprehension of the average young person.

L. H.

## Radical Women—and Others.

A youth of but two and twenty naively remarked but yesterday that all the radical girls were "enjoying poor health," and artlessly boasted of the reputation he had gained among the "rads" for his "controlled intercourse," having lived with several women for short periods of time. Then it was that my free soul sickened and my whole body withered with outrage. So, my fellows, I fail to see that we have yet risen above the law-bound wife or hired mistress, who make no such exaction of men.

The trinityship of Man, Woman and Liberty we believe to be a holy and lovely existence and through economic or social fear we shirk the natural consequences and insist upon natural relations. Instead of creating we are but corrupting the already lust-bound world.

Wherein, after all, does the radical woman differ from the prostitute? The one barter with nature for cash; the other cheats nature by intrigue. So far we owe our position, such as it is, neither to our intellectual or spiritual development. We are still mere physical receptacles.

Work for your economic freedom; bear your offspring fearlessly and courageously. Teach men that intellectual freedom does not mean physical license but physical freedom; that we will yield a sound body and a clear brain unshackled by law or hire, and in the name of sublime freedom, we will stand by the result gladly and fearlessly.

BERNESTINE DAVISON.

The questions involved in the above communication are of vital importance. But it is almost impossible to discuss them publicly because to so many people any plain talk on the sexual relations is impure, "obscene." So instead of clearly saying what is meant, circumlocutory sentences must be used which may convey to the reader a meaning entirely different from that

which the writer intended. For this reason, I am not at all sure that I understand Miss Davison's meaning in her first paragraph.

Many things besides the sexual relations—important though they are—contribute to the unhealthy physical condition of women, whether those women are radical or conservative. My observation, however, has not shown me that radical women "enjoy" more "poor health" than their conservative sisters; rather, the contrary.

It seems that Miss Davison disapproves of women and men sustaining relations which do not result in reproduction, and intimates that radical women "exact" self-control of their lovers, sufficient to relieve them of anxiety in that regard. But certainly neither the average "law-bound wife" nor "hired mistress" are willing to "let nature take its course" to the extent of bearing from five to sixteen children, as our grandmothers did. The small family is the rule, not the exception. We are obliged to adapt ourselves to present conditions, if we wish to survive, while working to make them better; and however we may admire or desire large families of children we are forced to face the fact that there is little room for them in our present society. It is an act of cruelty to bring six children into existence when we have barely sufficient for one.

And how is population limited? The methods are numerous but may be divided into three classes—self-control, prevention, and abortion. The latter two are most prevalent among wives and hired mistresses for the reason that if they "exact" self-control of men, they fear they will lose the support of the men. Self-control, mutually practiced, is preferred by some lovers. But it is a matter which each should decide for him or herself. If Miss Davison can see no difference between the prostitute who sells the use of her body in an undesired embrace, preventing offspring by mechanical or medicinal means, or by abortion, and the woman who, though enjoying the companionship of her lover, stops short of the reproductive act, then—well, we don't agree, that's all.

Nature is wastefully prolific; we must thwart her at every turn. If we have a garden we must limit the number of plants to prevent overcrowding, and a most distressing feature in the ownership of pets is the rapidity of reproduction. If we are to have children of whom we have a right to be proud we must limit their number to our capacity to care for them—then we can "stand by the result gladly and fearlessly." Better that a woman and a man should lose their health through self-control (though that seems to me altogether unnecessary) or even better that they kill themselves at once, than that they should be guilty of thrusting existence upon half a dozen puny, cramped, little beings, for whom they are unable to provide sufficient sustenance.

LILLIAN HARMAN.

### Craddock Assaulted.

News has reached me that Mrs. Ida C. Craddock, who was sentenced to three months' imprisonment under pretext that she was circulating obscene literature, while confined a prisoner at the Workhouse, Blackwell's Island, New York, was violently and forcibly assaulted and her person outraged. She was held down by main force by two attendants in spite of all the resistance she could make and she was infected with vaccine poison notwithstanding her prayers, entreaties and protests. Not content with this the brute who thus outraged her threatened to vaccinate her every three days until it "took," thus assuring himself that her blood would be contaminated.

Possibly there is more or less danger of smallpox resulting from the dirty practices of the place which Mrs. Craddock might disclose, but if it were not for the fees paid for vaccination it would appear to be more practical to pursue a policy of cleanliness than to poison the blood of society's outcasts with vaccine. No condemnation can be too severe for such brutal malignity. The dependent situation in which Mrs. Craddock was placed made it doubly obligatory upon those in charge of her to protect her from such an attack and their failure to do so amounts

to a criminal participation. The outrage itself is a logical sequence of the lawlessness of the judges who sentenced Mrs. Craddock in violation of her constitutional rights and seems to be a concomitant of that peculiar kind of moral purity which those judges affect.

ED. W. CHAMBERLAIN.

### What Will a Woman Do for Love?

Nature never makes mistakes, and when her laws are violated the penalty must be paid. Love which is the dominant principle in woman's nature must be satisfied in motherhood or imbeciles and criminals are the result. The jails, penitentiaries, almshouses and insane asylums are filled with victims the logical result of woman's false education and degradation. She is surrounded by an icy wall of conventionalism. Her natural instincts must be confined within certain prescribed limits. Especially must she deny and conceal the demands of her love nature; the very highest law of her being, the very characteristic that makes her a woman and fits her for the grandest work in nature's plan must be denied and condemned.

Sometimes this artificial dam is too weak to hold the pent up forces, and society is shocked and startled to see how frail are the barriers it has constructed.

C. S. Darrow says: "In the great flood of human life that is spawned upon the earth it is not often that a man is born." Alas how true! And so long as women fail to recognize and demand the right to reproduce only the best of themselves will that condition confront us. If the natural instinct of seeking the proper mate in parenthood had not been stifled for ages, society could erect no barrier strong enough to curb this force, but centuries of suppression have stifled and dulled this instinct that now only occasionally do women overstep the prescribed boundaries.

Mrs. Elliot reached out, blindly it is true, to satisfy this need, and the position she occupies in the household today proves beyond a doubt that the man to whom she was bound was unfit to become the father of her children; and the attitude of these children toward their heartbroken mother bears out this assertion. Will the world be made better by their lives? With a cold hearted inhuman wretch for a father, and a hopeless heart-hungry mother, is there any hope that among them may be found one life that will benefit the race? Are they not likely to be envious, narrow and unloving?

The mother nature in the woman shrank instinctively from this result. The demand of her heart for a true motherhood broke down the barriers by which she was surrounded and the freed forces, ungoverned and mighty, swept her life into the maelstrom of despair.

MAUD ABBEY.

Wathena, Kansas.

### Love's Coming of Age.

Edward Carpenter is best known as a writer upon Socialism—his famous work "Towards Democracy" giving the gist and heart of all he claims for Equality. In "Love's Coming of Age" he holds that woman's freedom is based upon economics—institutions of the future must make her independent financially that she may not be forced to sell herself in or out of Marriage.

He says: "Nor is her position likely to be improved until she is able to face men on an equality; to find, self-balanced, her natural relation to him; and to dispose of herself and of her sex perfectly freely, and not as a thrall must do."

He makes a strong plea for a motherhood of freedom and thoughtful preparation, and through this gives a hope of betterment for the race. The price of the book is \$1. For sale at this office.

However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth.—John Stuart Mill.



## VARIOUS VOICES.

Juliet H. Severance, M. D., Chicago:—Will my Lucifer friends take notice that I have changed my residence to 6127 Drexel Ave. I am now able to fill engagements to lecture on any reform subject or officiate at funerals. Your editorials are fine. May they long continue.

Elmina D. Slenker, Snowville, Va.:—Lucifer comes regularly and I try to put them where they will sow good seed. The story, "Forgiveness," in No. 916 will do splendid work. A little story does more real good than a whole book of morals and maxims. It reaches the heart as well as the reason.

L. R., Maysville, Ky.:—You did not give the price of the book "Capt. Jinks Hero." So enclosed find \$2 for which please send me the book and credit my subscription with the balance.

[The price of "Capt. Jinks Hero" is \$1.50, and it is well worth the money in every way. We shall add it to our list of books and will be glad to supply it on receipt of price.]

Mrs. F. N. P., Akron, Ohio:—While in Canton I found a few people who took quite an interest in your literature. I loaned the books I had and they enjoyed them very much. I hope you will get orders for some more books from there and I will try to get people in this city interested during our stay here. Enclosed find 50 cents for two trial subscriptions to accompanying addresses.

Mrs. Nettie Pitcher, S. Dak.:—I just can't keep still any longer. I must tell you that I think Lucifer the grandest paper ever published, and I wish I were able to place it in the hands of every woman and man on earth. The article, "Who Are the Fallen," by Kate Austin is so sensible I would like a few sample copies containing this article sent to my friends, and inclose names and stamps.

Constance Crane, Chicago:—In Lucifer No. 916 our friend Kate Austin calls Dr. Clymer to task for trying to help "fallen" women. Now it seems to me that she is really finding fault with a term and ignores the proposition he makes. If I understand the doctor aright he means to undertake the task of teaching them to respect themselves. There is no doubt in the minds of any of Lucifer's readers, I think, as to the respect-worthiness of these women, so there can be no argument on this point, but I do most heartily endorse Dr. Clymer's undertaking and am willing to do all I can to further its interests.

These "fallen" women, it seems to me, are more ready for reform than any other class of society for the very reason that they have been cast out and made to believe that they can never be anything else than "fallen." The mental prostitutes are harder to reach because they are respectable and are part and parcel of society. Do you not think it necessary that each individual should think himself just as much a part and even a necessity as the rest of humanity? I will close with best wishes for progress in this direction.

W. N. Sloum, Los Angeles, Cal.:—Notwithstanding the apparently general compliance with the statutes relating to marriage, many open transgressions of the law are justified on moral grounds—which fact indicates that at some future period love, not law; natural attraction, not property considerations; personal fitness, not social requirements; free choice, not forced submission, will regulate the relations of the sexes. When that time comes woman will be what nature fits her to become—a free human being, the owner and controller of her home—the sole selector of her male associates—the revered mother of the race. Paternal service is a momentary experience of man—an infinitesimal portion of his life. Maternal service is the highest and most important experience of woman—it is her very life, and through her, mainly, the race is elevated.

The natural order of human development is: first, physical second, mental; third, moral; fourth, spiritual. Man secured dominion over woman in savagery by brute force, and retained it in civilization by mental superiority. At the beginning of the Twentieth Century the foundation has been laid for the unfolding of the moral faculties, and the development of the spiritual nature of mankind, and in these realms (the moral and the spiritual) woman will fulfil her divine mission as the leader and inspirer of man. That age of light, the advent of which is very near, will be the "Era of Woman," as the dark and cruel past has been the "Age of Man." When mankind (which means humankind) are fairly started on the line of moral and spiritual development, then "Motherhood in Freedom" will be possible, and the regeneration of the race will speedily follow.

## The Extravagant Poor.

A bandit used to rob the peasantry, so that when they began to starve they appealed to him for charity.

Said the bandit: "I will give you nothing; you are poor because you are thriftless; my Associated Charities inform me that you waste even the bones of your meat."

"If you were industrious and honest," said he (as he lifted a sheep), "the country would be richer, and I could make more. You waste your goods, so that there is nothing to steal, and then we all suffer hard times."

"But, sir," replied the peasants, "you yourself throw away even the legs, and eat nothing but the tenderloins."

"I can afford it," said the bandit, "because I do not have to work for my living; you lower classes would better pray to heaven for prosperity, instead of troubling me with your preposterous discontent."—*Bolton Hall.*

## Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$55.78; D. M., Wash., \$5; A. J. De H., Calif., \$5; Mrs. N. M., Wash., \$2; J. L., Iowa \$1.50; Mrs. M. W., Wash., \$1; E. M., Wash., \$1; J. C., Conn., \$1; E. M. D., Calif., \$1; E. J. H., Oregon, 50 cents. Total received to May 12, \$73.78. OLIVER A. VERITY, Treas. Home, Washington.

"Facts Worth Knowing" is the title of a pamphlet of 80 pages "presented to the public by the Brooklyn Philosophical Association." It is a compilation from the writings of Ingersoll, Hugh O. Pentecost, Josephine K. Henry, J. E. Roberts, L. K. Washburn, and Louis M'veller. It is intended for free distribution, but we must ask those who order of us to send three cents a copy or 25 cents a dozen to cover express charges and mailing expenses.

THE ARENA FOR MAY contains several articles helpful as well as interesting to thinkers. Among these may be mentioned: Education and Democracy—Rabbi Chas. Fleischer. The Iconoclast as a Builder—Shaler G. Hillyer. The Place of Education in Reform—Dr. Ernest C. Moore. Japanese Buddhism—Keijiro Nakamura and Rev. Clarence Edgar Rice. Popular Election of U. S. Senators—Chas. H. Fox. Wives, Widows and Wills—Miss M. E. Carter. "He Found Life"—Laura R. Kraybill. Topics of the Times, (Editorial)—B. O. Flower. 25 cents a copy. Address: Alliance Pub. Co., N. Y.

"Please tell the Court what you did between eight and nine o'clock that morning."

"I gave the two children their breakfast, dressed them for school, made up their lunches, washed the dishes, made the beds, sorted the soiled linen and put it in the tubs, swept and dusted the parlor, sewed a button or two on the children's clothes, interviewed the gas man, grocer and butcher, put off the landlord, sat down to glance over the morning paper, and then—"

"That will do, madam."—*New York Herald.*

And this is one of the fortunate women who "don't have to work" because supported by a husband!

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal sexual ally; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusades; The "Spotting of the Heathen"; What are the Effects of Rats and Crustaceans? The Economic Side of the Problem; Party Politics in Vice-Crushing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 23 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, address Florence E. Dressler, M.D. Secretary, 245 Ashland Boulevard, Chicago.

## A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time-worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's prices.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are half-worn; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

An Old Subject in a New Light: Crime, What Shall We Do About It? Charles Houghton, 5c.

A Few Words About the Devil, and Other Essays. Charles Bradlaugh. With the story of his life as told by himself, and the history of his Parliamentary struggle. 25c. Postage 5c.

Cellular Cosmogony; or the Earth a Concave Sphere. Cyrus R. Teed. 15c. Catechism on the Science of a Universal Religion. Gabriel S. Wacht. 10c.

Dictionary of Dramas. Dr. R. Greer. 25 pages. 10c.

Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry, 10c.

Eureka, How to prevent colds, hay fever, etc., without drugs. 5c.

Ethiopianism; or the Wise Men Reviewed. 25c. 25c.

Everybody Made Happy. C. Orchardson. 4c.

Free Trade. E. H. Heywood. 15c.

From Pandemonium to Elysium. James Thierly, 10c.

Government Analyzed, Col. J. K. Kelso, 60c.

Hints About the Teaching of Natural History. 5c.

Law and Gospel. G. W. Foote. 5c.

Liberty, Political, Religious, Social and Sexual. A. F. Tindall, 2c.

Preachers and Creds. I. The Predestination of Preachers. D. K. Tenney, 11c.

The Passing of the Creds. David B. Page, 5c.

Practical Co-operation. E. C. Walker. 2c.

Social Ethics. E. H. Heywood. 10c.

Silver Songs. Words by H. W. Taylor. Music by J. B. Herbert. 5c.

Some Little Rhymes Composed at Odd Times. Wallace E. Nevill. 5c.

Twelve Essays. Frederic W. Barry. With portrait, 10 cents.

The Relation of Anarchism to Organization. Fred Schuler, 5c.

The Country School Teacher. Jonathan Hunt, 10c.

The Sabbath. M. Farrington, 5c.

Tobacco: Its Effects on the Human System, by Dr. William A. Alcott, with notes and additions by Nelson Sizer. 149 pages. 15c.

The Last Song of Jeremiah Hacker, 5c.

The Living Temple, or the House We Live In. (Astrological). C. T. H. Benson, 10c.

The Railway Problem; with many illustrations and diagrams. A. B. Stickney, 10c.

What Diana Teaches. Count Tolstol. 1c.

What Constitutes a Free-thinker. H. L. Green. 1c.

What is America's Relation to England? Evaline Laura Mason. 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## Personal.

A man aged thirty, strong and healthy, whose aim is to think and to do what is right, whose ambition is to attain to the highest point of real manhood, who regards all men as brothers and all women as sisters, would like to correspond with a woman that is or wants to be, a true woman. Address Arthur J. Wilcox, Postoffice, Toledo, Ohio.

## For Rent:

Large, light, furnished room. Inquire of Lillian Harman 500 Fulton St. Chicago.

## 918.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Unborn.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retropect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early sex and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 30.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Beatrice R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's own account of his arrest in Paris. Photogravure portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Paine painting. Known as the Bonaparte portrait, representing Paine as a member of the French Assembly, and a half-length of the Paine painting. Large half-length of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scenes; also eight half-length views of buildings, etc., associated with Paine's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edges. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$1.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.25.

A FLEE FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GREEK. R. B. Kerr. Together with The Strike of the Strassburg Greek (C. W. Courtis). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth. 11c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BURNING BETTER PADIES. Through regulating reproduction by controlling conception. E. R. Foster, Jr., M. D. 5c.

CAUSES OF HARD TIMES, and the Money Question. Albert Charvane. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 81 portraits of delegates, including Hon. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 628 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 2c.

DAWIN'S THE. (A novel.) Minnie D. Shanker. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 125 pages. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, war and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A relation of growth and the over-look—freedom and optimism. Read it. Printed in old style antique type, rubricated with portraits of the authors. In three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.

DOGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

- DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIMS PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Power and the Citizen; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND. An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 60 illustrations, 12 chapters, 1,067 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES. A. and Cecile Chavannes. 25c.
- EIGHT-HOUR MOVEMENT. John P. Alford, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION. Elisea Medina. 5c.
- FALSA CLAIMS OF THE CHURCH. John E. Remond. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Labor. Peter Kropotkin. 20c paper. 5c. Postage, 5c.
- FREE PRESS. Arguments in support of demerit to the indictment of M. Tarnish, E. E. Walker and Geo. Harman, under the Constat law. G. C. Semmes and David Overmyer. 20c.
- GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE. Bakomina. 25c.
- GOVERNMENT ANALYZED. A remarkable work by a remarkable man, Col. John R. Kiser, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Miss Dunbar Kiser. 48 pages; cloth. Price reduced from \$1.50 to 50c.
- HILDA'S HOME. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS. J. Madison Hook. 5c.
- IMPORTANCE OF MONEY. A simple, scientific, invariable standard of price. James Adelman. 22c paper. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Scotland. Albert Chavannes. 5c.
- INFIDEL DEATH-REDS. "Idle tales of Dying Heretics." G. W. Fote. Brief biographical sketches of 17 Freethinkers, including Bruno, Paine, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Maine, Madame Roland, George Sand, Shelley, Voltaire, etc. 25c.
- IN HELL AND THE WAY OUT. A plea of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Maxima. M. Harman. 5c.
- JOHN'S WAY. A domestic radical story. Elmina D. Stenker. 5c.
- KAREZZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE. A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brow of the living." An address delivered in Philadelphia, Oct. 11, 1900, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 31, 1895. Cloth, 50c; paper, 25c.
- LIBERTY. Political, Religious, Social, and Moral. A. P. Thidell. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Stenker. Boards, etc.
- LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER. Third Series, Vol. III. 1899. Cloth, \$1.25. Postage, 5c.
- MAONETATION, and Its Relation to Health and Character. Albert Chavannes. 5c.
- MARRIAGE. An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 5c.
- MARTYRDOM OF MAN. Winwood Reade. This is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present place. It shows how war and religion have been oppressive factors in man's struggle for liberty; and the last chapter, of some 100 pages, describes his intellectual struggle from the animal period of the early to the present, adding to it a study of the author's own times which would be a religion of reason and love. Winwood Reade's reputation as a writer of fine English, of deep study and careful reasoning, needs no word of praise. Cloth, 1c.
- MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Beasts. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 1c.
- MEN, WOMEN, AND GODS. Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vignettes. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-topped paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 48 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY. Jean Grave. Cloth, 50c; paper, 5c.
- MOTHERHOOD IN FREEDOM. M. Harman. 5c.
- MUTUAL BANKING. A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE, AND GHOSTS. Bowen. Cloth, 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUERRER. E. C. Walker. Contents: Love and Tyranny; Food and Sex Palaces; a Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman; What is she? Willing will she be? The State Having behind the Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Futural Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCEISTS IN Various Countries. Philip O. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 5c.
- PRISTINE CELIBACY. Prof. A. L. Lawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin in Society (R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 5c.
- RELIGION AND NATIONALISM. The relation of each to human liberty. The religious, fancying that he has the whole truth, is logically opposed to investigation, and is appeals to physical force to arrest the discovery of new truths. What Nationalism is, and how many believe themselves Freethinkers who are only unbelievers or misguided religiousists. The necessity for separate organizations and a division of labor among reformers. The Social Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 5c.
- RUDAIAT (Qasruba) of OMAR KHAYYAM. Edward FitzGerald's interpretation with original introduction; special cover; latest version. Paper, 5c.
- RULED BY THE TOMB. A discussion of free thought and free love. Orford Northcote. 10c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spoodle, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "Red Line," presentation edition. R. Five volumes, picture binding, \$1.50; all in one volume, \$2.50.
- SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 25c; cloth bound, illustrated, 50c.
- SONGS OF THE UNBORN CHILD. J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmont type upon double edged paper of cream color. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY. In four parts: I. The Law of Hierarchy; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.
- TALKS ON NATURE. Important information for both sexes. Dr. J. H. Greer. 10c paper. Reduced from 15c to 10c.
- THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabella's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BAR MINISTER AND LEIST LOVE, including the first biblical proceedings of the Legation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edwin Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 50c paper. 5c.
- THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1600 and the public records of the Colony of Connecticut previous to 1650. With an account of the persecution of Quakers and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.
- THE BRITISH BARRIERS. Grant Allen, the greatest of the Hill-Top players. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 25c paper. 1c.
- THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In principle, the new hedonism is a revolt against the medieval superstitions have begun to perceive that the unclean and impure things are necessary and essential; that the pure and beautiful and smothering thing is the sex and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE CHICAGO MARTYR. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Alford's reasons for pardoning Fielden, Nebe and Schwab. 5c.
- THE COMING WOMAN. Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM. Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty innate? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. Lode Water-brook. 5c.
- THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Local Wifehood (Lectura R. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.
- THE REVIVAL OF PURITANISM. E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Worth? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 5c.
- THE SANCTITY OF MARRIAGE. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and the influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 50c to 10c.
- THE SECRET INSTRUCTIONS OF THE JERUJATH. A reprint from an edition published in 1771, quoted by the highest authorities as authentic. The work is replete of Jesuit craft and is a plain index to the inner working of that order against the welfare of individuals and society. 15c.
- THE STATE: ITS HISTORIC ROLE. Prince Peter Kropotkin. 5c.
- THE TROUBLES AND COURTS OF LOVE. J. P. Rowbotham. Cloth, 50c paper. 10c.
- THE UNWOMANLY WOMAN. Lillie M. Holmes. Together with That Great First Sexual Action (Gustav Wiese). 5c.
- THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY. A book for every woman. By Alice R. Stockman, M. D. Illustrated. Tokology teaches possible pathos pregnancy and parturition, giving plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and birth to children. English, German or Swedish. 12c.
- TRAVELS IN FAITH. By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 70c; paper, 50c.
- VACCINATION A GIANTIC CRIME. Samuel Darling. 10c.
- VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. 5c.
- VITAL FORCE. Margate Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of stirring arms of babes." Paper covers; 41 large pages. 10c.
- WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1893. To which is appended the poem, "Declaration of the Free," the last verse written by the Great Freethinker. 5c.
- WHY LOVE IS LIBERTY AND NATURE LAW. John Badcock, Jr. 10c.
- WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE. Matilda Joselyn Gage. T. L. Mrs. Gage's woman and man will want it. Every woman ought to read it. Every liberal young man ought to read it. A burning protest against the tremendous wrong done woman by the church, which controls the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 50c.
- WOMAN IN THE PAST, PRESENT AND FUTURE. Woman was the first civilized. The basis of all oppression is economic dependence on the oppressor. A slave of the slave. This work is August Bebel's masterpiece. 50c, 17c.
- Address M. HARMAN, 600 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 20.

CHICAGO, ILLINOIS, MAY 29, E. M. 302. [C. E. 1902.]

WHOLE No. 919

### NOT THE LOVER WHO LOVES BUT ME.

I love liberty more than love—  
The love of the lover with thought above;  
Not the lover who loves but me,  
But the love of the lover who sets me free.

I love liberty more than sex,  
The cling of a slave my bed would vex;  
Give me the woman who instantly  
Would leave my arms were she not free!

I love liberty more than all  
The helpless loves that stifle fall—  
My lover must love immensity  
And all the great things more than me.

I love liberty more than bliss,  
The comrade touch is the closest kiss;  
My dearest is one who will be free,  
Not the lover who loves but me.  
—J. Wm. Lloyd, in "The Free Comrade."

### The Woman and the Law.

Many years ago, before statutory enactments had made some desirable changes in the old common law that we inherited with other ancient customs and ideas from dear Mother England, there was a young seamstress whose one ambition it was to own a writing desk and bureau combined—the same that we now see in the old-fashioned "secretary." To gratify her wish she worked early and late and saved her earnings until she was able to make the purchase and see her vision materialize in the coveted piece of furniture established in her own little home. After enjoying it for a time she married, and, according to the law then prevailing, she ceased to own anything. Her husband entered into possession of all her effects when he took her to wife.

After awhile he "shuffled off the mortal coil," leaving her a childless widow.

Then came the first of a series of tragic events in her life history. Her household goods—the dearly bought desk included—were all appraised as belonging to her deceased lord's estate. In order to retain her beloved desk she bought it again. One would suppose that she had received a salutary and never-to-be-forgotten lesson. But, nay—in time another man came to woo the industrious, hard-working woman. She listened to his suit. He won. Again she lost her "secretary," with herself, in life matrimonial.

Years elapsed until she faced widowhood and the inevitable appraisers once more. Her twice purchased desk could not be hers undisputed until she again paid the appraised valuation.

As time glided on, lonely and widowed, but in full possession of her little property, she lived, peacefully and contentedly. Either she or her belongings must have been very attractive, for soon there came another suitor to pay his court to her, and perhaps incidentally to her real and personal estate. Doubtless the latter was alluring. Wonders will never cease! She was almost persuaded to pronounce the fateful affirmative that would again impoverish her. But, fortunately, as the two sat in con-

verse, she would be husband number three, while formulating the momentous question unconsciously leaned toward the desk and took hold of a drawer-handle with which he dallied, possibly to relieve his laudable embarrassment, while thinking how he should deliver himself of his proposal.

Now, the good angels of the widow were near, or perhaps the evil geni of the man presided. Her attention was drawn to the hand that he was so generously proffering for her acceptance. All at once a tide of memories surged through her brain recalled by that one act of the wooer. His hand upon her desk! Experience too vivid for another rash step awoke and saved her from running the risk of their repetition. She was thoroughly roused and on the defensive. When the formal proposal had been made, and it was her turn to speak the decisive word, her answer came in no uncertain tone:

"No! I have bought that 'secretary' three times. I intend to own it absolutely hereafter. I shall never buy it again!"

Some one will say, times have changed, and the laws also. Women now receive much more consideration and have greater privileges than ever before in the world's history. Certainly, we hope so, for the credit of the race and as a proof that mankind is evolving into higher conditions than obtained of yore. But is this a reason for the stagnation that comes from self-satisfaction? Shall any man or woman be permitted to stop or clog the wheels of progress? Rather let "onward forever and upward" always be our watchwords—"eternal progression" our motto.

There are States in this "free Republic" where the law allows a man to claim and collect the daily earnings of his wife. And there are other sustained laws, equally inequitable, touching woman's relation to man. Some of these laws pass belief. If all women knew of them there would be immediate revolution instead of our slow evolution away from them.

Only a few years ago, in Brooklyn, N. Y., the child of a widow was run over and killed by the cars. When suit was brought against the railroad company, the verdict rendered by Judge Allen was that, "as the father of the child was dead, there was no lawful beneficiary." Consequently, that "most righteous and learned judge" granted to the stricken mother—"ninety dollars for funeral expenses;" not in justice, but in charity, we must suppose.

And now a late case reveals the present condition of the law in Nebraska. A boy of fourteen years was killed by a train of the Armour Packing Company while using the rails of the C. N. & S. P. Railway. In recent years he had assisted his mother in the support of the family, "the father having deserted them all ten years ago." The judge admitted a claim, but decided against the mother—for the reason that, according to the statutes of Nebraska, only "the next of kin" could bring suit, and this particular relationship belonged to the father. Therefore, the mother could not appear as plaintiff, "the father having lost nothing by the boy's death," because he had not reaped any advantage from his earnings! There was no one entitled to

any damages. Here language fails. And yet, in the face of these and similar glaring cases, we hear it said that the laws are more generous to women than to men!—M. E. Carter, in the "Arena."

### Ruminations.

When the resumption of "Discontent" makes it possible to give sufficient space to the matter I intend to enter into a thorough discussion of the scope of philosophic anarchy. J. M. Clarke and a few other writers for "Free Society," who have misinterpreted my position, may possibly learn that it rests on broader foundations than they imagined.

The comparative indifference of the greater portion of the reform and radical press, concerning the all-important issue of free speech, continues to be a source of amazement to me. Out of the scores of periodicals in the country devoted to the discussion of Free thought, Anarchy, Socialism, Single Tax, Populism, and other mooted questions, how many have considered the systematic effort to suppress the circulation of ideas as worthy of more than passing mention? Lucifer, "Discontent," "Free Society," "The Public," the "Truth Seeker," the "Torch of Reason," stand isolated from all the rest, as evincing a clear conception of the issue at stake, and a determination to contest it to the end. Comstockism, Maddenism, New York's preposterous "anti-Anarchist" law, "fraud orders," the suppression of anti-administration papers in Manila, are but some of the phases of the most diabolical plot of modern times. Free speech is the issue of the hour; whether the American people recognize the fact or not. Let the reactionary conspiracy fully succeed; and all hope of peaceful progress is at an end. There is something so inherently devilish about the deliberate effort to impede the circulation of ideas, that one feels that he is insulting the intelligence of his audience, by announcing a fact as clear as the sunlight. Free speech, free press, free assemblage, free mails, are the cornerstones of all liberty and all progress. All persons, who are not unqualified fools or knaves, readily admit this in theory; but most people try to make exceptions in practice. In the nature of the case, however, there can be no exceptions. In the evolution of thought, every attempt to interfere with natural selection and the survival of the fittest is fraught with mischief. The history of the human race does not afford one single instance where the suppression of free speech has justified itself. It has always been the enemies of mankind who have resorted to this basest of weapons. At the present day, imperialism stands self-condemned as the vilest of causes, because the forcible repression of dissenting opinions is found to be of its very essence. The church is most to be condemned, not for the transparent falsity of much in its creed, but for its deliberate effort to crush all individuality of thought and expression. A good cause does not breed persecutors. Any man who would suppress the utterance of any other man's opinion may be unhesitatingly set down as an enemy to progress, no matter how loudly he may boast of liberality in certain directions.

The Manhattan Liberal Club has taken the lead in a movement which should receive the energetic support of every Liberal in the country. Differences of opinion on other subjects are as nothing, compared with the importance of the common ground on which all should stand, where the principle of free speech is involved. That Comstockism, Maddenism and imperialism, the three haters of all that is good, are determined to destroy free speech, is an established fact. That the enemies of this unholy trinity must bestir themselves, must be admitted to be no less certain. We must meet concerted action with concerted action, duplicity with public exposure. The people of the United States need to be stirred up on this question. It is time to assume the aggressive, to take up the gauntlet which the neo-feudalists have thrown down. Such a campaign of education is needed, as this country has never seen before. A national federation for pushing the issue of free expression has become an imperative necessity. It must take the broadest ground from

the start. It must demand free speech for every individual on every subject. Better that ten thousand errors should be promulgated, than that one truth should be repressed. There is no reason why the membership of such a federation should not mount up into the thousands, or why its influence should not reach into every corner of the land.

The silence of nearly the whole radical press, with regard to the removal of the Home postoffice, betokens an astounding indifference to the subject of our common liberties. This dastardly outrage is an undisguised assault on liberty of opinion. We are informed of this in practically so many words. The authorities cannot find or even invent the slightest pretext for the removal of the office, except that we do not think as they do. They think to establish a new inquisition of opinion, and to punish us for the crime of thinking for ourselves. If this infamy is winked at, what will be the next step? Let none hold themselves secure. The fiery furnace is being prepared for all who do not bow before the image of imperialism. Liberty has become but a mock, in the eyes of the present rulers of the land. The dinner-pail administration has come to despise the people, and to imagine that those whose suffrages were so cheaply purchased two years ago, by a party which glorified in its repudiation of every principle of democracy, are sufficiently degraded and servile to submit to anything. If this is indeed true, our civilization is doomed; and the "new feudalism" is an accomplished fact.

Do the readers of Lucifer realize that Lois Waisbrooker is under indictment for alleged "obscenity," and that barely two months remain before the trial? Poor of purse, and in feeble health, at 76 years of age, she is to be dragged before a judicial tribunal, to answer the charge of upholding the cause of womanhood. Have her many years of active service been forgotten? After she has devoted her all to the cause of humanity, is she now to be deserted, in her hour of need? She has toiled long and faithfully, forgetting her own comfort, that she might help to usher in a brighter day for all mankind. When the fangs of the Comstock viper were fastened in the flesh of other toilers in the cause of progress, she has come to the front, eager to render every assistance in her power. Now that she is the coveted prey of malice and villainy, is she to be left to struggle alone? The comrades at Home are doing all they can, and lavishing their time unstintingly. But they are as poor in money as she. Legal expenses, as well as expenses of other kinds, must be met, if the defence is not to be abandoned. What has already been raised, is hardly a sixth of what is required for a successful contest. Shall we appeal in vain to those who know who Lois Waisbrooker is, and what she has done? I cannot think so meanly of the liberals of the country as to doubt that this appeal on behalf of a true and tried veteran will meet with an instant and widespread response. Those who would like to know the exact particulars in the case are invited to write to me. Contributions to the defence fund should be sent to Oliver A. Verity. Be as prompt and generous as possible; for the need is very great. The address of both of us is Home, Wash. We now receive our mail at the neighboring postoffice of Lakebay.

JAMES F. MORTON, JR.

### Jingoism.

Breathes there a man with soul so dead  
Who never to himself hath said:  
"Let's grab some nation's native land!"  
Who hath not massacred and burned,  
Wasted and ruined, ere he turned  
From robbery on some foreign strand?  
If such there breathe, go, mark him well!  
He makes no water tortures swell;  
High though his talents, wide his fame,  
Patriot his soul as wish can claim—  
Yea, he be Honor's second self,  
His worth and intellect we'll shelve,  
And make a hero of some clown,  
Who bawls: "Let peacemakers go down  
To the vile dust from whence they sprang,  
All drawn, all quartered, and all hung!"  
—Bertrand Shadwell, in "The Public."

## What One Woman Did.

In answer to the question, "What would you do if your husband loved another?" I will just state what I did when my husband loved another. Eight years ago, and when we had been married nearly eight years, the children and I went to another town to live, my husband expecting to rejoin us in a short time. Before I left the town of S—I had become acquainted with a nice young widow with one child. She lived with her widowed mother near us and we were good friends. After I left, my husband would go out to their house on Sundays, to call on them. Well, to cut the story short they were often in each other's society and fell in love with each other. After a while she had an offer of marriage and thought favorably of accepting it just to get a home for herself and child. My husband wrote and told me the whole story and asked me to help if I could or would, and told me not to think for a moment that his love for me wasn't as strong as ever, that no one could take my place in his heart. I wrote to her at once and told her she would do wrong to marry a man whom she had no love for and to wait until I came back and she could have a home with us and I would be a sister to her and we could all love each other and be happy together. I am sorry to say, though, she married the man she didn't love, and from what I heard after a year or two she must have been sorry, and I know she failed to find happiness. I knew my husband loved me so much that no one could make him quit loving me.

A few years after that my love for him died. For the children's sake I have remained with him but my affection isn't any more than a sisterly feeling and now I love another. I told him so and told him that I didn't think I ought to live with him any more and I wanted him to let me go, but he says he can't give me up; he loves me too well. He says he will win my love back and I will outgrow the other love. I dread the future.

Sometimes I think I will try and forget self and live for him and the children. Then I think I'll just wait and see what the fates have in store for me.

It makes a woman feel degraded to live with a man she doesn't love. I would like to receive advice. M.

## From One Man's Viewpoint.

In No. 917 you invite your readers to tell you what they each would do, if a sweetheart, wife or husband should love another.

As I can speak from experience, therefore from knowledge, hence not from theory only, I take occasion to respond.

I would do whatever she thought would most greatly redound to her happiness. Not, take notice, what seemed to me best for her, because I should claim no right to judge of that and no power to judge wisely.

I believe in Love, that it is the one important element in life, the one thing needful to make life perfect and complete for each and every one of us, but I do not regard sexual love and desire to be synonymous.

To be Love, desire must perforce be mutual.

I do not believe that Love can ever reach its highest plane, except in the monogamous relation.

Plural Love I regard as the feeling in its incipient and imperfect state.

I believe that a perfect monogamous love may, and often does live a life time, but sometimes it does not, and think any one has a perfect right to love another when one will, because until one needs another love, one will not feel a new attraction.

A new attraction is in itself a proof of a further need in the life of the one feeling it, and love if it be Love, prefers to see that other life fulfilled, and if need be, will gladly do all possible to that end.

Perhaps of course this new love may not prove a complet, one, and in such case it may be mutually desirable that the old relations be at least in part maintained, leading to what is called "variety" or such conditions as are mentioned as existing with the Boston lawyer, and the Cleveland physician, and

perhaps such may be the best and happiest possible for all concerned.

All that is needed in all such cases is to release all idea of a claim, all feeling of ownership and possession of each other.

If we will but do this, every Love when its season has past, be that season long or short, will resolve itself into a true, sincere, earnest friendship, possessing every valuable element of Love, less the one of special sexual attraction.

All past lovers will be true brothers and sisters.

Variety as an aim, I wholly repudiate, as a means of finding the one I regard it as righteous.

When we can wholly rid ourselves of our preconceived notions of ownership of each other, the fear that sweetheart, husband or wife may love another, will wholly disappear, for as long as Love lasts between two, neither can love another, and when love has died, they are sweethearts, or husband and wife only in name.

G. W. SOULS.

## Free Motherhood; How Brought About.

"He who would be free himself must strike the blow." From the constantly increasing number of self-supporting women we may reasonably conclude that financial independence for women is here, at least for as many as will or can accept it. This is a step in the right direction, a step towards free motherhood. With financial independence comes a general independence and freedom hitherto unknown to women. She no longer binds herself to man. She loves whom she must and as long as she can. If the state of her finances admits and she wants children and finds a lover she has them. If she wants love without children she has that, provided she and her lover know that there are two distinct methods of sexual relations: the continent as well as the propagative. That there is a continent method is no doubt new to many, to the great majority, but true nevertheless. And I contend that a knowledge of the continent relation between the sexes is one of the most important things next to be learned before we can hope for progress.

Upon this knowledge depends free motherhood. The knowledge can be acquired by reading "Talks on Nature" or "Karezza" sold by M. Harman, or "Sex Ethics." For a long time only a few will believe in or try to learn the continent relation, but these few will never rest until they have done what they can to help bring about a better, a more satisfactory state of affairs, a time when every child will be welcome because wanted, a time when all will be free to love whom they must, a time when old worn out beliefs will be replaced by more reasonable ones, a time when universal brotherhood will take the place of denominational churches, a time when all will have homes and comfort, in short and in fact a time when the kingdom of heaven will be on earth instead of in some imaginary place, all of which will be when humanity will have evolved from the animal to the human plane. The human plane can be reached only through continence, and continence does not mean abstinence but temperance.

SARA C. CAMPBELL.

## Mark Twain's Cat.

To the "North American Review," Mark Twain contributes one of his humorous sensible articles on the question, "Does the Race of Man Love a Lord?" The answer is contained in the last paragraph: "All the human race loves a lord—that is, it loves to look upon or be noticed by the possessor of Power or Conspicuousness; and sometimes animals, born to better things and higher ideals, descend to man's level in this matter. In the Jardin des Plantes I have seen a cat that was so vain of being the personal friend of an elephant that I was ashamed of her."—*Academy and Literature.*

When at last a physician came and settled among them, the people wondered.

"Nobody is ever sick here," they said.

"Of course not, with no medical assistance at hand," said the doctor, smiling at their simplicity in spite of his determination to be courteous.—*Life.*



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name **Lucifer** means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## By the Way.

To many of **Lucifer's** readers the name of Mattie E. Hursen is familiar, and a considerable circle of them consider her a personal friend. I have just learned that she is confined to her bed with paralysis. Though entirely helpless her mind is active. She has always enjoyed reading and has when able kept in sympathetic touch with many people through correspondence. It has been suggested by one of her friends that those interested in her could help to lighten her confinement by writing letters to her, sending clippings of interest, etc. Throughout her life she has been ever ready to help others in every way possible. Address Mattie E. Hursen, Schoolcraft, Mich.

Here is a note we received a few days ago from the Superintendent of Second-Class Matter at the Chicago postoffice: "Will you kindly call at this office in regard to premiums offered on page 146 of your May 22 number." I accepted the invitation and was informed that our Uncle Samuel would think we were too good to our subscribers and were giving them more than the worth of their money, in sending them **Lucifer** for a year and such valuable books as "A Physician in the House" and "Government Analyzed" for the sum named in the announcement. I explained that while it was true that we had violated the letter of the regulation, I did not believe we had violated its spirit, and the gentlemanly superintendent said it would probably be all right to continue to offer the books as premiums if we would omit the publishers' prices. Hence the omission and additions which will be noted by referring to the "Special Offers" Nos. 1 and 7.

Justice Bradley of the Supreme Court of the District of Columbia has recently made a decision of interest to all publishers. He decided that the Postmaster General had practically "amended" the law in denying the right of second-class entry to certain papers. I do not know for what reasons the Postmaster General had decided adversely, but Justice Bradley stated (so says the Washington "Post") that "the Postmaster General has read into the law a provision which he had no authority to make in framing the regulations, and that he had no right to bar the publications mentioned from the second class of mail matter." The "Post" adds that "there are between fifteen and twenty cases now before the District Courts involving publications of a different class that have been barred from the second class mail privileges." It would seem the time had arrived when the apparently absolute power assumed by the Postal Department should be taken from it. Such arbitrary authority is a menace to the liberties of all, for the majority of today may be the minority of tomorrow, and today's oppressors then be the oppressed.

I gladly give space to the following note from Judge Murray F. Tuley, though I regret the error which occasioned it:

"My attention has been called to an editorial signed L. H. in which the writer has made a strange mistake in attributing to me a remark alleged to have been made by Judge R. S. Tullill as to the right of a wife 'to shoot her husband.' It is inconceivable how a Chicago publication could have made such a mistake."

The statement referred to appeared in the daily papers at a time when our entire household was in confusion caused by sickness and death. Then when several weeks later I commented on the judge's remarks the papers containing the report had disappeared. My memory told me positively that Judge Tuley was the one to whom the statement was credited, and I felt no hesitation in so saying. Had I felt any doubt I would have merely said "a Chicago judge," as in the same column I referred to a Chicago alderman of whose name I felt somewhat doubtful. My thanks are due to Judge Tuley for giving me an opportunity to make the correction, as I do not wish to misrepresent any one, and if I do so unwittingly am always ready to make whatever amends are in my power.

The physical condition of the editor has not materially changed since last week. He spent a few days at West Chicago and at Lake Geneva, Wisconsin, the guest of one of our friends, J. S. Barber, of West Chicago; but owing to stormy weather did not find the change as beneficial as he had hoped. I quote the following lines from a personal letter: "So far I am fairly well pleased with my trip. Too much rain has interfered with my out-door exercise. This morning [May 22] and also yesterday afternoon I walked along the shore of the lake—which is nine miles long and a most beautiful sheet of clear water, surrounded by wooded hills. A great many cottages and some large residences have been built, evidently to entertain the summer visitors at the lake. Dr. Stockham's place is about six miles west of here and near the lake; but I presume it is too early for her to be there. I am taking your advice in regard to shaking off all business cares, and so am preparing nothing for next week's **Lucifer**."

When a child I was much impressed by a little story of a man who burned his house to get rid of a goblin which tormented him. He closed the doors and windows, hoping the goblin would be burned with the house. As he stood, homeless but happy, congratulating himself on his release from his tormentor, a voice joyfully exclaimed in his ear, "Ah, but weren't we lucky to escape being burned!" and there, on the bundle of his few remaining possessions which was slung across his back was perched the grinning goblin! I had reminded my father of this story, on his leaving home. Too many people are like the man with his goblin. They make great efforts and even sacrifices to get away from their cares and troubles—and then carry them along wherever they go.

The story of the woman and her desk, which appears on the first page, may seem to many of our readers an exaggeration, or at least a very unusual case. Yet many women have had experiences with the law similar to that, but involving more serious matters than the ownership of a desk.

Here is the story of one woman with whom I am acquainted. About fifteen years ago she possessed a husband, a baby daughter, and money of her own, or it may be the money was bequeathed to her at about that time. The husband maintained his family in comfort, but the woman rebelled against living with him as his wife. She had a long legal battle to fight before she was secure in the possession of her child, and this fight cost her about five hundred dollars. She felt that she had enough experience with marriage, but when, a few years later, she met a man she loved, she married him, because to ignore the legal tie would have brought pain to her aged mother and her sisters. Her second marriage also proved a costly experiment, and when of her property only her home remained,

she felt that again she had enough of marriage. She and her husband separated amicably; but on consulting a legal adviser she was told that unless she obtained a divorce her daughter, on her death, would not enjoy exclusive possession of the home. So she was obliged to incur the expense of a divorce. And she almost failed to get it, for when the judge asked her if she was willing for her husband to go, she answered that she was; as the technical charge was desertion, it took all the ingenuity of her lawyer to extricate her from the difficulty caused by her honesty. For if both husband and wife desire a divorce, they are guilty of "collusion," and the application must be denied. Better be guilty of any crime in the calendar, if a divorce is sought, than that of "collusion!"

The seamstress had to buy her desk three times, but this woman, after bearing her child, had to practically pay the lawyers and the courts five hundred dollars for it, and then was forced to buy her own freedom in order to have the right to give her own property to that child.

Here is the comment of a friend who disapproves as "indelicate" a question we asked two weeks ago:

"What would you do if your husband, wife or sweetheart loved another?"

"A surprising question from Lucifer! Ask an abolitionist what to do if a slave wants freedom!"

"Free lovers do not own husbands and wives. Any left over when emancipation came, who are sweethearts in reality may retain the names received at the marriage altar. And if one of those sweethearts loves another? Why, continue to love our sweetheart. If the sweetheart becomes something else, accept the friend, and adjust self to the new condition. Loving another might or might not so absorb one as to make a change desirable but in freedom we make the change required—whatever the cause. A good question to suggest to persons new to this line of thought, to answer to self, but a very personal, almost indelicate question from one free lover to another. M. F. J."

"What would you do if your slave should desire freedom?" would not, it seems to me, be a surprising question for the editor of an abolitionist paper to ask. Probably many people who read such papers were not abolitionists. I am sure that very many of Lucifer's readers do not endorse freedom in love. And even some of those to whom the theory is a beautiful one, find it difficult to practicalize it in their own lives. It was not expected that all readers of Lucifer would make a personal confession; the question was merely suggested as a means of obtaining an exchange of opinions which might be of benefit to some of our readers. And if M. F. J.'s answer were the only one elicited I should think the question had not been asked in vain.

Since the foregoing was put in type we have received a letter which I think illustrates the point alluded to in my last sentences. Perhaps we should be guided altogether by cold reason, but it is a fact that the personal experience of others has great influence in the lives of most of us. We are unable to give the desired address, but will forward the request to Elbert Hubbard, editor of the "Philistine," who offered to furnish the address. So here is the letter:

"In last issue of Lucifer you stated your readiness to give name and address of a gentleman whose experience in sexual relations have been somewhat unusual. I hesitated long to ask you for his address, fearing he might think me actuated merely by an impertinent curiosity. But my own experience as a married man has been so unusual, so bitter and so long; and I have buried my feeling in my own heart, feeling strong repugnance to communicate my secret to others, that I would now welcome any confidential exchange of experience and sentiment, if we could compare notes. If you think proper, kindly send me his address."

L. H.

Send for a dozen "Facts Worth Knowing" to give to your friends. 80 large pages, 25 cents a dozen.

Lucifer five weeks with a copy of Institutional Marriage, 10 cts.

## The Free Speech League.

Dr. Conway's letter to the Free Speech League is a truthful setting forth of the tyranny which has come upon our country in the past few years. Our officials have become little despots, tin gods of officialdom, and seem to hold themselves responsible to no one. Our army is being used to oppress a whole people who desire to be free; our post-office has become a censorship bureau; our police are the oppressors of the friendless, and at the same time as corrupt in their own morals as any thief they ever sent to jail. Free speech is rapidly becoming a thing of the past. As Mr. Conway says, the country has gone steadily backward in love of liberty, justice and peace.

The acts of our government in the past few years have shown the danger of the imperialistic spirit. The war against the Filipinos is as unrighteous as England's war against the Boers. It is a war of conquest to extend trade. The post-office censorship established by Mr. Madden, the third assistant postmaster-general, is illegal, unconstitutional, and oppressive. One Socialist paper has been driven to Canada because it was not edited as the post-office officials thought it should be; an unorthodox "healer" in Florida has been characterized as fraudulent, while the Christian Scientists are undisturbed; the people of Home, Wash., have had their post-office closed because of their published radicalism; four men in New York are under the harrow for "incendiary" utterances, and a woman was recently sent to prison for trying to teach marital ethics. None of these people have harmed anyone; they have stolen nothing, committed no assault upon any person, injured no one in any way whatever. They are in the toils of the law because they were indiscreet, and exercised the right of free speech in a way to offend the officials of the state.

The case of John Most stands out prominent in the list of persecutions. He has gone to the penitentiary for a year for printing some rhodomontade written by a man who was denouncing European despots. Mr. Most made the man's words his own by printing them as editorial matter in his "Freiheit," and is paying an awful price for his plagiarism. Of course his advice, borrowed from Heinzen, to use dynamite against rulers is monstrous, but as no one followed his advice, and no harm came from his publication, he is being punished for a constructive crime and not a real one. Had he influenced some one to kill an officer of the government there would be justice in his incarceration; as it is, there is none.

For distributing a pamphlet at the Altgeld memorial meeting on April 3, two young Jews are in jail waiting trial under the new law against Anarchy. We have read the pamphlet, and know what it contains. There is nothing whatever in it advocating violence.

At a farewell meeting to Most, who was to be taken to prison the next day, the detectives allege that one MacQueen said, "To hell with the government!" and he is now under bail to be tried for the offense. Another man in the audience was also taken along by the police officers for no reason that any one can see except that he came between the wind and their nobility. If Most had been a real criminal he would have run away instead of publicly celebrating his retirement to Blackwell's Island.

The Home colonists have had their postoffice closed at the instance of a grand jury which indicted some of them for printing matter which a United States judge afterwards pronounced harmless, ordering their acquittal. Whether the office will be restored depends upon the state of mind of the officials at Washington. If sufficient influence can be brought to bear upon them, the Home people will get it; otherwise not, so completely are the people in the power of their "public servants."

There was a man named Wilshire publishing a Socialist paper in California. He came to New York, and was refused newspaper postage rates because his paper advertised himself principally. That he is a mountebank is perhaps true, but his paper came within the meaning of the law on the subject, and he is clearly entitled to newspaper rates. If the people want

his paper they have the right to have it; it is their own affair and not that of any official. As Mr. Conway says, a man has "as much right to his immortality" of conceit "as to his unbelief in religious dogma." What would become of some of the Prohibition papers if conceit were made a crime?

We hope the Free Speech League will get to work on the cases right here at home, and see what they can do to regain the rights which appear to have been lost. That it looks like a forlorn hope is certain. The newspapers of this city are edited by their advertisers, the politicians and the churchmen. Not one of them will speak a word in defense of American principles, and when some heretic cries for a little of that liberty of thought and speech for which America is supposed to be celebrated he is put in jail. The mob spirit rules today as ever.—*The "Truth Seeker."*

### Special Offer.

GOOD UNTIL JUNE FIFTEENTH.

In order to extend *Lucifer's* work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For \$2.30 we will send *Lucifer* one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. 800 pages; 16 colored plates. With *Lucifer*, \$2.75.

2. For \$2 we will send *Lucifer* one year and any one of the bound volumes of *Lucifer* now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price \$1.50 with 25 cents additional for postage.

3. For one dollar we will send *Lucifer* one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For \$1 we will send *Lucifer* one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love is Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With *Lucifer* one year \$1.

5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Yept Society, by Moses Hall—price of all 25 cents. With *Lucifer* one year \$1.

6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With *Lucifer* one year, \$1.

7. For \$1.25 we will send *Lucifer* one year and one bound copy of "Government Analyzed," by Col. J. R. Kelso. 219 pages. Bound in cloth, but binding slightly damaged. With *Lucifer* one year \$1.25.

### VARIOUS VOICES.

Myra Pepper, 4015 Locust St., Kansas City, Mo.:—Have been "on the wing" lately. Am again in Kansas City after a visit to Topeka and Lawrence, Kansas, I expect to be in Chicago in a few weeks.

B.:—In reply for your symposium "What Would You Do?"—I would do exactly the same. I could not do differently if I felt love and respect for my companion; otherwise my action would prove love of self and not of the woman in the case. A man must be a lunatic to arrogate to himself the ability to forever interest a woman more than others of his sex; and a woman is to be respected for being true to herself in her attrac-

tions which are such a factor in her happiness. This is not an excuse for an untruthful life—to be true and to do right are just as necessary.

Elbert Hubbard, East Aurora, N. Y.:—In reply to your kind favor will say that you certainly are welcome to make use of anything in your valuable little publication that you may find in the "Philistine" or elsewhere in my writings; and if you are ever in our vicinity, will be much pleased to have come and visit our Shop.

Daniel Leatherman, Goshen, Ind.:—Enclosed find stamps for which send bundle of back numbers of *Lucifer* as advertised in No. 918. If possible, include No. 842, as it contains the conclusion of a story begun in No. 841, which I have.

[This refers to our offer of forty old copies of *Lucifer*, no two alike, for fifteen cents. We hope to receive enough orders to clear our shelves of all but the regular files.]

R. Stuebeck, Alton, Wash.:—Could you suggest a firm who may have books or manuscript to translate—German into English or English into German? I have the necessary training to handle scientific works and am conversant with the "New Thought" also. Can guarantee first-class translation (am a thorough German scholar,) and will type-write manuscript. Work must be sent to me as I cannot leave home.

Frank S. Harman, Galt, Calif.:—I tried the Puget Sound country and did not admire it. I stayed at the little place called Home and in my view it is a difficult place to make a living. I do not like a timber country. There is plenty of land already cleared ready to cultivate and as I have already grubbed three farms I beg to be excused from further digging in the timber among the roots. I prefer the broad acres of California where we work from eight to thirty-six horses to farm machinery. I feel at home here because this is more like Texas. "We have elbow room and light" here.

My trip from Seattle to San Francisco was delightful. I never enjoyed a trip so much in my life. I saw the west coast of Washington, Oregon, and California, as our steamship plowed through the waves of the Pacific Ocean. I have passed through the Golden Gate and now am as near to the New Jerusalem as I ever expect to be.

This is the prettiest country that I have ever seen. The wells of water are practically unexhaustible, a wind mill might pump day and night forever and still not diminish the water supply. A wind mill running all the time pumps enough water for a nice little garden and orchard. The largest, most beautiful roses I have ever seen are here. This is a wheat country. Strawberry picking is now in full blast.

People are planting hundreds of acres of grape vines here. It is claimed that oranges, lemons and all kinds of berries do well; and it is doubtless the greatest poultry country on earth. Oats grow here like grass in Texas. I have been mowing oats and will continue to mow volunteer oats for hay. There are thousands of acres of volunteer oats here and it will make from one-half to one ton of hay per acre.

"Is everything true that has been said about the water cure?" questioned the pastor.

"Certainly not," replied the Funstonite; "why, the actual number of fatal cures is less than seventy-five per cent. of the number reported."—*G. T. E., in "The Public."*

Cahill—Religion is a great thing, Dennis—a fine thing!  
Casey—To be sure it is;—O! get into more foights about religion than anything else!—*Puck.*

"Did you hear the wild rumor from Washington?"

"No, what is it?"

"The Congressional Record is to have a colored supplement."—*Cleveland Plain Dealer.*



## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accomplishments and results of war exploited and satirized, are: having at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace-Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

With 20 Irresistible Drawings by Dan Beard. 16m. Cloth. Handsome Covers. 400 pages.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## WHITMAN'S IDEAL DEMOCRACY AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Intoxication in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufis. 115 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

## A "BARGAIN COUNTER" LOT OF LITERATURE AT HALF-PRICE OR LESS.

The following is a partial list of books and pamphlets which have accumulated on our shelves, time worn and dusty. In order to get them out of our way we have marked the price down. Never more than half price, and in many instances less than a quarter of publisher's price.

Some of these works are out of print, and perhaps you may here find just the pamphlet you have been fruitlessly looking for. Some are clean, but the covers of most are shabby; the inside leaves, however, clean and complete.

In ordering, please state if you wish your money returned in case we are out of the book ordered, or if you will take something else in its place.

An Old Subject in a New Light - Crime. What Shall We Do About It? Charles Houghton, 5c.

A Few Words About the Devil, and Other Essays. Charles Bradlaugh. With the story of his life as told by himself, and the history of his Parliamentary struggle. 25 cts. Postage 5c.

Cellular Cosmogony; or the Earth a Concave Sphere. Cyrus E. Teed. 12c. Catechism on the Science of a Universal Religion. Gabriel Z. Wacht. 10c. Dictionary of Dreams. Dr. R. Greer. 21 pages. 10c.

Essays on Deaths and Funerals. A collection of facts and ideas, selected and original, referring to deaths and funerals. Joseph Henry. 10c.

Eureka. How to prevent colds, hay fever, etc., without drugs. 5c.

Ethnicism; or the Wise Men Viewed. 2-9 p. 20c.

Everybody Made Happy. C. Orchardson. 4c.

Free Trade. E. H. Heywood. 12c.

From Pandemonium to Elysium. James Thierry. 10c.

Government Analyzed. Col. J. R. Kelso. 60c.

Hints About the Teaching of Natural History. 4c.

Law and Gospel. G. W. Foote. 3c.

Liberty, Political, Religious, Social and Sexual. A. F. Tindall. 2c.

Preachers and Creeds. I. The Predilection of Preachers. D. K. Tenney. 11c.

The Passing of the Creeds. David B. Page, 5 cts.

Practical Co-operation. H. C. Walker. 5c.

Social Ethics. E. H. Heywood. 12c.

Silver songs. Words by H. W. Taylor. Music by J. B. Herbert. 5c.

Some Little Rhymes Composed at Odd Times. Wallace E. Nevill. 5c.

Twelve Essays. Frederic W. Burry. With portrait. 10 cents.

The Relation of Anarchism to Organization. Fred Schulder, 5 cts.

The Country School Teacher. Jonathan Hunt, 10 cts.

The Sabbath. M. Farrington, 5c.

The Last Song of Jeremiah Hacker. 5c.

The Living Temple, or the House We Live In. (Astrological). C. T. H. Benton. 10c.

The Railway Problem; with many illustrations and diagrams. A. B. Nickney. 20c.

What Diana Teaches. Count Tolstol. 1c.

What Constitutes a Free-thinker. H. L. Green. 1c.

What is America's Relation to England? Evalene Laura Mason. 6c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

For Rent: Large light, furnished room. Inquire of Lillian Harman 500 Fulton St. Chicago.

919.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. 1.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes on the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book will be printed on extra book paper and handsomely bound in cloth. The price, including postage to any address will be one dollar. Copies will be ready about April 20.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 60 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.

AGE OF REASON (The). Presentation edition. Part I reprinted from the first English edition. Part II corrected by M. D. Conway's edition. With Paine's account of his arrest in Paris. Photographic portrait from the Romney painting exhibited in London. Containing also portrait from the Jarvis painting; from the Peale painting, known as the Bonnevilliers portrait, representing Paine as a member of the French Assembly, and a half-tone of the death mask of the house presented to Paine, in which he lived in New Rochelle, and of the monument and surroundings. Yorktown, Pa., scene; also eight half-tone views of buildings, etc., associated with Paine's life in Paris, and other illustrations. With Preface, Chronological Table, Notes, Index, etc. Printed on antique wove paper, large octavo, wide margins, gilt edge. Special cover design in colors. The finest and most accurate of all editions. Bound. Postpaid, \$1.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Midwifery is worth its weight in gold to every woman. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.15.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESSE. R. B. Kerr. Together with The Strike of the Strassburg Geesse (C. W. Cochrane), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 2c.

A WEEK ON THE CONCORD AND MERRIMAC RIVERS. Henry D. Thoreau. 25c.

BALZAC'S BIERAPHITA: The Mystery of Sex. Mary Stanford Ford. Cloth. 11c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.; 41 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 65 pages. 50c.

CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 2c.

DARWIN, THE. (A novel.) Kimina D. Sienker. 60c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 12 pages. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, relettered with portrait of the author. In three editions, da Luxe, plain and paper bound. Prices, \$1.50, \$1.00 and 50c.

DIGGING FOR RED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 10c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 21. CHICAGO, ILLINOIS, JUNE 5, E. M. 302. [C. E. 1902.]

Whole No. 920

### LOVE AND MEMORY.

Love laid his happy head  
Upon a rose-leaf bed;  
But one by one the blossoms fell away  
And left their thorns instead.  
No sad word Love hath said,  
Nor from that spot hath fled;  
He bides with memories of a sweet June day  
Though now the roots are dead.  
Yes, Love had found a mate;  
And they kept glorious state;  
But one heart grew at last cold as a stone  
And left Love to his fate.  
Still doth he stand and wait,  
Tender and without hate;  
Dreaming the past in silence and alone,  
Where all is desolate.

WILLIAM FRANCIS BARNARD.

### Hammer Sparks.

The slave loves not liberty.  
A fool makes a lie of the truth.  
A Chief Justice may be a chief injustice.  
How lawless is the administration of the law!  
Has Spain a new king, or has a new king Spain?  
Andrew Carnegie is still giving other people's money away.  
Ripper legislation is the real thing; other kinds are imitations.  
A slanderer is much like a skunk; but comparisons are odorous.  
There is no place like Home, (Wash.) if you wish to see tyranny.  
The State is prosecuting Anarchists in New York; it is persecuting the people everywhere.  
The law may not be outraged with impunity, but Mrs. Craddock may be outraged by the law with impunity.  
The coal miners are striking, and they number 145,000. Now if their blows could only fall in the right places!  
The Meat Trust is shaking in its shoes, (with laughter) while the courts bluster and threaten. The tariff on meat "will stay put."  
In the present condition of things there is a chance for every one who cares neither for truth nor the rights of his fellow beings.  
Most has gone to jail; but Rockefeller, though his god has lately snatched him bald-headed, still goes to church and is tolerated there.  
Mark Hanna is going about settling strikes for workmen. When will the people remember the record of this man and proceed to settle Mark Hanna?

Love has no rights which the law is bound to respect, but it manages now and then to get its own in spite of the law, by promising one thing and performing another.

The rush of the clergy to the rostrum in a frantic effort to explain the earthquakes and volcanic eruptions in terms of God's love is a spectacle. Don't worry, Gentlemen; you will not lose your jobs, yet.

The coronation of King Edward is soon to take place, and charity will be lavishly doled out for the occasion. Isn't it nice that the dogs get the bones and the rejected crusts from the master's table?

It is natural that some men should be so ashamed of taxes that they seek to reduce all taxes to one. The Single Tax; but one tax or many, it is just robbery after all. Wealth is from work: the people pay all the taxes.

Free silver is like free soup, a charitable palliative at best, a pernicious delusion at worst. Freedom crowns neither silver nor gold, nor both; in liberty all that is real wealth is money. A legal tender is a legal crime, fostering monopoly.

How can the Robpublic of the United States of America have the face to accept a statue of the Frenchman, Rochambeau, and unveil it in Washington? Did not Rochambeau help us in our Revolution? And are we not now exchanging smiles and compliments with the British Government?

Gen. Funston is being handled rather severely just now; but really he has rendered a signal service to the cause of humanity by proving true to the character of a soldier. Why talk of tempering murder with consideration? "War is hell," and soldiers in consequence, are or should be devils.

Cuba is "free" for the time being. Ring all the bells, load and fire the cannon, make congratulatory addresses; get the people enthused; tell them to hurrah and shout "we have kept our pledge." Let the celebration begin early and last long; perhaps the noise will drown that other disturbing sound, the cry of agony from the Philippines.

The President is shocked by the atrocities in the Philippines, but it took him a long time to realize that he was shocked. Gen. Miles was suppressed in the endeavor to shock him. Torture is a matter of course it seems in the far east, and Americans, free-born Americans, easily become adepts in its administration. Are we really as low as Spaniards? Well!

The difference between a Democratic State and a Republican State is this, mainly, the Democratic State promises what it does not perform, while the Republican State performs what it does not promise. The people who divert themselves amidst their degradation with balloting find always that their defense against the rapacity of their masters is only a paper one. A ballot is an opinion, not a power.

IRONICUS.



## The Hopelessly Fallen.

I generally like what Kate Austin says and always admire the spirited way she says it; but I feel moved to write a word of disagreement with her and others concerning this attitude towards "fallen women." I do not know just what class of persons are included in that category; but from K. A.'s general blunt, straightforward, non-equivocating nature, and her strong determination to apply her faith under all circumstances, I suppose she means all, beginning with the young girl who has once deviated from the rigid line of conventional morality, and been found out, to the inmates of the vilest brothel.

Now I can but think that had she lived in a city, where she must inevitably sooner or later, have seen prostitutes at their trade, that she would be compelled to admit either that their native morality was of such a low type that they never could fall, or that they had certainly fallen.

A week ago, at the corner of two busy streets not far from where I write, a woman in a most shocking state of intoxication her face bleeding from a fistful fight with other inmates of the house, with no clothing but a long dragged torn chemise, rushed into the street, and commenced shouting abuse at everything and everybody; a policeman arrested her; he was as decent about it as the case allowed, did no clubbing, used no bad language; the crowd that always collects at such a scene gathered rapidly; at the patrol box, the woman jeered and mocked the policeman, and finally taking in her fingers the mass of corrupt matter, blood, etc., streaming from her nostrils smeared it on the policeman's back. "—you," he growled "stop that!" She laughed with the satisfaction of one who has done something "smart," and winked at the crowd. When the patrol wagon came she got in lightly and gaily as her drunken reel permitted, and calling to the crowd: "Ta—ta; see you again," was driven away.

Now what is the use of pretending to yourself that such a creature has not fallen? And she is the very ordinary type of the prostitute. In her infinite degradation, she has one compensation: *she does not care*. She is light-hearted about it. In her sober state, she eats her dinner, and if in company with one of her kind discusses "the points" of her latest male acquisition. I have heard one say to another: "She can't have that old man—that old man's mine." If she is alone, she manages by every species of vulgar ribaldry to draw attention to herself. If she gets herself put out, perhaps arrested, so much the better. She has no sense of shame at being frowned or stared at; she feels complimented by it; she has advertised herself. If she finds a young man easy with his money and soft-hearted she devises melting stories, which an hour later in company with some old bald-headed customer she laughs at; or she drugs him and steals his watch.

If Carrie Nation comes to pray, they all kneel down and shed tears and are pious beyond conception; when she has gone they imitate her and get especially drunk to celebrate the event. You can no more talk reform to such women than to the paving stones. You cannot talk anything to them. They understand nothing but how to get a drink and how to "make something." To do something outrageous, shocking, attention-drawing—that is their trade. The foulness of their language is simply the index of their thoughts, if what goes through their brain can be called thoughts! It matters not how they came to be so, if you are going to do anything with them at all you must begin by understanding that they are so; that they are fallen to an almost unfathomable gulf of degradation.

It is useless to fly out with, "the respectable married prostitute is just as bad." Whether she is or not, is not to the point; it cures nothing; it does not alter *this* case. And my own personal belief, from much witnessing and much reflecting, is that for women who have become confirmed prostitutes there is no help. They do not want to be helped. They do not admire your society. They do not like your company. They do not want you. They like drinking, gambling, eating, and wallowing. They see others who are a little older than themselves, hideous, diseased, beggars; they hear these old hags proclaim-

ing themselves cheap at the corner of the saloon, and boasting how high-priced they were once. But not one of them all but imagines she is gifted with a cunning to outwit that fate; and they reason no further.

For the young woman who has made the mistake of deviating from her own rule of right-doing, the remedy is to give her a better rule if her mind is capable of receiving it—a knowledge of sexual physiology and its demands; if not, then let her stick fast to her religion and its promise of forgiveness to the transgressor. For the beginner in the bargain and sale business, even, it may be that much might be done, if she has any real character, firmness, decision. But for these others it seems to me, that nature having mercifully administered the antidote of utter moral paralysis and rot in return for their physical degradation, the most sensible thing is to let them alone. You will not make a drunken man sober by telling him that he is; you will not make the prostitute self-respecting by talking to her as if she were Leo Tolstoi. Let them both alone; that is what they want of you. And spend your efforts where they will be of some possible avail. Undoubtedly these poor wretches are the victims of economic conditions, of sexual superstitions, of religious lies, of bad heredity. While these institutions flourish, for every one you try to save, a hundred new ones will be made. Go your way and try rather to give light to the young, and let those others alone to die upon the wheel whose revolutions hurt you far more to look upon than them who are bound upon it. They are fallen; they are *felled*; snapped off from all moral life at the root. Such is our society. Smile.

VOLTAIRINE DE CLEYRE.

## Ruminations.

The petty persecutions of which Home has been the victim have in no wise dampened the spirits of the members of the community. Through all difficulties and disappointments, there is a steady and healthful growth. We are gaining experience, and learning our lessons. It will be several weeks before we are likely to have any definite information from Washington, as to the prospect of regaining our postoffice at an early date, and matters must, in the meantime, remain *in statu quo*. All necessary steps are being taken, as promptly as possible.

As a general rule, I like as little formality as possible in connection with associative effort. But in the tremendous conflict for free speech, the time has come to close ranks as firmly as possible. We are not dealing with the propaganda of extreme radicalism, which can, at best, reach but a limited number of people. The Free Speech League, if accorded the proper support, will be the most important movement of recent years. Every one of us can work energetically for it, even among those who will not so much as listen to our more extreme views. Imperialism has gone a step too far; and there are thousands who are more than ready to unite in resisting its encroachments. Madmen have opened the eyes of an immense number of people, who were blind to the dangers of Comstockism. The time is ripe for appealing, not merely to the few radicals, but to the great American public. If there is yet virtue in the people, it will respond to the plea for free speech, when the hideousness of the imperialist conspiracy is brought fully home. I believe that such an organization as the Free Speech League, once fairly under way, and pushed with vigor, will attract so large a membership as to admit of arousing the honest sentiment of every town and hamlet in the land. When free speech is denied, even the conservative can never feel himself wholly safe. Nobody can find an excuse for indifference on such a subject. The issue can be fairly forced; and we shall see how many "statesmen" will dare to face an aroused and fairly enlightened constituency with an unblushing avowal of a desire to destroy the freedom of the press and of the mails. The widest publicity is to be sought, and the broadest platform adopted. Whatever form the organization takes, this is no time for quibbling. United action is called for; and any honorable means of reaching the people is to be adopted.

The Press Writers' Association is a most valuable auxiliary in this whole fight for free speech, and reaches a large section of the public. Remembering this, it is easy to forgive the little weakness with which friend Liversey persists in infallibility, and in pooh-poohing all methods but his own. We can appreciate his splendid work for the common cause, without necessarily accepting all his advice. No man can be expected to be entirely free from foibles.

JAMES F. MORTON, JR.

### Special Offer.

GOOD UNTIL JUNE FIFTEENTH.

In order to extend *Lucifer's* work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For \$2.30 we will send *Lucifer* one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. 800 pages; 16 colored plates. With *Lucifer*, \$2.30.

2. For \$2 we will send *Lucifer* one year and any one of the bound volumes of *Lucifer* now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price \$1.50 with 25 cents additional for postage.

3. For one dollar we will send *Lucifer* one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.

4. For \$1 we will send *Lucifer* one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including: Isabel's Intention, by Mariette; The Sexes and Love in Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.

4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With *Lucifer* one year \$1.

5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Yeast Society, by Moses Hull—price of all 25 cents. With *Lucifer* one year \$1.

6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With *Lucifer* one year \$1.

7. For \$1.25 we will send *Lucifer* one year and one bound copy of "Government Analyzed," by Col. J. R. Kelso. 219 pages. Bound in cloth, but binding slightly damaged. With *Lucifer* one year \$1.25.

### Announcement.

The numerous co-operative enterprises which have failed on account of their isolation, have taught us that in view of the immensity of such undertakings all our forces have to be united, and so far all the co-operators to whom we have submitted our proposition have agreed upon it. The adhesions from this city and from the country are already sufficient to start this new enterprise but it is best to give it publicity before we begin, and invite all comrades to join us.

Our plan is very simple; all dealers belonging to this society will agree to work for a salary and give the net profits to their customers, of whom they will keep a list, for what they do or have and forward those lists to the headquarters where members will be classified and organized for co-operative production. A convention will be held at the beginning of each season to nominate the officers and discuss all vital questions such as remuneration, hours of labor, prices of goods, etc., to be submitted for adoption to all adults of the Federation.

Our first meeting will be held at the Chicago Commons, Grand Ave. & Morgan St., June 2, at 8 o'clock P. M. for the purpose of electing our temporary officers and committee, and we invite all co-operators to call and help us to make this enterprise a success.

CHARLES LEVY, 233 Milwaukee Ave.  
G. W. HUGHES, 30 Ogden Ave., Chicago, Ill.

### Publications, Periodic and Otherwise.

Leo Tolstoi has performed a great service to the race in writing "The Slavery of Our Times." We shall print selections from it from time to time.

James F. Morton, Jr., is collecting material on Comstockism with the intention of preparing a book on the subject. He would like to communicate with persons possessing information which might be useful to him. His address is Home, Wash.

About two decades ago a little pamphlet written by H. W. Booser was quite popular with the readers of radical literature. It was entitled "An Open Letter: Stubborn Facts Concerning the Sexual Relations." For ten years or more it has been "out of print." Recently Mr. Booser moved from the house which has been his home for many years, and in moving found a few of these pamphlets and has sent them to us for sale. The price is 15 cents each, and we shall be glad to fill orders as long as the supply lasts.

One of the most welcome of our regular visitors is "The Socialist Spirit," published monthly at 313 Ashland Block, Chicago, by Franklin H. Wentworth. Possibly "Social Justice" would class it as food for giraffes—I do not know as to that—but it is full of well-written, interesting articles, clear-cut and earnest, and one of its best traits is its freedom from the bickering, fault-finding spirit. Its writers appear to feel that they have "the Truth," but that thought does not make them ready to condemn every one who is not ready to agree with them and share their good fortune.

Etta Semple, who suspended the publication of her paper, the "Freethought Ideal," about the first of the year, has revived it under the title of "The New Thought Ideal," and now publishes it at her new home, Excelsior Springs, Mo. In her issue of May 26 she says that though a "born fighter" she has left that plane and for the future will be content to "let the others do the fighting." Personally, I am glad to know that she has arrived at this conclusion. Her disposition to "fight to a finish" always seemed to me a flaw in the character of this great-hearted, generous woman.

A very much alive little magazine is "Social Justice," published by F. O. Strickland and May M. Strickland at Yellow Springs, Ohio. It wants to convert the great common people to Socialism, and here is what it has to say of its methods:

"Some of the people that we want to convert to Socialism are giraffes and some are donkeys. The only way you can feed the giraffe is to give him some cut feed up in the hay-mow. To feed the donkey just throw some hay on the barn floor. Now we have a lot of Socialist publications intended for giraffes. They are placing the right kind of diet at the proper altitude, and the giraffes are doing very well. But 'Social Justice' and a few others are set for the feeding of donkeys. There is one excuse for our existence—there are so many more donkeys than giraffes in the human family."

If you want to know more of "Social Justice," send for a sample copy.

L. H.

### Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$73.78. J. L. A., Alaska, \$5; Friends, Alaska, \$5; C. R., Calif., \$5; Group Freiheit, Pa., \$5; Dr. G. P., Calif., \$3; Mrs. L., Wash., \$2; J. T. N., N. Y., \$1; Miss B. A., N. Y., \$1; E. G. B., N. Y., \$1; S. D. W., Mass., \$1; T. W. C., Mass., 50 cents; W. M., Wash., 50 cents; H. D. M., 50 cents. Total received to May 20, \$105.28.

OLIVER A. VERITY, Treas., Home, Washington.

Whereas it has long been known and declared the poor have no right to the property of the rich, I wish it to be known and declared that the rich have no right to the property of the poor—John Ruskin.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Near-Sighted Reform.

"The Woman's Journal," Boston—founded by Lucy Stone, one of the pioneers in the work of woman's emancipation from her ages-old bondage to man's rule in the home as well as in all other departments of associative life—"The Woman's Journal" gives as its leading editorial, May 24, an article headed "Woman Suffrage Means Peace."

In this article, as a striking illustration of the horrors of war, the editor reproduces a statement from Prof. N. B. Shaler's book on "Nature and Man in America," telling us that the "first Kentucky Confederate Brigade" went into the Civil War, in 1861, 5000 strong, and that at the close of the war, though "less than ten men had deserted, out of five thousand men in the prime of life in 1861, within four years only 240 survived."

Commenting on this terrible mortality—a rate of mortality that had many parallels on both sides of this greatest of modern civil conflicts—the editor says:

One great underlying cause of war is that our political system excludes women. A political society of men alone never did and never will maintain permanent peace, simply because masculine human nature is unduly belligerent, unless tempered by the amenity of feminine companionship. "Every class that votes makes itself felt in the government." So long as women remain disfranchised, the mother element is lacking in the conduct of public affairs. This fact is, to my mind, one of the most powerful of all reasons for woman suffrage.

Mr. Blackwell says many excellent things in this and other editorials in the old, able and much respected "Woman's Journal," but is it true, as implied in this quoted paragraph, that no class can make itself felt in the government except the "class that votes?"

And is Brother Blackwell quite sure that equal suffrage for women would abolish war?

Having lived in the southern states most of my life, including the war period and "reconstruction" period, I can testify that the women were quite as much in favor of war as the men, and that they were more bitterly opposed to peace on the basis of freedom for the negroes than were the men.

More than this: I believe a careful examination of the facts would show that almost every soldier in that famous "first Kentucky Brigade" was prompted to enlist by a woman!—was prompted, encouraged, inspired by some woman—mother, sister, wife or sweetheart, to go to war, to endure bravely all the hardships and horrors incident to

war—to fight to the death in defense of southern independence and to perpetuate the right of the white race to enslave the African. And today, if left to the suffrage of the white women of the south I verily believe that the negroes would be deprived of such citizen rights as they now possess, and the old regime of chattel slavery—or something very nearly akin to it—would be re-established.

What, let me ask, did the women of Colorado do with the ballot, when through the efforts of Populists they were given the right to vote? Did they not celebrate their political emancipation and show their gratitude to their deliverers by putting the reins of government again into the hands of the Republicans? Into the hands of the party of aristocratic privilege? The party of high tariffs, of monopolistic trusts and of gold-standard currency? The party of imperialism, of wars of conquest and of wholesale robbery and murder—as illustrated in the policy of the present Republican administration in the Philippines?

The editor of "Woman's Journal" is not alone in thinking that "equal suffrage" for both sexes would cure many if not most of the political, social and economic ills that now afflict the masses of people in this and other countries. Elbert Hubbard, one of the clearest, most logical and most courageous of the reform writers of today, in his little monthly magazine, "The Philistine" for May, in a most powerfully written arraignment of "child labor" in the southern cotton mills, tells us that "if women could vote in South Carolina they would wipe child labor out with a sweep."

In the light of all past experience I again ask, Is Brother Hubbard sure of this?

While I should be glad to see the experiment tried I have little faith in this or any other political device.

To make the ballot effective as a weapon to secure equal rights, equal privilege, equal freedom and justice, it requires, as necessary conditions, equal INTELLIGENCE; equal financial and social position; involving and including equal leisure to devote to the work of psychologizing or hypnotizing one's neighbors, to say nothing of equal honesty and benevolence!

These very necessary conditions have never yet been present in any political campaign and, in the nature of things, they never can be present.

To my thinking the most important, most basic or underlying of all the reforms that ever can result in an approximation, even, to the conditions under which the ballot could be relied on to bring equal freedom and justice to all, is the reform that will practicalize the

RIGHT TO BE BORN WELL,

which right can only be practicalized through free, intelligent and consciously RESPONSIBLE MOTHERHOOD!

Once, and once only, did Bro. Hubbard, in his eighteen page article, allude to the enslavement of womanhood and motherhood in the reproductive realm—when he said, "But alas! in South Carolina a woman does not own her own body."

The first question that suggests itself right here, is, Does woman own her own body in NORTH CAROLINA?

Does she own her body, that is, is she free to choose her time, her conditions and her helpers in the work of reproduction, in any state of the American Union? or anywhere else on the so-called civilized globe?

While I would by no means say a word in depreciation



of the work that is now being done by our Anarchistic and Socialistic contemporaries, it does seem to me very strange that they all, or nearly all, fight so shy of this most important of all reforms; that they say so little of this basic slavery, this prolific mother of all other slaveries—the enslavement of woman in the realm of motherhood, the realm of reproduction of new human beings to take the place of the tyrants and slaves that now make and perpetuate our political, economic and social institutions.

As I see it, nothing short of the freedom of motherhood, nothing short of the complete emancipation of the mothers of the race from the superstitions that now surround the subject of sex—involving the control of the creative functions of motherhood, will ever destroy the evils that now inhere in all governmental systems, whether called democratic, republican, aristocratic, monarchic, imperialistic or what not.

At this precise hour in the so-called "year of grace," 1902, tremendous efforts are being put forth to prevent agitation of questions that lead to freedom of motherhood. Censorship of press and mails is one means relied on to keep down this agitation, and the movement by churchmen and politicians everywhere to secure "uniformity" of divorce laws, and thereby make it harder for women to escape from unwelcome marital bonds, is another.

The outlook for the future is by no means what an optimist would desire, and yet there are signs of waking up in many quarters. More books and pamphlets are being written and circulated, treating upon the primal right to be born well, than ever before. One of the most recent of these is entitled, "Right Generation, The Key to Kingdom of Heaven upon Earth," by Dr. M. E. Conger of this city.

Dr. Conger's solution of the problem of cure for the evils against which religion, law and economic reforms are now so vainly battling is, "Cease the propagation of barbarians and end wars, crime and debauchery." The following paragraphs give the reader some idea of this well-known writer's method of treating the subject of Right Generation:

First, to be born healthy and happy, to grow and unfold to maturity without sin or sickness, would certainly be a desirable change; it is possible, it is the demand of the hour. This may be labeled result number one.

Second, to be born free from sin and sickness is exactly in harmony with the aspirations and inspirations of honest independent people,—the unselfish thinkers—the agitators of this age for equality and brotherhood.

Right generation signifies only obeying, conforming to the natural laws of life as expressed by the animal kingdom. Everywhere in nature except in the human animal, the female decides the question of multiplying and replenishing the earth; there are no bastards, no child born with a brand upon its forehead in nature's kingdom; no unwelcome additions, and seldom, very seldom are there any miscarriages, dwarfs, or deformities, in nature's creative methods. If we had sufficient imagination to reach the results of honest, just, right living for one generation, the question of the proposed change would be settled at once and forever.

This small but very comprehensive book deserves a wide circulation. It is printed on superior paper and well bound, price not given, but presumably it is seventy-five cents. Address the Educator Pub. Co., 1027 Monroe St., Chicago, or this office, M. HARMAN.

"A man who cannot be acquainted with me, taxes me, ordains that part of my labor shall go to this or that whimsical end; not as I, but as he happens to fancy. Behold the consequences! Of all debts, men are least willing to pay the taxes. What a satire is that on government. . . . Every actual State is corrupt. . . . Good men must not obey the laws too well."—Emerson.

## Personal and Impersonal.

There are two kinds of journalism, the personal and the impersonal. Each has its advantages or merits. In the personal kind the name of each writer is given, or known, including that of the editor or editors. Each is responsible, morally or intellectually, for his or her opinions, statements and arguments, and for those of none other.

Impersonal journalism sinks the personality, the individuality, of the editor or editors and instead magnifies that of the paper or journal itself. Editorials are unsigned. It is not the editors who speak but the journal. "The Tribune" says—so and so. "The Times" congratulates itself on its record—in regard to such and such matters of public interest.

Whether there is greater opportunity for the display of arrogance, dogmatism, and of offensive egotism under personal than under impersonal journalism may be a matter of opinion. Speaking for myself alone I decidedly prefer the plan of holding each writer responsible for her or his utterances and for none else. To my thinking this method is far more just, fair and honorable and usually far less open to the charge of offensive egotism, arrogance and dogmatism, than is the method that hides or shelters the individuality of the writer behind that of the journal in whose name he or she speaks.

In accord with this view I nearly always sign my name or initials when writing for Lucifer's columns, and ask and expect each reader to consider whatever I may say as addressed to him or to her personally. I much prefer to regard each reader in the light of a personal friend; as one interested in the same work, the same objects or purposes to which I am devoting my time and whatever of mental and physical energy I may possess.

Pursuant to this plan I now say to each reader that for the past two months my reserve stock of physical and mental energy has been so small, so nearly exhausted, that I have been compelled to leave the labor and responsibility of editing and publishing the weekly editions of Lucifer mainly to others. Naturally this work, this responsibility has fallen chiefly upon my daughter Lillian, who as most of our readers know, has been associated with me in the publishing business for many years.

During these two months many articles have appeared in the paper upon which I much desired to comment, but consoled myself with the reflection that most of our readers know that Lucifer is not published to give voice to the opinions of one man or one woman, or of any set or coterie of men and women, but to give FREE EXPRESSION, as far as possible, to the honest thought of many minds however divergent. Hence neither my daughter nor myself feel it necessary to see that no sentiment adverse to our own opinions, shall appear in the paper without editorial comment.

As to the future: Judging the future by past experiences of a similar nature I cannot expect to regain my accustomed health and strength without taking a vacation of some sort. Since April first I have lost about twenty pounds of flesh—from 140 to 120—and still losing. So have again decided to take the advice contained in the kindly fraternal letter printed elsewhere in this issue, and get away entirely for a few weeks, from the mental tension inseparable from the office of publication, and during this vacation will probably write very little for Lucifer's columns, and do very little mental work of any sort.

While off duty I leave, as usual, the chief responsibility

to rest on Lillian's shoulders, but would ask every reader of these lines to consider herself or himself specially invited and requested to help her, in all possible ways, to carry this load and to help her to introduce the educational work of Lucifer wherever there may be an opening. From many sources we receive words of encouragement like these—taken from the private letter of a Boston friend: "I see evidences on every side that you are making great progress in demolishing the rotten shell of hypocritical 'respectability,' but even though rotten it still retains its shape—greatly weakened of course." M. HARMAN.

#### VARIOUS VOICES.

Mrs. Celia Danzig, Herkimer, Kas.:—Enclosed find \$1 to pay for one year's subscription to Lucifer, and "The Rights of Children" by Kerr. I like Lucifer very much. I would rather do without some other necessities than without it. Although I am only in the primary department of Lucifer's school I understand enough to do me much good. I hope the editor will soon be well enough to go on with his noble work.

James F. Morton, Jr., Home, Wash.:—"Do if my sweetheart loved another?" Why, exactly what I would do, if she did not love another? She being a free and independent individual, her personal relations with others than myself are none of my business; and I should not concern myself with them in the slightest degree. This is the only possible position for one who has outgrown the shameful idea of sexual ownership. No apology for the disgusting vice of jealousy can hold water for a moment.

W. W. Carter, Kalispell, Montana:—Replying to the question in No. 917.

1. I would see that no other person should treat my wife or sweetheart with greater respect or more consideration than I.
2. I would study well and carefully the talents, character and disposition of the loved one, to ascertain if possible wherein he was my superior.
3. I could love her none the less because I was incapable of making her happy.

Emeline A. Prescott, Hallowell, Maine:—I enclose \$1, 15 cents of which is to pay for 40 old copies of Lucifer; remainder of money please credit on regular subscription. I want many of your books, but can't have them. I wrote some time ago that I am in years 73—earning my living with a business that pays little. Years ago made more money, then I scattered much literature through the mails and in other ways. My will is good as ever and better to help along reform. I do what I can. I have worn the "American reform dress" for forty years, and shown my colors in belief and practice. Like your father, I was very sick with grip eight weeks last winter. Am well as formerly, except tire more easily.

M. W., Conn.:—In order to help to keep the Lucifer ball a rolling, I am sending you \$2.30 for one year's subscription to Lucifer and "A Physician in the House," by Dr. J. H. Greer. My subscription is paid to 1099, but notwithstanding this fact I will advance it a little farther for I don't know that one can have too much of a good thing, and besides, by so doing I can do something to celebrate the 49th anniversary of my birth, which occurs today. It will probably be an assistance to you, else you would not make the offer, although I can't see how you can afford to offer so much value for so little money. I will give the book to a young lady friend, recently married, for a wedding present and possibly the useful information contained in the book may be of service to her. In this way I can be "killing three birds with one stone;" I can be helping you; possibly be helping her, and gratifying myself, as it is gratifying to me to be able to do a little to help Lucifer keep afloat, and it is also a pleasure to me to give something in the way of a present to anybody whom I like.

Philip G. Peabody, Boston, Mass.:—I am exceedingly sorry to hear that you are not enjoying your usual good health; I think that, if you can absent yourself from your office and home and keep perfectly contented, a change for a few weeks would do you good; and as Lucifer is so admirably managed by your daughter, I fail to see why you could not leave it without anxiety. I am taking the liberty of asking you to accept the enclosed check, as a personal gift, for any purpose for which you may care to use it; but my hope is that you will use it for your own immediate pleasure and comfort, and in taking a good rest.

Lucifer seems to be getting better and better; I heartily accord with some words of praise I recently read of E. C. Walker: I think he is one of the wisest, most logical writers of whom I know; he seems to live and flourish on the very bed-rock of truth.

Another writer who is positively brilliant in his wit and logic—with whom I am sorry to say I have no acquaintance—is R. B. Kerr; his recent "parables" on life in Jupiter, and "A Strange Custom" deserve to live forever, as illustrations of an idiosyncrasy in the twentieth century; for, indeed, the "strangeness" of the curious peoples therein related is no greater than our own. Mr. Kerr's essay a year or two ago on the "Rights of Children" was a very great work, showing marvelous powers of reasoning and analysis.

Another admirable article in Lucifer, recently was, "Who Are the Fallen?" But if I continue to even name the able, or merely the great articles recently published in Lucifer, I will have to name so many that my letter would become tiresome.

A. Davison, Prairie View, Kans.:—I received a sample copy of Lucifer, and was much interested in "Hamilton and the Constitution," but cannot agree with you that the Constitution is to blame for the policies that have obtained in the administration of the government for the last forty years. The wrong has resulted from an evasion, disregard and open violation of both the letter and spirit of the Constitution. The trouble is with the fool mullet-headed people that could not see the trend of things, as any one of ordinary intelligence ought to have seen soon after the Republican party came into power. They neglected to safeguard and protect the charter of their liberties, forgot the axiom, "Eternal vigilance is the price of liberty," and listened to the idiotic rot of the "full dinner pail," and other rot on a par with it; and now they are bellyaching around because there is no meat in their dinner pail. I might cite many instances in which they openly and shamefully violated the provisions of the Constitution; but will only mention two or three.

First, the exclusion act they have applied to what they call our insular possessions; the Supreme Court has decided that they are citizens—and that they are not citizens—that's a conundrum for you.

Second, that the people cannot go anywhere they choose in their own country. But that is imperialism, to restrict their liberty is the first step to control them. The next step will be to compel them to serve a certain time in the army.

Third, the infamous monetary system they have saddled upon the country would not have been allowed by anything but a nation of mullet-heads. The case of Roberts of Utah is another in point; he was excluded on account of his religion, for which there was not a particle of constitutional ground. A man's religion cuts no figure in his qualifications for office from a constitutional standpoint. But a set of as arrant hypocrites, as ever lived, feigned a little cheap, sickly, sentimentality for effect, and to serve a purpose; when there was not one in ten of them as clean as Roberts. Don't understand that I am defending Roberts' religion or any other religion; for I am not, as I don't believe in any religion. But I do detest hypocrisy wherever found. The people have very nearly proved the Hamiltonian idea, that the people are not capable of self government. No, no Brother Harman it's not the Constitution that is at fault, it's the mullet-headed people. What brains they have are in their stomachs, at least that is the case with a majority of them. I have decided to accept your offer of Lucifer thirteen weeks and the "Prodigal Daughter" for 25 cents, and enclose 75 cents to pay for same and other pamphlets as named herewith.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Governments? XIV. How Can Governments Be Abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to wheezing scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are: the "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Tampon controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

With 25 Irresistible Drawings by Dan Beard. 12mo. Cloth. Handsome Covers. 600 pages.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persuasion Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heavens"; What are the Effects of Rake and Crusader? The Economic Side of the Problem. Party Politics in Vice-Crushing; Is What Does Prostitution Constat? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads disease; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 125 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp.)

SNOWVILLE, VA. ELMINA DRAKE SLEEKER.

## 920.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you.

If you do not wish to receive it, please notify us by card or

through your postmaster. If you wish to become a regular

subscriber you will confer a favor by renewing before the expiration

of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Serf.  
Woman in Freedom.  
Marriage: a Retrograde.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

## COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 23 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, address Secretary, 24 Ashland Boulevard, Chicago.

For Rent: Large, light, furnished room. Inquire of Lillian Harman, 500 Fulton St. Chicago.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 10c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases.

It has a colored plate showing different parts of the human woman. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.15.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.

A TALE OF THE STRASSBURG GEKKE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Condit), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hartford Ford. Cloth. 15c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 15c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.: 21 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis P. Ford, and George Schilling. 425 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 5c.

DARWIN'S THE. (A novel.) Elmira D. Slenker. 5c.

DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 5c.



- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired meditation that, with insight and emotion, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overture—freedom and optimism. Reprint of the first edition, 40 cents; new edition, 40 cents. Price, \$1.50 and 40c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FROEY'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Webster:** Scientific Marriage; Heredity; A B C of Temperaments; Power and the Critic; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 400 illustrations, 12 chapters, 1,047 pages and a 2-column index of 11 pages. Cloth, \$1.50.
- EAST TENNESSEE SKETCHES.** A and Cecilia Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A study of the Industrial Type. Over 200 pages.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Eliza Redick. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by the church that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 20 pages. 40c. Postage, 5c.
- FREE PRESS.** Arguments in support of denaturalization of M. T. Tamm, E. C. Walker and Geo. Harman, under the Comstock law. O. C. Bennett and David Overmyer. 20c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelley, the history of whose life reads more like romance than reality. This book is the last of a series—*Delity Analyzed*, *How the Universe Analyzed*. By the author's death this work was left unfinished, but was completed by his wife, Rita Dunbar Kelley. 519 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Ross Grant. "An old true tale" of woman's wrongs and of one woman's struggle and final triumph in her attempt to secure justice for herself and for her sisters. 43 pages. Cloth, 10c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HENRI MONET.** A simple, scientific, invariable standard of price. James Adelman. 20 pages. Paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Scotland.** Albert Chavannes. 5c.
- INFIDEL DEATH-HEED.** "Tales of Dying Heretics." G. W. Fouts. Ten biographical sketches of Freethinkers, including Bruno, Burke, Byron, Comte, Darwin, George Eliot, Gibson, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Alden. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marfan. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 5c.
- KORADINE.** A story for young and old. Extra levant cloth. 5c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1897, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 18, 1892. Cloth, 5c; paper, 5c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tinsell. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 5c.
- LIZIE MELTON.** A story of a self-sacrifice. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, 15c. Postage, 5c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: "The Ascent to the Highest" and "The Hind and the Stag." Printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 5c.
- MEN, WOMEN, AND GODS.** Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 15c; paper, 5c.
- MURDERING LINK IN MODERN SPIRITUALISM.** THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 48 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 60c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE, AND GHOSTS.** Bowen. Cloth, 15c.
- OUR WORSHIP OF PRIMITIVE SOCIAL QUESTIONS.** E. C. Walker. Contents: Love and Law; The Modest of the Monogamous Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex; Polygamy; A Criticism; When Men and Women Are and When They Are Not Variants; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Futile Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIRGOLICISTS IN Various Countries.** Philip O. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 15c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PRISTINE CELIBACY.** Prof. A. L. Dawson. Together with The Incoherence of Tradition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an Allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). 5c.
- RELIGION AND NATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Nationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religiousists. The necessity for separate organizations and a division of labor among reformers. The Weekly Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 5c; paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation, with original introduction, specially given; latest version. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Northcote. 10c.
- SCIENCE IN STORY.** or, Sammy Tabbs, the Boy Doctor, and Epimete, the Troublesome Monkey. For young folks. Dr. E. B. Fouts. Five volumes in "red line," pretentious edition. No. Five volumes, plainer binding, 12.50; all in one volume, 15c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the fifth volume of "Medicine in Story." 25 pages; cloth bound; illustrated. 5c.
- SONGS OF THE UNBLIND CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmock type upon delicate aged hand made paper of cerise tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 100 pages. Reduced from 50c to 25c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isak's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.
- THE BAR MINSTER AND LICIT LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edwin Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 80 pages. 5c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1625. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hill-Top pioneers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 20 pages. 1c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church, state and ignore the institution of marriage. Handsomely bound in cloth. 5c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "Is propriety and morality to be derived from mediæval superstitions have they begun to perceive that the unclean and impure things are cellular and acellular; that the pure and beautiful and annihilating thing is the fit and worthy exercise of the reproductive function." Paper covers; 10 large pages; twelve copies. 5c. Single copy, 5c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Felsch, Nease and Schwab. 5c.
- THE COMMANDER WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty immoral? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all people agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Throated Power of Sex.** Lots Waisbrocker. 5c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lillian D. Chandler), Life's Gifts (Oscar Rotter), and Marriage—What It Was and Is; With the Coming Woman. 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 5c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. B. Fouts, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 5c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of it. By Dr. Robert A. Greer. A valuable "opening wedge" is missionary. Price reduced from 50c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUIT.** A reprint from an edition published in 1721, quoted by the highest authorities as authentic. The work is a reprint of a Jesuit tract and is a plain index to the underground working of the order against the welfare of individuals and society. 5c.
- THE STATE.** ITS HISTORIC ROLE. Prince Peter Kropotkin. 10c.
- THE UNWOMANLY WOMAN.** Lillie D. White. Together with That Great Moral Sexual Action (Ernest Windel). 5c.
- THE WORM TURN.** Revolutionary Poems. Voltaire de Cleyre. 5c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Geo. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham. M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, gives the full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and birth to children. Engaged, Pregnant or Postpartum. 12.50.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 5c; paper, 5c.
- VANDERBILT A GIANTIC CRIME.** Samuel Darling. 10c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet paper, 15c.
- VITAL FORCE.** Magnetic Exchange and Magnetization. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW.** A Primer of Sexual Rationalism, what makes us women, of what gives us the pleasures of love and the pleasures of babies. Paper covers; 6 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 12, 1899. To which is appended the notice of the Association of the Free, the last verse written by WHEN LOVE IS LIBERTY AND NATURE LAW. John Badcock, Jr. 10c.
- WHY THE UNDERSTONES?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. This is Mrs. Gage's woman and man's crowning work. Every woman ought to read it. Every liberal young man ought to read it. A burning protest against the tremendous wrong done woman by the church which controlled the state. It ought to be widely read for the good it will do. Cloth, 15c; paper, 75c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first enslaved. The basis of all taxation is slavery. Woman was a slave before the slave. This has been the condition of woman in the past and is still. She is now a slave of the slave. This work is August Bebel's masterpiece. Two 128 pages. 5c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 22.

CHICAGO, ILLINOIS, JUNE 12, E. M. 302. [C. E. 1902.]

WHOLE No. 921

### TREASON.

"Stop thief!" the thief himself when hotly pressed,  
Vociferates with lusty accents loud,  
To mystify and turn aside the crowd  
That unobserved he may elude arrest.

So treason is most flagrantly confessed  
By men of aspect virtuous and proud,  
From whose false lips is loyalty avowed,  
And "traitor" shouted to confuse the quest.

Mark well the accusers, though in reverend guise,  
In cabinet or press or pulpit found,  
Entrenched behind a bulwark made of lies,  
They launch anathemas of empty sound.  
The loyal heart authority defies  
When that, disloyal, passes freedom's bound.  
—W. L. Garrison.

### Wage-Slavery in Russia.

An acquaintance of mine who works on the Moscow-Kursk Railway as a weigher, in the course of conversation mentioned to me that the men who load the goods on to his scales work for thirty-seven hours on end.

Though I had full confidence in the speaker's truthfulness I was unable to believe him. I thought he was making a mistake, or exaggerating, or that I misunderstood something.

But the weigher narrated the conditions under which this work is done so exactly that there was no room left for doubt. He told me that there are two hundred and fifty such goods-porters at the Kursk station in Moscow. They were all divided into gangs of five men, and were on piece-work, receiving from one rouble to 1R. 15 (say two shillings to two and fourpence, or forty-eight cents to fifty-six cents) for one thousand poods (over sixteen tons) of goods received or dispatched.

They come in the morning, work for a day and a night at unloading the trucks, and in the morning, as soon as the night is ended, they begin to re-load, and work on for another day. So that in two days they get one night's sleep.

Their work consists of unloading and moving bales of seven, eight, and up to ten poods (say eighteen, twenty, and up to nearly twenty-six stone). Two men place the bales on the backs of the other three who carry them. By such work they earn less than a rouble (two shillings, or forty-eight cents) a day. They work continually, without holiday.

The account given by the weigher was so circumstantial that it was impossible to doubt it, but, nevertheless, I decided to verify it with my own eyes, and I went to the goods-station.

Finding my acquaintance at the goods-station, I told him that I had come to see what he had told me about.

"No one I mention it to believes it," said I.

Without replying to me, the weigher called to some one in a shed. "Nikita, come here."

From the door appeared a tall, lean workman in a torn coat.

"When did you begin work?"

"When? Yesterday morning."

"And where were you last night?"

"I was unloading, of course."

"Did you work during the night?" asked I.

"Of course we worked."

"And when did you begin to-day?"

"We began in the morning—when else should we begin?"

"And when will you finish working?"

"When they let us go; then we shall finish!"

The four other workmen of his gang came up to us. They all wore torn coats and were without overcoats, though there were about 20° Reamur of cold (13° below zero, Fahrenheit).

I began to ask them about the conditions of their work, and evidently surprised them by taking an interest in such a simple and natural thing (as it seemed to them) as their thirty-six hour work.

They were all villagers; for the most part fellow-countrymen of my own—from Tula; some, however, were from Orla, and some from Voronezh. They lived in Moscow in lodgings, some of them with their families, but most of them without.

Those who have come here alone send their earnings home to the village.

They board with contractors. Their food costs them ten roubles (say £1 1s., or five dollars per month). They always eat meat, disregarding the fasts.

Their work always keeps them occupied more than thirty-six hours running, because it takes more than half an hour to get to their lodgings and from their lodgings, and, besides, they are often kept at work beyond the time fixed.

Paying for their own food, they earn, by such thirty-seven-hour-on-end work, about twenty-five roubles a month.

To my question, why they did such convict work, they replied:

"Where is one to go to?"

"But why work thirty-six hours on end? Cannot the work be arranged in shifts?"

"We do what we're told to."

"Yes; but why do you agree to it?"

"We agree because we have to feed ourselves. 'If you don't like it—be off!' If one's even an hour late one has one's ticket shied at one and are told to march; and there are ten men ready to take the place."

The men were all young, only one was somewhat older, perhaps about forty. All their faces were lean, and had exhausted, weary eyes, as though the men were drunk. The lean workman to whom I first spoke struck me especially by the strange weariness of his look. I asked him whether he had not been drinking today.

"I don't drink," answered he, in the decided way in which men who really do not drink always reply to that question.

"And I do not smoke," added he.

"Do the others drink?" asked I.

"Yes; it is brought here."

"The work is not light, and a drink always adds to one's strength," said the older workman.

This workman had been drinking that day, but it was not in the least noticeable.

After some more talk with the workmen I went to watch the work.

Passing long rows of all sorts of goods, I came to some workmen slowly pushing a loaded truck. I learned afterwards that the men have to shunt the trucks themselves and to keep the platform clear of snow, without being paid for the work. It is so stated in the "Conditions of Pay." These workmen were just as fattered and emaciated as those with whom I had been talking. When they had moved the truck to its place I went up to them and asked when they had begun work, and when they had dined.

I was told that they had started work at seven o'clock, and had only just dined. The work had prevented their being let off sooner.

"And when do you get away?"

"As it happens; sometimes not till ten o'clock," replied the men, as if boasting of their endurance. Seeing my interest in their position, they surrounded me, and, probably taking me for an inspector, several of them speaking at once, informed me of what was evidently their chief subject of complaint—namely, that the apartment in which they could sometimes warm themselves and snatch an hour's sleep between the day-work and the night-work was crowded. All of them expressed great dissatisfaction at this crowding.

"There may be one hundred men, and nowhere to lie down; even under the shelves it is crowded," said dissatisfied voices. "Have a look at it yourself. It is close here."

The room was certainly not large enough. In the thirty-six-foot room about forty men might find place to lie down on the shelves.

Some of the men entered the room with me, and they vied with each other in complaining of the scantiness of the accommodation.

"Even under the shelves there is nowhere to lie down," said they.

These men, who in twenty degrees of frost, without overcoats, carry on their backs twenty-stone loads during thirty-six hours; who dine and sup not when they need food, but when their overseer allows them to eat; living altogether in conditions far worse than those of dray-horses, it seemed strange that these people only complained of insufficient accommodation in the room where they warm themselves. But though this seemed to me strange at first, yet, entering further into their position, I understood what a feeling of torture these men, who never get enough sleep, and who are half-frozen, must experience, when, instead of resting and being warmed, they have to creep on the dirty floor under the shelves, and there, in the stuffy and vitiated air, become yet weaker and more broken down.

Only, perhaps, in that miserable hour of vain attempt do they painfully realise all the horror of their life-destroying thirty-seven-hour work, and that is why they are especially agitated by such an apparently insignificant circumstance as the overcrowding of their room.

Having watched several gangs at work, and having talked with some of the men and heard the same story from them all, I drove home, having convinced myself that what my acquaintance had told me was true.

It was true that for money, only enough to subsist on, people considering themselves free men thought it necessary to give themselves up to work such as, in the days of serfdom, not one slave owner, however cruel, would have sent his slaves to. Let alone slave owners, not one cab proprietor would send his horses to such work, for horses cost money, and it would be wasteful, by excessive, thirty-seven-hour work, to shorten the life of an animal of value.—From "The Slavery of Our Times," by Leo Tolstoy.

## The Future of Force.

I am glad to learn from C. L. James in No. 918 that my tone is becoming "considerably less dogmatical and facetious." As I am many years younger than Mr. James, I am beginning to hope that I may some day be as free from dogmatism as he is himself. In the same article Mr. James says I mentioned "limiting the number of births" as a specimen of the uses to which government could be put. Mr. James is mistaken, for I never suggested that government could be so used. I said that limiting the number of births, however accomplished, might suspend the Darwinian struggle for existence.

In discussing Anarchism the chief difficulty arises from the ambiguity of the word. The name "Anarchism" is used by different sects which have no more in common than two men who both happen to be called "John Smith." Confusion has been worse confounded by the fact that most Anarchists of every sect are utterly devoid of the gift of clearness. We must therefore begin with careful definition, if anything is to be accomplished.

In the first place it is evident that Anarchy may mean either that no force shall be used at all, or only that there shall be no organized government. We see the distinction among savages, most of whom have no government, but all of whom have plenty of force. Different schools have used the word "Anarchy" in these different senses, and accordingly there are non-coercive Anarchists and coercive Anarchists.

Again, there are some who look on the disuse of force as only an ultimate social ideal, and others who consider it practicable here and now. To the former class belong men like Frederick Engels, who believed that economic socialism would inevitably lead to the dying out of force; a view also held by William Morris, Edward Carpenter, and many other persons who consider Social Democracy the immediate need of the hour. But to call such people Anarchists would be to deprive the word of all practical utility. There are so many people who hope that moral force may at last entirely supplant physical force, and who agree in nothing else, that no purpose could be served by giving them a common name.

On the other hand persons like Jesus Christ and Tolstoy, who want to do away with force at once, are wisely described as Anarchists. They have an immediate practical policy, on which they are agreed. This policy may be expressed as follows:

"Force is no remedy for any evil, for it only begets more force. If you punish a man, he will go home and ill-treat his wife and children, and they in their turn will cause others to suffer. Force always generates force, and love generates love. As Tennyson says:

"Our echoes roll from soul to soul,  
And grow for ever and for ever."

What, then, is any temporary gain derived from force, compared with the resulting evils? Force may save a few people from being blown up by dynamite by a careless neighbor, or it may save Chicago from being burnt down again for want of fire limits. It may compel a selfish man to endure some personal inconvenience, rather than spread cholera over a continent. But such things are trifles. Eschew force, and they will all be added unto you, for your example will soon convert the world, and then all men will do what is right without any force at all."

Such is the doctrine of non-coercive Anarchism. Now it is clear that this doctrine depends on one or other of two assumptions. It either assumes that men are gentle and non-coercive by heredity, and only await favorable circumstances to develop their latent virtues, or else it assumes that environment is so much stronger than heredity that good influences will work miracles in spite of bad heredity. To assert the latter proposition is to repudiate modern science, which inclines to the belief of Darwin "that education and environment produce only a small effect on the mind of anyone, and that most of our qualities are innate." (Life and Letters, I. page 22). If we regard Darwin's dictum as substantially correct, then we are left to consider the other alternative, that man may have inherited a



nature which would readily incline him to become a peaceful member of a non-coercive society.

What, then, is the general type of character that we have inherited? To discover this by observation alone is almost impossible, but fortunately we can here use the deductive method with great effect. Darwin has proved that natural selection tends to eliminate all qualities which are useless, and to preserve those which are useful, in the struggle for existence. What, then, were the qualities our ancestors needed in their struggle for existence? During most of their history they were fighters; and when not fighting in the strict sense they were often struggling for the possession of females, or hunting, or doing something else that required force and outrage. Broadly speaking, it is fair to say that throughout nearly all the past history of our race the rule of force has prevailed, and that those who could not or would not use force had little chance of keeping alive, and still less of leaving offspring. As like begets like, we must therefore conclude that we ourselves are largely fighting and force-loving animals.

There is another side to it, however. Fighting was not the only thing needful in the past; care of offspring was also a great advantage in the struggle for existence. Good treatment of women promoted number of offspring. Loyalty to the tribe, and self-sacrifice for it, also helped it to survive. Thus there was a great demand for altruism within certain limits, as well as for egoism. This altruism we have also inherited, and thus we are a kind of composite of gentleness and brutality, of selfishness and self-sacrifice.

The difficulty of changing character by breeding has lately been made evident by Weismann's theory of heredity. He denies that qualities acquired during the life of the individual can be inherited by offspring. The early evolutionists thought that a blacksmith would have more muscular children than if he had been a shoemaker; that a man by studying would propagate more intellectual children than if he had never read a book; that by cultivating virtue we could transmit it to our children. All this is now considered highly improbable, if not utterly exploded; and the prevailing opinion is that no man or woman can by taking thought add a single hairs-breadth to the mental, moral, or physical stature of his or her offspring. Weismann also sweeps away the theory of the prenatal influence. We can only hand on what we have ourselves inherited. According to his doctrine there is only one possible way in which the heredity of the race can be improved, viz, by those who have a good pedigree leaving more children than those who had a bad one. This is what nature has accomplished in the past by natural selection, and what Moses Harman proposes to accomplish in the future by artificial selection.

Mr. James will now see where I stand. I believe we have all inherited a fighting and force-loving disposition, with a certain mixture of gentler qualities; and that it is a slow business to change human nature, either by education or breeding. I am therefore persuaded that the conquest of the world by turning the other cheek would take a long time, and prefer to pin my faith to the seven million adult males, nearly all trained soldiers, who now vote the ticket of International Social Democracy in Europe. We shall reach absolute liberty quicker by the low road of William Morris and Edward Carpenter than by the high road of Jesus and Tolstoi. I am confirmed in this view by the history of the early Christians, Quakers, Doukhobors, and other non-resisting sects of the last two thousand years, none of whom accomplished anything durable.

So much for non-coercive Anarchists. I need say little about the varieties that favor force, but do not favor its exercise by an executive elected by the whole population. I have so lately shown why I consider voluntary protective associations more dangerous than monopoly of force by all the people that I need not go over the ground again. I have more sympathy with the Anarchist Communists who would have all the people assemble together as in the Russian Mir, and transact their business without representatives. This system I approve, except for large cities; but I think it must be supplemented by

some kind of centralization a little more binding than Bakounin's "free federation."

The great weakness of Anarchism is not that it is utterly false, but that it is a "one horse" theory. Devotion to one idea has always been a defect of the second order of minds. Milton and Schiller thought liberty was everything; but Shakespeare and Goethe saw that it was only one good thing among many others. As William Liebknecht said, "freedom is only a conventional phrase, which conceals all possible things." To a Tolstoi freedom means freedom to love and help men; to a tiger it means freedom to eat men. I have more faith in Capt Adams' trinity, "Liberty, Learning, Love;" but no one of these is the mother of the rest; they are all sisters, and must grow up side by side. I should hardly like to say that these three sisters have a mother, but they have an aunt called Economic equality, without whose aid they have little chance of achieving much.

I am glad that the men of my generation are broader and deeper than their libertarian fathers. In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen, and Moses Harman. Over fifty it has its giants, like Kropotkin, Tucker, Walker, and James. Under fifty it has not a male supporter in the world who is fit to be mentioned in the same breath with Bernard Shaw, Sidney Webb, or G. D. Herron. In America it has many splendid women of the younger generation, but that is due to the belief, that it has some special connection with the emancipation of women, belief which history utterly confutes.

R. B. KERR.

### Special Offer.

GOOD UNTIL JUNE FIFTEENTH.

In order to extend *Lucifer's* work in general, and to help tide over the annual dull season in particular, we make for the next thirty days, the following unusual offers to old as well as new subscribers. To old subscribers credit will be given for one year from the date to which they are now paid—whether now paid ahead or in arrears.

1. For \$2.30 we will send *Lucifer* one year and the large Family Medical Work entitled "A Physician in the House," by Dr. J. H. Greer of Chicago. 800 pages; 16 colored plates. With *Lucifer*, \$2.30.
2. For \$2 we will send *Lucifer* one year and any one of the bound volumes of *Lucifer* now on hand, namely, for the year 1899, 1900 and 1901. These volumes are substantially bound in cloth, usual price \$1.50 with 25 cents additional for postage.
3. For one dollar we will send *Lucifer* one year and one copy of "Marriage in Free Society," by Edward Carpenter, price, 25 cents.
4. For \$1 we will send *Lucifer* one year and one copy of "The Abolition of Marriage" by John Beverly Robinson, also other excellent essays including Isabel's Intention, by Mariette; The Sexes and Love in Freedom, by Oscar Rotter; Reminiscences of Berlin Heights, by A. Warren—price of all 25 cents.
4. The Prodigal Daughter, or the Price of Virtue, by Rachel Campbell; to which are added, Legal Wifehood, by Lucinda B. Chandler; Love's Gifts, by Olive Schreiner, and Will the Coming Woman Marry, by M. Harman—price of all, 25 cents. With *Lucifer* one year \$1.
5. The Unwomanly Woman, by Lizzie M. Holmes, including also, Virgin Soil, by George Egerton; Normal Sexual Action by Ernest Winne, and That Great Fraud Yept Society, by Moses Hall—price of all 25 cents. With *Lucifer* one year \$1.
6. The Rights of Children, by R. B. Kerr; including also What are Women Here For, by Dr. E. B. Foote, Jr.; The New Martyrdom, by Lillian Harman, and The Will, from the French of Guy de Maupassant—price 25 cents. With *Lucifer* one year, \$1.
7. For \$1.25 we will send *Lucifer* one year and one bound copy of "Government Analyzed," by Col. J. R. Kelso. 219 pages. Bound in cloth, but binding slightly damaged. With *Lucifer* one year \$1.25.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 60 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## By the Way.

In ordering a supply of our publications for sale, C. L. Govan, publisher of "Discontent," Home, Wash., remarks: "Notwithstanding persecutions we are growing, numbering now over one hundred people." We are glad to learn this, and hope the growth will continue. We are also glad to note that despite the temporary suspension of "Discontent" the friends of the group are helping them by ordering their literature.

Dr. Foote sends us the following interesting extract from a personal letter received by him: "Recently reading Mahaffy's 'Rambles in Greece' I was interested in his account of the monastery at Athos—that community of 6,000 or more males. Nothing female, not even a hen, is allowed. A curious example of sexual starvation; or better, perhaps, isolation. I can't quote the page—but you can easily find it if you look for it. He—Dr. Mahaffy—says that though everything is scrupulously clean and neat there is a peculiar gloom about the whole place; the men are haggard, tom-cats are silent, and the roosters crow in a faint voice. Only the little birds [they can't bar their females] are really alive." From which it would appear that the presence of women is necessary to stir men to activity and arouse their ambition. As both the male and the female element is necessary at the inception of life, so both are necessary to normal growth and fulfillment.

In renewing his subscription a friend in Iowa writes: "I was in Chicago one day about a week ago. I wanted to call on you and make your personal acquaintance but heard that you and your father were not feeling well so thought I would wait until in the city again."

We are always glad to have our subscribers call on us. Our place of business is in our home, two miles west of the business center of Chicago. The Fulton street electric cars stop in front of our house, corner Fulton street and St. John's Place. A station of the Lake street elevated is at Ashland avenue, one block south and one west of us. There is also a Lake street surface electric line. The north and south bound Paulina street surface electric cars pass in one block of our home and give transfers on Madison, Van Buren, Harrison, Twelfth, and nearly all other east and west bound lines. The Ogden avenue and Randolph street cars, also, are only two blocks away, and there are others near. If our friends who intend to visit Chicago will make a note of these directions they will find it easy to reach us from any part of the city. Remember, our "latching hangs out," always, for our friends.

It seems to me that the difficulty which Mr. Kerr finds in

the discussion of Anarchism—that of the ambiguity of the word—is to be found in the discussion of many other theories, Socialism not excepted. For instance, Mr. Kerr advocates liberty of individual choice in what he defines as personal affairs, the sexual relations, food, drink, etc., for example. He would use force only in such matters as public improvements, fire limits, the quarantining of contagious-disease-infected persons, etc.

I could live quite comfortably, I think, under Mr. Kerr's Socialism. But unfortunately, the majority of Socialists, if we can correctly judge by the literature received at this office, hold that many of the questions which Mr. Kerr would leave to the individual, should, properly, be settled by the whole people. And it really seems to me that it can be logically demonstrated that the reproduction of the race affects the community at large quite as seriously as does the maintenance of the streets and the public parks. These remarks are made, not in defense of Anarchism—"You're another" is no defense—but merely because it appears to me impossible to place Anarchism and Socialism in two, or even four, clearly defined classes. There are almost as many kinds of Anarchism and Socialism as there are individuals calling themselves by those names.

A short time ago I listened to a paper on the French Revolution by P. H. Monroe, at the Chicago Anthropological Society. Among other striking statements Mr. Monroe said that though the working people of France, before the Revolution, toiled long hours for a mere pittance, and many were obliged to subsist on boiled grass, they yet retained about a twelfth of what they produced. The American laborer of the present time, he said, retains about one fiftieth of what he produces. The life of the ante-Revolutionary French laborer, in spite of his distressing hardships and unsanitary surroundings averaged twenty-seven years. With all our gain in knowledge of hygiene, etc., and in ease of production the life of the American workingman averages only thirty-three years.

While listening to these statements my thoughts reverted to information once given me by the agent of an "old line" life insurance company. Among the people for whom he could not write policies of \$1,000 and upward were bar-tenders, policemen, and day-laborers. On my expressing surprise at the ruling against laborers, he said that their prospects of continued employment, and therefore ability to pay premiums, were too uncertain; also nearly all lived in cramped quarters with unsanitary surroundings, and were unable to procure proper medical attendance when sick; therefore the insurance companies refused the risk. In itself, the occupation of these men is not extra hazardous, but the poor pay makes the risk too great for the insurance companies to assume. True, laborers can pay five or ten cents a week on a small policy just as they can buy coal by the basket. But they get the worst of the bargain, every time. The insurance companies are not to blame. It is a matter of business, not sentiment, with them, and it is their business to reduce their risks to a minimum. Our social system—therefore each laborer himself—is responsible.

When a child I heard of the terrible ravages made in families by hereditary consumption. A few years later I read that consumption was not really inherited—the heritage was a "tendency toward consumption caused by congenital weakness." Now the germ theory is displacing both theories of heredity. This is brought to mind by Mr. Kerr's remark on heredity. Certainly many families possess traits in common which have been acquired but recently by their ancestors. We see families, nearly all of whose members show a marked inclination toward music, literature, art, etc. It may be said that this is caused by early association. But take a very small matter—that of spelling correctly. In my experience in school and elsewhere I have observed that the ability to remember the letters constituting words was possessed by groups of the same families, while members of other families, though studying immeasurably harder, simply could not remember the form of the words.

For example, take a family the members of which practically never had to learn to spell. A glance or two at a new word was sufficient to fix it indelibly in the mind. Yet we have only a few generations to trace back before we come to ancestors, [Virginia Germans] who could neither read or write. But those ancestors possessed an insatiable desire for education. After they were married and while rearing a family of little ones they studied at night, after their day of hard toil was done, together by the light of the pine logs on the hearth, mastered the alphabet and the spelling book sufficiently to be able to read to each other and to the children, and soon could write, also. To me the theory is perfectly reasonable that their intense desire for the information which could be obtained from the printed page implanted in unborn generations a positive love for the characters with which they familiarized themselves so laboriously. But if they had merely said, "An education is a desirable possession, therefore we will study in order that our children may love books, the effect would probably have been far different. The desire which is so strong that it is a part of the nature of father or mother, or both, is, as I see it, the desire that is passed on to the child. Possibly it is not heredity. It may be only a tendency in that direction, or a germ which the child catches and which resembles the germ possessed by its parents—or the other way about, as the case may be.

Yesterday I spent a few hours in one of the rooms of the fourth grade of a Chicago school. The children were reviewing their work for the year. As each child brought its examination paper up to the teacher's desk it was permitted to take a newspaper to read while its fellow pupils were completing their tasks. One of the largest girls in the room brought her paper forward and was turning away without the newspaper.

"Don't you like to read?" asked the teacher, handing one to her.

"Yes'm," was the reply.

"What do you like to read?" A blank stare was the only response.

"What do you read at home?"

"Nothin'"—then, after a pause and apparently as an after-thought of self-justification, "I take music lessons."

Her brow was low and receding, nose flat, lips thick—and her face was nearly black. "O, only a nigger!" do I hear? Yes, but the desire for improvement in condition was manifest. Her clothes, though awkwardly made and ill-fitting were of good material and scrupulously clean. They with the words, "I take music lessons!" told of the desire of the mother to give her daughter "advantages"—her child should have just as good things as any one else, if she had to work her fingers to the bone! But it is highly improbable that the woman had endeavored to obtain an education for herself, for her own gratification and self-development. The education was to be bestowed upon the daughter. And so, though this dark-skinned child has equal opportunities with her fair-skinned fellow pupils, she has not, and nothing can give her, capacity equal to that possessed by the majority of them. Neither her ancestors nor herself had been inoculated with the bacilli of a desire for education for the pleasure to be attained through possession of knowledge. And there are too many white children in the same condition.

LILLIAN HARMAN.

#### Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$105.28; P. G. P., Mass., \$10; J. C., Ill., \$2; M. B., Wash., \$2; B. F. H., Oregon, \$1; D. R., Ohio, \$1; Wm. H., N. Y., \$1; C. B. H., Kan., \$1; E. D. B., N. J., 50 cents; A. A. C., Calif., 25 cents. Total to May 27, \$124.03. OLIVER A. VERITY, Treas., Home, Washington.

Aunt Hanna—When I was here two years ago, Hulda was looking for a husband; she is married now.

Uncle George—Yes; she is still looking for him—that is to say a good deal of the time.—"Boston Transcript."

#### Ruminations.

The British and American governments are very philanthropic. They are eager to relieve the suffering in Martinique with such funds as are not required for the patriotic work of creating worse suffering in South Africa and the Philippine Islands.

Circulars giving particulars of the Waisbrooker and Penhallow cases, which are to be tried in July, are on hand, and will be sent to any who can use them to advantage. The defence is still in great need of financial support. Send contributions to Oliver A. Verity, Home, Wash.

Some of our correspondents have expressed a doubt as to the manner in which they should address letters intended for residents of Home. It is sufficient to address to Home, Wash., although Pierce County may be added for greater security. All letters addressed to Home are promptly delivered at the Lakebay postoffice, a mile and a-half from our community. The mail arrives three times a week; and we take turns in going after it.

The Typhoon or Tyconda now leaves Commercial Wharf, Tacoma, for Home, at 2:30 P. M. every day except Saturday and Sunday. It leaves Home for Tacoma at about 8 A. M., every day except Sunday and Monday. On Sunday, the boat leaves Tacoma at 8 A. M., arriving at Home about noon, and leaves Home for Tacoma at about 2:30 P. M. This schedule will prevail throughout the summer, and perhaps longer. Visitors are always welcome.

The average "radical novel" is pretty poor stuff, considered as literature. Its defects may be minimized, if not overlooked, by us who sympathize with its purpose, and honor the noble intention of its author. But for the great body of readers it simply does not exist. For this reason, we may feel all the more encouraged at the marked radical tendency in general fiction. The hack writers are nearly all conservative, the morbid sensationalists forming no exception. But the greater novelists show an increasing tendency to step outside the beaten track of thought. We may pass over Grant Allen's daring onslaughts on the stronghold of conventionalism, as well as such insignificant works as Richard Le Gallienne's "Romance of Zion Chapel." But when Thomas Hardy, generally acknowledged to be the leader in contemporary English fiction, defies Podsnappery with his splendid "Tess" and "Jude," it really means something. George Meredith, too, Hardy's only possible living equal or superior, has put some of his best work into "Lord Ormont and his Aminta." Among the newer writers, there are scores of ephemeral favorites, who are satisfied with a little claptrap popularity. One woman, however, displays such unmistakable signs of true genius, as to tower head and shoulders above the rest. With marvellous skill in narrative, unusual beauty in description, and extraordinary power of dogmatic characterization, she might have won unstinted praise from the whole critic tribe, by catering to the popular demands. Instead of this, she has chosen to write that which deserves admiration, rather than that which is likely to receive it. I do not hesitate to affirm that the literary reputation of Mrs. E. L. Voynich rests on an enduring foundation. I dare pronounce "The Golly" the greatest novel of the decade in which it appeared. Her later production, "Jack Raymond," while very different in theme, is equal in merit. Without the slightest affectation of propaganda, these novels read the veil of pretence which hides the dead bones of conventionalism. They are profoundly true to human nature, appealing to the heart, as well as to the head. As works of literary art, they are flawless. Their tone is intensely radical, not so much by intention, as because perfect truthfulness could lead to no other result. This does not please the conventional critics, who are shocked at so emphatic a refusal to bend the knee to Baal. But it is worth the while of every radical who is interested in literary matters, to stimulate the circulation of these two novels.

JAMES F. MORTON, JR.



## VARIOUS VOICES.

H. Bool, Ithaca, N. Y.:—I hope you can circulate many copies of "The Slavery of Our Times." It is the best book for every day folks' reading that I know of.

J. W. Van Deventer, Sterling, Colo.:—Enclosed find \$1 for which send me that bold, brave book, Karezza. Have long wanted to read it. Every one with whom I have talked, who has read it, says it is a grand, good book.

B. D. Wilcox, Tacoma, Wash.:—I have just received a few copies of Lucifer. I cannot yet get a good idea of what it proposes to do, and how. Therefore please find enclosed \$2.65 for subscription to Lucifer and pamphlets as named herein.

L. C., N. Y.:—You ask "What would you do?" What I did do, when my husband loved another woman, was to take her into my home and guard her health and reputation, until their mutual "love" was past. My only claim, in view of this, is exclusive ownership of my own body and soul, for the future.

Frank Harrison, "The Crown," Providence, R. I.:—Please note I am about to leave the New York "Magazine of Mysteries." I have started for the Master, Our Lord and Savior, a new magazine—The Christian American Magazine. See enclosed printer's proof of front cover. My love be with you. In Christ Jesus. Your sincerely,

Mrs. G. L. Canton, Ohio:—The books reached me all right—both the packages by mail and express, and I want to thank you for your prompt attention to my request. I have read part of "Karezza" and like it very much. I think the sentiments expressed in it are grand. If only all people could and would live according to its teachings how much happier every one would be.

Leon Partridge, Milford, Mass.:—In reply to the "indelicate" question of "What would you do?" If my sweetheart loves another as well as myself, or in other degree, that is in itself none of my *adjective* business. But if she tells me, it is my affair. In that case I would do all in my power to make matters pleasant for both. That of course,—If I love a woman shall I not seek her greater happiness?

M. Coffin, Longmont, Colo.:—I wish to take advantage of your Special Offer. For enclosed \$1 credit me one year forward on Lucifer and send me No. 5 of your offer. I also enclose 45 cents for three packages of Lucifers, sent to these addresses one package each. Am sorry because of Mr. H.'s poor health. I commend you—Lillian—for late editorials, and Kate Austin for "Who are the Fallen?" K. A. is a trump.

F. J. B., Chicago:—Two days ago I received your sample copy of Lucifer for which I am much obliged to you. I found it very interesting reading matter from the first and send a dollar for one year's subscription with "The Prodigal Daughter." I am now beyond the age where sexual love is an item of importance to me, but my philosophy all through my life, and my wife's as long as she lived, substantially harmonized with Lucifer's.

A. A. C., Cleveland, Ohio:—Enclosed find 80 cents for forty back numbers of Lucifer, and pamphlets as named herein. The editor of "Nautilus," Elizabeth Towne, Holyoke, Mass., is a very progressive woman and might be interested in books on sex reform. Send her a copy of Lucifer with list. I will subscribe soon.

[We have exchanged with "The Nautilus" for three or four years, and have enjoyed reading its bright, interesting pages.]

Lora Carter, Minneapolis, Minn.:—To the question, "What

would you do if your husband, wife or sweetheart loved another?" I would answer in the words of Victoria Woodhull, "The love that I cannot command is not mine." So if my husband loved another and I could not win him back and could not live without love (and very few can) I would win the love of some other man who came near my ideal of manhood, providing he was not loved by and didn't love another but I would never purchase my own happiness at the cost of that of any one else.

M. Grantham, M. D., Fredericksburg, Texas:—Through the kindness of a comrade I have been a reader of Lucifer for two or three years and am in full sympathy with what it is trying to do and is doing. I have read many of the books in the Lucifer list and trust soon to be able to read more of them. I am new in the liberal field and do not always fully comprehend the full meaning of many of the articles in Lucifer but I realize that every writer is trying to bring to the light some truth. I wish you would tell me the true objects of the American Press-Writers' Association. I think, as well as I understand it, I'd like to join it if I may.

W. T. B., Chicago:—Find enclosed currency to renew my subscription to Lucifer. While I do not agree with all you advocate, I do believe you are an earnest, honest seeker for truth, justice and liberty.

[If, when Mr. B. says he does not "agree with all you advocate" he means he does not agree with all the ideas advocated in Lucifer his position is similar to that of the publishers of this paper. Scarcely an issue goes to press which does not contain ideas from which we more or less seriously dissent. But we endeavor to give a hearing to as many varying views as possible, trusting the intelligence of our readers to "hear all sides, then decide." L. H.]

Harriet M. Closs, Webster City, Iowa:—For the enclosed \$1 please send me "The British Barbarians." I think I can make another convert here by some judicious reading. Keep showing up the laws for women. It is a good way to bring home facts. I have been playing editor to our local paper here and have had several cases of legalized injustice to women in its columns.

[Mrs. Closs is the author of that valuable little work, "Woman and Her Relation to the Church; or Canon Law for Women," in which she throws a great deal of light on the position of woman in law, human and divine. The price of the pamphlet is 10 cents and it is for sale at this office.]

Albina L. Washburn, Ft. Collins, Colo.:—I have read "What One Woman Did" in No. 919, and I sympathize with "M;" but dare not offer advice as no one can judge for another to that extent, supposing the advice were taken. However, it does seem that the husband is not treating her with the same generosity shown by herself to him when he was similarly situated. Love seeks the happiness of its object. What if he were to invite the man she loves to dwell with them for awhile at least and endeavor to act the manly man as she did the womanly woman? I mean the best in each to be held persistently before the mind. Granted, few men may be capable of it—they love "too well." Better not to love (themselves) "too well."

'For friendship's flame burns ever the same  
And burns but the brighter the longer it lasts.'  
Evidently too much is thought of sex and not enough of character and justice.

Learn to laugh. A good laugh is better than medicine. Learn to tell a story. A well-told story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to do something for others. Even if you are a bedridden invalid, there is always something that you can do to make others happier, and that is the surest way to attain happiness for yourself.—Human Faculty.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES,

I. Goods Porters Who Work Thirty-seven Hours; II. Society's indifference While Men Perish; III. Justification of the Existing Position of Slaves; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Governments? XIV. How Can Governments Be Banned? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a satirical satire on war and militarism in which the parallel between savagery and roddery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero worship. It holds up to withering scorn every important feature of militarism.

Among the accomplishments and results of war exploited and satirized, are boxing at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Agamemnon, the Peace Conference, army mismanagement, oscillatory attacks by peace girls, etc.

With 25 Irresistible Drawings by Dan Beard, Iano, Cloth. Handsome Covers. 100 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Forestall Prostitution and the Crusaders; The "Spilling of the Blood"; What are the Effects of Rats and Crusades? The Economic Side of the Problem; Party Politics in Vice-Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Temples; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## Notice!

I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp):

Snowville, Va.

ELMINA DRAKE SLEEKER.

## 921.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Inequities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Trafts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

## COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 25 and continues eight months. Four Years' graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, Address Secretary, 24 Ashland Boulevard, Chicago.

For Rent: Large, light, furnished room. Inquire of Lillian Harman 500 Fulton St. Chicago.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 480 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the address on Prayer which so stirred the religious world. Cloth, 50c; paper, 30c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 9c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to risk to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A FLKA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Courtidge), A Traveler's Tale (H. B. Kerr), The Cat's Story (Emile Zola) 1c.

AUTOMATY, SELF-LAW. A fragmentary dissertation on the right to non-

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 1c.

BIBLICAL TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commended, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 15c.

BORNING BETTER BABIES. Through regulating reproduction by controlling conception. E. B. Foster, Jr., M. D. 5c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 1c.

CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.: 21 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William J. Fox, Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 328 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 1c.

DARWIN, THE. (A novel.) Elmina D. Sleeker. 15c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 178 pages. 50c.

- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the outlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, H.B. \$1.50 and 50c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Power and Its Critics; Physiological Psychology; Causes of Growth and Its Causes; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.**
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James B. Alexander. Over 60 illustrations. H.B. chapters, 1,061 pages and a 3-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES.** A and C. C. Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A study of the industrial type. By Dr. D. L. Lutz. 10c.
- EIGHT-HOUR MOVEMENT.** John F. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elise Reclan. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 20c.
- FREE PRESS.** Arguments in support of demerit to the indictment of M. T. Larkin, E. C. Walker and Geo. Harman, under the Comstock law. O. C. Bennett and David Overmyer. 5c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Ketchum, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Rita Dunbar Ketchum. 50c; paper, 30c. Price reduced from \$1.50 to \$1.00.
- HILDA'S HOME.** Ross Grant. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, \$1; paper, 50c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, unvariable standard of prices. James Alderman. 20c. Paper, 50c.
- IN BRIGHTER CLIMES; or, Life in Woodland.** Albert Chavannes. 5c.
- INFIDEL DEATH-DEEDS.** "The Tale of Dying Hours." G. W. Foots. Brief biographical sketches of 17 Freethinkers including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Voltaire, and Voltaire. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marxist. M. H. Hestman. 10c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE.** A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1897, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 18, 1897. Cloth, 50c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 5c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, \$1.25. Postage, 25c.
- MAONETATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Bees. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicious Allegiance. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large trim, heavy-toned paper. Full. The volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$1; paper, 50c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 48 pages. Cloth, 5c. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William H. Greener. 10c.
- NORA, A DOLL'S HOUSE, AND GHOSTS.** Deen. Cloth, 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUERRER.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex Politics; A Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman; What is she? What will she be? The State Hitting Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Puffed Puffs; Social Radicalism and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 16c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCEISTS IN Various Countries.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 10c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 50c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kern), and Jealousy, the Foe of Freedom (Oscar Rotter). 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is logically opposed to investigation, and he is able to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religiousists. The necessity for separate organizations and a division of labor among the reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation; with original introduction; special cover; latest version. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Notebook. 10c.
- SCIENCE IN STORY.** or, Sammy Tabbs, the Boy Doctor, and Spoons, the Troublesome Monkey. For young folks. Dr. E. H. Foote. Five volumes in "Red Line," presentation edition. \$1. Five volumes, plain binding, \$2.50; all in one volume, \$5.
- SEXUAL PRACTICES OF THE YOUNG.** Being the fifth volume of "Science in Story." 25c; paper, 10c; cloth bound, illustrated. 10c.
- SERMONS OF THE UNBORN CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kalamazott type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 50c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 10c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isak's Intention (Marlette), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 5c.
- THE BAR SINISTER AND LUCIFER LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lancaster case, with full-page half-tones pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 50c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1636 and the public records of the Colony of Connecticut previous to 1855. With an account of the lives of Whittier and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hill-Top poets. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 50c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In opposition to men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are filthy and accursed; that the pure and beautiful and ennobling thing is the act and worthy exercise of the reproductive function." Paper covers; 50c. Single copy, 10c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning them. 5c.
- THE COMING WOMAN.** Lilla D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty unmodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex.** Lois Walbrook. 10c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. H. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 5c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of this institution. Its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1713, quoted by the highest authorities as authentic. The work is a recitation of Jesuit craft and is a plain text to the untrained working of that order against the welfare of individuals and society. 10c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 10c.
- THE UNWOMANLY WOMAN.** Lilla D. White. Together with That Great First Tolstoy Society (Moses Harman), Virgin Soil (George Egerton), and Nor-mal Sexual Action (Ernest Winck). 5c.
- THE WORM TURN.** Revolutionary Poems. Voltaire de Ceyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition. Giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and ills to children. English, German or Swedish. 10c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experiences from superstition to rationalism. Cloth, 50c; paper, 5c.
- VACCINATION A GIANTIC CRIME.** Samuel Darling. 10c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet. Paper, 10c.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW.** A Primer of Sexual Rationalism. What makes us women? What makes us men? What makes us men, of circling arms of women, of what gives us the likeness of lovers and the sex? 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1897. To which the great Freethinker, "Declaration of the Free," the last verse written by WHEN LOVE IS LIBERTY AND NATURE LAW. John Dadoock, Jr. 10c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Mattie Jeely Gage. This is Mrs. Gage's woman and ought to be read by every man. Every liberal wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, \$1.50; paper, 75c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** This was the first edited. The hands of all oppression being a slave before the slave. This has been the condition of woman in the past and is so still. She is now a slave of the slave. This work is August Bebel's masterpiece. 50c, 10c.
- Address M. HARMAN, 500 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 23. CHICAGO, ILLINOIS, JUNE 19, E. M. 302. [C. E. 1902.]

WHOLE No. 922

### THE LESSON OF OUR MISTAKES.

Could we recall the bitter words that blight our yesterdays  
And blot out all their influence from life's diverging way?  
Could we undo the errors and the wrong we may have done  
Through weakness or through ignorance or passion's stress  
alone,

The memories that torture us would not be ours today  
And peace would look into our eyes and fold her wings and stay.  
But though the past companions us with these reproaches, need  
Tomorrow and today be sown with such unholy seed?

Ah no. Though these reproaches speak our weakness and our  
shame,  
Let them become the lash, the spur unto a noble aim.  
—Carrie Kenfrew, in "Woman's Tribune."

### Hammer Sparks.

Justice knows no compromise.

There is no life without liberty.

The red sun of discontent never sets.

A republic is another name for a robpublic.

The promises of capital are the kisses of Judas.

Love forgets great wrongs, hate remembers little ones.

Live to learn, but only that you may thus learn how to live.

What a spectacle when slaves lift their chains swearing they  
are free!

Samar will not bear the Declaration of Independence read  
this Fourth of July.

The sphere of woman is the sphere of humanity, not a nar-  
row and restricted sphere.

Coronations come high, but Nero scents the time when the  
people must be given a spectacle.

Another judge, Kavanaugh, has condemned the verdict of a  
jury. Let us have done with jury trials.

Liberty is not a gift from the powerful to the weak, it is a  
right wrested from those who would enslave us.

The old adage has it "Think twice before you speak once."  
The new adage, for fools is, "Learn to think before you speak."

There is nothing like two busybodies and a little time to  
waste to spoil a reputation and darken the fairest of fames  
among men.

Some men would need a light to find the sun, and then they  
would lose it; others come to it at last after leagues and leagues  
of blackest night.

"Love your enemies," must have been addressed to the  
capitalists, who love the people, their enemies, for what they  
can get out of them.

A man who does not stand for free speech is not only a slave,  
but a fool, for in denying the right to others he is paving the  
way for others to deny it to him.

The anthracite miners were receiving about 80 cents per  
day, while the coal trust was putting the price of coal still  
higher; miners are mere machines; eh, Mr. Magnate?

Lovers of real liberty did not honor the Boers for the  
avowed object of their fine struggle against the English, the  
right to choose their masters, but for their unavowed object, an  
innate hatred of tyranny.

The two Washington women who are to be tried for trying  
to circulate the truth have now a practical opportunity to re-  
flect upon the glorious privilege of being Americans. We are  
the freest of all peoples indeed!

Who tells the truth about this world would better prepare  
himself for the next without delay, for the more it is the truth  
and the more he tells it, the greater danger is he in making a  
close friend of a hempen rope.

Let the Democrat and Republican barkers do their best,  
which is their very worst, to make the day night and the night  
day; the truth of the matter is that they teach that the strongest  
should rule in this world; that might is right.

Religion is a pact with a god to eternally praise him and  
tell him how great and grand he is, in return for the privilege of  
doing evil as much as you will and repenting of it at the last  
moment. The Fathers were most astute men and cunning.

The anti-anarchy bill now before the House provides that  
no anarchist shall be allowed to take out naturalization papers.  
This is the richest joke known resulting from the presumption  
and crass ignorance of those who make our laws. Naturaliza-  
tion for anarchists, indeed!

The meat trust was forced to arbitrate because the people  
of Chicago were plainly with the striking teamsters. Had the  
teamsters stood alone and without the people to speak for  
them, there would have been no arbitration. If the people only  
knew their power the meat trust would die.

The "Man on Horseback" is going to lay aside the cares of  
state for a brief period, so rumor has it, and undertake a bear  
hunt. It reminds us of the "broncho buster" who became an  
employer of large numbers of men and was a "man buster" for  
awhile, and then returned to his first love with the remark, "It  
isn't exciting enough; I want to twist something."

An agitation looking to the unification of divorce laws  
throughout the United States is under way, and soon we may  
expect something to happen. This is as it should be; morality  
ought not to vary in crossing state lines, and legislators should  
make up their minds as to what they will have to be moral and  
then change the statutes quickly and quietly. It would not do  
to let the people know how things have stood; they might begin  
thinking.

IRONICUS.

## Platonic Love.

What is Platonic love? The question has often been asked and has received many inconsistent answers, most of them, evidently by persons who had not read Plato, or were determined to tell what they thought, not what he thought. Among such answers I should be disposed to include the alleged definition given by the last edition of the Standard Dictionary. If I try to tell what Platonic love is, my statement will possess at least these advantages, that I have read Plato; that I have read the two dialogues in which he principally treats of love (the Symposium and the Phædrus) quite recently; and that I will not read anything into Plato, but say only what I can prove by Plato.

The most fundamental and characteristic of Plato's doctrines is the divine character of reason. For while other philosophers use the same language vaguely, Plato alone is precise about it. Assuming, as he always does, not that the gods of his country are quite correctly reported by tradition, but that tradition is right in asserting the existence of a higher or divine nature, he argues, with great variety of illustration, that, for example, this divine nature is admitted to be wisdom. But by reason only, man becomes wise. Again the divine nature is immortal. But the truths revealed by pure reason, as, to use his favorite case, those of mathematics, are eternal; while all those particular things whence reason evolves those abstract ideas with which she is conversant are transitory. So too, the gods are creators of the universe; but it is by reason man becomes a creator. Thus, in all ways, reason appears that by which man becomes like God; it is the chief good; it is the life of the soul; and if we inquire after its opposite, that is easily found. The life of the flesh, with desires which bring only disappointment or satiety, is the chief evil of which man is capable, and by which he becomes like the brutes which perish. It might be, and often has been, inferred that Plato's conception of love must needs be ascetic—love without desire, love which is satisfied with the contemplation of material beauty, with possession of mental and spiritual beauty (conversation), and creation of beauty (art), is the right kind, and any other the wrong. But this is one of the errors into which people fall who have not read Plato. Plato was far too much of a Greek to be an ascetic. With admirable common-sense, he recognizes at once that the immediate effect of beauty is to excite desire. And though desire, not regulated by reason, ends only in misery, desire has a function which it is the business of reason to prescribe. As man, if he were destitute of bodily senses could never acquire, or *regain* (for according to Plato they are innate), those abstract ideas which reason disposes; so, if the flesh itself did not teach him that beauty is desirable, he would never rise to the ideal beauty and the ideal good. Now desire is evidently regulated by reason when it acts after the fashion of reason. But we remember reason tends to wisdom; therefore desire must be curbed when it tends to folly. Neither intemperance, nor insane possession with a single object, nor mischievous indulgence of any kind, but above all not violence and selfishness, can have any place in the Platonic idea of love.

"Love surfeits not; lust like a glutton dies:  
Love is all truth; lust full of forged lies."

Again reason is creative. Desire, then, ought to result in something, of which the simplest commonest mode is propagation. But Plato was too much of a philosopher not to set other things above that; and he triumphantly asks whether the artist, the poet, the thinker, inspired by Love, which the world might call unfortunate, have not more beautiful and hopeful children than if they had married and quenched the divine fire in that sort of satisfaction which can only be ephemeral. Finally, reason is the immortal part of man. Desire, therefore, fulfils its highest and most rational function when it leads the soul from the beauty of individuals to the beauty of universal truth, righteousness and the creative soul. All which may involve very severe mortification of desire; but does not at all exclude desire, —on the contrary, at every turn supposes it.

It will be seen that Plato was in no small measure the founder of Christianity. At the time of Jesus, such ideas as the sacramental character of sexual love; the immortality of the soul; the Beatific Vision of perfect truth and holiness, constituting the happiness of heaven; had long been widely diffused among the partially Hellenized peoples of the east, in philosophies which, though very often corrupt and degenerate, were essentially Platonic, because no such spiritualism as this, so familiar to Christians, can, as a whole, be traced further back than Plato.

One of the greatest and most common mistakes is to suppose that Platonic love is a peculiar kind, allowable between those who are not married, and different from what the ceremony of marriage sanctions. In this lies the whole point of Byron's apostrophe

"Oh Plato, Plato! you have paved the way,  
With your confounded fantasies, to more  
Immoral conduct, through the fancied way  
Your system gives o'er the controlled core  
Of human hearts, than the combined array  
Of poets and romancers. You're a bore,  
A charlatan, a coxcomb; and have been  
At best no better than a go-between."

But Plato is nothing of the sort, for he is perfectly candid. Plato was a professed varietist. Intrigues and adultery, as the world goes, he would certainly have condemned, for part of those manifestations of desire which are mischievous and foolish. But in his Republic, the philosophers, who are to be the dominant class, include both sexes, and have no such institution as marriage. It was like no calm reasoner as Plato not to see that the exclusive love professed by our Swedenborgians and affinity-hunters, is, if genuine and permanent, very rare; if real, but subject to change, a perfect specimen of that unbridled passion which he held so foolish; if permanent, but affected, then a fraud. It is on mere grounds of social utility and convenience, not for the good of the soul, that he sanctions marriage among the military and commercial, but not the philosophic order. Thus, in realization of Platonic love, there is simply no question of being married or not married. No philosopher, male or female, will indulge passion without discretion; all are equally free to indulge it at (mutual) discretion.

And, to clinch the nail, I may observe that Plato's ideal commonwealth is not a mere creation, like Aristophanes, *Nepheleococcygia*, or Dean Swift's *Laputa*; but an abstraction from actually existing tendencies. The school to which Plato belonged had a very fair general notion of Induction. Their defect in this respect as compared with Bacon's disciples, is chiefly that they did not appreciate the possibilities of experiment. Plato saw that in the Greek cities, his native Athens especially, marriage was mostly a prudential arrangement. The philosophers, in fact, disdained it. Their associations were with women like Aspasia, of cultivated minds, and exempt from the restraints of ordinary society. And, notwithstanding great prejudice, it was men like Pericles and women like Aspasia who ruled. Plato's Republic is an idealized Athens.

I have by no means exhausted the subject, though I have tried to give some idea what Platonic love really means. Believers in "elective affinity" might get some new light by reading the original view of it given by Aristophanes, as reported by Plato, in the Symposium. Nor is the peculiar love of Grecian men by any means to be ignored, though it is a most difficult matter to treat or even to rightly understand in our age and country. No better advice can be given any one who finds this essay at all interesting, than to read Plato's Dialogues, of which excellent translations are in every city library; particularly the Symposium, the Phædrus, the Republic, and those relating to Socrates' last days (the Apology, the Crito, and the Phædo).

I think R. B. Kerr will find most of those points he makes in *Lucifer* 917, are met by my reply (918) to his article "Natural Law in the Social World" 914. The governmental argument is mainly a prophecy. "If we have no government, there will be the devil to pay"—and the answer is "careful" (not biased and

haphazard) application of observation and experiment, shows that the more government you have, the more devil." He has, however, in 1917, some other arguments, new only by being sufficiently old. "All nations went through the age of voluntary associations, and all nations rushed into the arms of despotism to escape from voluntarism." When was the age of voluntary association? Not within that of record. The clan (called in Ireland *sept*, in Greece *gens*, in Tartary *horde*, in ancient Rome *sodales*) does, indeed, appear to be everywhere the primitive type of association; and it may have begun as voluntary. But "the McDonalds and the Campbells, the Scotts and the Kerrs," were certainly not voluntary associations when we begin to know something about them. In the first article in which Mr. Kerr refers to these organizations, he states, what is unquestionably true, that secession from them would have been dealt with substantially as secession from our great and glorious Nation (with a big N.) was. They were simply little nations, whose little governments were sustained by the national feeling of patriotism, even after a "higher power" had stamped on them at Culloden, Glencoe, etc. It was just the same in Ireland. To this day, an O'Donnell can come "coshering" among the peasants of his sept, notwithstanding severe laws against this practice, of later date than the battle of the Boyne and the capitulation of Limerick. The Californian vigilance committees were easily shaken when they had served their purpose, not because the state and federal governments were ready to play Culloden and Glencoe with them—these governments cannot do that with southern vigilance committees, notwithstanding Appomattox—but because people in our time are getting used to voluntary association, and getting free from the superstition which makes it involuntary. And progress along that line is the measure of civilization. The more backward any people are, the more governed; because the stronger is their inclination both to govern when they can and to sustain a government when they cannot make one.

If Mr. Kerr will ask himself how Senator Clarke comes to own all that copper in the earth, he may begin to see that when no man is enabled by government to hold land out of use, all the evils of natural monopoly will cure themselves.

C. F. Hunt, when writing under the name of Zeno, taught me a lesson, for which I am obliged to him. The lesson was never to attempt answering an opponent who talks for the sake of talking. I am particularly unlikely to forget this time, because I do not think even those many readers of *Lucifer* who suppose bacteriology and anti-toxin to be anachronisms, instead of the very latest wrinkles, can read his reply to me without seeing that it contradicts itself.

While Congress, the New York legislature, etc., are in the business of anarchy-crushing, they will have to suppress a good deal of literature not hitherto reckoned anachronistic. The moral of that song, "Jeannette and Jeannot"—

"Let them who make the quarrels  
Be the only ones to fight"—

is just exactly what killed McKinley.

I have not the gift of putting an argument into a fable, as R. B. Kerr has. Neither has Ironicus. But I know something about history—not altogether of the distant past,—and will relate a chapter from the annals of Asses. As lately as 1884, there were asses (of the biped variety) in Montreal. I am indeed far from saying that the breed is extinct there yet. But in that year over three thousand died of small-pox. Two-thirds of them were young asses. A reasoner of Ironicus' type had been around persuading the old asses that small-pox had about died out of itself; that "pure water, pure food, sanitary living places, healthful habits, and general cleanliness, would render cures superfluous;" also that "it was a doubtful advantage to exchange one disease for another." To be sure they were also told (by the Encyclopedia Britannica) that, before vaccination, the great majority of deaths from small-pox were among children, and now only a very small minority. But what of that? All asses agree that statistics are "notoriously unreliable." It

is no longer a "sanitary habit" to talk anti-vaccination in Montreal. French asses have a well known use for lamp posts; and "progressive hygienists" are not quite sincere in thinking a sudden death preferable to a living one. An ass is "not especially gifted mentally," it is true. But he can learn something by experience. One who cannot do that, is a crank, not a plain improvable ass.

It is to be regretted the author of that funny paragraph in "Life" did not state where the community is in which the people were surprised at seeing a doctor come to settle among them, because no one was ever sick there. If I knew of such a place, even in the Philippine Islands, I would certainly go to it. But I fear it is the same community so many wind up by going to in the sloppy variety of socialistic novels.

C. L. JAMES.

### Sex and Sin.

Woman is the cause of three-fourths of the crimes committed in America. So said Bishop Spalding, of Peoria, in a sermon a few weeks ago. This sermon has aroused a great deal of comment, criticism, and indignation. Bishop Spalding's statement is, however, a sign of progress. It has not been so many years since the leaders of religious thought attributed to woman all the crime and misery in the world, as when Tertullian exclaimed, "Woman, thou oughtest always to walk in mourning and rags, thine eyes filled with the tears of repentance, to make men forget thou hast been the destruction of the race!" Now that our responsibility has dwindled down to only three-fourths, we should be properly grateful. Among the many editorials on Bishop Spalding's speech, which I have read, the following from the Minneapolis "Tribune" seems to me one of the broadest and fairest:

"Bishop Spalding's impressions are evidently gained largely from the confessional and from the intimate observation of the details of family and social life permitted to a priest of his church. Physicians who, in a way, often serve as father confessors to the unfortunate, draw facts from their own experience which would lead to a similar conclusion. But in saying that women are the source of a large percentage of the crime we would not understand either the priest or the physician as saying that the women were culpably so. Eve may have had no intention of tempting Adam to sin. Manlike, he may have followed the lure of her beauty and her charm on his own responsibility, and resolved to tread the path of disobedience in her company, though it led to death.

"The philosophic statement of the broad truth would be that the sex motive is at the bottom of seventy-five per cent of the crime in the world. Next to alimentiveness, amativeness is the strongest instinct of human nature. The race first seeks the means of continuing the individual existence, and next the means of continuing the species. Woman is at once the tempted and the temptress. The lawless passions of man wreak themselves on her, and she in her weakness protects herself with subtlety, oftentimes with deception. The consequences of common sin are more fearful to her than to the man, and she is taught from her childhood to protect her virtue at the sacrifice, if necessary, of other noble qualities—or that failing to do so she is utterly lost. Hence the reckless abandon of impure women. The boy, on the other hand, is taught that truth, courage, honor are of more importance than bodily purity. As society is largely constituted, the man violates the law of purity lightly, but holds to his other standards of honor, while the woman who shares his sin is dragged to utter degradation. The man perhaps recovers his balance; finds his standing in society not impaired, and leads a useful and honorable life, as worldly honors go. Thus the contrast between the two classes of sinners becomes accentuated to the disadvantage of the woman and the advantage of the man.

"The scientist Lombroso accounts woman the immoral sex, because she has not the same standards of truth and honor and courage that men have. If she has not, it is the fault of her education and not of nature. Under existing standards she has not a fair chance in the world. But in spite of this a large percentage of the sex rise to moral heights of which men are incapable. Bishop Spalding's arraignment at first blush excites indignation; but when properly construed it is really more an arraignment of men and the false standards of education and morality, than of women as women. The fair sex may be the source of crime, through their attraction and fascination, without being themselves the responsible sinners. If the reader will keep this fact in view he (or she) will be able to appreciate the force of the bishop's observation without mentally accusing him of either false diagnosis or intentional slander."



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 142d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Current Comment.

Despite my recent resolve and promise to "be good" for the next few weeks, and to let others do the talking in Lucifer, I find the temptation to say a few words too strong to resist.

First, I want to add a little to my recent notice of Dr. Conger's book entitled, "Right Generation, the Key to the Kingdom of Heaven on Earth." I want to say, very briefly, that if any reader of Lucifer should infer, from what was said of it in No. 920, that I endorse without qualification the methods recommended by its author, my object would be much misunderstood. It is the general purpose or object of the book and the evident earnestness, sincerity and candor of the author, that I wished to commend, and not the methods, from some of which, such as state-regulation of marriage and reproduction, I most emphatically dissent.

Time was when I, too, advocated state supervision of the personal affairs of the individual citizen—for the reason that since society, or the collectivity, must care for its lunatics and its criminals it is but fair and right that it should be allowed to take cognizance of causes, and to prevent, as far as possible, the making of lunatics and criminals. Thus arguing I advocated state regulation of the manufacture and sale of intoxicants as beverages, believing the "drink habit" to be one of the chief causes of lunacy and of crime, and that the formation of this habit was mainly due to "free trade" in drinks that intoxicate.

The underlying fallacy of this line of reasoning, as I now see it, is the assumption that "the state" is a person; that organized society has rights and duties different from and superior to those of the individual units composing that society. In other words it is the old, old doctrine of the right of government of man by his fellow man, whether called divine right of kings and priests, or right of majorities to rule minorities, or of minorities (the best) to rule majorities—the worst, or less capable of governing themselves.

When once we admit the validity of this old-time doctrine of rulers and ruled the door is opened wide for the entrance of all the tyrannies, all the despotisms, all the outrages, ever perpetrated by the strong against the weak, whether of body or mind.

As I now see it, the only rational hope of real and permanent improvement and progress for the race is through the door opened by the trinity known as Liberty, Love, Wisdom, or through enlarging rather than contracting the domain of personal right, personal responsibility, and by elevating personal ideals through a broader, deeper, truer, more rational education of the young of both sexes.

## BOOK REVIEWS.

Speaking of books I want to say to all who have sent us

books and pamphlets for review, that it is mainly owing to lack of energy—physical and mental—that so little space has been given to this department of Lucifer's work. The field is a very inviting one—so many excellent additions are being constantly made to the accumulated mass of reform literature. For this time I can notice only one of many that invite the attention of all seekers of the better way and the higher aims of life, in the ever present here and now:

A New Catechism, by M. M. Mangasarian, lecturer of Independent Religious Society of Chicago. In the preface the author says:

"The old Catechisms which were imposed upon us in our youth—when our intelligence could not defend itself against them—no longer command our respect. They have become mildewed with neglect. The times in which they were conceived and composed are dead—quite dead! A New Catechism to express the thoughts of men and women and children living in these new times is needed. This is a modest effort in that direction."

The method of teaching important truths by question and answer is, to many, a very attractive one, and as an exponent of the newer and more rational views in regard to theology, science and ethics I know of no attempt that more nearly fills the bill of requirements than does this small but very comprehensive volume of 188 pages. Having attended two of Mr. Mangasarian's lectures I find him second to none, as I think, of the many able and progressive public teachers in this great center of the world's modern thought. The price of the book is fifty cents. Address the Open Court Pub. Co., of this City or this office.

## LUCIFER AND ANARCHISM.

"The great weakness of Anarchism is not that it is utterly false but that it is a 'one horse' theory. Devotion to one idea has always been a defect of the second order of minds. . . . I am glad that the men of my generation are broader and deeper than their libertarian fathers. In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen, Moses Harman."—R. B. Kerr in No. 921.

Whether Friend Kerr uses the word "demigod" in a complimentary or a disparaging sense is a little difficult to determine from reading the above. Demigod means a "half god"; what the other half may be, whether beast or human, cannot be told by a study of history bearing upon the subject. And if instead of only demigods Tolstoi, Ibsen and Harman had been called gods it would still be an open question—considering the character given to all gods, ancient and modern, by their believers and worshippers—whether we should take the epithet as one of honor or of dishonor.

Emerson says, "when the half-gods go the gods arrive." Are we to infer from R. B. Kerr's application of the word that the three persons named belong to the older, narrower and shallower race of libertarians spoken of, and that when they are gone—as in the course of nature they soon will be—the real gods, "the broader, deeper libertarians," will take the place vacated by these three septuagenarians?

Few men, I fancy, in this age would not feel it a rare compliment to be placed third in a class in which Tolstoi and Ibsen are ranked first and second. But much as I may prize the supposed compliment I respectfully but firmly decline the honor, and would let it pass without further notice were it a personal question merely. But if Bro. Kerr, with his wonderful faculty of clear discrimination; with his rare ability to classify, assort, and "put things in the right boxes"—if Robert B. Kerr, with his dozen or more years acquaintance with Lucifer and its work, can so misunderstand the position of its editor as these and other quoted lines indicate, then certainly there is need for continual re-statement of the aims, the purposes, for the attainment of which we have so long been asking the co-operation of thinking minds everywhere.

Once more, then, let it be clearly understood that I do not object to the term Anarchism *per se*—of itself—but, with both hands and both feet I protest against being classed as a "one

horse" Anarchist, a "one idea" Anarchist, as Mr. Kerr has done in his article, and as nearly every one else does when applying that term. While freely admitting that there was a time when I welcomed this label I must remind Bro. Kerr that it was before I learned the very important lesson that there are nearly as many kinds of Anarchists as there are people calling themselves by that name. Hence to submit to wearing the Anarchist collar involves the perpetual necessity of explaining just what I mean by Anarchism and what I do not mean.

It has been freely charged, by the way, that the name Lucifer is open to the same objection, and that there is perpetual necessity of explaining what we mean by the title, the cognomen, under which or by which we wish our paper and work to be known. A little reflection should convince any one that this charge is not true. Anarchism is a negation, rather than an affirmation. It means absence of rule, or of rulers, leaving it to be inferred what the Anarchist would substitute for such rule; that is, whether he would have *autarchy*—self-rule—or simply chaos "in first packages."

Lucifer, on the contrary, has a well-defined affirmative meaning. Its place in astronomic science is well-known to all people of culture. Only the grossly ignorant, or those led blindfold by religious bigots, believe that Lucifer means Satan, the second great character, if not the chief hero, in the Christian's theologic scheme. But even with this latter interpretation the name Lucifer is by no means one to be ashamed of. In proof of this statement, hear what a Christian clergyman, Reverend Thomas B. Gregory of this city, a leading space writer on the "Chicago American," has to say of the character of the orthodox Prince of Devils. Last week in Jackson Park, this city, a man committed suicide under circumstances that led to the conviction that the cause of the rash act was the reading of Marie Corelli's novel entitled "The Sorrows of Satan." Here is part of Rev. Gregory's comment upon this man's sad ending:

"I know nothing of Corelli's Satan, but I make bold to say that no man was ever induced to give up the battle by reading of Milton's Satan."

"Satan, as reported by Milton, had sorrows such as never fell to the lot of any other being, but he never showed the white feather."

"No human being was ever induced to commit suicide from reading of the character of Milton's Satan. Of that you may be certain, absolutely certain."

"It is a character to inspire rather than to depress; a character which fills one with resolution, and not despair; a character the study of which makes one want to live rather than die. Milton's Satan never contemplated suicide. Never! When the battle went the fiercest against him he simply gritted his teeth, knitted his brows and resolved the harder to win."

"Such is the character of Satan as Milton reports him—a character sublime in its self-reliance and hopefulness, in its versatility of resource, in its unconquerable courage."

"Get acquainted with Milton's Satan, young men, young women, and whatever 'blues' you may have will disappear like a puff of smoke in the wind, and you will find yourselves ready to do and to dare anything."

When Bro. Kerr puts Lucifer's editor in the category of "minds of the second order" such as "Milton and Schiller," who, as he says, "thought liberty was everything," I am forced to the conclusion that he has not been a very careful reader of what has appeared in our columns, and also in the pages of the Light-Bearer Library, and of Our New Humanity, during the last decade or two of years. If he had read these he would have known that whatever may be the teaching of Tolstoi, Ibsen and others, Harman marches under the triune banner of "Freedom, Love, Wisdom," which trinity is substantially the same as that of Capt. R. C. Adams, namely, "Liberty, Learning, Love," which trinity receives the warm endorsement of Friend Kerr.

#### HEREDITY AND ARTIFICIAL SELECTION.

When we are told by our British Columbian correspondent that "Weissmann sweeps away the theory of prenatal influence," adding that "we can only hand on what we have ourselves inherited," I am forcibly reminded of the Irishman who, finding his new shoes two or three sizes too small for his feet,

wisely concluded that he "would have to wear them a few days before he could get them on!" According to Kerr and Weissmann it would be forever impossible to improve mankind by introducing new racial traits, since every such improvement must be old before it can be introduced!

In conclusion for this time, I must enter a mild protest, also, against the charge that I would supersede "natural selection" by substituting "artificial selection." I recognize that all selection must be natural, since nature includes *all that there is*, and that there ever can be, but I would supplement what we call the blind or unconscious natural attractions by *intelligently conscious* selection. My doctrine in regard to heredity and prenatal influence is substantially the same as that of Darwin, Stinson Jarvis and others who teach that the "ascent of life is the ascent of ideals." That the *desire*, the *imagined features* or *quality* in the mind of the parent, especially of the mother, becomes the incarnated feature or trait in the next generation.

M. HARMAN.

#### Ruminations.

M. Abbott Brigham, in writing of the Craddock case, in the "Boston Traveler," uses the following language:

"I have but little sympathy with a certain class of so-called reformers who persist in trying to inject the essence of decency into words that by common use have become vulgar—relegated to the bar room and brothel—obscene. The discussion of all questions, of whatsoever kind, in proper language, is right and necessary."

While Mr. Brigham rightly protests against the imprisonment of Ida C. Craddock, he does so on what I consider to be wrong grounds. The consistent defender of free speech has no right to establish arbitrary standards of propriety, and to consent to the persecution of those who fail to conform to his view of what is "proper." The "so-called reformers" who have shared the conviction of Ezra Heywood that the habitual use of foreign phrases and circumlocutions in connection with sex places a barrier in the way of clean and natural thinking, include many of the most earnest and intelligent workers in the paths of sex reform. And I quite agree with them. Every concession to prudery is a confession of lingering belief that there is "obscenity" in the thought of sex. A word does not become vulgar, simply from being used by vulgar people. Nobody thinks of eliminating the words "drink," "whiskey," "cards," "dance," and "smoke," from polite usage, because they are heard with great frequency in "the bar-room and brothel." If there is just one plain English word to express an idea, it is ridiculous to avoid its use, merely because it is frequently on the lips of those who take a perverted view of the matter in question. Nor is it done in any department, save that of sex, although degraded persons hold low and disgusting ideas on many other subjects. This has nothing to do with slang, which is the substitution of a corrupted phrase or unnecessary neologism for clear and straightforward language.

To me, the famous "Mother letter" in "The Word" was as fit for publication as anything ever written on the sex question. And I have found among those "so-called reformers," who believe in writing or speaking of sex matters as simply and plainly as of matters of dress or digestion, fully as much genuine refinement and as high sex ideals as among any other persons whatever. Even were the fact otherwise, there is no essential criminality in poor taste, and we shall never purify the minds of individuals by a mere revision of their vocabulary.

The date of the Waisbrooker and Penhallow trials is not yet certain; but it will be during the month of July. There is but little danger of conviction in the Penhallow case, which is one of the most dishonest examples of petty persecution on record, and which was mainly intended as a pretext for stealing our post-office. Nor is it at all likely that Lois Waisbrooker can be convicted in a fair trial. But both cases will be sharply contested; and the help of all friends of liberty will be necessary to defeat

the Comstock plotters. The defence fund still falls far short of what is needed. Do not forget that Oliver A. Verity, Home, Wash., is treasurer of the defence fund, and that delays are dangerous.

Now that the Free Speech League is fairly launched, it should receive the immediate and energetic support of every reader of *Lucifer*. The least that can be done is to become a member at once. The membership ought to run up into the hundreds, during the next few weeks. This is no time for idleness. No other issue can compare in importance with that of securing freedom of expression. All who do not wish to see the United States completely Russianized are called upon to act without delay. It is too late for indifference. The enemies of free speech are well organized, and allow nothing to come between them and their object. If the professed friends of liberty are sluggish and inactive, we may as well abandon the hope of human progress until many evil years have passed over the race. The Free Speech League offers an opportunity to put our efforts where they will do the most good. It should claim the adherence of every individual who wishes well to his country or to humanity.

As I am preparing a work on Comstockism, I should be pleased to receive any books, pamphlets, circulars, newspaper clippings or other printed matter or written information bearing on the subject, which any reader of *Lucifer* may be able to spare.

JAMES F. MORTON, JR.

#### Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$124.03; E. W., Ohio, \$5; L. L. L., Mich., \$1; M. G., Mass., \$1; R. S., Ills., \$1; J. C. B., Ills., 50 cents; Wm. E. F., 25 cents. Total to June 3, \$132.78.

OLIVER A. VERITY, Treas., Home, Washington.

The Free Speech League will give a dinner to Ida C. Craddock on her release from Blackwell's Island, to which prison she was sent for circulating her books. We have not been informed as to the date, but it will probably be some time in the week ending June 21. Our readers residing in New York and vicinity who desire to attend, should write to E. C. Walker, 243 W. 143 St., for particulars.

The National Press-Writers Association now has an organ of its own, "The Boston Press Writer," edited by A. C. Armstrong, 17 Leroy St., Dorchester, Mass. We wish it success. But why a local name for the mouthpiece of a national organization?

#### VARIOUS VOICES.

Martin Nordvedt, Laurium, Mich.:—For the enclosed 25 cents please send me one dozen copies of "Facts Worth Knowing." I am glad that the editor is improving, and hope that he will continue to improve and will be with us for many years to come.

W. R. J., Hanover, Kansas:—For the enclosed \$1 please let *Lucifer* pay me weekly visits for another year and send me the "Unwomanly Woman," etc. My subscription expired last week. I enjoy *Lucifer* very much and cannot afford to miss a number.

Elizabeth Breese, Talent, Ore.:—I send you \$1 for good old *Lucifer* and your Special Offer No. 4. I have read all those pamphlets, but I need them to help show the light to my friends. I hope Father Moses is better. I wish he could take a trip to Oregon. I would give him a comfortable home while here.

W. H. A., Carlisle, Pa.:—I should like very much to secure a copy of "A Cityless and Countryless World" by H. Olerich, and recently advertised for sale by you. If you no longer have it in stock, any assistance you may be able to give me in tracing a copy will be greatly appreciated.

[In reply to this and many similar requests we will say

that the author has his stock of this book stored at Hawarden, Iowa, his old home, and is away from that place and seems unable to have any one else attend to shipping them. So we must console ourselves with the thought—as did the Irishman whose tin tea-kettle was at the bottom of the sea—that they're safe, and we know where they are, but we can't get at them!]

Leroy Cumming, San Diego, Cal.:—Find enclosed money order for \$1.50. Please credit me with \$1 on subscription to *Lucifer* and send me "The Blue Laws of Connecticut" and "Personal Rights and Sexual Wrongs." There are many books in your list that I want and intend to get as my means will allow. The suggestion is advanced for consideration that if the eastern climate is too rigorous for the editor's health, he could find in Southern California a sunny refuge from which to issue *Lucifer*, with several friends to welcome him and the co-editor on arrival here.

*Lucifer* is like the morning star shining into the fog-bank of ignorance. And the worst feature of the situation is the mass of wilful ignorance. The majority refuses even to investigate a proposition for their betterment. Nine women out of ten would gladly scald you with hot dish water as a punishment for your "immorality" in advocating their freedom. To mingle with such dunderpates is enough to make a cynic of one. Whoever maintains that majority rule is the best form of social arrangement must be content to wander forever with the long-eared thistle-eaters.

Is Benj. Tucker publishing a paper at present? If so, will you please give me his address?

Can you furnish me with an English translation of John Most's "Die Gottespest"? If so, at what price?

[Mr. Tucker is not publishing "Liberty," at present; but I do not understand that he has definitely abandoned its publication. His address is Box 1312 New York.

If "Die Gottespest" is published in English we are not aware of the fact.]

H. C. Roberts, Bennington, Kansas:—Enclosed find \$1 to extend my subscription to *Lucifer* another year. I like the style in which *Lucifer* is conducted, in that both sides have an impartial hearing, for in this way only can the good and the bad of a question be brought out.

Ever since Kate Austin wrote her finely sympathetic, beautiful and characteristically womanly article, "Who Are the Fallen?" I have desired to thank her for her bold and progressive attitude on this important question. And I am convinced that if all independent and right thinking people would join in her just and humane demands it would greatly ameliorate the condition of a large class of our sisters who are simply forced into their unhappy position by our false and very "Christian" society. I am aware that an erroneous idea is prevalent that the so-called fallen women are inherently vile and unspeakably depraved and that they do not desire reformation but desire simply to be let alone, while the fact is they are in the relentless grasp of social environment from which they can no more release themselves than can the victims of the governmental institution of Blackwell's Island, the hirelings of which institution have so recently outraged the personal liberties of one of the fairest, most loving and lovable women amongst all the millions of beautiful American womanhood. That very mild-mannered and docile policeman of whom Voltairine de Cleyre speaks in her rejoinder to Kate Austin, was, if I may be allowed the use of the vernacular, simply "onto his job." The policemen know full well that if justice prevailed their sinecure positions, would disappear in the twinkling of an eye. Hence it is necessary for the police to protect and carefully foster all the evils and vices which the dear people are so diligently taught makes government so necessary to their well-being.

Husband—How did you suspect that I had been drinking?  
Wife—By your polite manner.—"Detroit Free Press."



## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I., Goods Porters Who Work Thirty-seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Science; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V., Why Learned Economists Assert what is False; VI., Bankruptcy of the socialist Ideal; VII., Culture or Freedom? VIII., Slavery Exists Among Us; IX., What is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII., The Essence of Legislation is Organized Violence; XIII., What Are Governments? Is it Possible to Exist Without Government? XIV., How Can Governments Be Brought? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 166 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a mercurial satire on war and militarism in which the parallel between savagery and modernity is unerringly drawn. It is a biting burlesque on the various forms of cheap hero worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satisfied, are hazing at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

With 23 irrepressible Drawings by Dan Beard. 12mo. Cloth, Handsome Covers, 400 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 116 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from liberals who would like to correspond with other liberals. Address (with stamp) BOONVILLE, VA. ELMIRA DRAKE SLENNER.

## 922.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Unsexed.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Prospect.  
Marriage: a Present.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY, AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Incapacities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

## COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 25 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, address Secretary, 2 & Ashland Boulevard, Chicago.

For Rent: Large, light, furnished room. Inquire of Lillian Harman 500 Fulton St., Chicago.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Henri R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 25c.

ANARCHISM: Its Philosophy and Ideal. Peter Krupnikin. 1c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches how to use medicine as a cure. It is not an advertisement for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter "Painful Midwifery" is worth its weight in gold to read. It teaches the value of Air, Sunshine, and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.25.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESER. R. B. Kerr. Together with The Strike of the Strassburg Geeser (C. W. Coolidge), A Traveler's Tale (H. H. Kerr), The Old Story (Emile Zola). 1c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 2c.

BALEACH'S SERAPHTA. The Mystery of Sex. Mary Stanford Ford. Cloth, \$1.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 2c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 1c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, Debates, etc.; 21 portraits of delegates, including Hon. R. T. Tamm, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 426 pages. 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 2c.

DARWIN, THE. (A novel.) Elmina D. Slesner. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 178 pages. 25c.

**DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and emotion, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the over-coming of freedom and optimism. Read it. Printed in old style antique type, facsimile of the original. In three editions, de luxe, cloth and paper bound. Prices, \$1.50 and \$1.00.

**DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.

**DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.** Wedlock: Scientific Marriage; Heredity: A B C of Temperaments; Power and its Critics: Physiological Marriage; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

**DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective elements. By James H. Alexander. Over 400 illustrations. 12 chapters, 1,007 pages and a 3-column index of 11 pages. Cloth, \$2.50.

**EAST TENNESSEE SKETCHES.** A. and Cecilia Chavannes. 5c.

**ECONOMICS OF ANARCHY.** A Study of the Industrial Type. By Dr. L. Lutz. 10c.

**EIGHT-HOUR MOVEMENT.** John F. Altgeld, ex-Governor of Illinois. 5c.

**EVOLUTION AND REVOLUTION.** Elsie Reclus. 5c.

**FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.

**FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 20 pages. 6c. Postage, 5c.

**FREE PRESS.** Arguments in support of denaturalization of the indentured M. Harman, E. C. Walker and Geo. Harman, under the Cumstock law. O. C. Jensen and David Overmyer. 20c.

**GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.

**GOD AND THE STATE.** Bakounine. 25c.

**GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John H. Noyes, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Eliza Dasher Noyes. 55 pages; cloth. Price reduced from \$1.50 to \$1.

**HILDA'S HOME.** Rosa Grahl. "An 'o'er true tale' of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters." 42 pages. Cloth, 10c; paper, 5c.

**HUMAN RIGHTS.** J. Madison Hook. 5c.

**IMPORTANCE OF HONEST MONEY.** A simple, scientific, unvariable standard of price. James Adelman. 20 pages. Paper, 5c.

**IN BRIGHTER CLIMES.** or, Life in Scotland. Albert Chavannes. 5c.

**INFIDEL DEATH-BEDS.** "Idle Tales of Dying Horrors." G. W. Fyfe. Brief biographical sketches of 31 Freethinkers including Bruno, Buckle, Byron, Combe, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Palmer, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.

**IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.

**INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Mar-ian. M. Harman. 5c.

**JOHN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.

**KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 5c.

**KORADINE.** A story for young and old. Extra levant cloth. 1c.

**LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the address delivered in Philadelphia, Oct. 21, 1895, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1892. Cloth, 50c; paper, 25c.

**LIBERTY.** Political, Religious, Social, and Moral. A. F. Tindall. 5c.

**LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 40c.

**LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.

**LUCIFER.** Third Series, Vol. III, 1899. Cloth, \$1.25. Postage, 5c.

**MAGNETIZATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.

**MARRIAGE.** An address by Dr. Juliet H. Reverence. 5c.

**MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.

**MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: "The Ascent to the Heights" and "Birds and Bees." Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 5c.

**MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atoneement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 16mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 5c.

**MISSING LINK IN MODERN SPIRITUALISM.** THE. A. Leach (Fox) Underhill. With portraits of the Fox Sisters and others. 48 pages. Cloth. Reduced to 1c.

**MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 5c.

**MOTHERHOOD IN FREEDOM.** M. Harman. 5c.

**MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.

**NORA, A DOLL'S HOUSE, AND GHOSTS.** Haem. Cloth, 10c.

**OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamous Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex; Palladium: A Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lizzie Platt, and the Plutist; Facts; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.

**PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIBRATIONS IN Various Countries.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 10c.

**PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.

**PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incoherence of Transcendentalism, Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). 5c.

**RELIGION AND RATIONALISM.** The relation of each to human liberty. The religious fanatic that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

**RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

**RUBAIYAT IQBALAH OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation: with original introduction; special cover; latest version. Paper, 10c.

**RULED BY THE TOMB.** A discussion of free thought and free love. Oxford Northcote. 50c.

**SCIENCE IN STORY.** or, Sammy Tabbs, the Boy Doctor, and Spontania, the Science in Story. For young folks. Dr. E. H. Foote. Five volumes in Ten-volume Monthly. Presentation edition. H. Five volumes, plain binding, \$1.50; all in one volume, \$5.

**SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the 5th volume of "Education in Story." 50c; paper, cloth bound; illustrated. 10c.

**SONGS OF THE UNBORN CHILD.** J. Wm. Lloyd. Edition de luxe. Verses printed from Klemm's type upon deckle edged hand made paper of cerulean tint. Initial letters, ornaments and borders are in red; initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.

**STUDIES IN SOCIOLOGY.** In four parts: 1. The Law of Happiness; 2. The Law of Individual Control; 3. The Law of Exchange; 4. The Law of Environment. Albert Chavannes. 5c.

**TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 10c.

**THE ABILITY OF MARRIAGE.** John Beverly Robinson. Together with "Isabel's Intention (Marriage), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 5c.

**THE BAR MINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 50c.

**THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1606 and the public records of the Colony of Connecticut previous to 1660. With an account of the persecution of Quakers and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.

**THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hull-Top philosophers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 25c.

**THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dares to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.

**THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy service of the reproductive function." Paper covers; 1c; large paper, two copies, 5c. Single copy, 5c.

**THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Algie's reasons for pardoning Fielden, Neefe and Schwab. 5c.

**THE COMING WOMAN.** Lillie D. White. 5c.

**THE DEMANDS OF LIBERALISM.** Principles and platform of organized Free thought. 10c.

**THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothes. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immoral? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.

**THE FOUNTAIN OF LIFE.** or, The Throated Power of Sex. Lois Walbrooker. 25c.

**THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.

**THE PRODIGAL DAUGHTER.** or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda H. Chandler), Life's Gift (Oscar Rotter), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.

**THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.

**THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. H. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 5c.

**THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution. It is a plea upon marriage and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" is missionary. Price reduced from 50c to 10c.

**THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1721, given by the highest authorities as authentic. The work is a reprint of Jesuit craft and is a plain index to the sinister and working of that order against the welfare of individuals and society. 10c.

**THE STATE: ITS HISTORIC ROLE.** Prices Peter Kropotkin. 10c.

**THE UNWOMANLY WOMAN.** Lillie D. Holmes. Together with That Great Fraud, Voluntary Society (Mabel Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Grant Whitman). 5c.

**THE WORM TURNS.** Revolutionary Poems. Voltaire de Cleyre. 10c.

**THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

**TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, gives full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and birth to children. Avoided and women need not go down to death giving. Price reduced from 50c to 10c.

**TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 10c; paper, 5c.

**VACCINATION A GIANTIC CRIME.** Samuel Darling. 10c.

**VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 10c.

**VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.

**WHAT THE YOUNG NEED TO KNOW.** A Primer of Sexual Rationalism, what makes us women, of what gives us the pleasures of love and the pleasures of sex. 10c.

**WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 1, 1899. To which is appended the poem "Declaration of the Free," the last verse written by WHEN LOVE IS LIBERTY AND NATURE LAW. John Babcock, Jr. 10c.

**WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.

**WOMAN, CHURCH AND STATE.** Matilda Joselyn Gage. Life's Gift (Oscar Rotter), and Marriage—What It Was and Is; Will the Coming Woman Marry? 5c.

**WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that fasted, bonded, and was a slave before the slave existed. The basis of all oppression is economic dependence on the oppressor. A slave of the slave. This work is August Reber's masterpiece. 50c, 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 24. CHICAGO, ILLINOIS, JUNE 26, E. M. 302 [C. E. 1902.]

WHOLE No. 923

### WHEN WE SEE THE LIGHT.

Lo, when we wade the tangled wood,  
In haste and hurry to be there  
Nought seem its leaves and blossoms good,  
For all that they be fashioned fair.

But looking up, at last we see  
The glimmer of the open light,  
From o'er the place where we would be:  
Then grow the brambles bright.

So now, amidst our day of strife,  
With many a matter glad we play,  
When once we see the light of life  
Gleam through the tangle of today.

—William Morris.

### How We Enforce Respect for Our Civilization.

Sam's morning was occupied in familiarizing himself with the regimental routine in barracks. The building enclosed a large court which was used for drills and guard-mounting parade, and he did not have occasion to leave it until he went to join his friends at headquarters. Promptly at three o'clock the three men sallied forth. Sam was struck with the magnificence of the principal buildings, including the palace and the cathedral.

"It's a fine city, isn't it?" he said.

"Yes, and the women are not bad-looking," said Cleary.

"The people don't quite look like savages," said Sam.

"You can't judge of them by these," said Foster. "Wait till you meet some negritos in the country."

"How large a part of the population are they?" said Sam.

"About one-fortieth, I think, but where principle is involved you can't go by numbers."

"Of course not," was Sam's reply. "What building is that," he added, "with our flag over it and the nicely dressed young women in the windows?"

"That?" said Foster, laughing. "oh, that's the Young Ladies' Home. We have to license the place. It's the only way to keep the army in condition. Why, we've got about fifty per cent infected now."

"Really?" cried Sam. "How our poor fellows are called upon to suffer for these ungrateful Cubapinos! Still they can feel that they are suffering for their country, too. That's a consolation."

"There's more consolation than that," said Foster, "for we're spreading the thing like wildfire among the natives. We'll come out ahead."

"I wish, though, that they wouldn't fly Old Gory over the house," said Sam.

"There was some talk of taking it down, but you see it's the policy of the Administration never to haul down the flag when it has once been raised. It presents rather a problem, you see."

"It may wear out in time," said Sam, "although it looks painfully new. What will they do then?"

"I confess I don't know," said Foster. "They'll cross the bridge when they reach it."

"A good many of the shop signs are in English already," remarked Sam. "That's a good beginning."

"Yes," said Cleary. "But they seem to be almost all saloons, that's queer."

"So they are," said Sam.

"There are some pretty good ones, too," said Foster. "Just stop in here for a moment and take a drink."

They entered a drinking place and found a bar planned on the old lines of home.

"Look at this list of our drinks," said Foster proudly. "Count 'em; there are eighty-two."

Sam examined the list, which was printed and framed and hanging on the wall, and they each took a glass of beer, standing. There were about a dozen men in the place, most of them soldiers.

"Do they do a big business in these places?" asked Sam.

"You'll think so when you see the drunken soldiers in the streets in the evening," answered Foster. "We're planting our institutions here, I tell you."

"Not only saloons," said Sam. "There's the post-office, for instance."

"They had a post-office before," said Cleary.

"But ours is surely better," rejoined Sam.

"It's better than it was," said Foster, "now that they've put the new postmaster in jail. They say he's bagged \$75,000."

"It's a good example of the way we treat the embezzlers," cried Sam. "It ought to be a lesson to these Cubapinos. He'll be sent home to be tried. They ought to do that with every one caught robbing the mails in any way."

"I'm afraid if they did the force would be pretty well crippled," said Foster.

"Then there's the custom house," said Sam. "They must be delighted to get rid of these Castalian swindlers."

"A merchant here told me," said Foster, "that they have to pay just as often now, but that they have to pay bigger sums."

"Of course," cried Cleary, "you wouldn't expect our people to bother with the little bribes the Castalians were after. We live on a larger scale. It will do these natives good to open their eyes to a real nation. I'm sorry any of them steal, but if they do, let 'em take a lot and be done with it."

"We must remember that these people are only civilians," said Sam. "What can we expect of them?"

"Our commissary and quartermaster departments aren't much better, though," said Foster. "Somebody's getting rich, to judge from the prices we pay and the stuff we get. The meat stinks, and the boots are made with glue instead of stitches and nails."

"Then they must have been appointed from civil life," cried Sam.

"Come, Sam," said Cleary, "I'm a civilian now, and I'm



not going to have you crow over us. How about Captain Peters, who was the pet of Whoppington and cleaned out the Deer Harbor fund?"

Sam walked on in silence.

"See here," said Foster, "I'm tired of going on foot. Let's take a cab. Here, you fellow!"

A two-wheeled wagon with an awning, drawn by a small, shaggy horse, drew up before them.

"There's a gentleman in it," said Sam. "We must wait for another."

"Nonsense!" cried Foster in a loud voice. "You evidently are a new arrival. It's only one of those monkeys. Here you, sir, get out of that!"

The native expostulated a little, shrugged his shoulders, and did as he was told, and the three men got in.

"I'm afraid he didn't like it," said Sam.

"Didn't like it? What of it?" said Foster. "Whatever we do in uniform is official business, and we've got to impress these fellows with our power and make them respect us."—*From Capt. Jinks, Hero, by Ernest H. Crosby.*

#### Musings.

People do what they love to do better than what they do not care particularly about or do under compulsion.

Sometimes those who do not particularly care about their work get better results than some who do care, but this is owing to greater ability; if those who love their work and yet turn out ordinary results did not like their work they would do still worse, and if those who turn out good work, with little interest in it, liked their work they would do still better.

Women are the builders of the race and what the mothers of the world are in their inmost soul creates the characteristics transmitted to the race, and look! What is the race? Afraid, weak, hypocritical, murderous! O, ye prospective mothers! Will you not put yourselves in harmony with the laws of the Universe and make yourselves excellent beings and builders?

The type of woman that is most admirably adapted to the building of a fine human being is the most beautiful woman, and the greatest honor one person can confer upon another is to permit one to become the parent of one's children, but men use generative power like boys use gunpowder, haphazard and recklessly. Learn to use it wisely and designedly. When a man breeds an animal he does his utmost to make it a success, but when he engages in the breeding process himself, if he does not do his utmost to prevent its success he at any rate hopes it won't be successful and feels annoyed if it is. What conduct for the "Lord of Creation!"

Love thy neighbor as thyself—

Love worketh no ill to his neighbor—

Is a man's wife his neighbor?

Is a man's child his neighbor?

When you compel your wife to yield her body to your passion do you not work ill to her? When your child is born undesired by its own mother do you not work ill to the child?

It is a crime to compel a woman to bear a child, because if she does not want to—is not anxious to—it is a certain sign that she is unfit at that time and she will build worse than if she loved to.

The mothers who walk the earth have more influence on the next generation than have any others.

WILLIAM JOHNSON.

#### Good Taste and Ethics.

Good taste is essentially a moral quality. Taste is not only a part and an index of morality—it is the only morality. The first, last, and closest trial question to any living creature is—"What do you like?" and the entire object of true education is to make people not merely do the right things, but enjoy the right things. What we like determines what we are, and is the sign of what we are; and to teach taste is inevitably to form character.—*Ruskin.*

#### The Degradation of Woman—Its Cause and Cure.

The third type of woman, the prostitute, provides us with that question which—according to Bebel—is the sphinx-riddle that modern society cannot solve, and yet which unsolved threatens society's destruction. The commercial prostitution of love is the last outcome of our whole social system, and its most clear condemnation. It flaunts in our streets, it hides itself in the garment of respectability under the name of matrimony, it eats in actual physical disease and death right through our midst; it is fed by the oppression and the ignorance of women, by their poverty and denied means of livelihood, and by the hypocritical puritanism which forbids them by millions not only to gratify but even to speak of their natural desires; and it is encouraged by the callousness of an age which has accustomed men to buy and sell for money every most precious thing—even the life-long labor of their brothers, therefore why not also the very bodies of their sisters?

Here there is no solution except the freedom of woman—which means of course also the freedom of the masses of the people, men and women, and the ceasing altogether of economic slavery. There is no solution which will not include the redemption of the terms "free woman" and "free love" to their true and rightful significance. Let every woman whose heart bleeds for the sufferings of her sex, hasten to declare herself and to constitute herself as far as she possibly can, a free woman. Let her accept the term with all the odium that belongs to it; let her insist on her right to speak, dress, think, act, and above all to use her sex, as she deems best; let her face the scorn and the ridicule; let her "lose her own life" if she likes; assured that only so can come deliverance, and that only when the free woman is honored will the prostitute cease to exist. And let every man who really would respect his counterpart, entreat her also to act so; let him never by word or deed tempt her to grant as a bargain what can only be precious as a gift; let him see her with pleasure stand a little aloof; let him help her to gain her feet; so at last, by what slight sacrifices on his part such a course may involve, will it dawn upon him that he has gained a real companion and helpmate on life's journey.

The whole evil of commercial prostitution arises out of the domination of Man in matters of sex. Better indeed were a Saturnalia of free men and women than the spectacle which as it is our great cities present at night. Here in Sex, the women's instincts are, as a rule, so clean, so direct, so well-rooted in the needs of the race, that except for man's domination they would scarcely have suffered this perversion. Sex in man is an unorganized passion, an individual need or impetus; but in woman it may more properly be termed a constructive instinct, with the larger signification that that involves. Even more than man should woman be "free" to work out the problem of her sex-relations as may commend itself to her—hampered as little as possible by legal, conventional, or economic considerations, and relying chiefly on her own native sense and tact in the matter. Once thus free—free from the mere cash-nexus to a husband, from the money-slavery of the streets, from the nameless terrors of social opinion, and from the threats of the choice of perpetual virginity or perpetual bondage—would she not indeed choose her career (whether that of wife and mother, or that of free companion, or one of single blessedness) far better for herself than it is chosen for her today—regarding really in some degree the needs of society, and the welfare of children, and the sincerity and durability of her relations to her lovers, and less the petty motives of profit and fear?

The point is that the whole conception of a nobler Womanhood for the future has to proceed candidly from this basis of her complete freedom as to the disposal of her sex, and from the healthy conviction that, with whatever individual aberrations, she will on the whole use that freedom rationally and well. And surely this—in view too of some decent education of the young on sexual matters—is not too great a demand to make on our faith in women. If it is, then indeed we are undone—for short of this we can only retain them in servitude, and society in its form of the hell on earth which it largely is today.

Refreshing therefore in its way is the spirit of revolt which is spreading on all sides. Let us hope such revolt will continue. If it lead here and there to strained or false situations, or to temporary misunderstandings—still, declared enmity is better than unreal acquiescence. Too long have women acted the part of mere appendages to the male, suppressing their own individuality and fostering his self-conceit. In order to have souls of their own they must free themselves, and greatly by their own efforts. They must learn to fight. Whitman in his poem "A Woman Waits for Me," draws a picture of a woman who stands in the sharpest possible contrast with the feeble bourgeois ideal—a woman who can "swim, row, ride, wrestle, shoot, run, strike, retreat, defend herself," etc.; and Bebel, in his book on Woman, while pointing out that in Sparta, "where the greatest attention was paid to the physical development of both sexes, boys and girls went about naked till they had reached the age of puberty, and were trained together in bodily exercises, games and wrestling," complains that nowadays "the notion that women require strength, courage and resolution is regarded as very heterodox." But the truth is that qualities of courage and independence are not agreeable in a slave, and that is why man during all these centuries has consistently discountenanced them—till at last the female herself has come to consider them "unwomanly." Yet this last epithet is absurd; for if tenderness is the crown and glory of woman, nothing can be more certain than that true tenderness is only found in strong and courageous natures; the tenderness of a servile person is no tenderness at all.—From "Love's Coming of Age," by Edward Carpenter.

#### Blood on the Khaki.

"The wars that are bringing civilization to the Philippines and South Africa are also giving employment to thousands of workmen in England and America."—*lingo argument.*

Little slaves of the needle, I see,  
Crowded in breath-poisoned rooms;  
Nimble fingers move busily,  
Fingers that never in childish glee  
Picked daisy and clover blooms.  
Coarse is the khaki; the heavy folds slip  
And rasp little hands till they bleed,  
And oft a red tear from the needle will drip  
Unseen by the hawk-eye of Greed.

Proudly the officers prance in parade,  
Uniforms glisten with gold;  
Privates march steadily, each in his grade,  
All in the brave, new khaki arrayed,  
That cost a red drop for each fold,  
But never a blemish of blood or of woe  
Clings to the soldier's proud mien,  
Glory will greet him where'er he may go—  
The needle's wee tear is unseen.

Yet the slaves of the needle may feel the same pride  
That blood "for their country" they "pour";  
That the foe by their "glittering steel" is defied;  
That for "loved ones at home" have their comrades died,  
In keeping the wolf from the door.  
For the bright new khaki the soldiers wear  
Is marked already by stain  
Which tells to the good man everywhere,  
That War bears the Brand of Cain.

—R. A. Theodora Bliss, in "The Comrade."

#### The Man to the Goose.

A man was engaged in picking a live goose. The feathers did not respond readily to the process, and the bird addressed the man thus:

"If you were a goose, would you enjoy this sort of thing?"  
"Your hypothesis is absurd," answered the man. "You miss the point entirely."

"How so?" asked the goose.

"It is true that I am causing you inconvenience, and there may be some pain connected with the operation; but this does not alter the fact that if I don't pluck you some other fellow will."

This fable teaches that our administration in the Philippines is wholly justified by precedent.—*Rochester (N. Y.) Post-Express.*

#### Benj. R. Tucker Testifies.

In your issue of June 12 I observed the following remarks, over the signature of R. B. Kerr:

"In America, and still more in Europe, sectarian Anarchism is already an old man's movement. Among men over seventy Anarchism has its demigods, like Tolstoi, Ibsen and Moses Harman. Over fifty it has its giants, like Kropotkin, Tucker, Walker, and James. Under fifty it has not a male supporter in the world who is fit to be mentioned in the same breath with Bernard Shaw, Sidney Webb, or G. D. Herron.

Of course it is useless to attempt to convince, by mere reasoning, a man who estimates opinions by the age of those who advance them. But, if Mr. Kerr were to learn that he has based his political theories upon false information as to the age of political thinkers, possibly it would revolutionize his attitude toward Anarchism. Perhaps, therefore, it is worth while to offer the testimony of one of the "giants" named by Mr. Kerr that, to the best of his knowledge and belief, he was born on the seventeenth of April, 1854.

BENJ. R. TUCKER.

#### A State-Socialistic Rejoinder.

"The theory that the state is the proper custodian of some of the affairs of a people logically leads to the contention that the state is the proper custodian of all the affairs of a people."—*Ironicus.*

If a state should build and maintain a street, then it should rule upon dress, food, conduct and morals of a people. If this be logic, then is Anarchism competent for all human affairs. It follows that a people must always pay some sort of tribute to owners of capital for the people cannot own any. Collective use, as of a railroad, is unavoidable; but collective ownership of a railroad is dangerous, leading logically to state toothpicks and soap; therefore the people must use private railroads as well as turnpikes, pavements, etc., accepting such service as capitalists choose to give.

Chicago owns and manages water works, distributing water at a price which private capital could not approach; and exacts no rent, interest, nor any profit except that which is a common fund. But the people will pay dearly for this benefit, for public water service leads logically to state courtships under the supervision of State Marriage Experts, and other unpleasant infringements of liberty.

C. F. H.

#### Jay Chaapel.

Jay Chaapel, veteran reformer and intrepid explorer in Truth's undiscovered country, has crossed the Great Divide, aged seventy-three years. He laid down his mortal life peacefully at his late home in Palmetto, Fla., last week. Brother Chaapel was the friend and co-worker of such men as Henry Ward Beecher, Garrison, Tilton, Sumner, Wilson, Phillips, the Fosters, Stephen and Abby, and others who worked for the abolition of slavery. A ready writer, a close thinker, cautious, yet radical and always tolerant, he was at all times a prominent figure in reform work. He early became interested in Spiritualism. The first time I met him was at the Spiritualist campmeeting at Parkland, Pa., years ago, where he was working up a petition in behalf of Moses Harman, then in prison for truth telling in Kansas. He was always fighting for the under dog. The unfortunate everywhere ever enlisted his sympathies and his energies in their behalf. He was one of nature's noblemen, and his sphere of activity in the unseen world will surely be large and glorious. His companion, Dr. Houghton-Chaapel preceded him to spirit life only a few months.—W. J. Hull, editor "Light of Truth."

#### Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$132.78; J. G. H., Wyoming, \$5; H. B., N. Y., \$5; Group Aurora, Federal, Pa., \$2; H. Van B., Wash., \$1; D. L. B., Ill., \$1; W. W. M., Conn., 25 cents. Total to June 9, \$147.03.

OLIVER A. VERITY, Treas., Home, Washington.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 142d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORN—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## By the Way.

In its issue of June 18, Helen Wilman's "Freedom," *Sea breeze, Fla.*, says that again witnesses are being called before the Federal Grand Jury for the purpose of indicting Mrs. Wilman and her associates. All the former cases brought against them have been dismissed, I understand. A pretty post office official has charge of, and is very zealous in their prosecution, he having declared, so they are informed, that he is determined to suppress them, no matter what means he must use to attain that end. It is to be hoped the "Freedom" workers will be as successful in this as in the preceding cases.

Here is a specimen letter from one of our Chicago workers. He is not blessed with much superfluous money, but not a week goes by in which he does not help to extend the circulation of Lucifer:

"Will you please send a marked copy of Lucifer containing Kate Austin's analysis of Clymer's 'Fallen Women' to Miss—, Chicago. Find two dimes enclosed for which send Lucifer five weeks to each of the following barber shops. They may get frightened and order it stopped. If so, O. K. It will accomplish my purpose. Lucifer No. 922 is up to the standard. Please send me an extra copy as I wish to send mine to one of our new lady Press Writers. Haven't yet read Pa's article but I can see it is full of his philosophy and old-time fire."

May our friend's tribe increase!

The editor is "rusticating" near Benton Harbor, Mich. As we are nearly ready to close our forms, I received a card written at Sister Lake, Mich., June 19, in which he says: "Came over here an hour ago with Mr. Allen and his family, a trip of ten miles or so, over a very beautiful country. We came to have a picnic. A neighbor and a cousin visiting with the Allen family are added to the company, making a right jolly crowd. We have just had our first lunch, and will have another, I presume, before we start back. Some of the folks are now out boating on the lake. The air is quite cool and fresh—an ideal day for a picnic. I am feeling unusually well."

The Mr. Allen referred to is Henry E. Allen—a name which has frequently appeared in Lucifer, and a staunch friend of many years' standing.

Though minutes may seem hours to a mother away from her dying child, the "proprieties" must be observed. Mildred Goodrich, a nineteen-years old mother left her little child, aged three, with its grandmother in Kansas City while she came to Chicago with its father in search of employment. One day last week she heard that the baby was not expected to live. Having no money, the mother dressed herself in man's clothing and together she and her husband "beat" their way on the railroads to Kansas City. On arrival there she was arrested for imper-

sonating a man. On telling their story "Goodrich was allowed to go to Mrs. Goodrich's mother where he procured proper attire for his wife and the couple then hurried to the bedside of their dying child," says the newspaper report. Think of the poor mother cheated out of the precious moments with her child so soon to leave her, by a senseless city ordinance! The morals of the citizens of Kansas City must be very easily polluted—in the eyes of the city guardians!

"I wouldn't do this!" "I would do that!" These are assertions we hear every day—and with almost equal truth it might be said we make them every day. And we speak as if what "I" would do should be the rule of conduct for all the rest of the world. Lydia R. Todd says on p. 189 that she would not employ a lawyer, if arrested, and the inference is strong that, in her opinion, no one who does so can be a good Anarchist. She has a right to choose for herself; but others have an equal right to choose for themselves. If she does not want to contribute to a defense fund which is to be used for a legal defense, that is her affair. But that is no reason why the friends of the indicted should not give those who wish to contribute an opportunity to do so. Why should all Anarchists follow exactly the same line of conduct? They might as well be governed by a Pope, as are the Catholics. I do not care whether I am called an Anarchist or not. I should find it difficult to make my conduct conform with the requirements of all who call themselves Anarchists, and I do not try to do so.

In sending \$1.30 for a year's subscription to Lucifer and a copy of "The Prodigal Daughter," E. Martina of New York says:

"It is to be regretted that Lucifer must resort to the special offer inducement in order to insure its life and to procure the necessary means for its regular publication. Its fairness, its impartiality in treating all the social questions, and especially its devotion of its invaluable time to the complete emancipation of sexual relations; these, I surmise, should be the best inducement for a contribution for the maintenance of its needed appearance among the few other uncompromising radical papers in the country."

Such letters are encouraging and the continued existence of Lucifer is due to the fact that it has had friends who felt, as does Mr. Martina, that it is worth full price and even more. But it is essential that we enlarge the circle of its readers as widely as possible, and to do so we find it necessary to offer special inducements. If our subscription list were doubled we could afford to reduce the subscription price to 75 cents or even 50 cents a year. In the meantime, we are glad to give reduced rates or other inducements to all who will help increase our list.

If the natural fertility of the soil were the only factor in production, Mr. Freeman's argument (see "Various Voices") might be tenable. If A, B, and C agreed to seed all their land with wheat and "let nature" take 'er course," while they sat, heels in air, puffing their pipes, swapping stories and enjoying the scenery until time for harvest, it would logically follow that B and C should use their surplus product in paying for needed improvements. But in my observation, that is not the manner in which successful farming is done. The farmer's brains and muscles are quite as essential as natural fertility of the soil. A may decide that by fertilizing his soil and cultivating carefully he may grow some crop which will bring in greater returns than wheat. So in the spring he buys car loads of fertilizer, hauls them on his land, plants his crop, and during the long hot days while his neighbors sit in the shade waiting for their wheat to grow, he cultivates his fields. In the autumn, when the products of the three farms are marketed, if his land—and labor—have produced value equal to twenty-eight bushels of wheat he finds himself taxed for bridges, roads, etc., while his easy going neighbors are exempt from taxation. Which pays the tax—the labor or the land?

LILLIAN HARMAN.

"The Coming Woman" by Lillie D. White—a splendid entering wedge—sent with Lucifer 15 weeks for 10 cents.



## Ruminations.

Ironies is a little equivocal in a recent issue of *Lucifer*. In spite of persecution from without, there is less tyranny to be seen in Home than in any other community with which I am familiar, because we do not seek to rule over one another. There is no spot on the globe where complete liberty is possible at the present day; nor can there ever be, until the whole globe is free. Freedom in isolation presents at best a feeble approximation to the full blessings of liberty. The relations of men to one another, and of all to the earth, are so involved and complicated that until all are free, it is pretty sure that all must be more or less bound. It is especially impossible for a small community like Home to become entirely independent of the outside world. We have, however, succeeded in showing an increase of harmony and happiness. Conditions at Home are steadily improving. The community will never break up through internal dissensions, as so many colony experiments have done.

The difficulties in the way of making a living here have really served an excellent purpose, in frightening away namby-pamby colonists, who are simply looking for a soft soap. It takes sturdy material to exemplify a great principle in actual life. Home does not appeal to loafers, but has immense charms for those who love liberty enough to face hard work and some few deprivations.

There is perhaps no place on earth where so little friction is found in conjunction with such intense and varied individualities as are to be found in Home. The people here are by no means angels; and if we tried to run one another's affairs, as is done in other communities, we would be in hot water all the time. As it is, under our principle of freedom, there is so little quarreling as to be hardly worth mentioning. Personal tastes and congeniality govern our choice of associates; and those who are not congenial to each other simply let one another alone.

We have been spending three or four Sundays in slashing the four acres which have been set apart for school purposes. This is purely volunteer work. While the men are slashing, the women get dinner ready; and we make a jolly picnic affair out of it. We have for some time been having a general social every week, with music and recitations. Quite a number of the people here are musically inclined; and there are several pianos and organs and a variety of stringed instruments in the community. Those who enjoy dancing come together for the purpose nearly every week. A few of us devote an evening a week to the study of the poets; and others meet to enjoy themselves in various ways. Boating and bathing are much enjoyed in such leisure as can be had in the day time. Almost everybody has a collection of agates, many of which are washed up on the shore, and to be had for the pains of searching. There are nearly or quite two thousand books in the community, although the community library itself is as yet but a small one. Tacoma is near, and three or four hours on the steamer bring us to the city with its varied interests. There is pleasant walking around Home, with plenty of charming scenery. So it may be seen that life here, albeit full of hard work, is by no means a dreary, monotonous round.

We are anxiously awaiting the result of the Waisbrooker and Penballow trials in July, but have little serious fear of the outcome.

JAMES F. MORTON, JR.

## Anarchism and Individualism.

I cannot quite agree with R. B. Kerr about there being so many kinds of Anarchists. I do, indeed, agree that mere Individualism—"every man has a right to do as he pleases, provided he does not invade the equal right of others"—is not worthy to be called Anarchism. It is metaphysical, and, like everything else which is so, ambiguous. It leaves all unsettled the practical question what is "invasion," and who is to be the judge? And hence Individualists are unreliable when it comes to practice. The most notable example is Herbert Spencer, who put unquestionably Anarchistic sentiments into his *Social Statics*, but has taken them out of the new edition. I guess,

however, Mr. Kerr will find that the difference between force Anarchists and no-force Anarchists is in the "environment"—it is the difference between a cat in a corner and a cat elsewhere.

Buckle says, in his famous *History of Civilization*, that it is a peculiarity of the Scotch intellect to follow the method of syllogistic reasoning from more or less certain premises, rather than the inductive, which establishes facts by observation and experiment. Perhaps he should rather have said it is Celtic. It is not confined to the Scotch. It is characteristic of the French intellect also. But it is foreign to the English. Bacon and Des Cartes are continually named together as founders of the modern scientific method. They were alike in that; but there was a difference, dependent, no doubt, on their nationalities, and conducive to their success in different countries. The great Frenchman was a most eminent mathematician; the great Englishman a very poor one. The former is almost as much known by his metaphysics, of which the final result was German Transcendentalism, as by his science. The other was as impervious to metaphysics as a duck's coat to water. Science, on the principles of Des Cartes alone, would probably have evaporated in speculation. On those of Bacon alone, it would have been hampered by his dislike to hypothesis, theory, and abstract studies. Both, therefore, were necessary. But the glory of Bacon is unique in this—that he was the apostle of verification, and therefore of experiment, which had never been sufficiently valued before, and was not even by Des Cartes.

These reflections are suggested to me by Mr. Kerr's way of reasoning about Anarchism. He goes on, Celtic fashion, drawing inferences from human wickedness, among which the most important, and surely the steepest, is that because we are not perfect we must be governed. I have several times suggested, in my English way, that he should inquire carefully, impartially, and with systematic abhorrence of all one-sidedness, whether, as a matter of experience, being governed makes us and our condition better or worse?—that too quantitatively—is more interference with individual habits shown by experience to be better or worse than less? If he will do that, he may perhaps arrive at the conclusion I reached sometime since—that the invasive coercive individual is ridiculously weak and harmless except as he can persuade immense multitudes of others to accept him for a protector, president, king; and that to destroy the idolatrous spirit which makes them do so, is the one thing needful, for at least one great purpose, which is to end the expiring childhood and introduce the dawning maturity of Man. I admit the inquiry is laborious. It covers the entire field of history; and not of history as written for the amusement of idle readers, but as it can be made out of dry facts, carefully denuded of rhetoric, and then boiled down to essence. But taking trouble like this, is the English method of inductive verification. It may not be accidental that England is the first country which had Anarchists.

I cannot admit that Anarchism is "an old man's movement" in any other sense than this, that its oldest living advocates are no longer young. Kropotkin, whom Mr. Kerr classes among the giants only, is a more distinguished scientist than any of those he calls demi-gods. Creative artists like Ibsen and Tolstoi of course are not born every day; but is Mr. Kerr aware that the whole young literary France is Anarchistic? Anarchism is eminently a young man's movement in this sense, that the great majority of its advocates are young, which does not seem to have been the case until about seven years ago; and, if I may judge by those socialists whom Mr. Kerr selects as their superiors, they are as likely to surpass governmentalists of any kind as much as Proudhon surpassed Louis Blanc.

C. L. JAMES.

Back Numbers of *Lucifer*.

Forty copies of *Lucifer*, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.

## VARIOUS VOICES.

Anton Merakergaard, Sioux Falls:—Enclosed find 50 cents for which send me some copies of the pamphlet, "An Open Letter," by H. W. Boozer, which you mentioned in last *Lucifer*. I am very sorry to hear of your dear father's illness, but I hope he will soon recover so we again can read his splendid articles in the *Light-Bearer*. I have just read Dr. Foote's "Home Cyclopedia." It is worth more than all the wealth in the world for the information it gives.

Lydia R. Todd, 1213 Powell St., San Francisco, California:—Anarchists, are you not very inconsistent? You hate laws—then why cater to them? I am an Anarchist. I have no love, time, or money for law or lawyers. I was followed, shadowed, my house was entered and searched, my letters, pictures, and other things taken away, (and not returned), was threatened with arrest, lied on through the daily papers, but remained true blue. If I am ever arrested I will go to jail; no bail; no lawyers, no money to get me out. As long as we uphold the laws so long will we be cursed with them. I am more than willing to do anything I can for Lois Waisbrooker, because I think she is a noble woman, but I have no money for the defence fund, and cannot help how meanly James F. Morton, Jr., thinks of me. Bribing judges is too rich for my blood.

A. Freeland, Mt. Pleasant, Tenn.:—*Lucifer* says of the Single Tax: "But one tax or many, it is just robbery after all. Wealth is from work; the people pay all the taxes." It is true that "wealth is from work; the people [who work] pay all the taxes." But as to "robbery:" Three families crossing the plains discover a valley containing 480 acres, enough for three farms. Each takes up 160 acres. On account of the lay of the land a given amount of labor will yield on the different farms 20, 21 and 22 bushels of wheat per acre. Under the Single Tax the 20 bushel land would pay no tax, the 21 bushel land would pay one bushel tax per acre and the best land would pay two bushels per acre. There are common expenses in the community—road and bridge building, etc., which cost 480 bushels of wheat annually. A, contributes nothing, B, 160 bushels and C, 320 bushels. The result is the same as if the whole valley was of equal fertility—21 bushel land. The Single Tax is a misnomer. It is simply the appropriation of ground rent, in lieu of taxes, for the public needs. It would maintain the equal right of all to the land, if public expenses could be eliminated. This fund should be distributed equally. Is it robbery?

Herman Wettstein, Fitzgerald, Ga.:—In reading Voltairine de Cleyre's admirable little essay "The Hopelessly Fallen" I was quite disappointed to see that she suggested no remedy for the evils complained of, though I presume her views in regard thereto must be well known to the generality of your readers. Of the various causes she mentions that lead to the social evil: "Economic conditions, sexual superstitions, religious lies, bad heredity," the first are the most potent and lead to all the rest, for to what but money and property rights can religious lies be traced with all their superstitions, as well as the moral, mental and physical degeneracy—the effect of "bad heredity?" To our wretched economic conditions ninety per cent of all the misery with which mankind is afflicted is due. Abolish that and let us concentrate our efforts upon educating people into not abusing their personal liberties and observing the "golden rule," and no other laws are needed to make a veritable paradise on earth.

Any system that recognizes money and property, that is: more than any one's needs and comforts require, is bound to lead to moral and physical corruption. Eradicate avarice (the desire to accumulate), and virtue will assert itself.

M. H. L., Colo.:—I see my subscription has expired and of course you like a prompt renewal. I enclose herewith \$3.50. Please send me "Capt. Jinks, Hero," "Love's Coming of Age" and credit one year on *Lucifer*.

Every time I have occasion to write to you I think, now soon I'll write again and send you a few dollars for your very own. But when I look through *Lucifer* with the titles of all those books staring me in the face I'm just too selfish to resist ordering more of them! If I did not live out here in such an isolated place I could get you new subscribers occasionally. I am real proud over one whose name I saw in *Lucifer*—Mr. N. J. Jenks. He called here one day, bringing a book on Spiritualism to my husband. I ventured to ask him if he had ever read a paper called *Lucifer* the *Light-Bearer*. He answered that he had never heard of it. So I offered him a few copies explaining, with some misgiving, that it was a very radical publication. I never saw him before or since. But I have had some very unpleasant experiences in trying to interest acquaintances in the paper. Mostly it is casting pearls before swine.

Well, well, whatever should we do without the *Light-Bearer*, anyway? I wonder how many of your readers realize what it has been to them, how much they have learned from its pages. I never take a copy into my hand but I have a feeling of gratitude—of profound thankfulness that I have been permitted to have the benefit of its teachings. Could anything be truer than Mrs. Austin's "Who Are the Fallen?" What a pity it could not be published in a thousand papers.

I feel so bad about Mr. H.'s illness. I hope he will continue to spend the most of his time in the park until entirely recovered. I would so much rather act than talk. If possible you will hear from me again soon. I hope your work has, for both of you, its own compensations. It cannot but be a burden sometimes. It shall be my greatest endeavor to help you bear it. All good be with you.

J. C. Barnes, Hindsboro, Ill.:—In a late issue you said, concerning Single Tax: "But all taxation is robbery. Wealth is from work. The people pay all taxes." I wish to inform you and your readers that the so-called "Single Tax," a term used to most concisely express the modus operandi of collecting the economic rent or annual value of land, is *not* a tax as defined by the Dictionaries, but is a taking for the use of *all*, that value attaching to *land* (not to *wealth*) by reason of the presence of people on or near the land so made valuable.

The double tax we now pay, *does* come off of the people, especially the *poor* people. The poor man pays a tax on his little wealth and on everything he consumes, for it has been taxed on its way to the consumers and the tax added to its last selling price, and he pays a tax to the land-lord who puts it in to his pocket. He pays a double tax. By a single tax, he would pay only the economic annual rent of the land, and that would go into a common treasury of which he would get his share in public benefits. Besides raising the price of products to the consumers by taxing wealth, it acts as a fine on industry, causing fewer improvements on vacant lots, raising rents to tenants. If vacant lots were taxed as high as adjoining improved ones, they would be built on by the owner to make his tax, or abandoned to some one who would, making land virtually free. All would get their equal share of land, or what is the same, of land values. It is land value people need more than land. There are millions of acres of vacant land, free to any one, but it has no value. People rush from rural districts to great centers of population and every man, woman or child that goes into a town or city adds \$4 per acre to the value of land in the heart of the town or city, but does he get it? No, but he would under a Single Tax. There is nowhere else it could go legitimately. Land, Labor and Capital are the only factors that enter into the production of wealth, and if the landlord is eliminated as a sharer, then *all* wealth would be divided between labor as wages and capital as interest. The landlord as a landlord is an entirely useless person, and pockets about one-third of the wealth produced. Let us eliminate him by taking the economic rent of land, a value *all* produced, and take the longest step towards ultimate freedom that has ever been taken in the world's history.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES,

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Way Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Government? XIV. How Can Governments Be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound, 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are: hazing at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace-Conference, army mismanagement, oculatory attacks by goosey girls, etc.

With 25 Irresistible Drawings by Dan Beard. 12mo. Cloth. Handsome Covers, 400 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of 'For Men Only.' Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Blood." What are the Effects of Rake and Crusader? The Economic Side of the Problem, Party Politics in Vice-Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Trenches; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 125 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## Notice!

I would be glad to hear from Liberals who would like to correspond with other Liberals. Address: (with stamp.)

Stouville, Va.

HELENA DRAKE BLENKER.

## 923.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Fission.  
Man, the Ungrown.  
Woman, the Seer.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BOKN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

THE AMERICAN INSTITUTE OF PHRENOLOGY, Incorporated 1890, opens its next session, September 3rd, 1902. For particulars apply to the Secretary, M. H. Piety, care of Fawcett & Wells Co., 24 East 22nd St., New York.

JOHN M. CLARKE'S New Method Language Lessons. They include (if desired) Practical Mathematics and Elementary Natural Science. This method is a radical departure from usual routine. Personal interview desirable for any one interested. Lessons at 715 Walnut St., Chicago.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the article on Free Will which so stirred the religious world. Cloth, 50c; paper, 25c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 90c; paper, 50c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches how to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 25c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Cochrane), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emilia Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 3c.

BALZAC'S BÉRAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth. 15c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 5c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. H. Tucker, Lawrence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 60 pages, 50c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 3c.

DARWINISM, THE. (A novel.) Elmina D. Blenker. 5c.


DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 175 pages. 25c.



- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the over-look—freedom and optimism. Read it. Printed in old style antique type, published with portrait of the author. In three editions, de luxe, cloth and paper bound. Prices, \$1.50, \$1.00 and 50c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. POOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wadlock:** Scientific Marriage; Heredity; A B C of Temperaments; Power and the Child; Physiology of the Adolescent; A Book of Life. A religion of growth and the over-look—freedom and optimism. Read it. Printed in old style antique type, published with portrait of the author. In three editions, de luxe, cloth and paper bound. Prices, \$1.50, \$1.00 and 50c.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 60 illustrations, 41 chapters, 1,061 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES.** A and C. C. Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. Dyer D. Lam. 10c.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 1c.
- EVOLUTION AND REVOLUTION.** Elsie Reclus. 1c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remsburg. Analyzing and confuting the claims made by churches that the Christian religion has promoted morality, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 20c paper, 50c. Postage, 5c.
- FREE PRESS.** Arguments in support of denunciation of the indictment of M. "Arman, M. C. Walker and Geo. Harman, under the Cointest Law, G. G. Jensen and David Overmyer. 20c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOB AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Daily Analyzed, Hilde Analyzed, Unlabeled Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Edith Dunbar Kelso. 23 pages; cloth. Price reduced from \$1.50 to 1c.
- HILDA'S HOME.** Rosa Grand. "An 'o'er true tale' of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 62 pages. Cloth, 1c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 1c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of prices. James Adelman. 230 pages. Paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Socioland.** Albert Chavannes. 2c.
- INFIDEL DEATH-DEEDS.** "Little Tales of Dying Horrors." G. W. Fouts. Brief biographical sketches of 27 famous infidelists: Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hegel, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an allied Marxist. M. Harman. 1c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Einker. 5c.
- KAREZZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Simple pages free. 1c.
- KORADINE.** A story for young and old. Extra levant cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 21, 1892. Cloth, 50c; paper, 25c.
- LIBERTY.** Political, Religious, Social, and Moral. A. P. Tiddell. 1c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Einker. Boards, 4c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.
- LUCIFER.** Third Series, Vol. III, 1899. Cloth, 1.50. Postage, 5c.
- MAGNETIZATION, and its Relation to Health and Character.** Albert Chavannes. 25c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 1c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Bees. In well printed and heavy paper and artistically bound in cloth. Gilt top, rough edges. 5c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll; Men, Women, and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; Appendix. Addresses to the Clergy and Others. Letter to Cleveland Congress of Free-thinkers. The only authorized and correct edition. Large Emu, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 5c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE. A. Leach (Fox) Underhill. With portraits of the Fox Sisters and others. 411 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grav. Cloth, 5c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 1c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NOIA, A DOLL'S HOUSE, AND GHOSTS.** Rosen. Cloth, 5c.
- OUR WORSHIP OF PRIMITIVE SOCIAL GUERRER.** E. C. Walker. Contents: Love and Law; The Myth of the Monogamic Ideal; The Continuity of Race-Life and Tyranny; Food and Sex; Palladium, a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is she? What will she be? The State Hiding Behind Its Own Misdeeds; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Future of Love; Social Verities Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCE IN YACONS COUNTRIES.** Philip O. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 10c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incoherence of Tradition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Poet of Freedom (Oscar Rotter). 25c.
- RELIGION, AND RATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is justly opposed to new truths. What Rationalism is, and how many believe themselves free-thinkers who are only collecting or disorganizing religious ideas. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 1c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advancing the rights of man and humanity. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.
- RUBAIYAT (QUINTAS) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation. With original introduction; special cover; illustrated. Paper, 5c.
- RULED BY THE TOMM.** A discussion of free thought and free love. 50c.
- SCIENCE IN STORY.** or, Sammy Tubbs, the Boy Doctor, and Science, the Troublesome Monkey. For young folks. Dr. E. H. Foote. Five volumes, each "red line," presentation edition. 1c. Five volumes, plainer binding. 1c. all in one volume.
- SEXUAL HYGIENE FOR THE YOUNG.** Being the 8th volume of "The Science in Story." 25 pages; cloth bound; illustrated. 5c.
- SONGS OF THE UNLINED CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kallimachos type upon deckle edged hand made paper of various tint. Initial letters, ornaments and borders are in red; initial letters and sketches upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 1c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 25c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. E. Gray. 10c.
- THE ANCESTRY OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marjette), Reminiscences of Berlin H. (L. A. Warren), and The Sense and Love in Freedom (Oscar Rotter). 25c.
- THE BAR MINISTER AND LITIGANT.** Including the first biennial proceedings of the Legation League, and a full account of the Lancashire case with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 80 pages. 5c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1636 and the public records of the Colony of Connecticut previous to 1650. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 2c.
- THE BRITISH BARBARIAN.** Grant Allen, the greatest of the Hittite philosophers. Dedicated "to all who have heard of the pure and beautiful and enough to understand it." Handsomely bound in cloth. 25c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and society against the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'The virtuous and you will be happy.' The new hedonism says: 'In proportion as men have freed themselves from mediocrity and have begun to perceive that the unclean and impure things are the fit and worthy exercise of the reproductive function.' Paper covers, 2 large pages; twelve copies, 1c. Single copy, 1c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Court, and Altgeld's reasons for pardoning Fielden, Hebe and Schwab. 1c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Free-thought. 1c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? What is the cause of the body? Why do not all peoples agree as to what parts of the body should be covered? The Threefold Power of Sex. Late Webster. 10c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 1c.
- THE FRODOG DAUGHTER.** or, The Prince of Virtue. Rachel Campbell Schreiber, and Marjette—What It Was and Is; Will the Coming Woman Carry It? 1c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Her For? (Fouts, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 2c.
- THE SANCTITY OF MARRIAGE.** A solemn protest against the present demoralizing marriage system. By Dr. Robert A. Ogden. A valuable "opening wedge" in matrimony. Price reduced from 25c to 10c.
- THE SECRET INSTRUCTIONS OF THE JERUSALEM.** A reprint from an address published in 1821, quoted by the highest authorities as authentic. The worst that order against secret craft and is a plain index to the underhand working of the State; the hidden influence of individuals and society. 10c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 1c.
- THE UNWOMANLY WOMAN.** Lillie M. Holmes. Together with That Great and Secret Action (Kerr) and The Will (George Keston), and The Worm Turns. Revolutionary Poems. Voltaire de Cleyre. 1c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Geo. M. Turnbull. 1c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Showing full, plain directions for the care of a woman before and after confinement. The scientific method of pregnancy can be prevented as well as the pains and labor to children. English, German or Swedish. 1c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 10c; paper, 5c.
- VACCINATION A GIANTIC CRIME.** Samuel Darling. 10c.
- VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet. Paper. Every admirer of Thomas Paine should have by him for reference.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. What makes us women, what gives us the names of lovers and the clothing of babes. Paper covers, 45 large pages. 10c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Association in Boston on June 1, 1893. To which he appended the poem, "Declaration of the Free," the last verse written by the Free-thinker. 1c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 1c.
- WHY THE UNDEVELOPED?** An open letter to Judge Gary. Sarah E. Ames. 1c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. T.L. is Mrs. Gage's woman and man will wear it. Every woman ought to read it. Every church wrong does woman by the church, which controlled the state. It ought to be widely read by the good it will do. Cloth, 1.50; paper, 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first human being that was not a bondswoman. Woman was a slave before the slave. The basis of all oppression is economic dependence on the oppressor. A slave of the slave. This work is August Bebel's masterpiece. 1c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 25. CHICAGO, ILLINOIS, JULY 3, E. M. 302. [C. E. 1902.]

WHOLE No. 924

### STORM AND CALM.

There is a grandeur in a stormful sea;  
And breathless awe is mine when on the shore  
That trembles neath its shock, I stand and o'er  
Ocean's expanse gaze long and silently;  
The roaring, laboring waves then seem to me  
Most like to myriad warriors mixed in war;  
The followers each of some great conqueror  
Who tyrant o'er a world of men would be.  
But most I love it when a mighty peace  
Rests on its bosom; then its solemn sound  
And calmest aspect image to me One,  
A power by night as by the morning sun,  
Standing where vigilance may never cease,  
Alone, great in his strength, on his own ground.  
WILLIAM FRANCIS BARNARD.

### Some Virtues.

"We must beware lest there enter our soul certain parasitic virtues."—*Maeterlinck*.

Alas! for Prudence, poor thing. She would be right, and she is only safe. She would be sure, and she ever falters. She would be just, and she always sees double. She would be rich, and she is perennially bankrupt.

Yet there are many that pin their faith to Prudence, worshipping in her temple night and morning.

She embodies the principle of negation. She is the step-mother of opinion, and would choke it before it is grown. She will wet-nurse freedom to death, if, indeed, she do not strangle it in its birth.

But it is with love that she is most cruel. First she cuts love's wings, to keep him to earth. Then she hangs chains of doubt on his feet. She covers him with useless clothes so that he shall be decent. Then she makes him go at a jog-trot so that he shall not get over-heated; then she prods him with the goad of custom so that he may keep going and not become chilled.

Then she sets the myrmidons of the law and the church on him, and love is finished: arrested, jailed, executed.

Yes, alas! for Prudence. But did I say "poor thing?" Oh, no; no poor thing she. Poor things we, who are her willing slaves. Why have we so exalted her that she stands among the virtues? Perhaps, though, she got in there by some collusion with others of those ladies who are not so immaculate as their admirers would have us think. Modesty, for example; she appears before men with a candid front; but she will not look a woman in the eye, so afraid is she of exposure by the sex that knows her and her base origin. Gratitude, again, is a sneaking, snivelling sort of a creature; hers is just the spirit that would give honors to the unworthy, if she were paid for it.

Perhaps the most universally worshipped of all these goddesses is jealousy. Her image is held in the heart. Both sexes equally pay tribute to her. She is not only a temple deity, she is a goddess of the hearth, of the home. She has no detractors. Her votaries may kill, maim, or enslave the body of their

victims, they may break or corrupt the spirit; there is no redress to be had. Lo! it was done in the name of the goddess.

There may be other imposters in the galaxy of the virtues; but these are enough. What can any exterior system of religion do for a race, whose household gods are Prudence and Jealousy?

L. H. EARLE.

### The Statistics of Vaccination.

One might well hesitate before taking up the cudgels of controversy with so cocksure an advocate as C. L. James; not so much through fear of that gentleman's prowess as through fear that the battle once begun, it would never conclude.

"And bring sweet peace with all her pleasant train."

At the risk of loosening a formidable array of words in the mouth of that one who would set me right, however, I will venture to observe that the action of the Montreal assizes to which Mr. James sarcastically, and it would seem approvingly refers in his recent *Lucifer* comment on my little fable, savors strongly of that persuasiveness to which certain people resort when they cannot convince by legitimate means. Threatening with the lamp post those who oppose vaccination is hardly the best way, so it seems to me, to carry conviction to the mind; but then I will not carp overmuch about this, merely remarking that Mr. James and his Montreal friends have their way of proving a thing while I have another.

As for statistics: Carlyle says something to the effect that we must get up statistics; not in the vain hope of arriving at the truth, but in order to keep the ignorance of others from being thrust upon us; and while I believe that statistics are valuable to a limited degree in determining some matters, these vaccination statistics are "notoriously unreliable." Let me then, after making this statement, place over against the dread news from Montreal some statistics for Mr. James to dispose of, not with a lamp post.

Dr. Friedrich, head of the Board of Health of Cleveland Ohio, has just published some vaccination and anti-vaccination statistics in a report, from which I quote the salient parts as follows:

"It affords me great pleasure to state that the house-to-house disinfection freed Cleveland from smallpox. Since Aug. 23, 1901, to this very hour of writing, not a single case has originated in this city, but seven cases were imported. The disease raged here uninterruptedly since 1898. We relied upon vaccination and quarantine as the most effective weapons to combat it, but in spite of all our efforts it doubled itself every year and was in a fair way of repeating the record of last year, as in 1900 we had 993 cases and from Jan. 1 to July 21, 1901, the number amounted to 1223. On this date I was called to take charge of the health office, with seventeen cases on hand. I had been in the city's employ ever since 1899, and it had fallen to my lot to investigate and diagnose most of the cases of smallpox that occurred in Cleveland. During that time I observed

that, after disinfection with formaldehyde of a house in which we had found smallpox, never another case could be traced to this house. On the other hand, vaccination had given us many untoward symptoms. Frequently it did not "take" at all. One-fourth of all cases developed sepsis instead of vaccinia. Some arms swelled clear down to the wrist joint, with pieces of flesh as big as a silver dollar and twice as thick dropping right out, leaving an ugly, suppurating wound, which to heal took in many cases over three months. Finally, four cases of tetanus developed after vaccination, so that the people became alarmed, and rightly so.

"I laid these facts before Mayor Johnson and proposed to stop vaccination entirely and instead of it disinfect thoroughly with formaldehyde every section of the city where smallpox had made its appearance; also to give the city a general cleaning up. The Mayor not only consented to my plan, but also gave me all aid needed. I formed two squads of disinfectors, preferring medical students for the work. Each squad consisted of twenty men, with a regular sanitary patrolman at their head, and each man was provided with a formaldehyde generator. Thus equipped they started out to disinfect every section of the city where the disease had shown its head, and every house in this section, no matter if smallpox had been within or not, and every room, nook and corner of the house, special attention being paid to winter clothes that had been stored away, presumably laden with germs. It took over three months to do the work, but the result was most gratifying. After July 23 seven more cases developed, the last one Aug. 23.

"Cleveland is now free from smallpox, and from the worst infected city it has become the cleanest."

After Mr. James has tried his splendid gift of words upon Dr. Friedrich's report, will he tell the world how it is that Leicester, England, is practically free from smallpox while less than five per cent. of children born are vaccinated, whereas up to 1872 vaccination was almost universal there while smallpox held its own. Ironical, an American, has lived in this very city, and knows of what he speaks. The people of Leicester have fought the British Government itself over vaccination. Their opposition was based upon experience.

A reasoner of the James type will find that the asses listen well to blather; let Mr. James cultivate this gift, it fits his spirit well. As for the efficacy of vaccination let us have the matter kept open, and not closed, even with lamp posts.

IRONICUS.

#### Ruminations.

I see that a Chicago jury, determined to take a front rank in animosity, has nullified a contract for the purchase of Balzac's works, on the ground of their alleged immorality. The condemnation of Shakespeare is next in order. Comstockism has poisoned the American people so thoroughly that "respectability" and imbecility have become synonymous in this country.

The compositor was rather rough on me in No. 921, in making me credit Mrs. Voynich with "extraordinary power of dogmatic characterization." What I wrote was "dramatic characterization." I am also very sure that I wrote "significant," and not "insignificant," in referring to the "Romance of Zion Chapel." At any rate, that was my intention.

I see that several answer the question as to what they would do if their sweetheart should love another, in such a manner as to imply that the new love must necessarily imply the loss of the old love. This is to miss the very point of the question. Of course, any decent man or woman would surrender a lover who had ceased to love, without deserving any special credit for such an elementary act of decency. Lucifer is a perennial protest against the unfathomable filthiness of the slaveholding husbands and wives, who unfortunately constitute the bulk of the population. Practically all of Lucifer's readers are agreed to this extent. The real question, which "L. C., N. Y.,"

Lora Carter and some others seem to lose sight of is: What would you do, if your sweetheart loved another, without ceasing to love you? That a simultaneous love for two or more of the opposite sex is possible, ought to be generally recognized by this time, even though it plays havoc with the monogamic superstition. If I have lost the love of my sweetheart, I will let her go, with my best wishes for her happiness apart from me. But I shall certainly not part with her simply because her heart is large enough to contain love for others, as well as for myself. The matter concerns her, and not myself, and could in no way alter my relations with her. If anything, I shall be glad that more happiness has come into her life. How can a free man or woman take any other position? JAMES F. MORTON, JR.

#### Social Distinctions.

The woman whom Voltairine de Cleyre saw taken to quod recently, must have looked very much like Fantine, in *Les Misérables*, when she pitched into M. Batamibois. Yet Victor Hugo has managed to make Fantine and even Eponine interesting. But then, you see, they lived a long way off—in Paris or Metz (*M. sur M.*—does that mean *Metz sur Moselle*?)—and if they lived in Philadelphia it might be different. Sympathy is always easy to bestow on Borioboola Gha—because it costs nothing, way out there.

However it may be with Kate Austin, I have to confess knowing a great deal about women of this kind; and if such knowledge is rarely acquired without some experiences which may excite regret, the remedy is to make a good use of it at last.

I am sure my view of their situation is not sloppy, because I could never be imposed on by those sentimentalisms of Victor Hugo's which really are so—making out that Fantine was wise to love her student, e. g. that she was justified in selling herself to provide for Cosette, that parents like the Thénardières were apt to have children as much superior to education and environment as little Gavroche and Eponine.

The true distinction is not between prostitutes or others coming within the definition of *Les Misérables* (the outcasts), and the respectables, but between people capable and incapable of better things than their actual state. Some of each are to be found both among the respectables and *Les Misérables*. It follows that if we would distinguish characters justly, we must begin by rubbing out the damnable imaginary line between the respectables and *Les Misérables*.

The study of degeneracy and penology is useful for the purpose of reducing these distinctions to precision, though for that of seeing them plainly enough in general, the only two requisites are actual acquaintance and unbiased common sense. All penologists have remarked that the proportion of criminals, in the sense of jurisprudence, is much smaller among women than among men. It is greatest where the habits of the two sexes are least differentiated. Crimes of sexual origin, as murder with a view to marriage or adultery, are more characteristic of women than men—that is, account for a larger proportion of their grave transgressions. The suggestion has been made by penological writers that prostitution largely explains the difference. Where men would become thieves or something similar, women become prostitutes, who are only reckoned quasi-criminal. This appears to be borne out by statistics. When Sanger published his *History of Prostitution*, there were (in round numbers) 5000 prostitutes, half of them "regulars," known to the police in New York, whose population was then estimated at 700,000. Adding them to the women legally reckoned criminals, would induce equality of crime between the sexes. It may be said that New York is not a test, because prostitution is rare in the country as compared with the cities; but this I believe to be a mistake. Prostitution, like all crime, is quite as common in the country as the cities—it only attracts less attention through being less open, professional, and limited to quarters where it can be easily seen. The alleged difference in proportion of crime among men and women appears, therefore, to be unscientific. The real difference is only in the kind of crime. But



this, though by no means unimportant to the criminalologist, is viewed in his system from a point of view very unlike the lawyers'. Degeneracy, measured by its physical stigmata, does not keep pace with the assumed heinousness of crimes but their intractability. It is more pronounced among pilferers, tramps, prostitutes, professional beggars, whose misdeeds are highly instinctive, than among murderers or pirates, of whom the latter have been found among the most reformatory of felons—their crime being largely what is called collective—that is possible only for an association, to which a person, once out of it, will not return.

Now if Voltairine de Cleyre will enlarge her acquaintance with prostitutes a little, I venture to predict she will have no difficulty in seeing that a considerable part belong to the criminalogical grades of Born Criminals or Criminaloids, marked by stigmata unquestionably physical—the coarse, rude figure; the misshapen head, with enormous sensual and emotional but dwarfish intellectual and moral "organs;" the unusual complexion; the features, perhaps not without beauty, but gross, vulgar, sensual, furtive, even brutal. Of her judgment that such people cannot be reformed, criminalology says only that it is a little too harsh. It was among the glories of Christianity to proclaim, for the first time, that in a measure they can. Their impulsive, susceptible disposition makes it quite possible for them to be led right as well as wrong—provided some one is always on hand to lead them. What cannot be done is to make them independent of outside influence. Like all the lower types of humanity, they have feeling, but no stamina.

By the time Miss de Cleyre has learned this, she must also, I think, have perceived that many prostitutes are very unlike these. Such historic names as Aspasia, Phryne, Magdalene, Afa, Agnes Sorel, Emma Hamilton, are enough to show that women outside the ranks of respectability may have not only good, but great and exceptional, qualities—which it would be unreasonable to suppose means no real faults. It is not more evident to one who has been among them with open eyes that a large proportion of prostitutes are born ne'er-do-wells, than that another large proportion are nothing of the sort. It is true, they are, in the language of both law and criminalology, Habitual Misdemeanants. But the Habitual grade is the exact one at which criminalology finds the balance of hope to be wavering and uncertain. This grade consists of persons who, physically and mentally, appear almost normal. It includes at least three classes, much more easily distinguished in theory than practice.

1. Criminals, not absolutely born such, yet by choice.
2. "Criminals" whose "crime," though "intractable," is not criminalologically so bad, because it is compatible with many virtues—is a vice, a bad habit, but not a general depravation.
3. Victims of social injustice—those whose badness would be imperceptible if it were not of a peculiar kind, which society has ordained shall be a trade. Miss de Cleyre's idea that there is a point at which prostitution becomes incorrigible; and that all prostitutes end as "old hags, holding themselves cheap at the corner of the saloon and boasting how high-priced they once were," is a relic of this injustice—at any rate it is a mistake, just like the temperance lecturer's dogma that a drunkard is merely a moderate drinker come to maturity. Aspasia, Phryne, Agnes Sorel, Emma Hamilton, never found any such point, and a considerable proportion of prostitutes, as we see them, never do. On the other hand, it is unquestionably true that not a few of the best and most hopeful among unfortunate women are driven by this injustice to suicide or some other form of recklessness which might be called that.

The remedy? Prostitutes should be treated just like other people! They are in fact just like other people. Not at all like each other; but individually not distinguishable from other women. They have nothing in common to distinguish them but a trade, which is, indeed, a bad one; but which I needs must say they share with "the respectable married prostitute." The error in all methods of dealing with them, including the Christian

idea of "reform," is to judge them, not as individuals, but members of a class. Anarchism should easily learn this lesson of social science, that classes are factitious, and individuals alone distinguishable by nature.

C. L. JAMES.

### "The Woman Who Did," Again.

"The Woman Who Did"—did nothing. Voltairine de Cleyre once sententiously observed. But Herminia aroused thought, and that, it seems to me, was a useful work. Lydia R. Todd (p. 197) has only words of condemnation for her. To me, also, it appears that Herminia made a mistake when she failed to explain her views to her child; but she should have left Dolores as free to condemn and discard her views as she herself had been to discard her father's orthodox teachings. I believe she could have retained the daughter's love and respect, if she had always frankly explained everything to her, during childhood, instead of leaving the knowledge to come as a shock, on attaining young womanhood. But then the story would have lacked a dramatic climax, would, perhaps, have seemed flat and dull, and would not have attracted the attention and aroused the thought it has done. Fortunately such dramatic climaxes are not essential in real life.

Many women feel, as did Herminia, that it is difficult to tell the simple truth to children. They put off the evil day, hoping the task will grow easier as the little ones grow older. They find, when too late, that the children have grown away from them, that the sympathy and confidence, so easy to secure in childhood no longer exists: "There never seem to be any openings!" said one woman in my hearing. "There are ever so many every day," said another. Such is the difference in the point of view!

As an illustration, I will give one experience of a mother as told to me. Her little daughter, like most other children, is passionately fond of all so called dumb animals. Early one morning the "dog-catchers" came to the street in which she lived and caught a poor little unlicensed dog. Freda threw herself on the bed crying bitterly. Her mother said all she could to comfort her. With sob-broken voice, Freda said, "If I only had five dollars, I'd go and get poor doggie out of the pound!" The mother explained that this was only one of hundreds and thousands of similar cases. "Well, when I grow up, I'll earn enough money to get all the dogs out and stop their suffering!"

This set the child to thinking, and a few days later she said, "The next thing they do, they'll be licensing children, too!"

"Why practically do that now," the mother replied.

"Why, what do you mean? How do they license children?"

"There is a law which requires people, before they can have children, to take out a license to marry, and that is the same as licensing children."

Freda was puzzled, and after a pause—"But Grace and Arthur didn't get a license, and get married, and they have Harry!"

"Yes; it is possible to refuse to obey the law, and as they did not think it necessary to take out a license they refused to do it."

"Did Helen and Jack get a license for Teddy?"

"Yes, and they were married by a preacher. It often makes a great deal of talk and trouble when people refuse to take a license, so even some people who do not think they need the license go through the form because they think it is easier."

"Well—and did you get a license for me?"

"No, we did not think it necessary."

"I'm glad that I'm not licensed!" exclaimed Freda, as she jumped in glee.

L. H.

"It is so foolish to speak of falling in love," said the romantic girl. "To fall implies a drop, a going down, while love is something high and exalted."

"Perhaps you are right," answered the prosaic man. "Possibly it would be better to say that we fall into wedlock."—*Chicago Post*.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Woman Who Dares.\*

Murva Kroom's was a motherless, cheerless, childhood. Her father was cold, harsh, unloving and unloveable. Her step-mother was coarse, ignorant, unsympathetic. The father ruled his little household with the proverbial "rod of iron." Murva grew to womanhood silent, repressed, and with an intense longing for liberty. At twenty-one she left her father's house, nominally to spend a few weeks with her only friend, Kate Melton, who was soon to marry Dr. Donald Crawford. Her real intention, however, was to never return to what she felt was her prison, not her home. Harold Deering, a college friend of Dr. Crawford, visits at the home of Mrs. Melton, and he and Murva become deeply interested in each other. Murva is obliged to temporarily forego her resolution to remain away from home by a message that her father is ill and needs her, so she returns to him and Deering returns to New York.

Deering is a good-hearted "man of the world," apparently generous, but really a spoiled child of fortune. His views on woman and marriage, as given in conversation with Dr. Crawford, are those held by the majority of men today. For example:

"Is a woman wronged when her husband gives her all he is capable of giving and it does not come up to her expectations?" returned Harold Deering. "The whole question resolves itself into understanding the nature of a man. Women cannot have this understanding till they have had experience; and experience upsets their preconceived views and dispels their fond illusions. Then they cry out because they are hurt and, feeling hurt, deem themselves wronged when the man has only been consistent with himself: has been acting according to his nature, which marriage cannot change. Therefore I say that the rational view of love and marriage must supersede the idealistic one; and that the marriage entered upon with this view will give promise of more satisfaction than one based upon the other. Yet I know that at present it is the man, the husband, who must hold it and who must act according to it, guiding the wife, who is the weaker of the two; for woman is emphatically the weaker vessel, and much depends upon the strength and firmness of the husband."

After a few months Murva and Deering meet again. They love each other, and to Murva this wonderful new love which glorifies her life seems the gateway to the freedom for which she has always longed. Her father raves when he is informed of her intention to marry and leave him. He considers her undutiful, ungrateful. She says:

"Where is my gratitude for what you have done for me?" she repeated, as she looked him steadily in the face. "I have

none! Does a prisoner feel gratitude for the jailer who locks him in the cell and leaves him to wear his heart out in tears and solitude? Does the dumb animal feel gratitude for the hand that feeds him only that it may derive the more benefit from his labor? Does the convict condemned to the mines feel gratitude to the powers that spare his life but shut out from him all that can make life desirable, even to the free air and sunshine? I look back over my life, father, and I can remember nothing to be especially grateful to you for. You have fed and clothed me, I have had a seat at your table and a bed under your roof; but I have had no home. From my earliest recollection I have never even been able to know what a home is. I have grown up, I do not know how, existing from day to day, but never living; never experiencing that sense of living which belonged to my years. I have felt as if I were half a corpse, dragging around with me a dead semblance of myself. Every natural impulse in me has been frozen into silence, and I have been starved, yes, starved for that which is life itself to every human soul, till the cur fondness of the very dogs in the street has been grateful to me. You have never shown me one spark of love since I can remember. You have always treated me as your goods and chattel, to go here and go there, to fetch and carry according to your humor. Never in my whole life have you treated me as an individual, responsible, human being. And you expect me to be grateful for this? Why should you not rather expect that my heart would be as hard as the nether-millstone? Is that the way to develop gratitude?"

Murva had risen to her feet as she spoke, and now stood before him, towering above him like an avenging angel, her face pale and set, her eyes dark with excited feeling.

"Twenty-one years I have lived this life," she went on, "and at last the day of my deliverance has come. And shall I not welcome it as the prisoner welcomes the time when his prison door is opened and he is set free? Is not that a time for rejoicing rather than for lamentation? Why do I accept Mr. Deering? Because he loves me, and because I love him. Because I have known in the few weeks that I have known him, more joy and comfort than all my twenty-one years outside of them contains. Because, stranger as he is, I can put my hand in his and go forth to meet the unknown future fearlessly, feeling that there can be no misery worse than my past, no home more insufficient than mine has always been, no life harder to bear than a loveless one. And after my twenty-one years of bondage I stand today a free woman, because I claim my freedom, and will no longer submit to your tyranny."

For several years Murva is happy. She has not found the freedom she hoped for, but she is enveloped in an atmosphere of love and luxury. All that she wants is hers—except the condition for which, all her life, she has longed. She does not own herself. Deering loves her body, it is his property, he likes to see it well cared for and beautiful—but the desire to own herself grows upon her until she can no longer keep silent. Gently and lovingly she tries to explain her feelings to her husband. He is surprised, shocked. Has not he been the best of husbands, treated her with all kindness and love, provided for her every want? Yes, but she feels she needs more than that in order to attain the highest development possible to her as a woman.

"It is not right or just or true," she went on, "that a woman must be absorbed in a man because he is her husband and she is his wife. She has her own individuality, which cannot be extinguished, and marriage must afford her room for its exercise. This idea of proprietorship, together with the belief that woman's only office is to minister to man, prepares the way for that bondage which can belong only to the wife because she is a woman; a bondage which rests upon her so-called duty of ministration, which must include all she is, leaving nothing of herself for herself. Not even her body is her own, but all is his because his necessities demand this all, and the wife must give it. What freedom is there in this position? I cannot remain in it, Harold, I cannot rest content in this bondage,—for it is one, say what you will, where there is no consideration for

my own necessities or even recognition of them. It is not I you object to, it is the position. You are but the means which bring what it holds home to me. It is not because I am your wife that I rebel. It is because I am a wife under these conditions which demand of me, through you, what I cannot and must not longer grant. I do not blame you, I blame it; but my resistance will naturally act as resistance to you."

Deering cannot comprehend her. He considers himself outraged, insulted, by her unwomanly declaration of independence. He demands that she resume her wifely submission, and at once, or leave his house. She chooses the latter alternative, and returns, temporarily, to the friends of her childhood—Kate, the doctor, and the Meltons. They welcome her with open arms, as a sister and daughter. While there she meets, while taking a walk one day, Haddie Wilson, a school acquaintance of her girlhood. Through poverty, Haddie, a pretty girl, had been forced to leave school and go to work in the mills to support herself and invalid grandfather. The pressure was too great and like many another, Haddie ran away to seek her fortune in a great city. There she took what seemed at the time the easiest course and when Murva met her had sunk very low. She could scarcely believe Murva's protestations of friendship, and it was not until Murva revealed herself to her as a fellow-sufferer who also needed sympathy and help, that Haddie would listen to her. Murva asked her to abandon the life she was leading, and offered to help her find employment. But Murva had much to learn from Haddie:

"You see yourself that it's no use, don't you?" continued Haddie. "What if I wanted to give up this life and try for another? Even though you would do what you could to help me, it would be a struggle for nothing, for the way isn't open. Even those good Christian women who are so anxious to reclaim the fallen would not let me forget, for one moment, what I was. They will pay their money to maintain what they call a home for such, and then publish it far and wide, if they do not put a sign on the house to tell everybody what it is. No! the woman who is once in that position is always in it, no matter what she does, for those who will not forget the 'has been'; and it is the women who have the best memory for this. I tell you"—and she struck her clenched hand violently on the tree-trunk—"it's women themselves who make it impossible for us to be other than we are; who stand solidly in our way, with their hands against us if we show any disposition to step in among them! And what are they themselves, many of them?" she went on with her old defiance of manner. "They are married, and we are not. They are earning their living, and so are we. They live with men for the sake of a home, for fine clothes and a position, and often with men they hate. They exchange what they are for what they want. What more do we? But their way is the respectable one, and ours is not, though I can't see any difference myself. And these women who sell their bodies just as I do mine call me a 'fallen woman.' Ha! ha! ha!"

Her scornful laugh chilled Murva's very soul, while the sting of truth in what she said kept her silent.

"Then there are other women," Haddie went on, "who are worse off than I am, except that they do not bear the brand I do. They are bound hand and foot to the men they live with, perfect slaves to their every desire, without the right of refusal of the least of these, and because they are married to them. I am myself and can say, No, when I please. I do not have to submit to anyone unless it suits me. I've got freedom and they've got respectability. I wouldn't change with them to stand what they have to."

Haddie feels that it is too late for her to change, but tells Murva that there are countless numbers of other young girls in the position in which she found herself when she left home. If Murva will help these girls to find employment and be to them a helpful, sympathetic friend, she says, many of them could be saved from despair and degradation. Murva eagerly accepts the suggestion, and establishes a home of her own to which Haddie brings girls in need of her helping hand. The story of

the work done by these two women, and the experience of Harold after he drives Murva away, is interesting. The story of the lives of Kate and Donald, too, and other characters of the story are really as important as that of the heroine. But it is impossible to give more than a bare outline of the trend of the work.

The treatment, while not orthodox or conventional, is religious, and the author clings to many of the old ideas, including the duty of children to obey and love their parents, regardless of the unworthiness of those parents. But for all that I consider it a great and most useful work in its inculcation of the idea of self-ownership of woman in marriage. For the woman in marriage is just as much in need of such education as is her sister without its pale.

L. H.

### By the Way.

It is announced that Mrs. Astor has engaged Louise Michel to deliver a lecture in her parlors. Three hundred dollars is the sum said to be paid for the lecture. It is to be hoped the report is well-founded.

A dinner to Ida C. Craddock, on her release from prison, was given by the Free Speech League at the Clarendon Hotel, New York, on Friday evening, June 20. We have received a report of it which will appear in our next issue.

To be "spoiling for a fight" seems a characteristic of most small boys. Let a new boy come to a school or a neighborhood, and he must fight for his place. And as men are simply big boys, they, also, seem to feel that by fighting they must win whatever they desire. Of course "the other fellow" always "begins" it,—no one is himself to blame. But one can always end it. The big boys who write for *Lucifer* are fairly good as a rule, but the signs of a "squabble" among a few of them are becoming pronounced and it is necessary to gently remind them that *Lucifer's* space is too small to devote any part of it to a boxing arena. If they feel that remarks concerning each other's personal characteristics are really necessary I will cheerfully forward personal letters, if addressed in care of this office, and they can "have it out" at any length they desire—limited only by the time, labor, and postage they can afford for that purpose. As Mr. C. F. Hunt feels himself aggrieved by Mr. James' reference to him, I give space to the following note, hoping that we will soon have an end of such controversy:

"C. L. James chooses to use valuable space for slurring personalities, a certain indication of lack of material for fair debate. For the satisfaction of attempting to irritate me, he says I am about the only reader of *Lucifer* who cannot see that my reply to him contradicts itself. He dare not try to demonstrate this. Will some other of our wise readers please do so? Why leave a mortal in darkness?"

"Mr. James, and other writers beyond the scope of ordinary mortals, should furnish a diagram with every sentence. Illustrated editions of James and Browning might then be utilized in kindergartens. Those who 'suppose bacteriology and anti-toxin to be anachronisms—instead of the very latest wrinkle,' will suffer some, unless the feeblest of their partners in misery be fortunate in suggesting that 'obsolete' was intended instead of 'anachronisms.' The unlearned cannot grasp the subtle force of a comparison between a science or a medicine, and an error in chronology."

One great trouble with many writers is that they want "the last word." They seem to feel that a failure to "talk back" is a confession of defeat. Thus a discussion degenerates into mere reiteration. No individual is the sole custodian of the truth. And it is not really of vital importance that all the contributors to *Lucifer* should hammer away at each other until they are able to agree. Let us each express our opinions and trust to the intelligence of the readers to judge for themselves.

L. H.

Forty copies of *Lucifer*, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.



## VARIOUS VOICES.

W. W. Martin, Mableton, Ga.:—I like Kate Austin's short article on "Fallen Women." Kate stands on the high plane of the Brotherhood of Man. There are none so good but they have some bad in them, and none so bad but they have some good in them; and the good is capable of development and growth by a true education and wise treatment.

J. E. Collins, New Glarus, Wis.:—I want "Whitman's Ideal Democracy," mentioned in Lucifer, and enclose \$1 for it. I am sending you a copy of my book, "The Truth About Socialism." You may not have time just now to read the whole of it, but I would like you to read chapters 18 and 21—one treating of "Socialism Real and False," the other "The Charge that Socialism is a Menace to Liberty," and please make such mention in Lucifer as you think the work deserves.

Mrs. D., Kansas City, Mo.:—Some time ago I wrote you for a sample copy of Lucifer, and am much interested in same and enclose 25 cents for thirteen weeks' subscription. I agree with many of your statements, but living as I do in an atmosphere of bitter opposition to most of your teachings I have but little chance for advancement and broader views on the subjects. But God speed you and let the good work go on. If I can further it by word or deed, will do so and try to prove myself an ardent co-worker.

Lydia R. Todd, 1213 Powell St., San Francisco, California:—*"The Woman Who Did"* dared defy church and state, ignored the institution of marriage, but did not dare defy Mrs. Grundy; did not dare teach her daughter her own beautiful ideals of love and freedom, but let her find out the conditions under which she was born the best way she could; let outsiders fill her mind with the shallow sophisms of the ignorant mob then killed herself because the girl turned out an ungrateful, shallow-minded upstart, just what she had taught her to be by the cowardice of her own life. Bah! Such books do more harm than good to the cause of freedom. If we are too cowardly to live our lives though the whole world blame, we might as well go on in the old rut and not pretend to be free.

James B. Elliott, 3515 Wallace St., Phila., Pa.:—I have just received word from Belle Chaapel, that her father, Jay Chaapel, a disciple and subscriber of Lucifer passed away on May 29 at Palmetto, Fla. Comrade Chaapel was a staunch defender of Thomas Paine and a member of the Paine Association, and at the time of his demise was preparing an article on the portrait of Thomas Paine that was painted by Mrs. Addie Ballou of San Francisco which has a remarkable history. It was painted for a Fourth of July celebration and the Liberal Club was denied permission to have it displayed in front of their hall.

Mr. Lick hearing of the refusal sent for the Committee and gave them permission to hang it on Main street in front of the building owned by him. He gave the money for the observatory that now bears his name.

Laura J. Langston, Colo.:—Your "Institutional Marriage" received and read and re-read. How I wish every woman in this so-called land of Liberty could read it also. If they could only ignore custom and prejudice long enough to read it through I really believe that custom and prejudice would never receive further attention from them. Woman has not only consented to her bondage but helps draw the chains still tighter by her approval of slavish principles. But a change is coming. In many small things I see the way the wind is blowing and never fail to plant a seed, when the soil is ready. One woman—an ardent devotee of the Methodist church—in speaking of a woman who left her husband because he demanded more than right (for her) in the sexual relation, said she would overlook such things, for man's nature was so different from

woman's. Before she went home she had another view of the subject and said she had never thought of that before. That's the trouble—they will not think, and when they try to their thought proves abortive because they are overwhelmingly influenced by tradition.

I enclose 25 cents for "Woman, in the Past, Present and Future." Think I may open up the way for more books of yours. Lucifer is one of the periodicals that are now indispensable to me.

May Huntley, Colorado:—"What would I do if my lover loved another?" Break my heart very likely if I really loved my lover, and as nine out of ten loving women would. I would not scold or cry out or annoy them—if I could help it—it would do no good. I would mourn for my lost love as though he were dead and as hopelessly. For, say what you will, there is no happiness in loving without mutuality, reciprocity. If I had had all this, and had known the deep happiness of a responsive love, and should then lose it—I should then suffer keenly, and then if I could not die would become scared and tough and hard and unamiable, as so many women grow. Love is as necessary to the lovable growth of a woman as light and warmth are to flowers. If they never have it they wither away, if deprived of it after having it and they live—they are simply poorly-healed scars—mere ugly blots on the face of creation. It will not answer her to say, "let her love some one else," or "she need not necessarily lose her lover's love if he loves another;" the true woman does not love easily. It is no light matter for her to learn a man, to love, trust and sympathize with him in every fiber of her being, to be under-tood, trusted and loved in return—when this has once happened, you tear one's very being up by the roots to destroy that love. And no man's love is good for anything to any other woman but the one he is most interested in at the time.

J. G., Mont.:—I have neglected until now to renew my subscription. Am home on furlough—no more dressmaking till September, when I go to town to put my sixteen-years-old girl in school again. I have been very much interested in the question raised in No. 917, and while I do not believe people can tell what they would do, it is interesting to read their thoughts on that subject as it gives a pretty good mental photograph of each individual on the all-important subject of liberty.

"Who most has loved—be most can love again." A nature that has never loved but one is a small, dwarfed one, and knows little of the pleasure, comfort, and grandeur of loving. I hope I shall never be too old to "fall in love." I will be dead indeed if that time ever comes. Now what I think I should do would be to love the other woman if she were congenial, and I have always thought I should love the babies if there were any. My ex-husband is married to a young woman whom I have never met, but would like to, and I feel that I could adopt the whole family if they were in need or trouble and show them what a true sister could be; and I would so like to get hold of the baby if one ever comes—it seems it would be part mine as I have a six years old boy (the only one) by this man, and the fact that I once loved the father dearly will make him always hold a warm corner in my heart.

When I read "What One Woman Did" I wanted to take that woman in my arms—bless her dear, kind, loving heart! My daughter and I want her address.

## Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$147.03; R. P., Texas, \$5; J. W. A., Wash., \$5; Mrs. P. E. D., Ohio \$5; A. J., Mich., \$1.50; O. N. B., Fla., \$1; J. H., Calif., \$1; S. D., Wash., 50 cents; A. H., Calif., 25 cents; Mrs. M. P., N. J., 10 cents. Total to date, \$166.38.

OLIVER A. VERITY, Treas., Home, Washington.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-Seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Slaves; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is It Possible to Exist Without Governments? XIV. How Can Governments Be Banned? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are: hazing at "East Point," the war whoops of the yellow journals, the savagery of war, the Sobley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oscillatory attacks by goony girls, etc.

With 25 Irresistible Drawings by Dan Beard. 12mo. Cloth. Handsome Covers. 500 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Heathen;" What are the Effects of Halls and Crusades? The Economic Side of the Problem. Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) ELMINA DRAKE SLENNER, Snowville, Va.

## 924.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungroomed.  
Woman, the Sordid.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY, AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

THE AMERICAN INSTITUTE OF PHRENOLOGY, Incorporated 1860, opens its next session, September 2nd, 1902. For particulars apply to the Secretary, M. H. Piercy, care of Fowler & Wells Co., 24 East 22nd St., New York.

JOHN M. CLARKE'S New Method Language Lessons. They include (if desired) Practical Mathematics and Elementary Natural Science. This method is a radical departure from usual routine. Personal interview desirable for any one interested. Lessons at 777 Walnut St., Chicago.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Randomly bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 60c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.50.

A FLEX FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 50c.

A TALE OF THE STRASBURG GRIFFIN. R. B. Kerr. Together with The Strike of the Strasburg Grease (G. W. Coolidge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Eudine Zola). 50c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 50c.

BALZAC'S SUBSTITUTION. The Mystery of Sex. Mary Hanford Ford. Cloth, 50c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foster, Jr., M. D. 50c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 50c.

CHICAGO CONFERENCE OF TRUTH'S. Speeches, Debates, etc.: 41 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Compers, Louis F. Post, and George Schilling. 426 pages, 50c.

CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 3c.

DARWIN, THE. (A novel.) Elmina D. Slesner. 50c.

DAWS OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 128 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 26. CHICAGO, ILLINOIS, JULY 10, E. M. 302. [C. E. 1902.]

WHOLE No. 925

### LOVE.

I locked the bars around him;  
I cried, "Ah! no! Ah! no!"  
Love would be free—alas, for me—  
I could not have it so.

I bound his wings and builded  
A prison of my heart;  
The prison broke, for freedom spoke—  
I felt my love depart.

Oh! weary was the morning  
And heavy was the night,  
Black was the sky—I could not die,  
Though dead was all delight.

At last to love I whispered,  
"Go, darling, you are free!"  
He shook his wings, freest of things,  
Then flew straight home to me.

—M. H., in "Truth Seeker."

### The Wells of the Amazons.

Tradition tells us that long ago there lived in Asia Minor a race of warrior women called Amazons. They were so valiant in war that none of the neighboring tribes of men could resist them. Unfortunately, however, they were absurdly superstitious and credulous, so that their enemies were often able to injure them by playing upon these weaknesses.

It happened once that a great plague broke out among the Amazons, and they were dreadfully afraid that they had committed some mortal sin. Some of their neighbors, hearing of this, sent a false prophetess to them, who appeared in the market-place and held forth as follows:

"Tremble, ye Amazons, ye one-breasted women, for ye have made the gods angry with your wickedness. Ye have committed the deadly sin of drinking water promiscuously, drawing it from one another's wells, and even going down to the brook and taking it like horses and cows. Have ye forgotten that it is the will of the gods that no woman should drink water except out of the well on her own ground, and that every woman should drink all the water which comes into her own well?"

The Amazons at once remembered the behest of the gods, although in fact they had not heard of it before. Without delay they passed a law forbidding any woman to drink water except out of the well on her own ground, and compelling every woman to drink up all the water which could be got out of her own well. This was at once followed by the disappearance of the plague, for indeed the last patient was almost convalescent when the prophetess appeared.

It needed all the superstition and fanaticism of the Amazons to enable them to live up to the new law, for owing to the lie of the land the wells differed very much in their water supply. Some wells were dry half the year, and had not water enough even in the other half; so that their unhappy owners were constantly tormented with thirst. Other wells more favorably situated had far more water than their owners needed. As it

was a fairly dry country, there were few wells which it was absolutely impossible for the owners to drink up, although some Amazons actually died of over-drinking. But in many cases the immense quantity of water to be consumed became an intolerable burden, and women not only had to work when awake, but had to wake up several times every night, to drink water which they did not want.

The worst of it was that the capacity of the owners bore no relation to the capacity of the wells. Often a thin, delicate, little woman had a well which kept her drinking like a German student; while a big, fat woman, sweating at every pore, had one which would give no water at all. There was no way of avoiding such misfits, for a woman buying a piece of land was on no account permitted to examine the well. In fact she was not allowed even to mention the well, although she might say all she pleased about the view and the soil. Occasionally it turned out that no well at all could be found on the premises, or else that the spring had run dry. Such disappointments had to be borne with a good grace, though in many cases the sole object of the purchase was to acquire a well.

The law was not always strictly observed, for women were often so tormented with thirst that they had to steal water in the dark from the better supplied wells. But strange to say the owners did not encourage them in this, for it had become a point of honor for each woman to permit no other to have water from her well. Even the most delicate and afflicted martyr to too much water would rather lose her life in over-drinking what she did not want than allow a thirsty neighbor to have a drop.

As a result of all this an intensely bitter feeling about water became general among the Amazons. They ceased to look on it as a harmless and delicious beverage, and came to regard it as a necessary but hateful evil, and the source of all human misery. Many a woman cursed her well.

This went on for generations, but in course of time the Amazons became less superstitious, and even the water question began to be secretly talked about. At first every suggestion that there was anything wrong with the water law was considered rank blasphemy, but the matter was so serious that discussion could not be checked. One evening at twilight, when the Amazons were all gathered in the market-place, a member of the tribe broke the silence and spoke as follows:

"My friends, our tribe is famous everywhere for its valor, but I fear it will never be known for its wisdom. Nearly all of us are miserable, and why? Because half of us are dying of too much water, while the rest are dying for want of that very water. There is just about enough water for everybody, if it were rightfully divided; but our idiotic rule of 'one woman, one well,' has created a social problem where there is none in nature. Let those who have too much share with those who have too little; then we shall all be happy."

The speaker expected nothing else than to be immediately stoned to death. But it was not so. Suffering had at last

triumphed even over superstition. The few who had exactly the amount of water they wanted said that this was the best of all possible worlds, and needed no change; some who had too little water spoke in an ascetic tone; but those who had more water than they could endure said the time had really gone past for talking cant and humbug. The subject was discussed and discussed; then action followed. Soon nobody had either too much or too little water, and all agreed that water, when rightly used, was the most innocent and delightful thing in the world.

R. B. KERR.

### The Craddock Dinner.

On Friday evening, June 20, the Free Speech League gave a dinner in honor of the latest victim of Comstockism, Ida C. Craddock, upon the occasion of her release from prison. There were nearly one hundred people present, and the meeting was an enthusiastic and harmonious one. When the feast of the body came to an end, Mr. Edwin C. Walker, provisional president of the Free Speech League, called the audience to order (this, by the way, was a mere formality, as the diners were more orderly than people generally are at a prayer meeting) and welcomed it in the name of the Free Speech League. All those whose hearts beat with the spirit of liberty, he said, not only welcome Mrs. Craddock, but protest against the laws that led to her conviction. Some say that her utterances are spiritualistic and unscientific. This may be true; but she is being prosecuted not on that account, but because she expressed her views on a tabooed subject. Her opinions do not concern us; we simply stand for liberty. Whatever views we may hold, at bottom there is only one issue—the right to express our thoughts.

Mr. Walker then introduced the chairman of the meeting, Moses Oppenheimer, as the fittest man for the occasion. Mr. Oppenheimer explained that he himself had the honor of being an ex-convict, and was therefore the right man in the right place. Every advance from the old to the new, he said, has to be made against the protest of the old. The sage of Athens and the carpenter of Jerusalem were killed because they held views not acceptable by the respectable rabble of their times. There should be no limit to opinion, for who is to judge as to what is right? Supposing that the whole world, minus one person, is of one opinion, have we the right to suppress the one person who disagrees with everybody? May it not be that in the end his opinion will conquer and become the dominant idea? In all ages the minority of men were killed and muzzled by the majority, and yet they were the pioneers of progress. The struggle will go on until the absolute right of every individual to express his thoughts is recognized by all; and until this is accomplished, the Free Speech League will fight for freedom.

Dr. E. B. Foote, Jr., followed the chairman, and stated that the members of the Free Speech League honored Mrs. Craddock, not because of her personality or of her views, but because they believed that she had a perfect right to express her views. Mrs. Craddock has been irrepressible; and, while some of her friends thought that for her own good it would be better for her to subside, the future may, after all, decide that she is doing good work.

Mrs. Amy Heuple took the ground that minorities were not necessarily always right, but that, whether right or wrong, they were entitled to freedom of expression.

Mr. A. L. Vogt was unconditionally opposed to the Comstock law. The fact that some persons violate it proves that it does not represent the will of the people. Under the Comstock law men are being punished, not because they have injured any one, but because they may injure. If children are harmed by the circulation of so-called obscene literature, this is an indictment against parents. Let them give their children the proper kind of education, and there will be no fear of having their morals corrupted. Comstockism takes advantage of the tricks of law, and inflicts punishment for no crime whatever. To deposit an addressed envelope in a mail box cannot in itself be a crime. If we deny to people the right to express their views on all subjects, we shall develop a nation of hypocrites and pretenders.

Mrs. Pearl Falkenstein testified that she was personally benefitted by some of Mrs. Craddock's teachings.

Mr. John Spargo, editor of the "Comrade," condemned not only the tyranny of the law, but also that of public opinion. Those who want liberty for themselves should fight for the liberty of others. We differ from other people, and in order to settle our differences we must have the right of free speech and free press.

Mr. Chamberlain confessed that if he had been arrested for every offense of sending through the mails "objectionable" matter, he would undoubtedly have been condemned at least two thousand years in the penitentiary. It is a good thing to violate a bad law. The judges who sentenced Mrs. Craddock were themselves violators of their obligations—they violated the Constitution, which guarantees free speech.

Mrs. Anna Stirling told of how she became acquainted with Mrs. Craddock. She did not agree with her views; but she would not suppress any one, not even Comstock.

Dr. Montague R. Levenson advised the auditors to write to Attorney-General Knox, asking him to dismiss the second charge against Mrs. Craddock—the offense of sending her books through the mails, for which she is to be tried in October. He called upon the young men to renew the fight for liberty.

Mr. George L. Rosby said that self-interest, if no other reason, should compel us to defend Mrs. Craddock. So long as a single slave remains, all of us may become slaves. Mrs. Craddock has undoubtedly found freedom in her sincerity, and the prison walls had no terrors for her.

Miss Christine Ross was in favor of upholding the hands of all who wanted to expel ignorance.

Henry (Janus) Nichols said that Liberals must expect to be martyrs. The fight for free discussion is simply the desire to preserve in its integrity the Constitution of the United States. As to morals, if we cannot preserve them without the aid of blackmailers, they are not worth preserving.

Mr. James R. Brown congratulated Mrs. Craddock as coming out of great tribulations, and said that any opinion given in sincerity was not indecent.

Mrs. Elizabeth Barnes Fern, despite her early Catholic training, regarded Mrs. Craddock's books as pure.

Dr. W. J. Robinson had no use for Comstock, but thought that some of the "miserable stuff" sent through the mails could not be defended.

Mr. Alexis C. Fern favored the knowledge of every phase of life. There is no use living in darkness. Let us live to express ourselves. Everything that hinders self-expression is bad.

Mrs. Craddock was greatly touched by the reception given her. She hoped to be vindicated in her next trial; she had confidence in the success of Liberalism and Free Thought, and promised to join the Free Speech League in the struggle for freedom.

A number of letters were read. Some of them were long, and I can only give extracts from them.

Henry George regretted that he could not attend the dinner and wrote: "Free speech is the breath of liberty. Without liberty civilization is impossible."

Mathilde Coffin Ford, vice-president of the Manhattan Liberal Club: "Personally, I should especially like to meet Mrs. Craddock, as my sympathies are with her."

Bolton Hall: "I have read most of her [Mrs. Craddock's] books, and was impressed with the noble purpose of them. Stupid as it is to condemn any one, stupidity has certainly its climax in condemning her for indecency. I do not believe that anything is gained on the whole for the cause of morality through what are known as the Comstock laws."

George B. Macdonald: "It is not for us to withhold our assent to the dissemination of any writing until we have assured ourselves of its nature and value; let the author and reader attend to that. We are not called upon to approve nor to fully comprehend Mrs. Craddock's co-educational system; the sum of our duty consists in guarding her liberty to expound it. We know something of that we have gained from the press so far

as it has been unfettered; it is beyond our imagination to conceive what we have lost by reason of its censorship by idiots."

Henry Frank: "I hope you will all make some ringing sounds that will break out upon the air and stir the sultry atmosphere of ancient and contemptible hypocrisy in a way that will cause temples to crumble and prison cells to crack and fall. Success to your League."

Henry Bood: "Mrs. Craddock, by her untiring efforts at disseminating the facts where they may be the most effective, is worthy of all praise, the hypocritical prudes of the bench to the contrary notwithstanding."

J. William Lloyd: "I stand absolutely for the right of free speech between those who wish to utter and those who wish to hear, without any *ifs* or *buts* whatever. So long as undesired utterance is not forced upon the attention of those unwilling to listen, it cannot be invasive, no matter what its message. Even if you hold a man responsible for what he said, still give him perfect freedom to say it. Even if the speech be libelous, or a temptation to crime, it is a thousand times better uttered openly than secretly, for truth is then free to refute the slander. . . . Sexology is a science of paramount interest and importance to human health and morals, and every candid utterance of theory or data on the subject ought to be published far and wide to the eager ears of the world, no matter what its bearing."

Dr. W. R. Schuffeldt contrasted some of the features of Mrs. Craddock's mock trial with the general conduct of a trial during the days of the Inquisition.

Among those present were David Rousseau, Mrs. Leander Brown, Mrs. Laura Cone, W. J. Terwilliger, F. H. Mackintosh, George Freeman, Charlotte Winterburn, Dr. W. Stevens, William P. Slenaby, Gertrude Revco, J. W. Beckwith, Dr. Charles L. Andrews, C. R. Welker, David Hoyle, Irene Ewbanks, Charles Spofford, W. F. Doll, Mabel Graswinkel, Miss L. E. Buckingham, Agnes Cameron Watson, Miss E. A. Knapp, Mrs. M. E. Hibbard, Miss Linnett, Mrs. Andrews, and others.

New York,

CYRUS W. COOLIDGE.

### An Old Controversy.

How absurd and meaningless is the expression "Fallen Women"! It is incomprehensible that sensible women like Voltairine de Cleyre and Kate Austin should use it at all. The latter, however, used it, I think, only as a quotation from some one else. Unfortunately, I cannot find the number of *Lucifer* that contains her article on this subject; but I remember it as a particularly just protest against the common feeling and speaking about women whose sex relations have not had social sanction.

As for what Miss de Cleyre says in answer to Mrs. Austin, it is at least unnecessary—at most, no answer. Nobody has ever denied that prostitutes have certain class traits. What class has not? We have all of us met some of that set of wiseacres who go about declaiming on the subject of the iniquities of musicians and other artists.

And, quite naturally, the traits of the lowest class in the economic scale will not be altogether esthetical. It has always been said of prostitutes by their friends (by the way, have they any friends?) as a half justification, that without heavy drinking they could not pursue their profession. And now comes Miss de Cleyre, and says that prostitutes are drunkards!

No serious observer, so far as I have heard, has ever given much time to schemes for reforming the confirmed prostitute. As well try to force the tailor to become a cobbler, or the printer a stonemason. Every thoughtful person realizes that the prostitute is at a trade; and, what is more, a trade with the sacred mark on it: a trade which renders those who practise it taboo. Once having embraced this profession, no other is open to them.

Therefore, such tongue-lashing as Miss de Cleyre administers to the class seems to me not only useless, but heartless too. Does Miss de Cleyre include in her denunciation all women whose sexual lives violate the social laws? For the writer whom Mrs. Austin replied to did, undoubtedly, so include them;

and Society, in condemning the professional prostitute to the outer darkness of pariah-dom, condemns equally all women who, from whatever motive, have illicit relations with men. More even: Society condemns just as strongly as Miss de Cleyre could, the mere appearance of sexual non-conformity. Society concerns itself little with degrees of depravity, or with motives and causes. Will Miss de Cleyre class herself with Society?

I am sometimes amused at the self-complacency of the woman who thinks she is "free." The "free" woman seems not to see that equally with her prostitute sister, she sentences herself to a child-less, family-less life. Is this freedom?

There are, unquestionably, some women, for whom freedom means throwing off the restraints of children and family; but just as surely there are others, having freedom equally at heart, for whom these things would be pleasures—not restraints.

In the matter of positive freedom I see little to choose in the three careers at present open to women: wife, paramour, and prostitute. Economically, of course, the position of the prostitute is the very worst; and on account of her better economic position the woman who lives in a "free union" is saved from the habits of degradation of the lower caste. But her logical position is not with the philistine slinger of stones; rather is it by the side of her companion in captivity and opprobrium. Together they may largely help to save the world from the smug hypocrisy of legitimacy: separated, they divide the forces that make for honesty and plain-dealing.

LAURA H. EARLE.

### The Philosophy of Love and Hate.

Life is a search for our own—for those whose hearts beat in unison with ours—who respond to the same vibrations. Men are tuned to a certain key. Those tuned to F do not respond when you strike D. Our own are those who are in our key. And when this is struck we answer back out of hesitance. . . .

But if I have friends, I too have enemies: yet there is this difference, the friendships, for the most part, are real, substantial and lasting. They are built on positive qualities, while the enmities are a vapor that only awaits the sunshine, when it will be dissipated into nothingness.

The friendships are on an understanding, while the enmities are simply a lack of understanding. . . .

When you find an individual who indulges hate, feeds upon it, and hugs it to his heart, he is one for whom Bloomingdale yawns. Hate is a toxin: it poisons the well-springs of the soul; its end is madness and the grave. Hate hurts most the one who hates. To be hated may be annoying, but to hate is a calamity. And if hate is a ptomaine, good-will is a panacea.

There is nothing so hygienic as friendship—to love and be loved means an even pulse, clear eyes, good digestion, sound sleep—success. Strike the key, and at once the vibrations start. All who are on your wire get the benefit; and this wire is a wireless wire that circles the globe like a Marconi cable. The way to strike the key is this: when you find a person who loves the things that you love, who is trying to be honest and simple and genuine; who is willing to say I do not know, and who is not so very good and knows it (so does not blame other folks), but likes to mind his own business, thus giving other folks an opportunity to mind theirs,—stand by this man. Help him wherever you can, encourage him and give him good cheer. Use your friends by being of use to them. A thousand little things will suggest themselves where you can be of service—push the good things along.

Get in line with the vibrations, and when you feel them coming, pass them on—it is the only way to keep them.

These friends of yours are everywhere, but you will never know it unless you sound your A.—*The Philistine*.

Forty copies of *Lucifer*, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Personal—to Our Correspondents.

A number of our correspondents have doubtless felt their patience sadly tried, during the last two weeks, by my failure to promptly reply to their communications, and to them an explanation is due. I have been suffering with a severe cold which affected my head principally, making my eyes so painful that I have, whenever possible, avoided using them. I was not seriously ill, and would not have allowed the cold to interfere with my work had it not been for its effect on my eyes. L. H.

## In the Michigan Fruit Belt.

Who has not heard of the peach orchards of Southern Michigan? Its vineyards and its berry fields? Its apples, cherries and pears? Its melons, cantaloupes and everything delicious to the palate, that grows in the north temperate zone?

For some weeks past I have been rusticated, recuperating and luxuriating in this famous rural paradise—except when rain interfered with outdoor exercise and with fruit-gathering, and so gratifying has been the gain in health and strength in these few weeks that I have concluded to spend the rest of the summer months, and perhaps part of the autumn, in this fruit paradise aforesaid.

I have leased a partly furnished house with small orchard of apple, pear and quince trees attached, situated about four miles south-east from Benton Harbor, a thriving little city of ten thousand inhabitants, located one mile inland from the older and better known city of St. Joe, on the east shore of Lake Michigan.

All this region, for many miles up and down the lake, has of late years become quite famous, not only for its fruit but also as a place of summer resort for the people of Chicago, from which city Benton Harbor is distant sixty-one miles, several boat lines making daily trips during summer, fare each way fifty cents.

The house I have leased is in fairly good condition and large enough to accommodate a dozen or more summer boarders. It is located on high ground with fine evergreens and hard maple trees in front. It is well arranged inside—two parlors of good size; large kitchen and dining-room, two bed-rooms below and three above stairs, besides a large well lighted and ventilated upper room, twenty by thirty feet in size that could easily be turned into five or six sleeping apartments by the use of canvas divisions. A large dry cellar, good well of soft water, a large cistern filled with rain water, a wood shed, kitchen range, two or three heating stoves, closets, two large bureaus, a half-dozen bedsteads with modern spring mattresses, some cheap chairs and one kitchen table and some old carpets, complete the outfit as it now stands.

On taking this house and orchard for the summer, my plan

was, and is, to invite a few friends from Chicago and elsewhere to share the premises and divide the cost with me, believing that many families would be glad to get away from the dust, the noise and weariness of the crowded city, and get into closer relation with Mother Nature for a few weeks, provided the cost of doing so were not prohibitory. I do not propose to furnish the house, more than it is now, nor to board our visitors, but rather to offer facilities, at small cost, for light house-keeping, somewhat after the plan adopted by certain camping managers, as at Lake Helen, Florida, and elsewhere.

An important feature is the abundance, the cheapness and freshness of fruits and vegetables, as compared to prices of same, and staleness of same, in the large cities. Another feature well worth consideration to those not overburdened with spending money, is the fact that the fruit gathering season lasts till November, and the old fruit growers tell me there is always demand for help in this work at fair wages.

Another item not to be despised, is the fact that the soil of this part of Michigan is so sandy that there is very little mud, at any time, not even in the rainiest season.

And still another item worth mentioning is that Henry B. Allen, our old-time friend and helper, with whom I have been stopping for some time past, offers to meet Chicago co-operators at the boat-landing and convey them to the rural home of Lucifer's editor, at a merely nominal cost.

For further information in regard to the Michigan Fruit Belt, and the plans for summer outing at the home herein described, all who felt interested are hereby invited to address M. Harman, care H. B. Allen, Benton Harbor, Mich. M. H.

## Free Women, Men, and Children.

Laura H. Earle's contribution to "An Old Controversy" is full of food for thought. I am tempted to comment on several points, but will try to confine myself to one or two. It is probable that Voltairine de Cleyre will have something interesting to say on the subject.

Does Miss Earle mean that the really free woman does not exist, I wonder, or does she mean that only the woman who lives apart from her lover, earning by her own labor the living of herself and her children, is free? It seems to me the definition of "free" is sadly strained. Of course we may admit that no woman—and no man—is absolutely free, but I had supposed the free woman to be one who does not sell the use of her person either in marriage or out. Whether she has a lover, a husband, or child, or whether she lives alone or with a man, men, or other women, has seemed to me mere matters of personal choice. The fact that she is free to choose is one of the attributes of her freedom.

The fact—if it is a fact—that the free woman "sentences herself to a childless, familyless life" is news to me. I know a number of proud mothers who are in no sense dependent on their sex natures for subsistence, and why should the fact that they have children prove them un-free?

Possibly Miss Earle agrees with those who assert that a woman cannot be free if she accepts anything for the support of her child from its father. If a man and a woman do not want children they should avoid relations which may bring children into existence. But if they desire children it seems to me natural that the man should not only be willing to bear his share but that he would wish to do so. The prospective child, as well as the man and woman, must be considered. To some men parenthood is a most desirable state. Why should they be deprived of its pleasures and responsibilities if they can find women willing to share them? Real love wishes to share the cares and pains, as well as the joys of the loved one. And all these can be—and are—shared by loving men and women without the shadow of sex-ownership. Therefore free men and free women can be fathers and mothers, and need not, in order to enjoy freedom, condemn themselves to "childless, familyless lives." L. H.

Is your subscription paid to No. 925? If not, please renew.

## Ruminations.

After some delay, the necessary blanks having been sent from Washington, our petition for a new postoffice has been transmitted to the Postal Department. There will doubtless be considerable red tape to be unrolled, before the result is known. The renewed publication of "Discontent" is delayed until we have either a postoffice or the practical assurance that we are not to have one in the near future. There never was the faintest excuse for taking our office away; and the act will remain one of the most abominable examples of petty persecution for opinion's sake.

The date of the Waisbrooker and Penhallow trials has been fixed for July 8. The trial will be held in Tacoma. Murphy and Swett, of Portland, Oregon, who rendered such excellent service in the former trial, will have charge of the defence. We fully expect an acquittal in both cases; but the subtlety and unscrupulousness of the Comstock crew always leave some room for doubt. In any case, I am safe in saying that if the enemies of freedom secure another of their shameful triumphs, it will not be due to negligence or avoidable blunders on the part of the defence. We have acted on the theory that it is better to do too much than too little. Every Comstock case should be vigorously fought, until the long-enduring public is finally roused to a realization of the infamous character of the law which was devised to favor blackmail, and to stifle honest expression.

We are told that the St. Louis Fair can obtain its grant from the government, only on condition that it consents to yield to the demand of bigotry that its gates be closed on Sunday. This is the way in which our national legislators carry out the constitutional guarantee of the separation of church and state. These "statesmen" vainly try to secure respect for law from Anarchists, when they themselves take every occasion to spit on the fundamental law of the nation. The constitution of the United States has faults enough; but it at least declares in favor of free speech and religious liberty, and against nearly everything which the imperialist faction is doing, both at home and abroad. Its other provisions are adhered to strictly enough; but its pledges in favor of the rights of the people are treated as so much waste paper, and held in as extreme contempt as the Declaration of Independence, which is branded in the Philippine Islands as an incendiary document.

The most needed organization in the United States today is the Free Speech League. It makes a consistent appeal to Anti-Imperialists, Socialists, Anarchists, Free thinkers, sex reformers and all others who believe in intellectual honesty. Even the rankest conservative stamps himself as a fool or a knave, the moment he gives consent to stifling an opinion opposed to his own. Free Speech ought to be classed as an elementary principle, accepted by all sides alike. Since, however, the unholy trinity of Comstockism, Imperialism and Ecclesiasticism boldly declares its own wickedness, by avowing a desire to annihilate every vestige of free speech, it is time for all honest men and women to take a firm stand. We must reach the great body of the people of this land, and learn if corruption has spread so far that the unmasked villainy of the three giant conspirators will meet with general endorsement. The Free Speech League is the means by which the work is to be done, and has a right to the earnest and undivided support of all who are not content to wear their shackles forever.

JAMES P. MORTON, JR.

Lucifer is a strong exponent of the sexual emancipation of woman. Its editor, Moses Harman, has borne imprisonment and persecution in standing for his right for freedom of speech for the woman oppressed in the marriage relation. While we do not endorse all that is taught in this magazine, we do advocate a free and bold discussion of the sexual question, and Lucifer is a strong element in helping to work out these problems.—"The Journal of Hygienic Therapy," Kokomo, Ind.

## The True Story of Montreal Asndom.

In a recent Lucifer Mr. James avers that he knows something of Modern History, i.e. the Montreal smallpox epidemic of 1884-5 and uses this circumstance to ride his favorite hobby as an apologist for vaccination and other medical fetishes. As I lived in Montreal and followed the course of the epidemic very closely as well as the means taken to combat it and having had access to inside information from an Hospital official I am in a position to give Mr. James' conclusions an emphatic denial.

It is true 3,000 odd persons died during the epidemic but it is not very clear to an impartial and critical observer—conversant with all the producing causes—what this fact has got to do with the matter of vaccination as Mr. James infers it has, because the vaccinated and unvaccinated alike were all caught by the scourge, many of the former having three good marks, and moreover the experience of the doctors in this connection at the two hospitals was so disappointing that they had to enlist the aid of a certain influential newspaper man to help them keep the truth from the public. I know this to be a fact. Afterwards the returns from the hospitals were deliberately falsified in the interest of vaccination and its official beneficiaries and I am in a position to prove it. I made this charge in the public press a few weeks ago and no one has yet seen fit to contradict it or to challenge my statement.

Of course the doctors claimed that vaccination stayed the progress of the disease (they always do that) but everybody here knows full well that there was absolutely no diminution of the epidemic until all the cases were systematically isolated and that was many moons after the wholesale vaccination began—this had no more effect as a preventive than would have the incantations of an African witch doctor.

It is also true that "a reasoner of the Ironical type" in the person of a well known doctor (a little more honest than most of his confreres) publicly warned the Board of Health that an epidemic would soon sweep the city if they did not better carry out their duties, chief of which was the abolition of 6,000 privy pits polluting the atmosphere of the poor and congested districts. Did they heed the warning and fulfill their proper functions as a Board of Health as Mr. James seems to infer? Not much! they saw visions of a rich harvest ahead in vaccination fees and through the many disorders always induced by vaccination and I know one doctor who told me every scare the doctors could manage to work up was a godsend to them and that some averaged \$40 a day at such times. No wonder the doctors believe in vaccination.

It should also be noted that the plague swept through the districts indicated like a tornado and if sanitation &c., is of no account as Mr. James implies, why did it not take in the whole city instead of only the unhealthy parts and the most ignorant and unhygienic portion of the citizens? As to the claim that "it is no longer a sanitary habit to talk 'anti-vaccination' in Montreal" it does not look much that way, when the people's representatives, by a two-thirds majority, recently killed a scheme of the Medicos to enact compulsory vaccination, and the fact of their recent activity having been answered by the formation of a strong anti-vaccination society. Moreover there have been several deaths very recently caused directly by vaccination and the facts are gradually becoming public despite the efforts of Doctorism to suppress them. One of the poor victims was carted around between various hospitals and doctors for over a year and when he died the doctor in charge demanded \$2 of the poverty-stricken widow for a lying death certificate, although he knew there was not a cent in the house and no means (save charity) of burying the corpse—a fair sample this of our boasted twentieth century civilisation or rather assdom.

Yes, Mr. James, official statistics of vaccination are notoriously unreliable and for very evident reasons, your assumptions and the Encyclopedia Britannica to the contrary notwithstanding. This fact is being demonstrated every day but "there are none so blind as those who will not see."

Montreal, Canada.

M. B. CLARKSON.

## VARIOUS VOICES.

Mattie C., Denver, Colorado:—I know I am awfully in arrears, but have been unable to do better. Enclose 50 cents, which please apply on subscription. In answer to the question, "What Would You Do?" I will tell you that I did precisely as "L. C., N. Y.," says she did—I took them in as sisters and loved them, too. But when a new love came into my life my husband suddenly found out "it was all wrong, all a mistake," and I had to either give up my home or my lover and go back to slavery. As I was a firm believer in the principles I professed, I gave up my home and am now "a wanderer on the face of the earth."

M. M., N. Mexico:—The censorship of press and mails is the great question of the hour, I think; but with Moncre D. Conway I wonder how a remedy can be found. It seems to me we are going backwards morally. I can cite you to a degenerate class of cowboys right around me here. My experiences for the past eighteen years have been proof to me. Yet I am no student of living human nature—I love rather books on history. But I must change. The cowboys are criminal in tendency from environment, also from the business system of our day. I enclose \$5 for books. This fall I'll buy much I see in Radical Literature list. Many names are new to me.

Laura J. Langston, Paonia, Colo.:—I read Kate Austin's letter regarding Dr. Clymer's plea for fallen women and do not think she accorded him due justice. He must refer to these women as fallen or else not be understood, for does not his tract say plainly, "None will stop and think that it was through pure, honest love that she fell, and therefore pure, through that love, as pure as any woman that ever walked the earth. Surely those words explain that he is forced to use the term 'fallen,' he certainly does not consider her fallen else he would not place her on equal footing with other women. We all know that so-called fallen women are truer to nature's perfect laws than they are to man's erroneous laws, and none understand this better than Dr. Clymer, and every woman in this land should endorse his noble undertaking."

Lena S., Wash.:—Our trial subscription expired with No. 922. So I enclose \$1 for we want Lucifer to keep us from growing narrow-minded. If Lucifer could be read in every home, I think there would not be so many people living together in silent discontent, or open warfare, bringing undesired offspring into loveless, joyless homes. Old ideas have a strong hold here, but Socialist sentiment is spreading fast, and we hope for better things in the future, although sorry to report the loss of two of our most earnest workers, Comrades Albert and Mrs. Strout who recently moved to Spokane where Mr. Strout goes to accept the position of business manager for a new Socialist paper, "The New Time." I would like to tell you I agree with James Morton, on the question, "What would you do?" We cannot expect to be perfect as long as women are sexual slaves, and I could not think less of my husband, should be love another for any attraction which I do not possess.

Mrs. E. A. Magoon, Worcester, Mass.:—According to my tag on Lucifer I see my subscription has nearly expired, so send a dollar as no doubt you need it owing to your dear father's inability to help you. In connection I wish to express my ideas in regard to the special line of Lucifer's efforts. While in sympathy with it, I feel that there must first be individual reformation before man can become unselfish enough to recognize the right that woman should exercise in her behalf, and before there can be any true and lasting unions and well-born children. The theory of true unions in mutual loving regard for each other with no other binding tie, is a beautiful one, where familiarity does not breed contempt; but where are the parties to be found to make the idea practical to any extent? A majority of the male population appears to be already in love with, or wedded to the filthy weed in some form, that they prize beyond any

human companionship, to say nothing of the use of liquors of some kind. Self-indulgence, self-gratification appear to be the more common idea of the true enjoyment of life, instead of the denial of every indulgence that is not essentially necessary to our bodily health, physically, mentally, and spiritually. No heart need to long hunger for love, and the joy it brings, although denied human sympathy. The law so wisely manifested in the construction and adaptability of every part of our physical organization, is no less wise in its provision for our mental and spiritual needs for an enjoyable, useful existence through the proper exercise of our aspirations and inspirations. We are thereby superior to, or masters of our environment.

## What They Are Saying.

Freedom's abuses are tyrant's excuses.—*Texas Farmer.*

What the movement for a common sense observance of Independence day needs is a leader who dares to stand alone.—*Chicago "Inter-Ocean."*

On account of the disorder in Paterson, Editor MacQueen of "Liberty," who made a speech there, has been arrested by the New York police. Hitherto the police have been accustomed to run Herr Most in whenever anything happened, but as Mr. Most is now doing time on account of Czolgosz, MacQueen goes on as his understudy.—*N. Y. Truth Seeker.*

To promote marriages in Serbia all young persons having at least 2,000 dinars in the government savings bank received a handsome premium from the bank on their wedding day. The consequence was that young folks rushed into matrimony to repent at leisure, and often, as soon as the money was spent, they sued for divorce. As the plan did not seem likely to bring an increase of population, the generous premium has been withdrawn.—*Chicago "News."*

"Whatever gods there be" were supplicated by their worshippers sojourning in London on Thursday of last week for the restoration of the king's health. Among the praying persons were Mohammedans, Brahmans, fetishists, sun worshippers, and all sorts of heathen from China, Borneo, Fiji, Africa, and Hindustan. It is presumed that King Lewanike of Barotseland, the African monarch to whom London has taken so kindly to the Zoological Gardens and praved to an alligator, after the manner of his people.—*Truth Seeker.*

## Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$166.38. A subscription from comrades in New York sent by F. Piccinelli through La Protesta Umana, \$7; S. P. B., Mass., \$5; B. G., Colo., \$1; W. S., England, \$1; Mrs. E. K., Wash., \$1. Total to June 23, \$181.38. OLIVER A. VERITY, Treas., Home, Washington.

COLLEGE OF MEDICINE AND SURGERY,  
CHICAGO, ILL.

Session begins September 25 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, address Secretary, 245 Ashland Boulevard, Chicago.

## Our Home Rights.

A monthly magazine, \$1 per year, Immanuel Oliver, Boston, Mass., is now on its second year. Published at No. 9 as the people's own magazine. It goes into forty-seven states and territories, besides England, Denmark, Germany, Brazil, South Africa, Australia, and India. It discusses all reform movements from an independent and progressive standpoint. Here are some of the subjects discussed every month: Socialism, Vegetarianism, Anti-War, Fore foods, Women's Dept., Thorapensism, Women's Rights, Anti-Vaccination, and many other live and interesting matters. Send ten cents for a sample copy. Our Home Rights should be in every household.

## Lessons.

In Language, Business, Arithmetic, Literature and Command correct use of hyphen and capital, punctuation, conversational power, elocution, extemporaneous and studies of such works in ancient and modern literature as may be selected. Methods new, unique, attractive. Arithmetic, only as classes of more than one. Regularly solicited. J. M. Clarke, 777 Walnut St., Chicago, Ill.



## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Slaves; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us: IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Government? XIV. How Can Governments be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 128 pages. Price, \$1.10.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are basing on "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, dividing the heathen savage, looting in China, passion abuse, the capture of Aguinaldo, the Peace Conference, army mismanagement, oculatory attacks by glibly girls, etc.

With 25 Irresistible Drawings by Dan Beard. Hino, Grotto, Handsome Covers. 40 pages. Price \$1.10.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only;" Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Blood;" What are the Effects of Halls and Crusades? The Economic Side of the Problem. Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women. WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 11c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads disease; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. HARMAN, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from Librarians who would like to correspond with other Librarians. Address (with stamp) ELIZABETH DRAKE BLENKIN, Snowville, Va.

## 925.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungoverned.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Prospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, stout pages, bound in boards, paper label. Price \$1.

Personal: A liberal man, living in Southeast Ohio, would like to become acquainted with ladies of congenial ideas in that section. Further information given to those interested on receipt of letter. Address W. J. 600 Fulton St. Chicago.

"Pages of Socialist History." By W. T. Oberknecht. This book of all schools, as it deals with the history of the "international" and the attitude of Marx and Engels towards Bakunin. Will be ready soon. Paper covers, 40 cents. By mail 50 cents. Send in advance orders. Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. HARMAN, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Beatrice T. Tucker. 48 pages. Handsomely bound in cloth. \$1.25. ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 35c. AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 35c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 3c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 11 colored plates showing different parts of the human body. The chapter on Pathology Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It is eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.25.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 35c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Birds of the Strassburg Geese (C. W. Colbridge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Eugene Zola). 3c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-resistance and peace. 3c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Hanford Ford. Cloth, 5c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORING BOTTLE BARRIES—Through regulating reproduction by controlling conception. R. B. Foote, Jr., M. D. 3c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 3c.

CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.; 21 portraits of delegates, including Hon. R. T. Tucker, Lawrence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 62 pages, 50c.


CHILDREN OF THE ITALIAN POOR. Paolo Lembruno. 3c.

DARWIN, THE. (A novel.) Elmina D. Sinker. 3c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 128 pages. 35c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 27. CHICAGO, ILLINOIS, JULY 17, E. M. 302, [C. E. 1902.]

WHOLE No. 926

### FROM A MOTHER'S HEART.

"Daughter, daughter, marry no man,  
Though a king's son come to woo,  
If he be not more than blessing or ban  
To the secret soul of you."

"Tis the King's son, indeed, I ween,  
And he left me even but now,  
And he shall make me a dazzling queen,  
With a gold crown on my brow."

"And are you one that a golden crown,  
Or the lust of a name can lure?  
You had better wed with a country clown,  
And keep your young heart pure."

"Mother, the king has sworn, and said  
That his son shall wed but me;  
And I must gang to the prince's bed,  
Or a traitor I shall be."

"Oh, what care you for an old man's wrath?  
Or what care you for the king?  
I had rather you fled on an outlaw's path,  
A rebel, a hunted thing."

"Mother, it is my father's will,  
For the king has promised him fair  
A goodly earldom of hollow and hill,  
And a coronet to wear."

"Then what is worth a father's name,  
For it names your dearest foe!  
I had rather you came the child of shame  
Than to have you fathered so."

"Mother, I shall have gold enow,  
Though love be never mine,  
To buy all else that the world can show  
Of good and fair and fine."

"Oh, what care you for a prince's gold,  
Or the key of a kingdom's till?  
I had rather see you a harlot bold  
That sins of her own free will."

"For I have been a wife for the stonach's sake,  
And I know whereof I say;  
A harlot is sold for a passing slake,  
But a wife is sold for aye."

"Body and soul for a lifetime sell,  
And the price of the sale shall be  
That you shall be harlot and slave as well  
Until Death set you free."

—Richard Hovey, in "Songs from Vagabondia."

### Some Nihilists I Have Met. I.

In looking over some old papers, recently, I found some pages from an old magazine containing a sketch by a well-known radical writer, under the above heading, and written about ten years ago. I sent it to the author, asking her to revise it if she would like to have any changes made. She said her only request was that her name be withheld—that patching

up old things was an occupation devoid of charm to her. I think it well worth a place in *Lucifer*. Part II. will appear next week.  
L. H.

The word nihilist is so generally associated with darkness, secrecy, dynamite, assassination and blood, that had some one whispered five minutes before the encounter, "You are about to meet a genuine Russian nihilist," I should, no doubt, have hastily retreated to the shelter of law-abiding domiciles, far from the dirty, tortuous, downtown quarter, where, amidst a labyrinth of alleys and deceitful little streets that mockingly led against walls, and then turned back into one another, I found myself one snowy afternoon, picking my way somewhat disgustedly with no very clear idea concerning my exact whereabouts.

One thing, however, was sure, I had been appointed on a committee to secure musical talent for a concert shortly to be given by a certain society, the proceeds of which were to be used for the purchase of turkeys for people who otherwise could not properly celebrate the Christmas feast. Having learned through various channels of a new violin-wonder whose services were to be had for a reasonable consideration, I had at length obtained his address and gone in pursuit of him. It was indeed a pursuit. For half an hour I had chased skulking lamp-posts, that on being captured mockingly stood forth without the shadow of a letter on them; signs that had grown so old in wind and weather as to be illegible; a few new brick corners that seemed to say, "Here we are, and we don't need a name to tell you—we're plain enough without it," as indeed they were among such heaps of dirt and ruin; and finally, people who smiled vaguely, and answered me in a foreign language. At length I stopped perfectly still, leaned against a wall and said aloud, "What next?"

My mouth and ears seemed to be two personalities, the latter very much surprised to hear the English language in this town of "skits" and "ovitsches," and the former very defiant and determined. It said slowly, "I shan't give up now; I surely will find Mr. W—y." I lifted my eyes with a sigh and lo! strange mockery of this cynical quarter, there, precisely opposite, on a black sign with staring gilt letters was the very name which had so persistently and so successfully eluded me: "H. W—y, violinist, concerts, lessons."

I went up the two white steps, the sepulchral steps which can never be omitted from the meanest tenement of old Philadelphia, and rapped loudly and long. A woman with bright red cheeks and a mass of curly auburn hair bushing astonishingly about her head, admitted me.

"Mr. W—y was in. Walk up." Bless him for being "in," I thought, as I climbed the steep, dark stairs; "my luck must have turned at last." The woman had left me to guide myself, only directing me to the first door on the left. As I stepped into the upper hall I heard a low cry, something neither human nor unhuman, that made me catch my breath. There were two or



three walls, and then a sob that was broken short; then the cries began in a lower key. I felt as if a cold wind had suddenly blown over me and frozen me to the floor. This, then, was the wonderful violin, this thing which cried and moaned just inside the room. I must have stood ten minutes listening when I felt some one behind me, and turned to hear the woman say, "Just rap, he's only playing by himself."

"Does he often do it—play like that?" I whispered under my breath.

She smiled: "All the time. The worst is, he gets up in the night. You'd think dead folks were crying in the room. Some people believe dead folks do play music, but I don't," she added, knocking on the door.

The wailing ceased as if the thing which cried had been startled and fled. Directly the door opened and I was invited to enter. The room was neither small nor large, but oh! so bare! There was only a bed without pillows, a chair, a trunk, a table contrived of a dry-goods box, a stand piled high with books—over which lay the violin—and a music rack, back of which, on the floor, lay a mass of music. No heat, and the temperature dangerously near the freezing point. What wonder the violin wailed!

I see the whole picture now as it was photographed upon my memory by the cloudy, snow-luminous light that came through the curtainless windows, striking the staring walls and dark wood floor, and the tall figure in the center holding the magical bow. Certainly it was a homely face, one of the homeliest I have ever seen, in spite of the fine, Beethoven-like forehead that relieved it from any charge of stupidity.

Yet this very ugliness was curiously attractive. The square, prominent jaw with the wide, thin-lipped mouth was a character study; those small, light intent eyes fascinated; and the Tartar nose, utterly ugly, somehow impressed one as having an individuality of its own that might, on occasion, express itself.

"I interrupted you," said I, by way of beginning—"it is too bad. I had been luxuriating in the misery of those notes for nearly a quarter of an hour in the hall."

He flushed slightly: "You should have knocked; I was merely passing time."

"Was it an improvisation?" I inquired, curious to know what human heart had first cried so brokenly.

"Oh, no," he answered; "it is a Russian composition, the plea of a nihilist, a Siberian exile, to his jailor. There are words."

"Ah," I said, with interest, "do such compositions circulate generally, then?"

A real laugh went over the ugly mouth, and yet a laugh with more of sarcasm than of pleasure in it.

"Certainly not. It is a prison offense to sing them. All the same there are means."

"But," I suggested, "are they not dangerous? Were you not afraid—to become implicated with the nihilists?"

He drew himself up proudly. "I myself was one."

"What," I exclaimed, "you a man with a soul for such music, can you believe in killing people? Do you think the czar ought to be assassinated?"

The same sarcastic smile crossed his mouth. "Why should he not be killed? Thousands of people die every year merely for his pleasure. Is he any better than other murderers?"

"What do you mean by saying that thousands die for his pleasure? He does not kill anybody."

"I mean that the poor are taxed so high to pay for his palaces, that they die in their huts. Yes, I would be very glad to hear that the czar was killed, but not because I think it would help anyone living."

"Why then?" I queried, interested in the play of the ugly features.

"Why? Because it would be a crash that would make the people think. They do not think, they are asleep. Their bodies work, but their brains have never yet awakened. Another czar would come, and he too, would have to be killed, until the people learn that it is not to trade masters, but to have no masters they must work."

"But," I protested, "why not in some other way? Why kill to teach them that?" He sighed and a sad light came into his eyes.

"You have no idea," he said; "there is tyranny enough in America, but it is nothing to Russia. The nihilists are not people who love fighting and killing; but it is the only thing left them. We are not allowed to read, or write, or print, or agitate. We must keep our ideas until we choke with them, even if we waste in misery to the eyes. For trying to help, the noblest and best have been sent to Siberia. We must kill."

"How trying to help?" I said; "surely not for relieving distress with—"

"Charity?" he broke in bitterly. "No, not that. But for trying to show that it is the injustice of the government which puts them so they need charity. For trying to tell them that if they straighten up, the czar can no more put his yoke on their necks. For that, not for charity." He picked up the violin, struck a few notes with his fingers, and added, "The Americans do not understand us."

"Excuse me," I said humbly, "I presume that is true. I never met a nihilist before."

"No?" This time the smile was full of amusement. "I must have frightened you, then."

"Oh, no," I said, lying with much courtesy, "I have been very much interested, so much that I have neglected my errand," and I proceeded to engage his services, which was soon done, though I inwardly reflected that for a man in such quarters his price was rather high.

It was darkening, but the snow still gave a luminous whiteness to the dusk as he accompanied me to the door, saying: "Well, I hope you are not afraid of me. You would like us better if you knew us better. You ought to read Bakounine—do you read Shelley? He is the greatest English poet, but almost no one understands him. He lived five hundred years too soon. Will you shake hands? I never killed anyone. Thank you. I shall be exactly in time at the concert."

And he was. The virtues of the Russian character, like its vices, are mathematically calculable; every act answers the question why. Hence punctuality is assured.

### Replies to Critics.

In No. 922 C. L. James says: "If Mr. Kerr will ask himself how Senator Clark comes to own all that copper in the earth, he may begin to see that when no man is enabled by government to hold land out of use, all the evils of natural monopoly will cure themselves."

Whether or not Senator Clark is shipping his ore as fast as possible, I cannot say. The extraction of ore is a slow affair, even after it has been blocked out and measured off. The outside of a cube must be taken before the inside, and timbers must be put in the place of the ore extracted, to avoid a cave-in. But in any case Mr. James evades the main point. Does he deny that ores differ much in richness, or does he assert that the very richest ores are plentiful enough to supply the world's demand? If not, then it is clear that there must be a large unearned increment on the richer ores, which unless absorbed by the community, will make fortunes for individuals.

Lillian Harman says there are different kinds of Socialism, because Socialists differ about liberty. Why did she not add that there are different kinds of Vegetarianism, because Vegetarians differ about liberty? Liberty is not part of the subject matter of either movement; the one deals only with economics, the other with diet. In their economic aims Socialists differ very little; although in America, where the movement is new, they differ about the best way of realizing their aims.

The editor refers to my "dozen or more years acquaintance with Lucifer and its work." I am sorry to say it is less than seven years since I first heard of Lucifer.

The editor thinks that if "we can only hand on what we

have ourselves inherited", the improvement of the race is impossible. Not necessarily. For instance, the son of a family of poets might marry the daughter of a family of musicians, and produce a son who could compose both the music and the words of a grand opera, although no one of his ancestors could have done so. This young man might marry the daughter of a family of painters, and their son might be able to paint the scenes, besides composing both music and words. Yet nobody would have handed on more than he or she inherited. But I admit that my expression was unfortunate, for it obscured the great fact of spontaneous variation. Sometimes a person happens to be born with six fingers on each hand, although none of his ancestors had more than five. If such people only married other six-fingered people, a six-fingered race might be perpetuated. Now Darwin holds that slight spontaneous variations occur in vast numbers in each generation, and that the preservation of these variations by natural selection is the foundation of evolution. But spontaneous variation is an entirely different thing from the inheritance of acquired qualities, a doctrine still adhered to by Herbert Spencer, Lombroso, and a few old men, but not regarded with much favor by the younger generation.

When I put Moses Harman after Tolstoi and Ibsen, it was because he was the youngest, not because he was least important. In fact, he is much more important than either. Tolstoi and Ibsen surpass him as artists, but even as artists Tolstoi and Ibsen will never be classics. As prophets they cannot be compared with Moses Harman. Tolstoi is a pessimist who thinks the best thing to do is to let the human race die out. Ibsen has no constructive imagination, though Bernard Shaw has used him as a kind of Christmas tree on which to hang fruits and blossoms which could never have grown there. These men are not of the number

"Who, rowing hard against the stream,  
Saw distant gates of Eden gleam,  
And did not dream it was a dream;  
But heard, by secret transport led,  
Ex'n in the charnels of the dead,  
The murmur of the fountain-head."

The true inspirers of progress are men like Shelley, Walt Whitman, and Moses Harman, who preach a gospel of hope, and not a gospel of despair. The morbid sex philosophy of the "Kreutzer Sonata" chills and sickens us, but it is pleasant to read a poet who expounds his aims and then tells us that

"This truth is that deep well, whence sages draw  
The unenvied light of hope; the eternal law  
By which those live, to whom this world of life  
Is as a garden ravaged, and whose strife  
Tells for the promise of a later birth  
The wilderness of this Elysian earth."

R. B. KEENE.

### The Blackmailing of Mrs. Craddock.

So much has been said about the persecution of Mrs. Craddock, and the peculiarly abominable outrages to which she has been subjected have excited so much sympathy that I think Lucifer's readers will be interested to see copies of some very brave and generous letters which were addressed to her during her imprisonment by Mr. William T. Stead editor of the "English Reviews of Reviews" from London. I take credit to myself for rescuing these letters from the forgetfulness of the bundle in which Mrs. Craddock had tied them up to pack them away as precious souvenirs of her persecution. The approval of such a man as Mr. Stead more than offsets the rancor of the foul-minded judges whose lewdness blinded them to the purity of Mrs. Craddock's work and to the nobility of her purpose. Here are Mr. Stead's letters, omitting reference to personal matters. The first is dated London 28 March 1902 and is as follows:

"I do not know whether the prison regulations will allow you to receive this letter, and in any case I am aware that it will not be handed to you until it has been perused by those in authority. Mr. Chamberlain sent me a newspaper cutting re-

porting the result of your hearing and containing, among other things, copy of the letter which I wrote to you, and which now stands on record both in the annals of the Court and in the newspaper press. As you know, I would have preferred for private and business reasons not to have been mixed up in the case, but now that I see the way in which you have been assailed in Court, I feel honored to be allowed to stand by your side in the pillory of the world, knowing as I do that, however much I may have differed from you as to the publication of the passages complained of, no difference of opinion upon that question could blind me to the fact that I know you to be incapable of ever having penned a lie, much less published a pamphlet with any but the highest aims and the desire to raise the standard of conventional morality.

"I am sure that you will not be cast down behind your prison bars, remembering that you are suffering the fate that in every age has befallen those whose struggle towards the higher ideal has been confounded by the multitude with treason to the lower ideal which they leave behind. So it was with Socrates, so it was with Jesus Christ, and so it ever will be with all those who endeavor to incite their fellows to attain to a purer and nobler life.

"I am writing a series of articles upon 'prison as a road to success.' I sincerely hope that you will find that your imprisonment, although not for the moment pleasant, but grievous, may in the end achieve for the cause which you have at heart much greater victories than would otherwise have been possible. I rejoice to know that in the solitude of your cell, you will be sustained by consolations to which your enemies are strangers."

The second of these letters written 10 May contains this beautiful tribute:

"I was extremely glad to get your pencil written letter. . . . I have written to your mother, a long letter telling her how much we think of you and how abominable we consider your present persecution to be. I also told her that she had no reason whatever to feel distressed about you, but rather to be extremely proud that she might be so highly favored among women as to bring to birth a spirit so intrepid and heroic as yourself. I confess when I contrast your courage and enthusiasm with those of others, sometimes I feel as if I were not worthy to loose the latchet of your shoes."

The third letter was received shortly before Mrs. Craddock was restored to liberty and is pregnant with suggestion of how a great good might be brought out of the evil of her incarceration. It is dated 17 May.

"The time of your deliverance is drawing near, and I write to congratulate you upon having been thought worthy to suffer tribulation and persecution and all manner of evil for the sake of the cause to which you have dedicated your life. I am not without hope that out of this misery and discomfort good will come to you in some way that you know not of. It is a comforting belief of mine that a time will come when we shall see, looking back over our life, that nothing has happened to us excepting what we should have chosen as the very best that could have come to us; that all the misery and pain and disappointment at which we are fretted so much were the very irreducible minima of suffering necessary to achieve a good that otherwise would have been lost.

"I hope that your experience in prison will lead to improvements being made in the condition of prisoners. It is only by going among the people and sharing their life that we ever acquire power to understand and strength to remedy abuses which otherwise might have gone on undetected and unimproved for ever. It is the lesson of the incarnation repeated over again in your experience. . . ."

The letters are certainly worth preserving to take their place at some future day in the history of the struggle for freedom of thought and expression. E. W. CHAMBERLAIN.

"Art thou the tree that props the plant  
Or the climbing plant that seeks the tree.  
Canst thou help us, must we help thee?"—Sol.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## By the Way.

Another good man gone. Werner Boecklin died on June 1, and his body was cremated at Fresh Pond, L. I., June 3. We have just learned these facts, and deeply regret his departure, for he was one of Lucifer's earliest and best friends, as well as a logical, earnest writer and generous-hearted man. He did not have a great deal to say, but his actions spoke clearly when action was needed. We hope soon to give an account of his life and work, from the pen of a personal friend.

Mr. Kerr's estimate of our editor reminds me of a similar comparison made by H. W. Boland, of Philadelphia, and sent to me in December, '99. The lines were not published, but I have preserved them, and as they constitute a noteworthy coincidence, I give them place here—as the editor is absent!

"Lo, I will show you a greater than all the rest,  
It shall be he who sees with unflinching eye, as the eagle;  
It shall be he who has delved to the bedrock bottom,  
It shall be a Tolstoi devoid of the puerility of Tolstoi;  
It shall be an Ibsen minus Ibsen's morbidity;  
It shall be a Whitman more direct than Whitman;  
It shall be Moses Harman."

If Vegetarians should propose to take to themselves the management of all the means of subsistence as do the Socialists, the question of how much individual liberty would be allowed under their regime would, it seems to me, be pertinent. Vegetarianism is as practicable by isolated individuals as by groups or nations. Socialists maintain on the contrary that Socialism is impracticable unless Socialists are numerous enough to control an entire country at least—if not all civilized countries. As absolute unanimity of opinion is impossible, it is time that the question of individual liberty should be made a part of the subject matter of Socialist discussion. You take a man's life when you take "that by which he lives."

When I commented on one point raised by A. Freeland, a few weeks ago, I had no intention of replying fully to his letter nor to that of Dr. Barnes. Lucifer's space is too limited to enter on a thorough discussion of the Single Tax. I am aware of the fact that Single Taxers do not propose to tax anything that labor produces, but only the natural advantages of the land. But how discriminate between the two? Dr. Barnes says that if A is obliged to take an inferior piece of land and by his superior forethought and business ability (as essential in farming as in any other business) produces more value than his neighbors, he should be exempt from taxation and they pay all the taxes. But I think Dr. Barnes would find it difficult to make these neighbors agree that the land is really inferior for all purposes.

They would perhaps say that while it might be inferior to theirs for wheat production it was superior for the purposes for which A used it. For it is an undeniable fact that different seeds require different soils and locations. And why should the man who chooses to grow watermelons be taxed because his soil is richer than that of his neighbor who wishes to grow grapes?

L. H.

## Book Notes.

"The Dream of the Anarchist." John Graham Brooks, of Cambridge, says Anarchy is popularly misconceived. This is a leaflet reproduction of the New York "Mail and Express" report of a lecture by Mr. Graham. Excellent for distribution. Send 5 cents to this office for twelve copies.

"Smaller Profits, Reduced Salaries, and Lower Wages. The Condition, the Cause, and the Cure" by "A Business Man" is a "vest-pocket booklet" published by Frank Vieth, Cedar Rapids, Iowa. It is simply and clearly written, interesting, thought-provoking. Five cents a copy; a cent and a half each, when ordered in quantities for distribution.

"Fragments of Song," by Laura Verner Reed is a dainty little booklet well-printed and prettily bound. A specimen verse gives the author's ideal of heaven:

"No heaven for me in some far city strange,  
Strong jasper-walled, with many a golden street,  
Where white-robed throngs with never choice nor change,  
Harp praises round a kingly ruler's feet.  
But heaven for me a land of lakes and rills,  
Fields summer-sweet and forests old and dim,  
Mountains with cloudy caps and purple hills,  
And oceans surging forth a ceaseless hymn."

The booklet is for sale by the author, Harveysburg, Ohio, and the price is 25 cents.

Of interpretations of Bible stories there is no end and if those who add to or take from the Bible are doomed to destruction—as the writer of "Revelations" assures us—there is no hope for a multitude of Bible tinkers. L. Emerick of Jacksonville, Ill., has recently written and published "The Interpretation of the Noachian Flood Allegory." Of his work the author says:

"I not only preach of a flood of wickedness that is now drowning millions of earth's people; but I preach of a flood of righteousness that saves people from the effects of wickedness; also, I give a rational interpretation of the flood allegory found in the Bible, in the fact that wickedness carries its own penalties of death to body, mind, heart and soul, without the unreasonable teaching that God destroys wickedness by water floods."

The price of the work is not given, but it is probably 25 cents, and is for sale by the author.

L. H.

## Career.

The army today offers a career.—*Boston Transcript*.  
Standing on the brink of world politics, we were like the naked boy at the river's edge in summer. We shivered in anticipation of the plunge. But having plunged, oh! how delicious. As is usual with very great peoples, we include numbers of young men who are too noble to work. Hitherto the rest of us have selfishly left these to get along as best they might, to marry money, to dine out every day, or to starve, as they chose, while we went about our business. This has been a national reproach; and it has been felt as such by the more right-thinking. 'Tis pleasant, then, to reflect that henceforth there lies before the ambitious, yet fastidious youth a wider choice; that the hand which he might hitherto only harden with toil or hang listless in his pocket, he may now imbrue in the blood of his country's foes.

The thought that our statesmanship will not be always equal to providing foes is unworthy of us.—"Life."



## Society's Indifference.

To oblige men to work for thirty-seven hours continuously without sleep, besides being cruel is also uneconomical. And yet such uneconomical expenditure of human lives continually goes on around us.

Opposite the house in which I live is a factory of silk goods, built with the latest technical improvements. About three thousand women and seven hundred men work and live there. As I sit in my room now I hear the unceasing din of the machinery, and know—for I have been there—what that din means. Three thousand women stand, for twelve hours a day, at the looms amid a deafening roar; winding, unwinding, arranging the silk threads to make silk stuffs. All the women (except those who have just come from the villages) have an unhealthy appearance. Most of them lead a most intemperate and immoral life. Almost all, whether married or unmarried, as soon as a child is born to them send it off either to the village or to the Foundlings' Hospital, where eighty per cent. of these children perish. For fear of losing their places the mothers resume work the next day, or on the third day after their confinement.

So that during twenty years, to my knowledge, tens of thousands of young, healthy women—mothers—have ruined and are now ruining their lives and the lives of their children in order to produce velvets and silk stuffs.

I met a beggar yesterday, a young man on crutches, sturdily built, but crippled. He used to work as a navvy, with a wheelbarrow, but slipped and injured himself internally. He spent all he had on peasant-women healers and on doctors, and has now for eight years been homeless, begging his bread, and complaining that God does not send him death.

How many such sacrifices of life there are that we either know nothing of, or know of, but hardly notice, considering them inevitable!

I know men working at the blast-furnaces of the Tula Iron Foundry who, to have one Sunday free each fortnight, will work for twenty-four hours—that is, after working all day they will go on working all night. I have seen these men. They all drink vodka to keep up their energy, and obviously, like those goods-porters on the railway, they quickly expend not only the interest, but the capital of their lives.

And what of the waste of lives among those who are employed on admittedly harmful work—in looking-glass, cartridge, match, sugar, tobacco, and glass factories; in mines or as golders.

There are English statistics showing that the average length of life among people of the upper classes is fifty-five years, and the average of life among working people in unhealthy occupations is twenty-nine years.

Knowing this (and we cannot help knowing it), we who take advantage of labor that costs human lives should, one would think (unless we are beasts), not be able to enjoy a moment's peace. But the fact is that we well-to-do people, liberals and humanitarians, very sensitive to the sufferings not of people only, but also of animals, unceasingly make use of such labor, and try to become more and more rich—that is, to take more and more advantage of such work. And we remain perfectly tranquil.

For instance, having learned of the thirty-seven hour labor of the goods-porters, and of their bad room, we at once send there an inspector, who receives a good salary, and we forbid people to work more than twelve hours, leaving the workmen (who are thus deprived of one-third of their earnings) to feed themselves as best they can; and we compel the railway company to erect a large and convenient room for the workmen. Then with perfectly quiet consciences we continue to receive and dispatch goods by that railway, and we ourselves continue to receive salaries, dividends, rents from houses or from land, etc. Having learned that the women and girls at the silk factory, living far from their families, ruin their own lives and those of their children, and that a large half of the washerwomen who iron our starched shirts, and of the typesetters who print the books and papers that while away our time, get consumption,

we only shrug our shoulders and say that we are very sorry things should be so, but that we can do nothing to alter it, and we continue with tranquil consciences to buy silk stuffs, to wear starched shirts and to read our morning paper. We are much concerned about the hours of the shop assistants, and still more about the long hours of our own children at school; we strictly forbid carters to make their horses drag heavy loads, and we even organize the killing of cattle in slaughter-houses, so that the animals may feel it as little as possible. But how wonderfully blind we become as soon as the question concerns those millions of workers who perish slowly, and often painfully, all around us, at labors the fruits of which we use for our convenience and pleasure!—From Tolstoi's "Slavery of Our Times."

## Substantial Sympathy for the Striking Coal Miners.

Mrs. Montgomery Stone, widow of the late iron king, Sebastian L. Stone, has contributed \$10,000 towards helping the anthracite miners win their strike. Mrs. Stone says:

"The miners ought to win their strike. Their work is dangerous in the extreme and it should be well paid for. I have investigated the matter, and am convinced that they have right with them. I might send them a message to the effect that I sympathized with them and hoped they would win, but this would put no bread in the mouths of their starving wives and children. I might send them flowers, but they could not appreciate their innocent beauty when their stomachs were empty. Therefore I have decided to send them a check for \$10,000, and when they have spent a portion of it in replenishing their larders they will feel more in the humor for listening to messages of sympathy."

Strange to say, this gracious lady is one of the most beautiful women in the west, and of considerable literary ability. She has recently completed a novel entitled "In the Field of Labor." The book deals with the lives of the working men and women. Here is indeed a woman whose beauty of physique is multiplied many fold by an unselfish heart and intellectual mind, and who is brave enough to do things out of the ordinary because it is right.—Portland "Labor Press."

## Defense Fund.

For Lois Waisbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$181.38. Dr. E. B. F., N. Y., \$10; W. S., N. Y., \$1; B. H., N. Y., \$1; L. E. R., Wash. \$1; Wm. H., N. Y., 50 cents. Total to July 1, \$194.88.

OLIVER A. VRENTY, Treas., Home, Washington.

## Matrimony or Purgatory.

Archbishop Ryan recently visited a small parish in the mining district of Schuylkill county for the purpose of administering the sacrament of confirmation. In examining a class he asked one poor, nervous, frightened little girl what matrimony was and she answered that it was "a state of terrible torment, which those who enter it are compelled to undergo for a time to prepare them for a brighter and better world."

"No, no," remonstrated the pastor: "that isn't matrimony. That's the definition for purgatory."

"Leave her alone," said the archbishop, with a twinkle in his eye; "maybe she's right. What do you or I know about it?"—Philadelphia Times.

Mabel.—In old-fashioned novels, the hero and heroine married in the last chapter and lived happily ever afterward.

Marion.—They write more naturally nowadays. The hero and heroine marry in the first chapter and live unhappily afterward.—Town Topics.

Forty copies of Lucifer, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.

## The Blind Beggar.

He stands, a patient figure, where the crowd  
Heaves to and fro beside him. In his ears  
All day the Fair goes thundering, and he hears  
In darkness, as a dead man in his shroud.  
Patient he stands, with age and sorrow bowed,  
And holds a piteous hat of ancient years;  
And in his face and gesture there appears  
The desperate humbleness of poor men proud.

What thoughts are his, as, with the inward sight,  
He sees those mirthful faces pass him by?  
Is the long darkness darker for that light  
The misery deeper when that joy is nigh?  
Patient, alone, he stands from morn to night,  
Pleading in his respectful misery.

—Arthur Symons, in "Silhouettes."

## VARIOUS VOICES.

J. H. Abilene, Texas:—Enclosed find 50 cents, for which please send "A New Catechism," editorial mention of which was made in *Lucifer* No. 922. The "Home Cyclopedia" which I ordered recently was received O. K., and I am much pleased with it. It lies on my table in easy reach of the children, along with Bibles, Sunday school literature, our local county papers, copies of *Lucifer*, the "Crime of Credulity," "Travels in Faith," Paine's "Rights of Man," etc. There is no urging, no forbidding. I have simply resolved that any children shall have opportunity to read both sides of questions, as far as I may be able to give them such opportunity.

Lydia R. Todd, 1213 Powell St., San Francisco, Cal.:—There are lots of good people who are not Anarchists; but an Anarchist lawyer is an impossibility. My saying I do not believe in law, or contributing to the defense fund is not saying others shall not. I do not believe in marriage, therefore I do not marry; but if I do marry I am not free. I do not care if others marry, who do not want to be free. You do not care if you are called an Anarchist or not, but others may care. Giving my opinion on the inconsistency of lawyer-hiring Anarchists, is not dictating to any one. There are a great many people calling themselves Anarchists who are not; among them are the king and president slayers and lawyer-hiring, law-catering Anarchists.

Sara C. Campbell, Roodhouse, Ill.:—Years ago the "Iron-Clad Age" published something similar to Ironicus' "Religion" in *Lucifer* 918. I have not the paper but this is the substance, "Ages ago the wise men conferred together as to ways and means whereby the common people could be kept in subjection to rulers. One more wise than the rest said, Let us create a god and set him up as ruler and by keeping the people in ignorance we can rule them and make them believe they are ruled by God, and the rest agreed to the arrangement." I would like to know how "Iron-Clad Age" came into possession of these facts if facts they are. Ironicus calls his "Religion" a fable. If any *Lucifer* reader knows of any published facts stating how the god idea did originate will she or he be good enough to let me know where I can get them? It seems reasonable to me that it did start in the way and for the purpose named in "Iron-Clad Age," for I often hear preachers say things that I cannot believe they know anything about. It is my belief that men and women must give up their belief in God before they will begin to think for themselves. It is only a belief; not many will say they know there is a God such as the Bible tells about.

Myra Peffer:—Thinking of the recent efforts of Comstock to suppress certain kinds of reading in order to enhance the morals of the masses one cannot help wondering why some other things have been overlooked. We would respectfully call the attention of Mr. Comstock to the fact that since the days of Sampson long hair has been supposed to indicate sex vigor—therefore he should see to it that women as well as men have the hair cut short. Music is well known to gratify the sex instincts. Suppress it; have all passionate music forbidden and destroyed.

Meats, spices, wines, even eggs and oysters, stimulate the animal desires, so I advise that the bill of fare be made a subject of statute law, and thus endeavor to repress all unholy emotions without having to resort to drastic measures.

James F. Morton, Jr., in last *Lucifer* expressed the only rational view of the question—"What would you do if your sweetheart loved another?" Can any one tell why he or she would want to hold a lover who had ceased to love? And not having ceased to love how could one object to others sharing the affections? Once eradicate the ownership idea and lovers instead of seeking one whom they can have and hold for their very own, will take pride in winning the affections of those who are loved by many.

I. C. Barnes, Hindsboro, Ill.:—I am surprised at your comments on Friend Freeland's Single Tax argument. I hope you will reread his and my short articles carefully, and you will see we do not favor taxing anything that labor produces, but tax natural advantages of location of land upon the principle that all people have an equal right to any land. But he who occupies the most favorable site of land, whether naturally so or made so by the presence of population, he should pay for the privilege and security in the possession of it. If A is forced to take an inferior piece of land and C and D get more valuable land and A by fertilizing his farm causes it to yield more than C or D he should not be fined for his industry by taxation. The improvements he puts on the land are his—not the public's. The natural advantages and the value given it by the people, should belong to the people.

Gold, copper, coal or other valuable deposits belong to all the people alike. But if the possessor of it pays into a public fund the excess of value every year, over what the same expenditure of labor on the poorest or least desirable land would produce, then all people would share equally in natural opportunities in this life. It would abolish involuntary poverty. It would abolish strikes—especially in mines—for the large monopolizers of valuable mineral or coal mines would abandon all land they did not use, which would make it free to miners to work for themselves by paying the economic rent or annual value to the public, which would be paying it partly to themselves. Whether the fund collected as a tax for rent is needed for roads, bridges or other public utilities or not; it ought to be collected and distributed to all the people for reasons above given.

Love is fed not by what it takes, but by what it gives; and the love of man and wife, too, must be fed by the love they give to others. If they cannot come out of their secluded haven to reach a hand to others, or even to give some boon of affection to those who need it more than themselves, or if they mistrust each other in doing so, then assuredly they are not very well fitted to live together.—From "Love's Coming of Age."

COLLEGE OF MEDICINE AND SURGERY,  
CHICAGO, ILL.

Session begins September 25 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Equipment. For catalogue, address Secretary, 241 Ashland Boulevard, Chicago.

**Our Home Rights.** A monthly magazine, \$1 per year, Immense! Oliver, St. Boston, Mass. is now on its second year. It is known far and near as the people's own magazine. It goes into forty-seven states and territories, besides England, Denmark, Germany, Brazil, South Africa, Australia, and India. It discusses all reform movements from an independent and progressive standpoint. Here are some of the subjects discussed every month: Socialism, Vegetarianism, Anti-War, Fore foods, Women's Dept., Therapeutic Women's Rights, Anti-Vaccination, Spiritualism, Capital and Labor matters. Send ten cents for a sample copy. Our Home Rights should be in every household.

**LESSONS.** In Language, Business, Arithmetic, Literature and Command correct use of hyphen and capital, punctuation, conversational power, shorthand, extemporaneous and studies of such works in ancient and modern literature as may be selected. Methods new, unique, attractive. Arithmetic, only as classes of more than one. Inquiry solicited. 2, N. Clarke 177 Walnut St., Chicago, Ill.

**For Rent:** Large, light, furnished house. Inquire of Lillian Harnes 500 Fulton St., Chicago.






- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that will enlighten and soothe. Location all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the simplest gospel. A book of comfort, a record of growth and the overtones of freedom and optimism. Read it. Printed in old style antique type, lubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.50, \$1.00 and 50c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.** Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Power and Control; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 400 illustrations, 11 chapters, 1,200 pages and a 2-column index of 11 pages. Cloth, \$2.
- EAST TENNESSEE SKETCHES.** A and Cecil Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A study of the Industrial Type. Over 2. Low the
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 5c.
- EVOLUTION AND REVOLUTION.** Elsie Riedel. 5c.
- FALSA CLAIMS OF THE CHURCH.** John E. Remond. Analyzing and refuting the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work.** Peter Kropotkin. 20 pages. 5c.
- FREE PRESS.** Arguments in support of democracy to the indictment of M. Harman. E. C. Walker and Geo. Harman, under the Connecticut law, G. C. Jensen and David Overmyer. 20c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John H. Kalen, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Noble Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Elsie Dunbar Kalen. 120 pages; cloth. Price reduced from \$1.50 to \$1.
- HILDA'S HOME.** Rose Graul. "An old true tale" of woman's wrongs and of one woman's struggle and final triumph to her attempt to secure justice for herself and for her sisters. 45 pages. Cloth, 11; paper, 5c.
- HUMAN RIGHTS.** J. Madison Mack. A simple, scientific, invariable standard of price. James Adamson. 50 pages. Paper, 10c.
- IN BRIGHTER CLIMES; or, Life in Woodland.** Albert Chavannes. 5c.
- INFIDEL DEATH-BEDS.** "A Tale of Dying Horrors." G. W. Fouts. Brief biographical sketches of 27 Free Thinkers including Emerson, Byron, Comte, Darwin, George Eliot, Gibson, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Voltaire, and Voltaire. 25c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Adams. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an allied Maritan. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sinker. 5c.
- KARLEZA.** Ethics of marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 11.
- KORADINE.** A story for young and old. Extra levant cloth. 11.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living. An address delivered in Fiddlers' Hall, Oct. 11, 1891, with portrait of Whitman. Containing also Col. Ingwersoll's address at the funeral of Walt Whitman, Mar. 10, 1892. Cloth, 50c; paper, 10c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tinsell. 10c.
- LITTLE LESSONS FOR LITTLE FOLK.** Elmina D. Sinker. Boards, 5c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1893). Cloth, \$1.25. Postage, 5c.
- MAGNETATION, and Its Relation to Health and Character.** Albert Chavannes. 20c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 1c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Billed Men and Beings. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 5c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. D. Ingwersoll. Contents: Introduction by Col. Ingwersoll. Men, Women, and Gods. Various Attestations. Historical Facts and Theological Principles. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Free Thinkers. The only authorized and correct edition. Large illus. heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 11; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE A. Leah (Fox) Chamberlain. With portraits of the Fox Sisters and others. 48 pages. Cloth. Reduced to 11.
- MOREBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, 50c; paper, 10c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 1c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA.** A DOLL'S HOUSE, AND GHOSTS. Deans. Cloth, 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL DEITIES.** E. C. Walker. Contents: Love and Law; The Mother of the Monogamous Man; The Cult of Race-Life, and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman; What is she? What will she be? The State Mide; Behind the Veil; Mistaken; Alas! Putters a Option of Divorce; Love: Its Attraction and Repulsion; Is she an Honest Girl? Lloyd, Platt, and the Physical Facts; Social Radicals and Tyrants; Anthropology and Monogamy; Love and True Variegated Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCEISTS IN Foreign Countries.** Philip G. Peabody. With an Appendix by Col. R. D. Ingwersoll. Reduced from 5c to 11c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PRIESTLY CELIBACY.** Prof. A. L. Rawson. Together with The Incorruptness of Tradition (E. C. Walker), Monks and Nuns (Moses Harman), The Greatest Sin in allegory, R. B. Kerr, and Jealousy, the Fox of Freedom (Oswald Dawson). 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how it should serve these Free Thinkers who are only unbelieving or disgruntled religiousists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of free republicanism. Cloth, 5c; paper, 1c.
- RUBAIYAT (Qasabadi) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation; with original introduction; special cover; latest revision. Paper, 10c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Offord Norbridge. 20c.
- SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and His Friends in Troublesome Monkey.** For young folks. Dr. E. B. Foster. Five volumes in "red line," presentation edition. \$1. Five volumes, plain binding. 11c; 10c; 10c; 10c; 10c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the 27th volume of "Red Line in Story." 20 pages; cloth bound; illustrated. 5c.
- SONGS OF THE UNBROKEN CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmartin type upon double ruled hand made paper of various tints. Initial letters, ornaments and borders are in red. Initial letter and sketch upon the opening page are hand painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY.** In four parts. I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Development. Albert Chavannes. 20c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Green. 10 pages. Reduced from 5c to 1c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabella's Institution (Marshall), Resemblance of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Reuter). 20c.
- THE BAR BROTHER AND LITTLE LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lancaster case, with full plates of William and Catherine de New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1606 and the public records of the Colony of Connecticut previous to 1650. With an account of the records of William and Catherine de New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.
- THE BRITISH MARRIAGE.** Grant Allen. The greatest of the Hill-Top pictures. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handwritten bound in cloth. 80 pages. 11.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handwritten bound in cloth. 11.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The hedonism is a new word, and it means 'happy'." The new hedonism says: "Be happy and you will be virtuous." In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have begun to perceive that the unclean and impure things are odious and accursed; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper cover; 11.
- THE CHICAGO MAN.** The famous speech of the eight condemned anarchists in Judge Gray's Court, and Altgeld's reasons for pardoning Vidler, Neke and Schwab. 5c.
- THE COMING WOMAN.** Lillie D. White. 5c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Free Thinkers. 5c.
- THE REVOLUTION OF MODESTY.** Jonathan May Crane. A consideration of the origin of modesty and the reasons why people wear clothing. Here are a few questions it answers: "What is modesty?" "What is the cause of it?" "What is the use of it?" "What is the cause of the notion that it is shameful to expose parts of the body?" Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE FOUNTAIN OF LIFE; or, The Threshhold Power of Sex.** Lida White-brook. 5c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with The Widowed Widow (H. Chandler), Life's Gifts (Olive Scott), and Marriage-What It Was and Is: Will the Coming Woman Survive? 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Here For? (E. C. Walker), The New Man (M. Harman), and The Sexes and Love in Freedom (Oscar Reuter). 20c.
- THE SCIENCE OF MARRIAGE.** As viewed from a moral and sanitary standpoint, with some original views on the present general management of the subject. By Dr. Robert A. Green. A valuable "opening wedge" in missionary work. Price reduced from 5c to 1c.
- THE SECRET INSTRUCTIONS OF THE JERUHS.** A reprint from an edition published in 1821, quoted by the author as authentic. The work is a reprint of a pamphlet which is a plain index to the underground working of the Catholic Church, and the writers of individuals and society. 10c.
- THE UNWOMANLY WOMAN.** R. B. Kerr. Together with What Are Women Here For? (E. C. Walker), The New Man (M. Harman), and The Sexes and Love in Freedom (Oscar Reuter). 20c.
- THE WORM TURNS.** Revolutionary Poems. Voltaire de la Cierne. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Geo. M. Tremblay. 10c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Dispensing full, plain directions for the pregnant and parturition, giving the ailments of pregnancy and the care of a woman before and after confinement, of childbirth avoided and women need not go down to death giving birth to children. Each copy contains a copy of the book. 10c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 5c; paper, 10c.
- VACCINATION A GIANTIC CRIME.** Samuel Darling. 10c.
- VINDICATION OF THOMAS PAINE.** Col. R. D. Ingwersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. 5c.
- VITAL FORCE.** Magnetic Exchanges and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism, which makes us women, of what gives us the kind of love we need, and the sex of the body. Paper cover; 4 large pages. 10c.
- WHAT IS RELIGION?** Ingwersoll's last public address, delivered at the meeting of the Free Religion Association in Boston on June 1, 1893. To which the great Free Thinker of the Free, the last verse written by
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WHY THE UNDERSTANDING.** An open letter to Judge Gray. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "It is Mrs. Gage's woman and crowning work. Every woman ought to read it. Every liberal wrong done woman by want it. A burning protest against the tremendous wrong done for the good it will do. Cloth, 11; paper, 5c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first slave. The hands of all governments. Woman was a slave before the slave. This is the condition of woman in the past and is so still. She is now a slave of the slave. This work is AUGUST Babel's masterpiece. 50c; 11.

Address M. HARMAN, 500 Fulton Street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 28. CHICAGO, ILLINOIS, JULY 24, E. M. 302, [C. E. 1902.]

WHOLE No. 29

### THE OLD LABORER.

His four-score years have bent a back of oak,  
 His earth-brown cheeks are full of hollow pits;  
 His gnarled hands wander idly as he sits  
 Bending above the hearthstone's feeble smoke.  
 Three-score and ten slow years he tilled the land;  
 He wrung his bread from out the stubborn soil;  
 He saw his masters flourish through his toil;  
 He held their substance in his horny hand.  
 Now he is old—he asks for daily bread:  
 He who has sowed the bread he may not taste  
 Begs for the crumbs—he would do no man wrong.  
 The Parish Guardians, when his case is read,  
 Will grant him (yet with no unseemly haste)  
 Just seventeen pence to starve on, seven days long.  
 —Arthur Symonds, in "Silhouettes."

### Some Nihilists I Have Met. II.

This happened several years ago; since then I have met so many nihilists whom the persecution of the Jews has driven out of Russia within the last ten years, and found them all so much like other people that the word has lost its terrors. Just now there comes before my eyes the quiet face of the little woman with large blue eyes, who sat in my study one morning, and in the most placid voice related how, as a child, she has carried messages across the city from one of the dreaded terrorists to another, without molestation, because, as she said in her queer English, "the police would not expect a child"; and again, when the officers had searched the house, she had lain with the prohibited books under her pillow, "because, even they are polite, more or less, and will not come into a girl's room if she is in bed, unless they expect her very much."

This she had done because of a much-loved brother, an ardent nihilist, and quite without the knowledge of her father, himself a public official.

Not long ago she returned to Russia, and I sometimes wonder if, escaping the famine and plague, she may yet travel the long way to the Siberian prisons.

Of these so much has lately been written, of their loneliness, their deprivations, their inaccessibility, that one would say the word despair must finally be written on the heart of him who enters there.

Yet I have met one who made his escape even from there; one who had scaled the fearful walls of the Russian prison, crossed the lonely deserts of snow, through the passes of the Altai mountain, and finally reached Japan from whence he sailed to America. One would naturally expect something bold, daring, shrewd, or strongly self-assertive in the person of the man who has accomplished such miracles. But none of these are evident in this short, stoutish, sandy-complexioned, curly-haired fellow, with the prominent nose and jaw of the Slavic races. Very quiet, very much averse to talking even with his friends, but absolutely impenetrable to strangers, and much given to pessimistic contemplation, I should not be surprised some day

to learn that he had committed suicide, for he is wofully disappointed in America, being wholly unfit for its sharp commercial push and scramble.

Not so with my young friend, the medical student, a person of surprisingly quick intellect and disputatious inclinations. After delivering her letter of introduction to me one sunny summer afternoon, she commenced an attack on an inoffensive Y. M. C. A. member who chanced to be present, and speedily drove him into a corner concerning the existence of a God. She next disposed of the marriage problem, Henry George's land-tax scheme, the advisability of eating meat, of women wearing short hair and a pantaloonish substitute for skirts, each in "one round." The expression is *apropos*; mentally speaking, she has on boxing gloves all the time, and is ready to spar on any known subject with the greatest mental athlete. She has a romantic history. The child of orthodox Jewish parents who forbade her all education, she naturally rebelled, and, to escape them, married at the age of eighteen a young nihilist, passionately devoted to her, but whose affection she but faintly reciprocated.

The marriage, however, was a compromise with authority to make her way to America, a female minor being subject to her father, if unmarried, and to her husband, if married.

Neither her husband nor herself believe in the binding efficacy of any ceremony, however; and after two years of wedlock she concluded to take up life alone. She had been swept into the storm of struggle between living with a husband she did not love, for his sake, or obeying her desire to live alone and be free.

I fancy it was a little hard for M. to give up the woman he so dearly loved, though he did believe in perfect liberty.

However, he did it with tolerable grace, and they greet one another as mere comrades now. He still retains his nihilistic enthusiasm, ingrained in all his life; but she has left it behind as a cast-off shell; indeed, she has a faculty of casting her coat of ideas quite regularly, without retaining a very attractive and interesting person, in spite of inconstancy.

One thing, however, is very shocking to American feelings among all these people—an utter absence of filial affection. And yet, it is mathematically calculable; given the facts of utter rigidity, conservatism, and intolerance on the part of the parents, a tendency to curb every aspiration towards change, a resolution to put the garb of the seventeenth century on the back of the nineteenth, and, as a result, "it is impossible that we should love our parents," they say. At first they regard as hypocrisy all evidences of attachment between American parents and children. After a time, however, larger influences of a freer life unconsciously mould them over, and now among all those who have come into the circle of my acquaintance I remember very few who, from ardent state-baters, furious reformers ready to compel the world into a social paradise laid out on paper, even at the point of a bayonet, have not now become ambitious, make-the-most-of-it people, arrived at the conclusion that if the world is bound to perdition it will go in spite of them, and, if

salvation is in store, it will save itself according to some gigantic evolution, whose form is yet but dimly seen by the human mites whose lives are weaving into it.

At present, I remember one face only, a wild, burning face, utterly unsubduable, which stands out in never-surrender prominence.

I saw it in an artist's gallery in the west, where this strange personage was posing as a study of a bandit.

Imagine a small, lithe figure, sinuous as a serpent, a pointed face lighted with tremendous lights of fire, and sunset, and running water gleams, in the depths of eyes now sombre, now glowing under heavy brows; long, loosely curling hair falling to the shoulders, a picturesque dress of white embroidered blouse, dark pantaloons and silken sash, and a voice quick and vibrant as the motion of a cobra's tongue.

We entered into a conversation concerning a total vegetarian diet; and, to my astonishment, this singular being declared that for eight years he had eaten nothing but raw food, vegetables, and fruit, and for the last two years fruit alone.

He had been living near to Nature indeed; in the summer he slept upon the ground, in the winter, in a blanket on the floor; had done so for seventeen years. On questioning what had led him to so strange a life, he answered: "Because I wished to be free. I saw that men were the slaves of their own artificial needs, out of which have grown so many oppressive laws, systems of production, and so forth. I did not wish to work for any one else, nor to slave nine or ten hours a day to gratify a need which is only imaginary. The chief causes of this foolish industry are the need of food and clothing. Civilization, so called, seems to have a rage for every possible compound, healthy or unhealthy, beautiful or ugly, so that these increase the necessity for toil. I said to myself, I will learn to live on little, to overcome the need for so many changes of clothing, and I shall be free. I have done so. I can live very comfortably on eight cents a day, and I do not starve on five. Then you see I love what is beautiful. A fruit dinner is beautiful to look at. Mr. C. (the artist) would even like to paint it. But suppose he paints a carnivorous dinner, is there anything about it? No woman need slave over the stove to prepare my meal, and there are no dishes to be washed afterward. Oh, one escapes a great deal of slavery. One's blood is never overheated, nor subject to internal changes; winter and summer I dress the same and am never too hot or too cold. I have my time to see, and study, and think. When I do work it is because I wish."

"But suppose every one should do so," I said at last, "what would life amount to? What would be accomplished?"

He laughed musically, and stepping to the window, pointed to the street below, where the workmen were going home, swinging their empty dinner pails.

"There they are," he said, "look at them. What are they living for? To build a city. Look at it, look at those bricks, those cobblestones, those wagons, and the dirt everywhere. Down there it is dark already. Do you see anything beautiful anywhere? What is the use to build such a thing? Better put a bomb under it all and blow it up."

"Look at them," he continued rapidly, "all running, running, here and there, and swallowing mouthfuls of filthy air at every breath. That is what they call *business*—having an aim in life! The animals are wiser."

"Why do you stay in the city?" I inquired.

"I intended to leave within two weeks," he answered. "I wish to dispose of my library first. Another of the evils of civilization—books. It is a good chance, though, for any one who wants them."

Having something of a relish for book sales, and being, moreover, curious to see what manner of place my new specimen inhabited, I took the opportunity to say I would examine the books.

A short walk, which took away my breath, since I was obliged to trot half the time in order to keep up with the swift glide of my companion, brought us up next door to a police station.

We entered a small, dark room lined with glass jars filled with various liquids arranged on shelves, and, near the floor, little closets with mysterious locks. "My laboratory," he said, with a wave of the hand—"bargained for. The books are upstairs."

He ushered me into one of the fairest rooms, draped in white; paintings and sculpture adorned the walls and niches; there were a few pieces of elegant furniture, and on one side, some five hundred books in a neat case.

The whole was pervaded with a scent of roses. "How beautiful!" I exclaimed involuntarily.

"Not at all," he answered. "Only a makeshift. When I get my home in the woods it will be beautiful, but art is not possible in a city."

"But what good will it do for you to go off alone?" I said; "you certainly have beautiful ideals, but if you isolate yourself, how will it help humanity?" He snapped his fingers. "Always that," he answered; "I reform myself; that is the beginning of reform, self. When I have accomplished it perhaps I shall return and teach others." He glided round the room and added, "Yes, anyway I shall come back some day. The Americans are a lot of cowards, but some day they will talk justice, too. When it begins—perhaps here, in New York in Chicago, or Philadelphia—no matter where, there will be work to do and I shall be there!"

His fine white teeth jutted savagely over the lower lip.

"Well, do you wish any of my books?" I had chosen a few, and, finding no further excuse for remaining, reluctantly turned to go. As we were passing through the "laboratory" my strange acquaintance asked, "Do you want to see water burn?" and taking some metallic-looking substance from a jar he threw it into a small dish of water. A brilliant blaze shot up and burned for several minutes. In its glare the wizard face laughed silently; "See," he said, "How I could burn the Pacific Ocean."

"Wouldn't that be a big contract?" I returned.

He shrugged his shoulders. "There are other things I prefer to burn. Well, good by. We shall not meet again."

And we did not.

Mr. C. afterward told me he had left San Francisco, to go no one knew where. He had, however, a different theory to explain his bandit's misanthropy.

He was in love once, C. explained, and wanted the girl to go and live with him on uncooked food. She declined, and he has sworn civilization ever since.

"Ah, the usual woman in the case." And I went away musing on the freaks of passion, my thoughts returning often to the wizard face with its prophetic, silent laugh lit by the burning water.

### An Old Man's Movement.

In No. 923 Benjamin R. Tucker, replying to my assertion that sectarian Anarchism was an old man's movement, says: "Of course it is useless to attempt to convince, by mere reasoning, a man who estimates opinions by the age of those who advance them." To those who read "not to contradict and confute . . . but to weigh and consider," I need not say that I do not estimate opinions of the age of those who advance them; but the fact that Mr. Tucker attaches no significance to the circumstance of a certain class of opinions being characteristic of a certain generation is so striking an example of his type of thought that it deserves some attention. Mr. Tucker is a brilliant survival of the Rationalism of the seventeenth and eighteenth centuries. His views of social progress, like those of all other pre-evolutionary writers, are admirably summed up by Frederick Engels as follows:

"If pure reason and justice have not, hitherto, ruled the world, this has been the case only because men have not rightly understood them. What was wanted was the individual man of genius, who has now arisen and who understands the truth. That he has now arisen, that the truth has now been clearly understood, is not an inevitable event, following of necessity in the chain of historical development, but a mere happy accident.



He might just as well have been born 500 years earlier, and might then have spared humanity 500 years of error, strife, and suffering."

That a thinker of this kind should look upon the historical order of movements as a thing of no account is very natural. But most great thinkers are now evolutionists, who believe that there is an inevitable succession both in the order of social changes, and in the order in which these changes are conceived by reformers. The first great social evolutionist was Hegel, who saw the fact of evolution, but did not see the main cause of it. Like the Rationalists he imagined that progress was the result of thought, and that the successive changes in society corresponded simply to the logical development of an intellectual idea. It was left to Karl Marx to refute this doctrine, and to establish the economic, or what the Germans call the materialist, theory of history. This theory, which has been slightly modified but not seriously shaken by criticism, is expressed as follows by Frederick Engels in "Socialism, Utopian and Scientific:"

"The materialist conception of history starts from the proposition that the production of the means to support human life and, next to production, the exchange of things produced, is the basis of all social structure; that in every society that has appeared in history, the manner in which wealth is distributed and society divided into classes or orders, is dependent upon what is produced, how it is produced, and how the products are exchanged. From this point of view the final causes of all social changes and political evolutions are to be sought, not in men's brains, not in man's better insight into eternal truth and justice, but in changes in the modes of production and exchange. They are to be sought, not in the philosophy, but in the economics of each particular epoch. The growing perception that existing social institutions are unreasonable and unjust, that reason has become unreason, and right wrong, is only proof that in the modes of production and exchange changes have silently taken place, with which the social order, adapted to earlier economic conditions, is no longer in keeping. From this it also follows that the means of getting rid of the incongruities that have been brought to light, must also be present, in a more or less developed condition, within the changed modes of production themselves. These means are not to be invented by deduction from fundamental principles, but are to be discovered in the stubborn facts of the existing system of production."

Now what are the stubborn facts of the existing system of production? In the first place it is clear that there has been an industrial revolution which has divorced the worker from his tools. A hundred and fifty years ago nearly everything was done by hand with simple tools, like the spinning wheel, the hand-loom, the blacksmith's hammer, the shoemaker's awl. Such tools could be owned, and were owned, by the individual. Today the tools are factories, smelters, rolling mills, enormously expensive things which hundreds or thousands of men use in co-operation. But freedom and independence depend on two things, on ownership of oneself, and on free access to the means of life. "If I own your tools, I own you", as I heard E. V. Debs say the other day. Yet it is clear that modern tools cannot be owned individually by the workers, so there is nothing left but to own them collectively.

Proudhon, Bakounin, and Marx all came together to this point. Here Proudhon stopped. To him it was enough that the farmer should have his land rent free, that the miners should have possession of the mine, the smeltermen of the smelter, and so on. Proudhon and the early co-operators saw only this, and nothing more.

But the great industry not only brought with it large tools; it also brought division of labor. In the olden days the farmer tilled the land, made and mended tools, made shoes for the family, and so on; while the women of the house spun the wool, manufactured the cloth, and made the clothes. Now each person only does one thing. Thus all men have become economically dependent on one another, and the whole industrial system is now one complex tool. Where I live the copper mines

are shut down because of a coal miners' strike three hundred miles away, which has cut short the supply of coke for smelting. Mere possession of the copper mines is useless to the copper miner, unless he also has some control over the coal mines. It is therefore essential that men should not only own the tools which they happen to work with themselves, but that they should collectively own the whole industrial system.

To this point Bakounin and Marx came together, but here Bakounin fell by the way-side. The Russian Mir made him a Communist, but he never could see beyond the boundaries of the Mir. He thought the world could be cut up into little communes, each constituting an economic whole. He did not see that the railway was annihilating space, and that industries a thousand miles apart might be as mutually dependent as those on adjoining pieces of ground. Therefore he got no further on than Fourier with his phalansteries, or the other Utopian Communists.

Marx alone reached the highest synthesis. He saw that if the worker was to own his tools, then trade limits and space limits must alike be ignored. All industry is one tool, and that tool must be owned by all the people. The whole nation must own the whole industry of the nation, and perhaps the nation may some day be co-extensive with the world.

I have now made it clear what I mean by "an old man's movement." I mean a movement which has been superseded by economic evolution, and by the resulting intellectual evolution, although it may have been up to date when our old men were young. The economics of Tolstoi, Ibsen, and Moses Harman may have been very applicable to the conditions of Russia, Norway and the United States in 1850, but they will not do for 1902.

The careful observer will see at once that the economic differences between Anarchism and Scientific Socialism have no connection whatever with any theory of liberty. Most believers in either of the above theories are sanguine that human nature will be perfect under their systems, and that no coercion will be needed. As Proudhon and Bakounin did not require any national organization for economic purposes, and did not think that any more coercion would be necessary, they could see no further need for any national organization at all. With Marx it was different, because his economic system evidently needed a national industrial organization, even if this organization had no other function to reform. Most Social-Democrats, however, would agree with Frederick Engels in the following view of this national organization:

"As soon as there is no longer any social class to be held in subjection; as soon as class rule, and the individual struggle for existence based upon our present anarchy in production, with the collisions and excesses arising from these, are removed, nothing more remains to be repressed, and a special repressive force, a State, is no longer necessary. The first act by virtue of which the State really constitutes itself the representative of the whole of society—the taking possession of the means of production in the name of society—this is, at the same time, its last independent act as a State. State interference in social relations becomes, in one domain after another, superfluous, and then dies out of itself; the government of persons is replaced by the administration of things, and by the conduct of processes of production. The State is not 'abolished'. It dies out."

Engels overlooks one thing. The struggle between capital and the proletariat is not the only class struggle still left. There is also the sex struggle, which is partly economic, but largely founded on jealousy. Woman is the slave of a slave, and, although Marx and Engels were quite sound on the woman question, they were too optimistic in assuming that freedom for the worker must necessarily mean freedom for his slave. It is possible to imagine Socialism without even economic freedom for women. If the income were paid to the father as head of the family, women would still be economic slaves. But Bellamy and all great Socialists propose to pay her share of the national income to each woman direct, without taking cognizance of her relations to any man or men, and with such economic freedom women would soon free themselves from the evils of jealousy. On this point, however, much education is needed among the masses of ill-informed people who are rushing daily into the ranks of Socialism. If Lillian Harman, Voltairine de Cleyre, Kate Austin, and the other magnificent women who are wasting their sweetness on the desert air of Anarchy, would get in touch with the economic movement of the age, they could exercise a decisive influence in favor of the rights of women.

R. B. KERR.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFEROUS—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Answers to Questions.

In response to my offer, two weeks ago, to answer inquiries relating to the Michigan Fruit Belt, and in regard to the proposition to share my present rural retreat with friends living in Chicago and elsewhere, I have received several letters, from which I make extracts as follows:

"Holland, Mich., July 11. Your invitation to friends to join you in the country, and have good living and companionship at moderate cost, appeals to me. I have been a reader of *Lucifer* for many years and would enjoy meeting its editor and his friends. I need the vacation and the opportunity to earn money during vacation. Please advise me what I can earn and how. Also advise me what my living expenses may be. I enclose one dollar on subscription, not knowing how my account stands. E. W. L."

"Plymouth, Mass., July 11. Just received *Lucifer* with your letter about the 'Fruit Belt of Michigan.' I want to come out and spend the summer with you and get better acquainted. I will have to earn money enough to live on, while I stay there, so let me know if I can get any work. I am one of the striking weavers, against the American Woolen Co. Am considered one of the 'leaders'—so I guess my name is 'mud,' and I must 'go west.' I am one of the despised social radicals, also a 'food crank.' How are the roads in Southern Michigan for bicycling? T. F. B."

"Dryden, Mich., I rejoice to know that you are to stay longer at Benton Harbor, and that you are feeling much better. And now to know that you invite us—and that we can have a 'Lucifer re-union,' as in Kansas! Why, if others feel as I do they will be as happy as a little child at the prospect of being there. I've been trying to find some Liberal meetings in Michigan, but there are none—nothing to feed myself with but husks—aside from reading and correspondence."

"Chicago, Ill., July 14. I see by *Lucifer* (now don't think I am *awaking*, when I say 'by *Lucifer*') that you are 'way out on the farm.' Some of our household think your bachelor quarters might be just the place to spend a week away from the noise and worry of city life. Think I understand the lay of the land, from your pen picture. It will be necessary to bring sheets, blankets, pillows and hammocks. Anything else, please advise us. Have you any straw out there? A. can take two empty ticks, so that she and Mrs. S. can have separate bunks. If you have mattresses it won't hurt to have extra beds, as you may have several parties there before long. Dr. R. and I will go out for a few days before the ladies return. They expect to make the preparation of food the most simple. They will take tea and coffee with them, and if you lack cooking utensils, just mention what they should bring. I wish you had our portable bath-tub. You could let the sun do the water-heating. L. R. P."

"Cottage Grove Ave. Chicago, July 9. When *Lucifer* came today I sat down to look it over, and of course read your letter. Mr. T. said for me to write and ask you about how much the expense would be for me to stay there awhile. I want to bring two of my children with me. Are strawberries all gone yet? What do potatoes and peaches sell for? What would my share of the rent be, per week? I enclose stamp for reply. M. F. T."

## REPLY.

To save trouble and expense of writing many letters I will now try, briefly as possible, to answer the more important of the foregoing questions.

First, The cost of living at this rural and temporary home, will depend much upon the dietary habits of those who may favor us with their company. Most of the letters indicate that their writers eat but little meat. Everything else is as cheap here as in the city, and many things much cheaper. Speaking for myself alone, will say that fruit, raw or cooked, with bread, "flakes," and shredded wheat biscuit, constitute my principal diet. Strawberries are gone and raspberries soon will be, while blackberries, peaches and apples are just coming in. This letter is written Thursday July 17; will try to give prices, before *Lucifer* goes to press, but, as a general statement, fruit is worth here what it is worth in Chicago, less the cost of picking, transportation, crates or baskets, and charges of commission house. Sometimes there is a glut in the market, then the price here drops to almost nothing at all. Just now a neighbor of mine has many bushels of very fine red currants going to waste because the cost of gathering, crates and transportation exceeds the price offered in Chicago.

Second, "Opportunity to earn wages." Since writing my first letter from this place I have made additional inquiries in regard to the fruit-gathering business, and one fruit grower thinks there is danger of *disappointment* on the part of those who come here expecting to earn good wages at berry-picking, etc. He says the berry season is now nearly over; that the peach crop is nearly a failure in this part of Michigan, though an average yield farther north. Also that farmers generally are able to take care of their melon crop, their tomato, grape, apple and other later crops, without much help from transient laborers.

Looking at the matter from every point of view I am inclined to the belief that while there is much danger of over-estimate of what can be earned by amateur workers in the orchard, the berry field, and on the "truck" farms, there is always a steady demand, at living wages with board thrown in, for all who are able to stand *hard work and long hours*—during the summer and fall months in this part of Michigan. And while I think it probable that a few of our visitors may get *occasional* jobs of fruit gathering in this neighborhood, it is best not to depend much upon this source of income.

The better way, as I now see the matter, is not to expect to earn money enough to defray all expenses while here, but to come with the expectation, rather, of getting an *outing* and a rest at much less expense than would have to be paid at the ordinary boarding house or hotel. Then if the opportunity of earning wages and gaining health and strength at the same time, should offer, so much the better. If our friends could have been here a month or six weeks *earlier* there would have been no difficulty in finding employment at berry picking.

Third, "Share of rent"—that each co-operator or visitor, will be expected to pay, will depend largely on the number of those who may come, and the number of rooms occupied. As indicated in my first letter I do not purpose to make money for myself or for *Lucifer*, by keeping boarders, or by renting rooms, but rather aim to give an opportunity for "light housekeeping" in a partly furnished house, to such of *Lucifer's* friends and helpers as might wish, at small cost, to spend a few weeks or months in a beautiful and healthful country. I hoped, and still hope, in this way to reduce the expenses of my own outing to a minimum. The price of rooms will be given on inquiry. The regular price of board and lodging for summer visitors in this neighborhood costs from six to eight dollars per week, or twenty-five to thirty dollars per month.

Fourth, "What to bring." As already indicated, our friends should bring sheets, blankets, empty bed-ticks and pillows—except those who may come on bicycles, as our Massachusetts correspondent proposes to do. Some arrangement can proba-

bly be made by which long-distance travelers on bicycles can be lodged without the usual requirements of blankets, etc.

Fifth. "Cooking utensils." The kitchen range, of which I spoke in first letter is not in working order, and is reported by its owner as an expensive arrangement to keep in fuel. For three weeks I have cooked—by steaming mainly—on a "Round Oak" heating stove, which answers my purpose reasonably well, (as I write these lines my dinner is steaming, without care or watching on my part,) but if we should have a family large enough to warrant the outlay we can easily get a small cook stove, for wood or coal, or a gasoline cooker. There is now a fair supply of cooking utensils of most kinds in the house, but not enough dishes, knives, forks, spoons, cups, glasses, pitchers and porcelain lined kettles for cooking fruit. Hence those who bring trunks would better put in a few of these articles.

Sixth. "Bicycling." Michigan roads are considered good for bicycling. As said before these roads are sandy, but yet well packed and firm on the bicycle track. I meet people traveling in this way wherever I go.

And now, not to make my letter too long for this week, I close by saying that I am patiently, yet somewhat anxiously, awaiting the arrival of the advance-guard of the "phalanstery,"—if I may so designate the group of Co-operative Individualists, "Voluntary Socialists," "Social Radicals," "Philosophic Anarchists," or by whatsoever name our friends may choose to call themselves. But while a man of "Great Expectations" I do not allow myself to forget the wise old saw which says, "Blessed are they who expect nothing, for they shall not be disappointed."

For directions as how to reach us, write to me at No. 6 Dewey Ave. Benton Harbor, Mich., Rural Delivery, or to H. E. Allen, Pearl Road, same P. O., or if at Benton Harbor inquire at the Phenix Hotel, near Benton Harbor landing of the Graham & Morton line of Chicago boats.

M. HARMAN.

APPENDIX: Since the foregoing was written and sent to the printer I have been reliably informed that berry pickers are now in great demand—also help in the hay-fields. Women and boys have been making from one dollar to two dollars per day, picking raspberries and blackberries, and that these figures are by no means uncommon—some pickers earn considerably more. Owing to the lateness of the season blackberry picking—in the opinion of several persons who ought to know—will probably last till the middle and perhaps the last of August.

Peaches, as already said are a light crop in this neighborhood, and yet some orchards are fairly well loaded with fruit. The Morrill orchard, two miles from here, is expected to yield about five thousand bushels of peaches.

M. H.

THE ARENA for July contains, among other readable and thought-provoking articles, "Why I am Opposed to Imperialism"—A Symposium by President Geo. McA. Miller and Prof. Thomas E. Will, both of Ruskin College, Trenton, Mo., also by Bolton Hall and Ernest Crosby of New York; "The Political Outlook for 1904," by Ellwood Pomeroy; "The Word that Came to Me by the Sea," by Geo. D. Herron; "Topics of the Times (editorial)—The Report of the Steel Trust, as an Object Lesson to American Voters," etc., etc. Address the Arena Pub. Co., N. Y. City.

From "The Free Socialist Union," Austin, Ills., we have received an important contribution to the already enormous accumulation of excellent literature on Economic and Industrial questions. It is entitled "Pure Economy—The Rich, How? The Poor, Why?—Productive Labor; Unproductive Labor." By J. Herbert Rowell. The author treats, in conversational style, of "The Trader; The Landlord; The Banker; The Church; The Official Class; The Military and Transportation." From a hasty examination I can recommend this fifty-page pamphlet to the consideration of the Independent Thinkers of this the dawning era of what will doubtless soon prove to be the greatest of all Industrial Revolutions known to human history. Those especially who have read the author's previously published pamphlets, "The Poor Man's Opportunity," etc., should send for and read, "Pure Economy."

M. H.

## Ruminations.

Some of our friends have expressed regret at missing the weekly notes of the happenings at Home, which formed one of the features of "Discontent." Our local happenings, trivial as the record of them may seem, are the expression of our community life, and mark the steady advance of our little colony. The pioneer life of our first settlers is greatly modified, even for the poorest newcomers; and modern improvements are beginning to creep into the houses. Our settlement, while still somewhat in the rough, is gradually taking on a more finished appearance.

We are having delightfully cool weather for this season of the year. It has been an excellent year for all our products. Strawberries have been very plentiful, and now raspberries are abundant, as well as all kinds of vegetables. This is an especially good year for fruit and we shall have a beautiful supply, a little later in the season.

S. Danielewicz, W. P. Austin, and the Mastick family, all well known to the liberal public, have come to make their homes with us; and several others are planning to do so at an early date. Our growth is steady, though not of a mushroom nature. An unusual amount of clearing is going on this summer.

A ridiculous dispatch was recently sent out from Tacoma, detailing the imaginary experiences of a woman who worked the public charities of Tacoma for all they were worth, by a cock-and-bull story of "escape" from Home, after being kept a prisoner for several months. The poor creature, who seems to be mentally irresponsible, if not a victim of the morphine habit, perhaps deserves more pity than blame for the falsehood she has set abroad. A little flurry was created by the absurd yarn, of which the Tacoma papers made a great deal; but its silliness was so palpable that it could do little real harm.

The outrageous interferences with free speech and free assembly in Paterson, N. J., and in the region of the coal strike, ought to wake everybody up to a realization of the fact that freedom of expression is the most vital question of the hour. Swell the membership of the Free Speech League, and let us form a movement powerful enough to contend with the organized forces of reaction. The one hope for our liberties lies here.

JAMES F. MORTON, JR.

## A Good Word on Comstockism.

I clip the following from the "Baltimore American" of July 14.

"A man of sense who is worth anything to the world knows the difference between a decent mother sucking her babe and a bawd buttoned up to the chin leering lewdly from her window at the passerby. Thomas Carlyle in his contempt for gross prurient profligacy, once said that he hoped the popular expurgation would spare the Bible; that an expurgated edition of the Bible would not be thought necessary by those religious reformers whose theory of making people good was to furnish them with an expurgated literature from Homer down to Robert Burns. The virtue that has to be coddled by reading expurgated classics, expurgated Shakespeare; that can be undermined and overthrown by such knowledge, is not worth saving. It is but a fair weather garment at best, for virtue and morality do not turn on reading this or reading that."

"The healthy mind does not need an expurgated literature to keep it clean. A healthy man fit to be of service to the world doesn't need the world expurgated of temptation before he can hope to behave himself. This philosophy of the world's education that would expurgate the world's literature is identical with the attempt to make men virtuous, not by teaching them the free choice between good and evil, between wisdom and folly, but by hermetically bottling up the possible sinner and keeping him in ignorance of evil, instead of warning him of the consequences of sin. Balzac is the French Shakespeare: his defense as an artist rests on his method and his intent, not on his verbal propriety."—Portland Oregonian.

Thus we see Comstockism rebuked from the Pacific to the



Atlantic. The point now is for Press-Writers to follow up all these openings. The "Oregonian" should be congratulated and told of the dinner given by one hundred leading New Yorkers at The Clarendon in honor of a victim of Comstockism—Mrs. Craddock, and it should also have brought to its attention the several arrests at Home, Washington.

The judges and all concerned in the above arrests should also have copies of the "Oregonian's" article sent them. One article of this kind from an outside source has greater weight with justices, judges and jurors than many coming from reformers themselves.

Spend your stamps and a few minutes of time, brothers, and work for the demolition of Comstockism. The gentleman himself has not been near as active in his travels of late as formerly, and, as public contempt increases, he will more and more confine himself to local and office work. FRANCIS B. LIVESLEY.

Sykesville, Md.

### "Let Us Have Peace!"

I will not gratify C. F. Hunt's desire for a fight by correcting him another thousand times on the same point. If he is sincere in saying he cannot see how his reply to me about Malthus contradicts itself, I am confident he is the only reader of Lucifer obtuse enough not to see, after perusing it a second time; so, unless he can find another, he will have to burst in ignorance. Neither do I believe there is another reader of Lucifer who needs to be told that calling the latest wrinkles "obsolete" is just as absurd as calling them "anachronisms."

Ironious ought to know the difference between a warning and a threat. I did not propose the lamp-post as a remedy for quackery; but, on the contrary, mentioned its use as a method of asses—particularly French ones, who, according to Mr. Sam Weller, are hardly the regular kind—though, if Ironious likes, I will say that I scarcely know who should deserve it any better than the Herod of Montreal. What I did say was that, on account of French asses' well-known penchant for this instrument, talking anti-vaccination had not been a "sanitary habit" in Montreal, since it killed two thousand children there.

If "these vaccination statistics" are notoriously unreliable, it is strange the anti-vaccinators should make use of them whenever they can and often when they have no right. Let me remind Ironious "who began" statistics in this matter. It was a precious specimen of the *Equus Asinus*, whose name I have blissfully forgotten, but who asserted in Lucifer that "statistics, the world over, show more deaths from vaccination than where there is none." About the same time Bernard Shaw, in an article republished by Lucifer, satirically said it was too bad the Registrar General should go on giving weekly bulletins of deaths from diseases which recent methods were supposed to cure or prevent. Now, if the Registrar General's reports show anything, they show an enormous decrease in the fatality from these very diseases, far exceeding what is shown for others, and keeping very even pace with adoption of the recent methods. Evidently the emphatic word in that sentence about "these vaccination statistics" is the word "these." The official returns for a kingdom like England or Prussia, during thirty years, are "notoriously unreliable," because they always have the unlucky effect of showing that experiment leads to increase of knowledge; which naturally does not suit the Movement in Favor of Ignorance. What does suit it are such "statistics" as those above cited; irresponsible, vague, unauthenticated statements, by the anti of one town, like Leicester or Cleveland; Blue's monthly roll of deaths attributed to vaccination (and, of course, not compared with those caused during the same period by hot bread or cold tea); brazen impudent appeals to the Registrar General's reports, proceeding on the assumption that those addressed do not read the reports. Such statistics as these suit anti-vaccinators, because anything can be made out of them you like. It is indeed evident that "an ass is not highly gifted mentally."

C. L. JAMES.

Celia T. Pomeroy, Ohio:—I enjoy your little paper very much, and admire and respect the liberal courageous spirit of its publishers. Enclosed find \$1 on subscription.

Mrs. G. L. Canton, Ohio:—Enclosed find \$2 for which please send me "Captain Jack, Hero" and "Hilda's Home" in paper binding. I received the other books you sent me and liked them very much. Am more than ever interested in Socialism. Would not do without Lucifer.

J. H. Macco, Ga.:—Permit me to condole with you on your weak eyes, and to compliment you on the excellence of the paper. Please send a copy of "Evolution of Modesty," by Crane. And send two copies of the last week's paper. Hope your father is improving.

[I fear I gave some of our friends an erroneous impression, as evidenced by a number of letters similar to the foregoing. My eyes are strong, as a rule, but a "cold in the head" always affects them, and when they are painful I avoid using them whenever I can. They are now well. I thank our friends for their kindly interest. L. H.]

J. L. H., Abilene, Tex.:—The clipping hereto attached so aroused my sympathies that I want you to read it also. I read it to a very "orthodox" lady, and the only thing wrong about it, that she could discover, was that the girl did not dress as a girl ought to dress.

"SHE DRESSED LIKE A MAN."

"Waco, Tex., July 9.—A young woman, between a brunette and a blond, much sunburned, arrayed in masculine attire, was arrested here today. She hails from Hill County, says she is an orphan and has been chopping cotton. The higher wages paid men induced her to disguise herself as described. Her hands show that she has been working hard.

"Chief of Police Dollins provided her with suitable clothing and gave her a ticket to Barnett, where she hopes to find relatives."

F. L., Rock Island, Illinois:—Enclosed find \$10 for which renew my subscription and send us books herein enumerated and the rest goes to "the cause." We have most of the books advertised in Lucifer. We take out parties for pay in our launch, and oftener friends for fun. Wish some of the radicals in Chicago were here to ride with us. Most people we take out we can't talk to—all kinds of prejudice to run up against. The "sports" are worse yet. You would "spoil their trade." Voltairine de Cleyre's description fits those I know of pretty well. If anybody treats them "white" they take him for a fool and "do" him if they can, but if some brute beats them they seem to like him even if they don't like the licking. They are just like a Rocky Mountain burro—if you feed him well he will kick your head off, but give him an awful beating and he will faithfully follow you anywhere; you couldn't chase him away.

Whoever was begotten of pure love  
And came desired and welcomed into life  
Is of immaculate conception. He  
Whose heart is full of tenderness and truth,  
Who loves Mankind more than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ. We all may be  
The saviors of the world if we believe  
In the divinity which dwells in us  
And worship it, and nail our grosser selves,  
Our tempers, greeds and our unworthy aims,  
Upon the cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart  
And strengthens hope and scatters joys abroad,  
He, too, is a redeemer, son of God.

—Ella Wheeler Wilcox.

"Did the mass of men know the actual selfishness and injustice of their rulers, not a government would stand a year; the world would ferment with Revolution."—Theodore Parker.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Government? XIV. How Can Governments be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a mercurial satire on war and militarism in which the parallel between savagery and codfish is ingeniously drawn. It is a biting burlesque on the various forms of chivalry hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are: having at "East Point," the war whorps of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, penicillin abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

With 25 Irresistible Drawings by Dan Beard. 12mo. Cloth. Handsome Cover, 600 pages. Price \$1.10.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Fully of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The Spoiling of the Heathen; What are the Effects of Kicks and Crusades? The Economic Side of the Problem; Party Politics in Vice-Crushing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Temperance; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M.D.

"Vaccination spreads disease; vaccination repairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 116 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Newville, Va. EMINA DRAKE SLEKKEK.

## 927.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. 927. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will warmly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion  
Man, the Ungroin  
Woman, the Drift  
Woman in Freedom  
Marriage: a Retropect  
Marriage: a Prospect  
The Free Society  
Some remarks on the early star and sex worship  
Notes on the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY, AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, "Bornea's Joy in Nature"; Poets of Revolt; Society, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Inequalities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Personal: A liberal man, living in New York City, would like to become acquainted with ladies of congenial phase in that section. Further information given to those interested on receipt of letter. Address W. 500 Fulton St., Chicago.

"Pages of Socialist History." By W. T. Scheraga. This book is recommended to Socialists as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. It is ready to go. Paper 60 cts. 40 cts. By mail 50 cts. Send in advance orders. Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Edw. H. Tucker. 400 pages. Handsomely bound in cloth. \$1.50. ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 10c; paper, 5c. AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 5c; paper 10c.

ANARCHISM: Its Philosophy and Ideal. Peter Krupnick. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to have health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not as advertised and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on "Painless Midwifery" is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It contains the value of life. Dr. Greer, as Dr. Greer, is a valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has colored illustrations, is ready bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASBURG GERS. R. B. Kerr. Together with The Strike of the Strasburg Gers (C. W. Contridg), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 10c.

ATONOMETRY. HELP-LAW. A fragmentary dissertation on the right to non-invasive self-help. 5c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Harford Ford. Cloth, 10c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Foote, Jr., M. D. 5c.

CAUSES OF HANG TIMES, and the Money Question. Albert Chavannes. 10c. CHICAGO CONFERENCE OF TRUTHS. Speeches, debates, etc.; 10 portraits of Chicagoans, including Rev. R. T. Tuckey, Laurence Greenleaf, William Jennings Bryan, Samuel Compere, Louis F. Post, and George Schilling. 600 pages. 10c. CHILDREN OF THE ITALIAN POOL. Paolo Lombroso. 10c.

DARWIN, THE. (A novel.) Elmina D. Senker. 10c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 128 pages. 10c.

- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest, the most complete theory, the greatest gospel. A book of life. A religion of growth and the overgrowth of freedom and optimism. Read it. Printed in old style antique type, rubricated with portraits of the author. In three editions, de luxe cloth and paper bound. Price, \$12.50, \$10.00 and \$5.00.
- DIGGING FOR RED ROCK.** Camp-meeting tales and sketches by Moses Harman. \$5.00.
- DR. POOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.** Wedlock, Scientific Marriage, Heredity, A. B. C. of Temperament, Power and its Critics, Psychology of Marriage, Physical Improvement of Humanity, Causes of Disease, Insanity, and Premature Death, of Humanity, of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 400 illustrations, 11 chapters, 1,067 pages and a 2-column index of 11 pages. Cloth, \$12.50.
- EAST TENNESSEE SKETCHES.** A and People Characters. \$5.00.
- ECONOMICS OF ANARCHY.** A theory of the industrial type. Over 100 pages. \$5.00.
- EIGHT-HOUR MOVEMENT.** John P. Altgelt, ex-Governor of Illinois. \$5.00.
- EVOLUTION AND REVOLUTION.** Elisea Redica. \$5.00.
- FALSE CLAIMS OF THE CHURCH.** John K. Remondy. Analyzing and confuting the claims made by churches. The Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES AND WORKSHOPS.** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 300 pages. \$5.00. Postage, 5c.
- FRISK FRISK.** Arguments in support of dominion to the Indictment of M. Tamm, F. W. Wainwright and Charles Harman, under the Connors law. G. C. Jensen and David Overmyer. \$5.00.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. \$5.00.
- GOB AND THE STATE.** Bakunin. \$5.00.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Duty Analyzed, Bible Analyzed, Universe Analyzed. By the author's death, this work was left unpublished, but was completed by his wife, Edith Dunbar Kelso. 120 pages; cloth. Price reduced from \$1.50 to \$1.00.
- HILDA'S HOME.** Rosa Grant. "An ever true tale" of woman's wrongs and of one woman's struggle and final triumph. The Chicago Cloth, \$5.00; paper, \$2.50.
- HUMAN RIGHTS.** J. Madison Hall. \$5.00.
- IMPORTANCE OF HONEST MONEY.** A scientific, scientific, available standard of price. James Adelman. \$5.00.
- IN BRIGHTER CLIMES.** or, Life in Rodoland. Albert Chavannes. \$5.00.
- IN FIVE DAYS.** "Idle Tales of Dying Horrors." G. W. Fuchs. Brief descriptions of 37 fresh horrors, including Burns, Burke, Byron, Custer, Darragh, George Eliot, Gibbon, Goethe, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. \$5.00.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. \$5.00.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marxist. M. Harman. \$5.00.
- JOHN'S WAY.** A domestic radical story. Elmina D. Bunker. \$5.00.
- KAREZZA.** Editor of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample copies free. \$5.00.
- KORADINE.** A story for young and old. Extra lavent cloth. \$5.00.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 12, 1895, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 20, 1895. Cloth, \$5.00; paper, \$2.50.
- LICENTY.** Political, Religious, Social and Moral. A. F. Tindall. \$5.00.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Bunker. Boards, \$5.00.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. \$5.00.
- LUCIFER.** Third Series, Vol. III (1895). Cloth, \$12.50. Postage, 5c.
- MAGNETIZATION.** and its Relation to Health and Character. Albert Chavannes. \$5.00.
- MARRIAGE.** An address by Dr. Juliet H. Beverance. \$5.00.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. \$5.00.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Bees. Well printed on heavy paper and artistically bound in cloth. 120 pp. Postage, 5c.
- MEN, WOMEN, AND GODS.** Helen B. Gardner. With preface by Col. B. C. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicious Attraction. Historical Facts and Theological Fictions. Appendix: Address to the Clergy and Others. Letter to Cleveland Congress of Freeholders. The fully authorized and correct edition. Large, 200 pages, heavy-tinted paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, \$12.50; paper, \$5.00.
- MISSING LINK IN MODERN SPIRITUALISM.** THE A. Leach (Fox) Unpublished. With portraits of the Fox sisters and others. Cloth. \$5.00. Reduced to \$1.00.
- MORIBUND SOCIETY AND ANARCHY.** Jean Grave. Cloth, \$5.00; paper, \$2.50.
- MOTHERHOOD IN FREEDOM.** M. Harman. \$5.00.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William R. Greene. \$5.00.
- NORA, A DOLL'S HOUSE, AND GHOSTS.** Bowen. Cloth, \$5.00.
- OUR WORSHIP OF PRIMITIVE SOCIAL GIGGERS.** E. C. Walker. Contents: Love and Law; The Melchior of the Monogramic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Relations; A Criticism; What Men and Women. The Why and the Not Varieties: The New Woman. What is she? What will she be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Deceit; Love: Its Attraction and Repulsion; Is She a Human Girl? Lloyd, Platt, and the Futurist; Social Radicals and Parents; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." \$5.00.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCEISTS.** by Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from \$5.00 to \$1.00.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. \$5.00.
- PERSONAL CELEBRITY.** Prof. A. L. Rawson. Together with The Insuperable of Transgression (E. C. Walker), Motherhood in Freedom (Moses Harman), Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Rotter). \$5.00.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, favoring that he has the whole truth, is lucrally opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is and how many believe themselves Free (Believers who are only unbelievers or disorganized rationalists). The Semantics for separate organizations and a division of labor among reformers. The Social Order. Important facts and arguments in a compact form. E. C. Walker. \$5.00.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A glowing treatise of great grandeur, and advocating the original independence, freedom, and equal rights of man. Paper, \$5.00; cloth, \$10.00. Contents: 1. Fundamental principles of true republicanism. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Address: M. HARMAN, 526 Fulton street, Chicago, Ill.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 29.

CHICAGO, ILLINOIS, JULY 31, E. M. 302. [C. E. 1902.]

WHOLE No. 928

### VERSE OF TAJ MAHOMED.

When first I loved, I gave my very soul  
Utterly unreserved to Love's control,  
But Love deceived me, wrenched my youth away  
And made the gold of life for ever grey.  
Long I lived lonely, yet I tried in vain  
With any other joy to still pain;  
There is no other joy, I learned to know,  
And so returned to Love, as long ago.  
Yet I, this little while ere I go hence,  
Love very lightly now, in self-defense,  
—*Laurence Hope, in "India's Love Lyrics."*

### Rational Teaching Regarding Sex.

Any one who has once realized how glorious a thing Love is in its essence, and how indestructible, will hardly need to call anything that leads to it a sacrifice; and he is indeed a master of life who, accepting the grosser desires as they come to his body, and not refusing them, knows how to transform them at will into the most rare and fragrant flowers of human emotion.

Until these subjects are openly put before children and young people with some degree of intelligent and sympathetic handling, it can scarcely be expected that anything but the utmost confusion, in mind and in morals, should reign in matters of Sex. That we should leave our children to pick up their information about the most sacred, the most profound and vital, of all human functions, from the mere gutter, and learn to know it first from the lips of ignorance and vice, seems almost incredible, and certainly indicates the deeply-rooted unbelief and uncleanness of our own thoughts. Yet a child at the age of puberty, with the unfolding of its far-down emotional and sexual nature, is eminently capable of the most sensitive, affectional, and serene appreciation of what Sex means (generally more so, as things are today, than its worldly parent or guardian); and can absorb the teaching, if sympathetically given, without any shock or disturbance to its sense of shame—that sense which is so natural and valuable a safeguard of early youth. To teach the child first, quite openly, its physical relation to its own mother, its long indwelling in her body, and the deep and sacred bond of tenderness between mother and child in consequence; then, after a time, to explain the relation of fatherhood, and how the love of the parents for each other was the cause of its own (the child's) existence; these things are easy and natural—at least they are so to the young mind—and excite in it no surprise, or sense of unfitness, but only gratitude and a kind of tender wonderment. Then, later on, as the special sexual needs and desires develop, to instruct the girl or boy in the further details of the matter, and the care and right conduct of her or his own sexual nature; on the meaning and the dangers of solitary indulgence—if this habit has been contracted; on the need of self-control and the presence of affection in all relations with others, and (without undue asceticism) on the possibility of deflecting physical desire to some degree into affectional and emotional channels, and the great gain so result-

ing; all these are things which an ordinary youth of either sex will easily understand and appreciate, and which may be of priceless value, saving such an one from years of struggle in foul morasses, and waste of precious life-strength. Finally, with the maturity of the moral nature, the supremacy of the pure human relation should be taught—not the extinguishment of desire, but the attainment of the real kernel of its dedication to the well-being of another—the evolution of the human element in love, balancing the natural—till at last the snatching of an unglad pleasure, regardless of the other from whom it is snatched, or the surrender of one's body to another for any reason except that of love, become things impossible.

Between lovers then a kind of hardy temperance is much to be recommended—for all reasons, but especially because it lifts their satisfaction and delight in each other out of the region of ephemeralities (which too soon turn to dull indifference and satiety) into the region of more lasting things—one step nearer at any rate to the Eternal Kingdom. How intoxicating indeed, how penetrating—like a most precious wine—is that love which is the sexual transformed by the magic of the will into the emotional and spiritual! And what a loss on the merest grounds of prudence and the economy of pleasure is its unbridled waste along physical channels! So nothing is so much dreaded between lovers as just this—the vulgarization of love—and this is the rock upon which marriage so often splits.

There is a kind of illusion about physical desire similar to that which a child suffers from when, seeing a beautiful flower, it instantly snatches the same, and destroys in a few moments the form and fragrance which attracted it. He only gets the full glory who holds himself back a little, and truly possesses who is willing if need be not to possess.—*From "Love's Coming of Age," by Edward Carpenter.*

### Are They Fallen?

I am not sure that the wisest policy for me, having said my say on the subject of fallen women, would not be to display a "masterly inactivity." I have little taste for controversy, and generally feel that when one has made a strong statement of a case (at least as strong as the writer's ability permits) the best thing to do is to let others do the arguing. However, as I feel that the point that I am urging in this discussion is, through the curious bias which the continuously negating attitude gives to the human mind, entirely missed by L. H. Earle, and not altogether dealt fairly with by C. L. James, I shall try once more to make myself clear.

Kate Austin in the article which Miss Earle approves without having any very distinct notion of, had said that the only way to treat fallen women was to refuse to recognize that they were fallen. Now this is to me the *ne plus ultra* of folly; it is the same as saying, Refuse to acknowledge that a lunatic is insane, refuse to acknowledge that a small-pox patient is ill, refuse to acknowledge that—that C. L. James is a sage, a master of the pen, or that Laura Earle is equally masterful in evoking

the power of a concert piano! It is the same as saying, *Refuse to acknowledge a fact*. I wrote what I did simply to protest against the topay-turvyng of facts by those who, having gotten a protest in their heads proceed to cry "no" in advance to every conservative proposition concerning social uses.

A question had been raised by Dr. Clymer as to a practical means of ameliorating the lives of fallen women. Kate Austin objected to the word and the treatment, as I have said. Now I believe, if a sick person is to be treated at all, the first thing is to recognize that he is sick. I am aware that there is a class of metaphysicians, including some very good, clever and interesting persons, who hold that Kate Austin's method is the correct one; they would say, "The patient is not ill; it is merely an erroneous condition of mind; illness has no real existence; let us declare health instead of recognizing illness." But I am positive that C. L. James would resent being put in their company, and a little more than inclined to believe that Kate Austin and Laura Earle would do the same. When it is once admitted that the patient is sick, the special symptoms and the causes must be sought, if the case is to be treated. That is another matter, and one with which it was not, and is not, my purpose to deal otherwise than by the slight allusion at the close. I mentioned the causes of prostitution in my article as evil material conditions and bad heredity, and I blame the double victim no more than I blame the sneak-thief or the rapist, who is, nevertheless, a very unwholesome and revolting character. I maintain that it is not necessary to confuse all distinctions between clean and unclean conduct in order to preserve one's character as a radical, nor to confound the recognition of such distinctions with the idea of blame.

But blame is not now the point. The point is, are women who drown themselves in the slime of every species of bestiality fallen or not? Let us see how my opponents deal with it. It is with a shade of regret that I, a woman writing in the journal which has ever put forth the highest claims for the equality of feminine powers, observe that the criticism of the woman, Laura Earle, is scarcely equal either in matter or in temper to that of the man, C. L. James; there is that in it which gives me the uneasy sensation I used to feel when our lamented friend Susan Patton arose "to speak in meeting,"—a something which the orthodox used to attribute to the woman suffragists as "shrieking," but which is probably better qualified by Shakespeare as "over earnestness."

Miss Earle's reply to the question "Are they fallen?" is, "Prostitution is a trade." Sequential! "Is this water in the glass bad?"—"The furnishing of this water is a trade!"

"Will Miss de Cleyre class herself with society in—" certain condemnations? Well to paraphrase a witty saying of Frank Stephens, I go with society just as far as society goes with me; and if it shall happen that society condemns anything which my conscience doesn't approve, I shall not be scared from my position by being told that society is not on my side. However, in the particular condemnation in question,—that of "all women who from whatever motive have illicit relations with men" well—it depends on the motive. If the motive is money, then I do; if the motive is mere lechery, then I do. The ideal of independent, clean, strong, womanhood is too dear to me to enjoy having it mixed up with money-getting or bestiality. Though mark, *I believe every woman should have the freedom to be as mean and low as she likes*; only I'm not going to be forced into commending or condoning her for it. (Please keep separate the idea of disapprobation of the action or the character, and blame of the individual for doing what he does or being what he is.)

But as to other motives—love, sympathy, fellowship, normal sex-life, without the unclean lips or hands of Church and State being called into witness—I have stood for these things too many years to think it necessary for me to answer the question. Miss Earle knows it.

And at this point I perceive that the criticisms of Earle and James overlap each other, so to speak. I have said that C. L. James is a sage; and no doubt all our readers have observed that he is likewise a modest man. It gives me pleasure

to say it, for I have owed Comrade James a compliment these several years and shall be glad to be out of debt. He will recall that some time since he congratulated me in *Lucifer* on having become less dogmatic than formerly. I would have wished to say as much of him, but dared not; though I would not say "dogmatic" either, but rather "strong," as one of his learning and literary ability has a right to be without losing his claim to genuine modesty. Yet (if he will pardon me) it may be that there are times when it is as well to forego the unlimited exercise of our rights.

Nevertheless, modest as he is, he is a man; and being a man, he could not forbear that confession which few men of proper parts could ever yet forbear to make,—modestly but with due realization—that he has a very wide acquaintance with "women of this kind." I have often wondered at this singular manifestation of masculine pride which makes the most unassuming of gentlemen apparently wish to present himself in this particular matter as "a bold, bad man." For we are precluded from supposing, as we might have done, that Comrade James cultivated this extensive acquaintance as a severe study in degeneracy, etc., by the suggestive clause "if such knowledge is rarely acquired without some experiences which may excite regret, the remedy is to make a good use of it at last." We, at least, have no cause to complain, who without moral contamination to ourselves get the purified results of Comrade James' regrettable experiences; and I think he should consider himself absolved.

The conclusion from the observations made during these considerable excursions into the realms of the *demi-monde* is, that the majority of prostitutes belong to the "Born Criminals" or to the "Criminaloids;" from which I infer that they are not fallen because they were never anywhere to fall from. This is emphasizing the case of "bad heredity." Comrade James is of the opinion that some of them may be raised, provided the moral derrick is perpetually in action! Well, there may be some persons in the world (and for all I know Dr. Clymer may be one), who find their true sphere of activity in furnishing such continuous leverage to those who, left to themselves, naturally gravitate toward the bottom. It may be a very useful service; but so far as my observation of strong people furnishing moral force to weak ones goes, it is generally a miserable failure. The strong one wastes his life in a futile attempt to impart character to those who would feel a great deal more comfortable if left to their own fluttering devices. The "dwarfish moral organs," upheld by the external force, maintain a hesitant and halting struggle against "the enormous sensual and emotional" ones, and in the secrets of the little fluctuating brain there is dislike ripening into rankling hatred of that strong soul which plays the moral Czar over it. History records that the Empress Theodora, who had been a prostitute but who was nothing if not strong, built a home for her old companions and thither transported five hundred prostitutes. They were fed, housed, dressed, and attended, but no men were permitted in the place. The result was that the majority committed suicide, and the rest soon moped to death. No doubt these women hated Theodora well for her service.

And now Comrade James, apparently to establish that not all prostitutes are necessarily degraded, works one of his controversial miracles. I have often admired the way in which he, in dealing with any slightly inclined or ill-informed opponent, seizes him by the feet and nails him down with thousand pound facts, which stand there stiff and rigid and immovable as—well as "good facts should." But when these facts are to be used to assist Mr. James' side of the argument, lo! they become as agile as fairy-tales, as nimble as quicksilver, and they leap about and about, here, there, everywhere, to prove what a wizard can do with them. For instance, Mr. James has a theory that illegitimate children are more brilliant than those born in wedlock; and I remember catching my breath in reading an article of his on the subject some time back, in which Moses, Jesus, and Shelley, were lumped in together with a number of other notable and real characters who would likely have been shocked to read such information in print, as specimens of proof.

Moses, of whom the very sympathetic historian Renan writes: "What are we to think of the man who has come to stand out as a colossus among the great mythical figures of humanity? . . . Moses is completely buried by the legends which have grown up over him, and though he very probably existed, it is impossible to speak of him as we do of other deified or transformed men." (Italics mine). Yet Comrade James, when it suits his purpose, uses this mythical personage and one of the most widely diffused birth legends which has attached itself to his name in common with so many others, as if he and it were indisputable facts.

And Jesus!

And now, mixed up with Aspasia, Agnes Sorel, et al., Magdalene! Around whom floats the legendary light reflected from 2000 years of Christian myth-making!

Even Fantine, one of the most unreal of all the unreal creations of the sublime romanticist, becomes a controversial weapon, pointed with a sarcasm which is assumed to fit! I am supposed to be very sympathetic with "Borioboola Gha—because it costs nothing," and very flint-hearted towards the broken reeds of Philadelphia. It must be that the disposition which led Comrade James to dignify Luccheni as the reincarnation of the Monster Slayer while Czolgosz was labeled "a crank," creates this distance theory of sympathy of his, which he, feeling, naturally attributes to others. Fantine is an idealism, an exaggeration, like all Hugo's characters; she is good medicine for those who need to learn that prostitution has other causes than innate total depravity; she has a softening influence on the "unco guid" who have to be overdone in order to feel at all; but she is a poor reply to a fact.

As to the really historic figures catalogued together with Magdalene, Aspasia, Phryne, Agnes Sorel, Lady Hamilton, and the multiple spelled "Afra, Aphra, Aphara, Ayfara" Behn,—does Comrade James, in company with Miss Earle, really insist on savoring the prostitute class by flinging them in too? Dr. Sanger says that Agnes Sorel lived with Charles VII. eighteen years, that she was a kind, good woman, and otherwise of irreproachable character. It is a little difficult to imagine a good woman in love with a king, still it is not altogether impossible; and eighteen years is, from the king's side, pretty good evidence that there was a higher feeling than kings usually experience towards their mistresses. I think it was a case of honest, un-bought affection.

Lady Hamilton and Lord Nelson loved each other; the fact that they were lord and lady is, of course, somewhat against them; still lords and ladies do, occasionally, have some overwhelming attachments which make them cast conventions aside; the woman did not sell, the man did not buy; as far as I can learn it was a case of remarkably pure and beautiful love.

As to the sprightly "Afra," she appears to have been one of those singular border-line characters who was somewhat of a prostitute some of the time, but who was most of the time a piece of strong independent womanhood, varietist by inclination, but not selling herself.

For Aspasia and Phryne, they belong to an organization of society so different from our own as to require judging by a different standard, a society in which the respectable woman was so hedged about restrictions that it was precisely women with acute intellects and strong characters who became hetairae;—these were by no means prostitutes in the ordinary sense; rather were they the free women of Athens—at least the nearest approach to the type of free womanhood which the race had attained in that age.

And now, let us once for all "put things in the proper boxes." Let us recognize that there is a difference between those who disregard law, convention, and religion, because they understand them, and live above them, and those who, while recognizing their authority weakly live below them. Let us distinguish too between those who, even while recognizing the law as in general justified, yet for peculiar reasons which outweigh the balance, choose to set them aside in a particular instance, and those who habitually lapse from their own standards of right.

Else we shall soon be shaking up the names of Heloise and George Eliot together [with those of Mr. James' considerable acquaintances. Had I been for using his argument I think that genuine prostitute, Lily Langtry, would have served my purpose better. But who wants her mixed with the gracious Heloise?

A little parallelism. Says Comrade James: "Miss de Cleyre's idea that there is a point at which prostitution becomes incorrigible . . . is a mistake just like the temperance lecturer's dogma that a drunkard is merely a moderate drinker come to maturity."

"Degeneracy, measured by its physical stigmata, does not keep pace with the assumed heinousness of the crime but with its inveteracy. It is more pronounced among pilferers, tramps, prostitutes, . . . than among murderers." . . . It appears to me this latter paragraph is an admission that inveteracy has just the effect I claimed it had, namely to degenerate the victim below the possibility of moral reform, and that, notwithstanding an occasional John B. Gough, the temperance lecturer is right.

While Miss Earle and Mr. James are at one in the matter of confusing real prostitutes with convention-breakers, they are quite opposed in their method of considering them after all. Miss Earle recognizes the class and the "sacred taboo;" Mr. James will none of the class, he will have the individual only.

Without adopting the suggestion that I enlarge my acquaintance with prostitutes, I think I may, upon the strength of present observations, "venture to predict" that on any occasion those who refuse to recognize the fallenness of the prostitute may have to put their theories in practise, they will find there is another person who has something to say, and she may say it in a way to necessitate a revision of their previous intentions. She has a very direct idea of the adaptation of means to ends herself, and makes all who come in contact with her feel its force. Treat them as other people? Certainly; as other people with whom you have no wish to pursue an acquaintance—unless you desire to have, like Comrade James, a number of regrettable experiences to acknowledge.

VOLTAIRINE DE CLEYRE.

#### Defense Fund.

For Lois Walsbrooker and Mattie D. Penhallow, Home, Wash. Amount previously reported, \$194.88. E. B. F., New York City, N. Y., \$10; D. L., Conn., \$5; E. M. R., Kans., \$1; J. C., Conn., 50 cents; P. F., Minn., \$1. Total to July 15 \$212.38.

#### EXPENDITURES.

Attorney fees, \$191.75; paper for circulars, \$4.05; stationery, postage, etc., \$8.25; expense of indicted comrades at trial \$8. Total \$212.05. Balance on hand 33 cents.

The trial resulted in the acquittal of Mattie Penhallow on grounds of not knowing the contents of paper at time of mailing. Lois Walsbrooker was found guilty as charged. On motion of Attorney Murphy to set aside the verdict, the judge ruled that the question of whether the article was obscene was a question of fact for the jury to determine. That he, however felt free to say that the article was not obscene, and on that account would give the lightest sentence possible for him to do under the law which would be \$100 fine. No costs or imprisonment to attach. The fine was paid by the comrades borrowing the money and all returned to Home.

OLIVER A. VERITY, Treas., Home, Washington.

THE MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION holds its twentieth annual annual campmeeting at Mount Pleasant Park, Clinton, Iowa, from July 27 to August 24, 1902. Prof. W. F. Peck is President of the Association, and Mrs. Stella A. Fisk, Secretary. An attractive list of speakers and mediums is announced for the current year. For catalogues, etc., address the Secretary at Mt. Pleasant Park, Clinton, Iowa.

Lucifer readers are invited to attend a basket picnic in Humboldt Park Sunday Aug. 3. Meet near corner of North and California Aves., about 1 o'clock for lunch.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.  
Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.  
Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Notes from the "Wolverine" State.

"IN THE SWEAT OF THY FACE."

For more than a month last past I have been trying, much of the time at least, to earn my daily bread—with butter and other dietary accompaniments, by taking part in the business of picking berries for the Chicago market. I have also picked and sent home to Lillian quite a number of crates—sixteen quarts each—of currants, raspberries and blackberries.

The weather has been rainy and cool most of these weeks, making out-door work uncomfortable and even hazardous to those who, like myself, have little vitality to withstand atmospheric changes, excessive moisture, etc., and yet, while I have earned but little money I have steadily gained in flesh and strength, and am therefore well pleased with the result, so far, of the experiment, the experience rather, of getting "back to the farm," to the soil of Mother Earth, and of trying to draw therefrom, without the intervention of middlemen, the nourishment necessary to the prolongation of mortal life.

During these weeks I have been all alone in the large house previously described, except two weeks' companionship of Granddaughter Virna, and a short call of two days from Daughter Lillian, also a very brief visit from our old, yet ever young, friend W. W. Miller of New Haven, Conn., who, on his return trip from California, stopped off a day and crossed Lake Michigan from Chicago, on purpose to spend one night with Lucifer's old editor in his rural retreat.

Yesterday—July 23—the monotony was broken by the arrival of Mrs. Fannie M. Taylor, of Chicago, with her two children, who expect to remain at least two weeks, picking berries and putting them into cans for home consumption.

The weather today is simply delicious, sunny and yet not too warm, after a wet spell unprecedented almost, in Michigan history, consequently our friends are enjoying the change—only a few hours transference—from the cramped and artificial life of the great city to the freedom and naturalness of the country, with a relish that does one good to witness. Next Monday we are promised at least two more lady friends from Chicago, with a number of the masculine persuasion to follow a few days later, also two or three from other points of the compass, so that from this time onward we have reason to expect lively times in the phalansterie at No. 6 Dewey Ave. which Dr. James Russell Price of Chicago has christened "Harmony Home!"

## AWAY FROM THE FARM.

While working along-side the berry-pickers I have often had the question brought home to me,

"Why or wherefore the almost universal drift of the human tide away from the farm?—away from the sweet, pure, wholesome air; the health giving sunshine; the comparative freedom

and equality between employer and employed, observable in country life—as compared to the close rooms, the stifling air, the lack of sunshine and especially the lack of equality of position between employer and employed, between master and man, mistress and maid, and inseparable from life in the great city?"

Looking for causes I see a multitude, a vast combination, of causes which, altogether, make it impossible that things should be different from what we now find them, impossible that people in the country should be satisfied with what they now have.

Among the more remote but not the less potent, less efficient, or less compelling of these causes is the inherited superstition that the soil itself is *cursed*—that direct contact with the "ground" is *degrading*, more so than are other kinds of productive labor, such as the various trades or handicrafts, livestock raising, also commercial pursuits, and especially such parasitic employments as "law," "divinity," the healing art, teaching, banking and *governing*, i. e., politics!

"Cursed be the ground for thy sake; thorns and thistles shall it bring forth. In the sweat of thy face [no other employment is supposed to bring sweat to the face except working in the soil] shalt thou eat bread all the days of thy life until thou returnest to the dust [soil] from which thou wast created." I quote from memory. Here we have, undoubtedly, a sufficient cause, a compelling cause of much of the inherited disgrace, odium, contempt, that now attach to the cultivator of the soil, as compared to him who gets his living and his social position from one or more of the occupations just named.

Polite society, cultured society, combine to perpetuate and intensify this hereditary superstition. Even so good a man as Dr. O. W. Holmes has done his share, as when he says, "We cannot expect real gentility short of three removes from the soil, from which, of course, all our best blood comes." Again I quote from memory—having but few books with me. Holmes may have said "refinement," "grace," "culture," or "elegance," instead of *gentility*. I remember that on one occasion he said, "One dislikes to say *gentle*!"

But whatever the word used the idea is the same, namely, that one whose daily life brings him in close contact with the soil is necessarily coarse, unrefined, ungraceful, uncouth, crude and uncultured, and therefore not fit to associate on equal terms with the more esthetic, more highly civilized specimens of the human genus, whose occupations remove them from all danger of getting *soil* on their hands and clothes, or the sweat of agricultural toil on their faces.

In conversation with the berry pickers, and with workers on the farm in general, I find the above named superstition everywhere prevalent. The hope of most farmers, farmers' wives, and especially of farmers' daughters and sons, is to make money enough on the farm to enable them to "move to town," in order to enjoy its supposed greater social and educational advantages, but very largely, also, in order that the daughters may have a chance to marry something better than a "clodhopper," and that the sons may not be obliged to follow the humdrum occupation, the toilsome life, of a farmer, and that they may have opportunities that their parents never enjoyed, to "live without work," or at least without work that brings them into daily contact with Mother Earth.

## EVERY MAN TO HIS SPECIALTY.

I have often heard men express themselves in words very much like these:

"Of course there must be farmers as well as artisans and professional men. Let every man follow the occupation to which he is best adapted. If he has a liking for the farm, and can make a success of farming, let him farm; if his talents and inclination are towards the law, let him be a lawyer; if he can be a good preacher, let him preach; if a good physician, let him follow that calling; if a good banker, let him bank; if a good propagator of his race, let him propagate!" Herein I have

quoted very nearly the exact words of a wealthy banker and noted politician of Kansas, the chief difference between his words and mine is that instead of "propagate" he used the plain vernacular, a term the use of which in his paper, "The Word," sent Ezra H. Heywood to the penitentiary for two years.

This banker had but one son—an only child I think, who besides a partnership in his father's bank had opened a law office in the same building. At that time he and his father were paying readers of *Lucifer*, then the "Kansas Liberal." Calling upon our subscribers in his town I had a long conversation with this "rising young lawyer," in the course of which conversation he related an incident that he said had lately occurred. On lifting his breakfast plate he found a check, a birthday present from father to son, worth one thousand dollars.

"Father," exclaimed this only son, on seeing the check, "you have done well by us, very well indeed, and deserve our everlasting gratitude"—meaning by "us" his mother and himself. This exclamation, by the way, accorded perfectly with what the elder banker had told me, not long before, that he was no propagandist, no philanthropist; that he was ambitious to do the very best possible for his own family, and that he had no other motive in accumulating money. In theology this man was a Free thinker, a Rationalist, of the Huxley and Spencer school, but his words and acts showed that his rationalism was no broader, no more altruistic, than was that of the churchman who prayed, "God bless me and my wife, my son John and his wife, us four and no more, Amen!"

Very similar to this incident is one that I encountered at Lake Helen (Florida) a few years ago. Among the more aristocratic of the guests at the leading hotel was a Rev. Morrison of Ithaca, New York, if I rightly remember. Descending upon the evils of the tobacco habit this man related that he had promised his son one thousand dollars if he would "quit smoking," and that quite recently the boy had found a check for that amount under his breakfast plate—"and," added the father, "I would just as freely have made it five thousand if I had thought nothing less would induce my son to abandon the vile habit."

These men, the Kansas banker and the New York plutocratic moralist, are, or were, doubtless looked upon by young and old alike, as model citizens, worthy of imitation and emulation by all. It is safe to say that neither of these models were enabled to make such presents to their sons because of their own personal contact with the soil of Mother Earth, and yet it requires no argument to show that *some one*—many people in fact, had been compelled to toil early and late, and to deprive themselves of luxuries, of means of culture, as well as of common necessities of life, in order that these model citizens could be so generous, so lavishly generous, in showing their paternal affection.

What then is the natural, the inevitable effect upon the young and old alike, of examples such as these? Will not the young, especially young men ambitious of a career, an honorable career in life, say to themselves, "What chance is there of winning wealth and honors on the farm? Where did these men get the money to make such presents? Certainly not on the farm. Banking [interest based on monopoly of the issue of money]; rent [monopoly of land]; law and politics [chances to get big fees through 'influence' and for little work]; speculative profits [monopoly in business, or combinations of business interests,—commercial, mining, manufacturing, patents, etc., privileges that only a few can enjoy] these," the ambitious young man says to himself, "these and not farming are the royal roads to wealth and honor, and therefore I'll give the farm a wide berth, and lie me to the city, where chances of fortune and fame are waiting to reward him who has sense enough to see and make use of them."

This subject—the almost universal tendency to leave the farm and flock to the city, is too large for exhaustive treatment in one article. If possible it will receive further attention in these columns later on. For the present I close by saying that having been born and bred on the farm, also my ancestors for

many generations before me, it seems part of my inheritance to love farm life, quite as naturally as to love to live at all, and my love of life for life's sake is one of my most pronounced characteristics. If I can do anything to help to turn the tide of humanity away from the cities and "back to the land," I shall deem myself well rewarded for my effort I may make in that direction.  
6 Dewey Ave, R. F. D., Benton Harbor, Mich. M. H.

#### Parry and Thrust.

Hope; but work.

Blind men trust their leaders.

Reason never renounces her rights.

The mind may be led; but it is never driven.

A little presumption covers a multitude of ignoramuses.

At last the Filipinos are pacified. Dead men cannot longer rebel.

The self-conscious ego is the essential basis of social regeneration.

The proprieties have no rights which love is bound to respect.

When Greek meets Greek, then quite often, valuable time is wasted.

Politics is the science of systematically depriving the people of their rights.

It is not necessary to prove every one else a fool in showing that you are right.

Whatever they do for the price of commodities, the trusts certainly lower the price of men.

Free speech is the safeguard of all other freedom. A gagged man may be coerced at leisure.

Rent, interest, and profit are species of blackmail levied by that thief and conspirator, capitalism.

He who minds his own business will never find time to mind the businesses which others should be minding.

A state socialist is one who believes in thoroughly enslaving the people in order the more surely to make them free.

Philosophy is science becoming too attenuated in the search for causes, and finally losing itself, past finding, in words.

Land monopoly is monopoly of life; as without land life cannot exist. Who has the right to hold my life in his hand?

Prayer appears to have cured some people of disease; others it seems to have cured of the wish to be cured. They have died.

The landlord, the lendlord, and the tax lord make up the trinity of usury: at once the strongest and the most evil power alive.

To many, bacteriology is the science of hiding ignorance as to true cause of disease under sounding words and a show of profundity.

To James F. Morton: Greeting! When I said, "there is no place like Home, Wash., for tyranny," 'twas the tyranny of the State that filled my eye.

Existing economics take man at his best and make it profitable for him to do his worst; Libertarian economics take man at his worst and make it profitable for him to do his best.

British doctors to the number of five thousand met in St. Paul's Cathedral and prayed for the recovery of the King. What, then: was there doubt in their minds as to the efficacy of "science"?

The Emperor William's understudy at Washington is still leading the strenuous life of an ecologist for Philippine atrocities who must also swear by the Declaration of Independence. He should beware of over exertion.

To my wondering critic, C. F. H.: Yes, state socialism, which justifies authority in conducting some of the affairs of a people, logically justifies authority in conducting all the affairs of a people. Then where would liberty be?

To Single Taxers: If the presence of population is that which gives value to land, you deceive yourselves when you think that the population has a right to tax that value. The population did not work to give the land that value; and where no work has been done no remuneration should be forthcoming.

All taxes are just robbery. If a man possesses what is rightfully his, and the conditions of possession are fair, (which the existing ones are not) who then may play the miserable trick of blackmail? Change the conditions of possession, and have done with the vile expedient of *hocus pocus*.

Vaccination as a means of rendering one proof against small pox, may justly be compared to the placing of a little open sewer at one's door in order to make one's health proof against a larger open sewer which flows along fifty rods away. How about having no open sewers; would that be an effective preventative of untoward results? IRONICS.

#### Werner Boecklin.

DEAR LILLIAN: Was glad you put a notice of Werner Boecklin's death in *Lucifer* of July 17, as there are a few of *Lucifer* readers who knew of his existence. Articles from Werner Boecklin's pen seldom appeared in any of the radical papers, although he was a constant reader of them for many years. For over twenty years he did as members of the Press-Writers Association are doing today, he wrote radical articles for daily papers, labor papers. The articles he has written during the past thirty years would fill a good sized volume. Werner Boecklin was born in Basle, Switzerland. He was an Anarchist as I understand the meaning of the word. He was an Anarchist in his own home. I was intimately acquainted with him for over forty-seven years and I never knew him to tyrannize over any body in any way, shape or form.

He was very fond of his home, and very fond of children. To my thinking he did his part toward bettering conditions for the human family on this our mother earth. With loving thoughts to his memory. CORNELIA BOECKLIN.

#### "The Honor of the Army."

At last the public is informed of the result of the court-martial proceedings against Gen. Smith—Gen. Jacob H. Smith, who was accused of ordering his subordinates in Samar to devastate the island with fire and to kill every person over ten years of age. He was found guilty of the charge. Mind that! By a court of his own comrades he was convicted of giving to his subordinates—we quote from the secretary of war's summary of the court-martial proceedings—"the following oral instructions":

"I want no prisoners. I wish you to kill and burn; the more you kill and burn the better you will please me," and, further, that he wanted all persons killed who were capable of bearing arms and in actual hostilities against the United States; and did, in reply to a question by Maj. Waller asking for an age limit, designate the age limit as ten years of age.

So it is established that an American general did give the most brutal order of which there is any record in civilized warfare. He did give an order which amply confirms the substance of the charges of American atrocities in the Philippines. But what does that court-martial do with him—that court-martial in which was reposed for the time the safekeeping of "the honor of the army"? How has it vindicated "the honor of the army," which by its own verdict appears to have been grossly outraged? It condemns the murderous culprit to be admonished! And what does President Roosevelt do, into whose keeping "the honor of the army" next comes in connection with this case? How does he vindicate that honor which Gen. Smith has outraged? He gravely "admonishes" the convicted defendant and retires him from the army. But not as a criminal does he retire

Gen. Smith. Not as a criminal, but as an officer who has served beyond the limit of his age—retires him as he is waiting impatiently to retire Gen. Miles!

Think of it, you worshippers of shoulder straps who would condone all the infamy of American military exploits in the Philippines, in the name of "the honor of the army." Think of it, if you dare think. Here is a high military officer caught red-handed. He is convicted of one of the infamous crimes with which the army in the Philippines stands charged. A plain case is made out, so plain that his own sympathetic comrades cannot deny the facts. Not only that, but his criminal order was obeyed by Maj. Waller and Lieut. Day to the extent of the murder of eleven men, at least eight of whom were absolutely innocent, says Gen. Chaffee in his endorsement of the Waller and Day verdicts, even of a suspicion of even a military offense, and "continued to the last to carry the arms and ammunition of the men after they were no longer able to bear them, and to render in their impassive way such services as deepens the conviction that, without their assistance, many of the marines who now survive would also have perished." This general officer, so guilty and so convicted, is "admonished," "reprimanded," and honorably "retired." If, after this, "the honor of the army" does not become a by-word, it will be because the American people have lost their sense of humor and not yet gained a sense of justice.

The President and Mr. Root have felt it necessary to explain the leniency in Gen. Smith's case. They say that nobody but Waller and Day obeyed the order, and only eleven natives were killed pursuant to it. Why didn't they make the irony of the comment complete by assurances that these injured natives have made no complaint? But their unconscious irony aside, how are the American people to know that only eleven were killed? Reports and rumors of atrocities from various sources are abundant, but the secretary of war has assiduously suppressed all official information that did not actually ooze out. The Smith case itself would never have been heard of through the war office had Waller yielded to the suggestions of his superiors and pleaded mental irresponsibility. But he insisted upon defending himself as having acted under Smith's orders, and so this one bloodycat got out of the bag. How many other bloody cats are there in that bag? With this one horrible instance revealed, with the war department suppressing official information about other cases, with the Senate investigating committee refusing to investigate, is it not a reasonable presumption that the numerous reports of American atrocities are in the main true, and that the Smith case is only one of a multitude more or less like it—"The Public," *Chicago*.

Mother—I am surprised, Ethel, that you should talk so impudently to papa. I'm sure you never heard me talk that way to him.

Ethel—Well, you choosed him, and I didn't.—*Detroit Free Press*.

From the "International Defence Committee," Paterson, N. J., we have received subscription blanks in behalf of McQueen, Grossman, and others under arrest for participation in the strike. We will receive subscriptions for this purpose, or will send blanks to any of our friends who may wish to aid in this work.

Forty copies of *Lucifer*, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.

#### COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 25 and continues eight months. Four Years' Graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, address Secretary, 241 Ashland Boulevard, Chicago.



## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES,

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Slaves; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. The Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governmental? Is it Possible to Exist Without Government? XIV. How Can Government Be Bolstered? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a meretricious satire on war and militarism in which the parallel between savagery and modernity is unceasingly drawn. It is a biting burlesque on the various forms of the hero worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are being at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savages, looting in China, pension abuses, the capture of Aguinaldo, the Franco Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

With 21 freeable Drawings by Dan Beard. 12mo, Cloth, Handsome Covers, 400 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS—Brotherhood of Man; The Recognition of Facts; Folly of "For New Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusades; The Spoiling of the Heavens; What are the Effects of Kilde and Crusades? The Economic Side of the Problem, Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 12c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FRANK L. OSWALD, M. D.

"Vaccination spreads disease; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With Illustrations of diseases frequently resulting from vaccination. 178 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

Notice! I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) Snowville, Va. ELMIRA DRAKE GLENKER.

## 928.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will warmly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the primitive group Marriage; Jealousy; The Family; Preventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thomson's Joy in Nature; Poets of Revolt; Shelley; Whitman, Carpenter; Whitman's Abolition; Indivision versus Organization; Inequality of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Materials. With portrait of author and biographical introduction by Helen Tuffa. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Personal: A liberal man, living in Sag Harbor, Ohio, would like to become acquainted with ladies of congenial ideas in that section. Further information given to those interested on receipt of letter. Address W. M. Fulton St. Chicago.

"Pages of Socialist History" H. W. Tebbel's. This book of all schools, as it deals with the history of the "Industrial" and the attitude of Marx and Engels towards Bakunin, with heretofore, paper on etc. To receive a copy, send 20 cents. Send in advance orders. Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERLAIN'S DIARY. By Octave Mirbeau. Translated from the French by Beth. B. Tucker. 86 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the article on Prayer which so stirred the religious world. Cloth, 50c; paper, 25c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 75c; paper 10c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars to doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Female Misadventure is worth its weight in gold to women. The "Cure of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.75.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-size portrait. 10c.
- A TALE OF THE STRANDBURG GEESE. R. B. Kerr. Together with The Strike of the Stranburg Geese (C. W. Coolidge), A Traveler's Tale (H. B. Kerr), The Cat's Story (Emilia Zola) 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 5c.
- HALEAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth \$1.
- HIGH TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.
- BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. E. Pratt, Jr., M. D. 25c.
- CAUSES OF HUNG TIES, and the Money Question. Albert Chavannes. 5c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 12 portraits of delegates, including Benj. H. Tucker, Lawrence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schittler. 628 pages. 50c.
- CHILDREN OF THE ITALIAN POOR. Paul Lombroso. 5c.
- DAWING, THE. (A novel.) Emma D. Snider. 5c.
- DOWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 178 pages. 50c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 39. CHICAGO, ILLINOIS, AUG. 7, E. M. 302. [C. E. 1902.]

WHOLE No. 929

### THE WAY OF LOVE.

Love came seeking for its own,  
While duty shouted, shame;  
Love came seeking love, alone,  
With lawless will to claim.

Love cast a look upon his prize,  
While honor cried, not thine;  
Love bode his hour, nor dropped his eyes  
Nor showed one pitying sign.

Love sought for ways to gain his boon,  
While virtue moaned, impure;  
Love set his snares weath sun and moon  
As a fowler lays his lure.

Love reached the chosen good to clasp,  
While prudence called, beware;  
Love scorned to doubt. 'Twas in his grasp,  
And ah, the prize was fair!

Love held, and bore it where he would,  
While every voice grew still;  
Love said, I took because I could;  
'Tis mine because I will.

WILLIAM FRANCIS BARNARD.

### Parry and Thrust.

Never beg for what is your own.  
Philanthropy moves slaves to tears.  
Wrong laughs even while it trembles.  
Is liberty dear because it is expensive?  
Justice never pats anyone on the back.  
Love conquers all things; yes, even lovers.  
Don't wait to fight until you are beaten down.  
The whitest of things may cast a shadow of black.  
It takes a strong enthusiasm to laugh at experience.  
The "full dinner pail" is the basis of hog trough sociology.  
The best of reasons can be found for doing the worst of things.

"The way of the world" apparently leads straight on toward hell.

The mistakes of the brave are worth more than the successes of cowards.

A good test of manhood is, at what point will it begin to resist injustice?

A simple sum for the British government: one live Irishman is worth two dead Boers in a fight.

Gold is helping to settle the trouble in the Philippines. Opportunity it is that makes the traitor.

Anarchism does not ignore evolution, but it proves plainly that evolution cannot afford to neglect anarchism.

Aguinaldo is being laughed at, but the blood stains still show on the grand American flag whenever it is unfurled.

The president of the United States Steel Corporation, one Chas. Schwab has been sick; when will his dupes become sick?

The end of the persecutions at Home is equivalent to an acquittal for all the accused. Let us be glad that an occasional judge is false to his trust.

C. L. James calls the report of the head of the Board of Health of Cleveland an "irresponsible, vague, unauthenticated" statement. But then, for compensation he tells us that those who oppose vaccination are "cranks."

Those who think themselves the friends of liberty often prove to be her worst enemies, denying her right to appear in any other garb than the one which they choose for her, and seeking to chain her feet with their pet systems.

Prostitution is the deference which fiery, youthful passion pays to the marriage system. When we take cognizance of the enormous expense of thus keeping sexually "pure" we shall not wonder at the horror of misguided but well-meaning sex reformers.

John Jay Injunction Jackson, Judge, suppressor of free speech and friend of oppression in general, has met the enemy, Mother Jones, and she is not his. He will not allow miners to persuade their fellow workmen to join a union. Cannot his aged ears hear the future laughing at him?

The striking glove makers of Kewanee are finding friends. The young women who are resisting oppression thus will forget their noble rage it is to be feared on the day when they are led to the marriage mart to be sacrificed. But let us be thankful even for little things.

There is cholera in the Philippines, which is bad enough; there is also the army of the United States, which is worse. In one province it is authoritatively stated that out of a population of 300,000 100,000 have given up their lives to the American pest. Shades of the Declaration of Independence!

A recipe for civilizing the heathen, if there are any left: first distribute rum, bibles, and gin in proportions of about two parts of material spirits to one part of spiritual spirits; then wait. After, if the subjects are still ignorant of the value of what they are missing, administer machine guns and gold in proportions of about twenty machine guns to one dollar in gold. A tried recipe.

The United Mine Workers of America are rallying to the support of their brethren in the anthracite regions, who are asking for millions to aid them in their struggle against a wage of \$300 a year. If they only knew, these friends, these brethren, that, with monopoly enshrined in the law of the land, all the relief which they can gain or give will last but a few days at most, monopoly would strangle in their giant grasp, but they are not economists.



Free speech has become a habit, almost, and thanks to that fact alone we are not likely ever to see its suppression. What a man or a people has not had or has had but partially, may indeed be openly or surreptitiously taken away, and without any great cost to the daring; but free speech has been a treasure these many, many years, and those who would close our mouths now and teach us acquiescence with power right or wrong, do not know us. Talk we will, wisely or unwisely, even until liberty calls to us near at hand and with joyous voice.

From all accounts there has been in Paterson, New Jersey a new demonstration of the futility of the Constitution, an attack having been made upon the right of public meeting, the strikers being dispersed with violence and several of them arrested and imprisoned. When did the law ever gain in respect through being infringed to suit the malice of those endowed with authority? Verily, those in power, who so ruthlessly break their own laws will learn sooner or later that the men who look on while the deed is done are not all fools.

IRONICUS.

### Ruminations.

To the eternal disgrace of the jury system of the United States, Lois Waisbrooker, the veteran toiler in behalf of humanity, has been found guilty of crime, for having declared that "there is no sin in a mutual loving sex relation." "Twelve good men and true" have declared by their shameful verdict that legalized prostitution is better than the purest love unsanctioned by the empty conventionalities of church and state; and that the monstrous "double standard," which exonerates men and damns women for their joint act, is worthy of the highest approval. This Washington jury has placed itself on record as hostile to free speech, and therefore to all human progress. It has pronounced it a criminal offence to criticise the marriage system, as if that institution were so utterly decrepit and worthless that it could reply to its critics only with the vile argument of persecution, the last resort of all dastards who recognize themselves as hopelessly in the wrong. This jury holds that all men are bound to think exactly alike; that the minority has no rights which the majority is bound to respect; that the sex question must not be discussed at all, except from a conservative standpoint; that an honest expression of opinion is criminal; that our granddaddies knew the whole truth, and nothing remains to be learned; that the highest object of life is to walk blindfold in the old ruts of past ages; that evolution is a mistake, and progress the worst of evils; that the Holy Inquisition ought to be revived, and the thought-crushing methods of the Middle Ages put into full operation. No more disgraceful verdict has ever been rendered by any jury. Never were freedom of opinion and freedom of expression more openly and arrogantly assailed. Lois Waisbrooker has been branded for an article for which she deserved to be crowned. The dishonor falls back, not on her, but on the knavish Wayland, the pettifogging Cushman, and the docile and shallow jury.

With Judge De Haven, no possible fault can be found. He presided over the entire trial with exemplary fairness and impartiality, giving both sides their full due in the matter of legal rulings. His instructions were distinctly in favor of the defence, and if properly heeded, would have enforced an acquittal.

The trial began at 10 A. M. of July 15, the morning being devoted to the empanelling of a jury. The Waisbrooker and Penhallow cases were tried together by agreement. In the afternoon, the court room was well filled, quite a number of the Home colonists being present. The opening arguments were made by Mr. Cushman for the prosecution, and Mr. Swett for the defence. The indicted article, "The Awful Fate of Fallen Women," was read, and presented in evidence. No further evidence was offered by either side in the Waisbrooker case, the facts being admitted, and the whole case hinging on the character of the article.

C. S. Wayland, postoffice inspector, was the principal witness against Mrs. Penhallow, whom he hated on account of her refusal to do his dirty work for him. In order to justify his de-

coy letters to Mrs. Penhallow, he pretended that he had not received the paper sent by Lois Waisbrooker until December 7, although the very indictment drawn from his testimony before the grand jury specified his receipt of it on December 4—prior to the date of the decoy letter to Mrs. Penhallow. Lying comes easy to creatures of this sort. He further declared that Mrs. Penhallow told him that she had read the article in question, before mailing the paper. His stool-pigeon, the Ballard postmaster, testified to having written the decoy letters and received the paper sent by Mrs. Penhallow. When questioned as to the honesty and morality of the nefarious transaction, he replied that he "had to obey his superior"—the old method by which a coward ever seeks to shirk responsibility for a shameful act.

The defence then placed Mrs. Penhallow on the stand. Her quiet, refined, straightforward manner produced a most favorable impression. Wayland tried to preserve his old bull-dozing attitude, but presented the appearance of a whipped cur, as her simple and truthful story exposed his villainy, and carried conviction even to the minds of the most prejudiced members of the jury. She explained how the decoy letters led her to mail the paper, which she had not read at the time. Her testimony was corroborated by Mrs. Waisbrooker and Mr. Penhallow.

The closing arguments by Mr. Murphy and Mr. Swett were forcible and unanswerable. In fact, their entire management of the case left nothing to be desired. They were ready on every point, and never left a single loophole unguarded. Cushman made a very feeble attempt to parry a few of their thrusts, and then abandon himself to a fierce harangue against free love, wandering so far from the point as to incur rebuke from the judge. His whole effort was to pander to the prejudices of the jury, presuming on the ignorance of its members. In pursuit of this end, he did not scruple to stoop to the vilest calumny and the most blackguardly language. Fortunately for him, he had the last word, and thus escaped the exposure which was his due.

The charge of the judge was as favorable to the defence as the Comstock law would well admit. He reminded the jury that the benefit of every doubt must be given to the defendants. The jury, on retiring, immediately voted to acquit Mrs. Penhallow, thereby placing the well deserved stigma of perjury on Wayland. After nearly five hours' deliberation, a verdict was found against Lois Waisbrooker.

On the following morning, the judge overruled a motion for arrest of judgment, on the ground that the question of fact belonged to the jury. He stated, however, that he did not consider the article obscene, and would have preferred a different verdict. Being forced to impose a penalty, he made it the smallest allowed by the law, namely, a fine of a hundred dollars. Fifty dollars of this was paid out of money which Mrs. Waisbrooker had been saving for months for a much needed vacation. The rest was advanced to her on the spot, that the matter might be settled then and there. It remains to be seen whether the Liberals of the country, mindful of the long service of Lois Waisbrooker in the ranks of progress, will suffer this burden to rest on her shoulders. Doubtless very many will be glad to have a hand in relieving her of its weight. What are we, if we do not stand by our own?

Home, Wash.

JAMES F. MORTON, JR.

### Laws the Cause of Slavery.

The slavery of our times results from three sets of laws—those about land, taxes and property. And, therefore, all the attempts of those who wish to improve the position of the workers are inevitably, though unconsciously, directed against those three legislations.

One set of people repeal taxes weighing on the working classes and transfer them on to the rich; others propose to abolish the right of private property in land, and attempts are being made to put this in practice both in New Zealand and in one of the American States (the limitation of the landlord's rights in Ireland is a move in the same direction); a third set—the Socialists—propose to communalise the means of production, the tax

incomes and inheritances, and to limit the rights of capitalist employers. It would, therefore, seem as though the legislative enactments which cause slavery were being repealed, and that we may, therefore, expect slavery to be abolished in this way. But we need only look more closely at the conditions under which the abolition of those legislative enactments is accomplished or proposed to be convinced that not only the practical, but even the theoretical projects for the improvement of the workers' position are merely the substitution of one legislation producing slavery for another establishing a newer form of slavery. Thus, for instance, those who abolish taxes and duties on the poor, first abolishing direct dues and then transferring the burden of taxation from the poor to the rich, necessarily have to retain, and do retain, the laws making private property of landed property, means of production, and other articles, on to which the whole burden of the taxes is shifted. The retention of the laws concerning land and property keeps the workers in slavery to the landowners and the capitalists, even though the workers are freed from taxes. Those who, like Henry George and his partisans, would abolish the laws making private property of land, propose new laws imposing an obligatory rent on the land. And this obligatory land rent will necessarily create a new form of slavery, because a man compelled to pay rent, or the single tax, may at any failure of the crops or other misfortune have to borrow money from a man who has some to lend, and he will again lapse into slavery. Those who, like the Socialists, in theory, wish to abolish the legislation of property in land and in means of production, retain the legislation of taxes, and must, moreover, inevitably introduce laws of compulsory labor—that is, they must re-establish slavery in its primitive form.

So that, this way or that way, all that practical and theoretical repeals of certain laws maintaining slavery in one form have always and do always replace it by new legislation creating slavery in another and fresh form.

What happens is something like what a jailer might do who shifted a prisoner's chains from the neck to the arms, and from the arms to the legs, or took them off and substituted bolts and bars. All the improvements that have hitherto taken place in the position of the workers have been of this kind.

The laws giving a master the right to compel his slaves to do compulsory work were replaced by laws allowing the masters to own all the land. The laws allowing all the land to become the private property of the masters may be replaced by taxation laws, the control of the taxes being in the hands of the masters. The taxation laws are replaced by others defending the right of private property in articles of use and in the means of production. The laws of right of property in land and in articles of use and means of production it is proposed to replace by the enactment of compulsory labor.

So it is evident that the abolition of one form of legislation producing the slavery of our time, whether taxes, or landowning, or property in articles of use or in the means of production, will not destroy slavery, but will only repeal one of its forms, which will immediately be replaced by a new one, as was the case with the abolition of chattel slavery of serfdom, and with the repeal of taxes. Even the repeal of all three groups of laws together will not abolish slavery, but evoke a new and as yet unknown form of it, which is now already beginning to show itself and to restrain the freedom of labor by legislation concerning the hours of work, the age and state of health of the workers, as well as by demanding obligatory attendance at schools, deductions for old age insurance or accidents, by all the measures of factory inspection, the restrictions on co-operative societies, etcetera.

All this is nothing but the transference of legislation—preparing a new and as yet untried form of slavery.

So that it becomes evident that the essence of slavery lies not in those three roots of legislation on which it now rests, and not even in such or such other legislative enactments but in the fact that legislation exists; that there are people who have

power to decree laws profitable for themselves, and that as long as people have that power there will be slavery.

Formerly it was profitable for people to have chattel slaves, and they made laws about chattel slavery. Afterwards it became profitable to own land, to take taxes, and to keep things one had acquired, and they made laws correspondingly. Now it is profitable for people to maintain the existing direction and division of labor; and they are devising such laws as will compel people to work under the present apportionment and division of labor. Thus the fundamental cause of slavery is legislation, the fact that there are people who have the power to make laws.

What is legislation? and what gives the people the power to make laws?—*"The Slavery of Our Times," by Leo Tolstoy.*

#### Lillian Levison.

Ever since McKinley was shot the Tacoma daily Republican papers have acted toward us as if we were somehow responsible for the deed. Since then, at intervals our little settlement has been a target for such wholesale lying as unprincipled politicians can so readily furnish. Now, after a season of comparative rest, here comes another broadside. The ridiculous story of an insane woman is sent out as truth. The story purports to be that of Lillian Levison who "escaped from the Anarchists at Home."

Had there been one particle of honor in those editors they could easily have ascertained the utter falsity of the story. As it is, we cannot know how much of it is Lillian's and how much of it those Republican editors have added to what she said, but she evidently gave them the framework. Lillian came here the first day of last December with her husband and her son, a boy some ten or twelve years of age—came of her own free will; we never encourage, much less "urge" any one to come. When people write and ask, we give them the facts and then leave them to decide for themselves what to do. Lillian had not been here long before we decided she was either insane or a morphine eater she acted so strangely. Finally she ran away from her husband at which he seemed much distressed, said that she was not wholly in her right mind and was growing worse.

He seemed a quiet, inoffensive man and much attached to her. Her trunk went on the boat from here, but she said she must see a man in Lakebay; one of the colonists, Mr. King, sent his son with her and the boy over there in his row boat. They remained a few days, she having their meals brought to their room, then walked nearly four miles to Longbranch and took the boat from there to Tacoma, instead of being "in an open boat all night to escape the Anarchists."

If editors enjoy publishing the tales of the insane we can stand it. Our stay is the conscious rectitude of our lives. But this woman has method in her madness, and while others call her insane I feel inclined to class her with those in Bible times who were called possessed of an evil spirit, and whom Spiritualists call obsessed. She is a good letter writer, has a wide correspondence among liberal thinkers, and it is for their sakes that I publish this. We know she wrote to one prominent liberal saying that the men here drink and are cruel to their wives. Nothing could be more false. There is no liquor kept here and but few of the men use tobacco.

I am told that the woman has passed through much suffering and I pity her, but feel that justice demands this statement. Indeed, the conditions of society are so unsuited to the finely organized and highly sensitive, it is a wonder that more of us are not insane.

LOIS WAINBROOKER.

Home, Washington.

EDITOR LUCIFER: Will you kindly announce in Lucifer that a few of the students and disciples of the great Russian writer, Leo Tolstoy, are anxious to increase their number and meet regularly at some central place for the purpose of reading and discussing the works of the great thinker. Comrades so inclined will please address

R. GOODHEART, 919 N. Talman Ave. Chicago.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Notes and Comments.

### THE WAISBROOKER AND PENHALLOW CASE.

I have seen the report of Oliver A. Verity concerning the "Receipts and Expenditures" in the case of the postal censors against Lois Waisbrooker and Mattie D. Penhallow, in the Federal Court in Washington—not Washington, D. C., but plain Washington, meaning one of the political divisions called American States, or United States of America. This report includes a statement of the "findings" of the court—the first intimation I had seen that the said cases had been brought to trial. As our readers are supposed to have read the report of Mr. Verity I do not need to repeat it here, but will venture a few observations or reflections in regard thereto.

First and most important is the sentence of the judge—a fine of one hundred dollars, as the punishment of Lois Waisbrooker for the alleged crime of republishing in her paper, "Clothed With the Sun," a small part of a pamphlet written by Annie Besant, the well known English writer and lecturer, now holding the position once held by Madame Blavatsky, as head of the organization, cult, or "science" known in two hemispheres as *Theosophy*.

This small part of a philosophic and practical treatise on the "population" question was found to be "obscene" by the jury impaneled to try the case and decide on its merits, and obscenity as defined by the United States postal laws is a crime punishable by fine or imprisonment, or both. The judge himself did not believe that the indicted matter came under the inhibition of the law, but ruled that the opinion of the jury and not his own, must determine as to the facts.

Just here it would seem a pertinent inquiry, to ask, *what are facts*, and what kind of facts are they that can truly be called *crimes*?

A fact, according to the etymology of the word, is *something done*—from the Latin *facere* "to do." A crime, by common consent, is an injury done to one or more persons other than the person who commits the crime—an injury that can be seen and known to be such; an injury done with *malice*, or with evil intent.

In regard to the fact of publication there was no dispute or disagreement between the prosecution and the defense; the only point then to be proved appears to have been whether by the publication of the indicted article any person or persons had been injured in mind, body or property—that is, in personal belongings.

Having been present in the United States Courts when several similar cases were being tried I know the usual method of procedure, and know that no attempt is made to prove that any person or persons have been injured in mind, body or in

personal belongings. Nor is any attempt usually made to prove that the alleged violation of law was committed with *malice* aforethought, or with the design of injuring any person or persons.

*How then can the fact of publication be shown to come under the head of crime?*

Simply and solely, as it would seem, by the *EFFECT* produced upon the minds of the jury, or of the judge before whom or by whom the case is to be tried.

If the minds of these men are obscene and vile they will naturally find obscenity or violence in language that to the pure in mind would be pure and innocent, on the principle that "as a man thinketh so is he," and "to the pure all things are pure."

It is customary now-a-days for judges to "instruct" the jury to find the prisoner guilty or innocent according to the impressions made upon the mind of the judge himself. Why then did not Judge Hanford say to the jury,

"There is nothing in this case. If you see obscenity in this publication you simply condemn yourselves as having foul minds. The reading of the indicted article produces no lascivious or impure thoughts in my mind. The aim of the writer is evidently to make mankind better and not worse, therefore I instruct the jury to find for the defendant."

Or, if the judge did not choose to instruct the jury in this manner he could have set aside the verdict as irrational and absurd, since no person but the jury themselves would probably say that their minds were injured or corrupted by the reading of the indicted article.

Again: On the supposition that the judge had believed the publication of the article to have been prompted by evil intent, he could still have said, "Until it is proved to the satisfaction of the jury that the minds of some person has been defiled or corrupted by the reading of this indicted article it will still be their duty to find for the defendant, on the ground that, whatever the intent, no accusation of crime can hold until the *fact of injury* be shown, or at least until it is shown that the natural and usual effect of such acts is to cause injury to some one."

### LAWYERS' FEES.

Reading again the report of Mr. Verity I note, under the head of Expenditures, "Attorney fees \$191.75"; all other items of cash expense, \$20.30. That is to say, the expense of hiring lawyers to do a few hours work was nearly ten times as great as the whole amount paid for circulars, stationery, postage, printing and for care fare and board for the accused while attending court. All other persons interested in the case gave their time, their labor and personal expenses without pay, and then had to borrow fifty dollars to pay the fine, so that all could "return home."

To how many of these interested and voluntary workers has the thought occurred that it would have been better to save that \$191.75 to pay the fine imposed by the court?

I blame no one! Until taught by my own experience with lawyers I, too, thought it best to accept money from a great many interested helpers to hire attorneys. Now I have deliberately come to the conclusion that money paid to lawyers in cases such as that of Lois Waisbrooker and Mattie Penhallow is money wasted, and worse than wasted.

What have lawyers ever done to secure the repeal of the postal censorship laws—a very few noble names excepted? Why should they?

Lawyers make the laws, and when once enacted it is the interest of the lawyer class to prevent repeal, not to secure repeal of laws.

What would the lawyer's occupation be worth without laws? And the more intricate, more unreasonable, more invasive and more numerous the laws the better for the lawyers, because giving them larger opportunities to fight over questions of legality and of technicality.

For one I cast my vote, here and now, against paying any more money to lawyers to defend against the censors of press



and mails. Instead of seeing lawyers, let a vigorous campaign, a resolute, an uncompromising campaign of education and agitation for freedom of speech and press be henceforth sustained, through such methods and agencies as those of the American Press Writers' Association; if then, after fair trial, results do not show improvement over the old method of subsidizing a class of men whose interests are on the side of the censors, then mark me down as a false prophet.

## COURT-MARTIAL

The report of the findings of the court-martial in the case of Gen. Jacob H. Smith, tried for the murder of innocent persons under his famous order to "kill and burn—the more you kill and burn the better you will please me"—the report of which trial and the subsequent failure of punishment of the accused, is one more only of the multitudinous instances that may be cited to show that law is not intended to enforce even-handed justice but rather to defeat justice by screening the big criminals while making a show of its usefulness and necessity by excessive punishment of small offenders—the rank and file of the army.

For instance, take the so-called crime of "desertion." When an officer gets tired of military service, and decides that civil life with his family suits him better, he simply sends in his resignation, and leaves the army without disgrace or punishment of any kind. But when the poor private—he who takes the place of danger in time of battle, and performs all the hardest tasks of army life, and all for a mere fraction of the pay received by the lordly officer—when the hard-worked and ill-paid private gets tired of the army, gets tired of being a butcher of his fellowmen at the command of others, and decides to go home to his family and friends, his request for discharge before his time of enlistment expires is regarded as a freak of insanity—unless in case of wounds or prolonged illness—and if he goes home without leave granted from his officers he is arrested as a criminal, and tried for desertion, the penalty for which crime is death, or long imprisonment at hard labor.

Such are a few only of the beauties and perfections of law, as made and administered by men who maintain that without government of man-by-man the race would speedily return to savagery.

M. HARMAN.

NOTE: Our friends are requested to address letters to No. 4, Dewey Ave. Benton Harbor, Michigan, instead of No. 6, as previously instructed.

M. H.

## Illegitimacy and Child-Murder—Who Is to Blame?

[The following very suggestive paragraphs are taken from a series of articles entitled "Perfect Humanhood," signed *Lex et Lux*, in "The Century," Adelaide, South Australia, which journal though small in size is one of our most valued exchanges. It is published fortnightly, at the price of three shillings per annum, or about 75 cents of our money. Presumably \$1 would be the price, post paid, to foreign subscribers. Readers of *Lucifer* would find in the "Century" much that is helpful in opening up the way for the practicalization of the newer and better ideals of life upon earth. M. H.]

The full depth and extent of the unappreciated life-current which constantly, through secret channels, augments the numbers of the human race on earth, can never be fully known. The number of illegitimate children registered annually, great though it be, can never be more than an index to the vast submerged mass of misery and crime that seldom rises to the light of day or attracts public attention. Statistics afford us no means of judging of the number of wilful abortions, the still-births, the concealed births, and the successfully-hidden child murders. In the case of children who are put out to nurse, much of the killing is done in the most open and deliberate fashion, under the eyes of neighbors and the public, and even of officials, who are often powerless to interfere. As some one connected with one of our hospitals once observed to me,

"It is piteous to see the poor little, emaciated infants that are brought here suffering from diarrhoea and wasting. Their

condition arises from sheer and wilful neglect. Their feeding-bottles stink! Their bodies are covered with dirt and evidences of vermin. You point out these things to the women, the old hags who bring them, and you send them away with a little mild corrective medicine for the child. But you know perfectly well, from the look of the people, that nothing you can say or do will be of any use, that the attendance at the hospital is only a blind, and that the death of the wretched infant has been determined on."

Though these things take place in our midst, I feel compelled to add that South Australia has the most efficient laws and regulations, well administered, for the care and protection of those little illegitimates who come under her State control. But the law cannot possibly be omniscient as well as ubiquitous. What we need is a higher public and social sentiment with regard to all infant life. Is there anything so precious as human life?

Is there anything upon which we set so little store? We gaze at Life through the lenses of Property, which is much the same as judging a child by its clothes.

## WHAT THE KING OF DENMARK DID.

What a moveable and, if need be, easily lifted superstition attaches itself to the circumstance of a child being born out of wedlock, may be seen from the fact that when special conditions arise to make all infant life prospectively of service to the community, the bar is readily lifted. When Iceland was largely depopulated by an epidemic, in 1707, the King of Denmark, by a very simple device, soon caused the population to assume its normal proportions. He caused a law to be made authorizing young unmarried women to have children without loss of reputation. The number for each limited to six. Thus, by the removal of a purely artificial barrier to fecundity, the loss of the Icelanders was in a few years made good.

In Lancashire and other manufacturing districts, where child labor is in request and children are early called upon to help gain the family income, the thrifty operative often prefers to marry a woman who has already a "natural" family; and it is also quite the custom in these parts for a man to delay his marriage with the woman of his choice until the absolute certainty of her motherhood is proved by her bearing him one child at least.

It may be said that this line of argument is altogether too wide. What would these considerations, if indulged in, bring us to? We should be mating with no more forethought than the animals!

To which I reply, it is above all things desirable that we should be healthy animals. The natural man first, then the spiritual. But even the lower animals evince a great deal of forethought and love for their offspring; and man, who is the highest and most developed of all animals, should bring to love and mating the very best of himself, the very cream of all that he has grown up to be. I am only endeavoring to show that man is more than institutions, and that where arbitrary and man-made distinctions operate against natural laws, and to the extreme disadvantage of large numbers of the community, it becomes us to review our position, and see whether or not it be consistent with reason, common-sense, and humanity.

Society gains nothing by making a pariah of the prostitute; and adds, if possible, ten-fold more to its own existing confusion and wrong by attempting to brand as outcasts those children who have not been born under the flag of matrimony.

## OBSCENITY OF THE POPULAR STANDARDS OF VIRTUE.

Let me remark, at this point, that the constant tendency of good people to gather themselves together, and to abstain from mingling more than unavoidable with the unregenerate, except with the avowed object of reforming them, is a great mistake. If good people are the "salt" of the earth, what is the use of the salt particles all collecting themselves into self-glorified little heaps, and refusing to qualify and to flavor the rest? If you have any good in you, it is not for yourself alone, it is for every

one. Virtue ceases to be virtue if it separates you from your fellow man. There are no "good" or "bad," but there may be those who are further on than others. We are all on an infinite march, and our duty is to help the laggards, and not to push them off the road, to which they have every right as good a right as have the foremost leaders of the grand procession of Humanity. I confess I cannot understand why certain acts of conduct should have been so especially singled out for condemnation and styled "immoral," when other acts, which often invade people's liberties much more—acts of real cruelty and barbarity, are never called immoral. A man, for instance, may be a church member, and stand high in social position, and yet for long years render the lives of all his household miserable by the unrestrained exhibition of tyranny and temper. Such faults are condoned; but if he (or, far more, his wife or daughter!) step off the line in another direction, society immediately does its utmost to prove that the "sin forgiven by Christ in heaven, by man is cursed away."

For myself, I think with Whitman that: "Showing the best, and dividing it from the worst, age vexes age. Knowing the perfect fitness and equanimity of things, while they discuss I am silent, and go and admire myself!"

Yes, far better to "admire" ourselves, to have our eyes fixed upon the ever growing grain of the divine in man, to exclaim with wonder at the great, the almost infinite distance we have come, than to be petulantly and constantly complaining that the world has not travelled faster. The main thing is, not to lose sight of each other on the way!

Lex et Lux.

#### A Correction.

DEAR LILLIAN: Lucifer makes me say: "If it shall happen that Society condemns anything which my conscience doesn't approve, I shall not be scared from my position by being told that Society is NOT on my side." It should read "that Society is on my side." Every radical claims to be brave enough to stand against society; what I was claiming was to stand with it when it went my way. Please make correction in Lucifer.

VOLTAIRINE DE CLEYRE.

#### The Small Boy and Grandmamma.

A neighboring grandmamma came in for comfort. Her early training had made the doctrine of predestination part of the fiber of her nature. Robbie, aged nine, is the only grandchild and frequently drinks root beer, to say nothing of the foamy beverage which his literary uncle keeps in the ice box and shares with Rob in the cool of the evening after supper. Grandmamma has piloted motherless Robbie twice through his Bible and has told him of the awful inheritance bequeathed by disobedient Madam Eve. In spite of it all Rob gets a quantity of fun out of his daily life, though he knows the inquisition awaits him at bedtime when he confesses naughtiness and says his prayers at grandma's knee. He went on a two days' fishing tour with his literary uncle. During his absence grandma resolved that on his return the sips of root beer should be tabooed. Rob and his uncle returned in high spirits and the good lady rejoiced with them. After supper the small boy was put through the usual catechism and then came the shock which shattered the hopes of the poor old lady and sent her to the only woman within reach for comfort. The lad had said his two regular prayers and then, clasping his hands and closing his eyes, he recited reverently:

"Oh, thou, who didst with pitfall and with gin  
Beset the road I was to wander in,  
Thou wilt not with predestined evil rood  
Emmesh, and then impute my fall to sin!

"Oh, Thou, who man of baser earth didst make,  
And ev'n with Paradise devise the snake:  
For all the sin wherewith the face of man  
Is blacken'd—Man's forgiveness give—and take!

"Bless grandmamma and Uncle Fred and help them to see  
the true light within the tavern. Amen."—Chicago Post.

#### The Mother's Opportunity.

The greatest opportunity to benefit the world and bless humanity lies with the mothers of growing children.

There need be no Florence Burns and Dimple Lawrence tragedies—no young men "toughs" and "rakes" to endanger the peace of our suburban towns and villages—if parents, mothers especially, became the confidantes and instructors of their children upon life's important truths at an early age.

A score of times this subject has been treated in this column, but each new tragedy makes it seem necessary to repeat what has been said before.

With each repetition it is possible that some unthinking mother will begin to think.

A mother said to me recently: "I have talked freely with my girl, but I cannot induce my husband to talk to our son, fourteen years old, of things he ought to know."

"Talk to him yourself," I urged. But the mother hesitated—it hardly seemed "proper," she thought.

Yet it had seemed "proper" for her to become a mother.

I confess I do not understand this phase of "modesty."

The finest youths I ever saw—strong, virile, manly, clear-eyed and clean-minded young fellows—had been taken into their mother's confidence at the age of ten, and talked to earnestly regarding life's great fundamental truths.

Human life was compared to that of the plant, which grows first as a seed, hidden from sight, until Mother Earth gives birth to the tiny shoot which becomes a plant or a tree in good time.

The boys were made to realize how sacred a matter motherhood was and how utterly and vulgar and low-bred the boy was who ever indulged in any coarse talk or light jests on such a subject.

They were told to avoid all such companions and to come always fearlessly to their mother to ask any question which puzzled their young minds, and assured that as their minds developed she would tell them what was necessary for them to know.

I have never known but two such mothers, and the children of both grew into splendid maturity—ideal sons and daughters.

In a Jersey town several young boys in a public school, children of respectable and prominent people, banded themselves into a "Tough Club." The boys were all under thirteen years of age, and their ideas of manliness were evidently patterned after the Paterson sports who figured in the courts and the press a year or two ago. These lads indulged in vulgar and immoral language and behavior in the presence of the little girls in the school. The girls complained to their parents, and the parents sought out the parents of the offending boys, only to be insulted by them! And the superintendent of the school, who undertook to punish the boys for their conduct, is likely to lose his position through the violent uprising of these stupid and short-sighted fathers and mothers, whose own negligence of a parent's most important duty lies at the root of the evil.

The colossal egotism of parents who imagine their children need no guidance along this dangerous pathway beggars description.

"My children are so innocent—they never think about such things," I have heard blind mothers declare, when I knew the exact opposite regarding their offspring.

The child whose unfolding mind does not reach out and question "why," "whence," "how," is not fully equipped mentally.

See to it that you answer these questions wisely, delicately, kindly, before the little plastic mind is marred and soiled by others less worthy to impart the information.

You have no right to be fathers and mothers unless you are ready and willing to protect your children from the worst evil that can befall them—a sullied mind and low thoughts on the most sacred and holy of subjects.—Ella Wheeler Wilcox, in "Chicago American."

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Slaves; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Everywhere; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws of the Slave; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Conventions? XIV. How Can Governments Be Destroyed? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 196 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are hanging at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oculatory attacks by goosey girls, etc.

With 25 irreproachable Drawings by Dan Beard. 12mo. Cloth. Handsome Covers. 400 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Mea Only." Definition of Vice: Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform Prostitution and the Crusaders; The "Spilling of the Heathen." What are the Effects of Halls and Crusades? The Economic Side of the Problem. Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Fortifying" the Temperance; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

**Notice!** I would be glad to hear from Liberals who would like to correspond with other Liberals. Address (with stamp) ELINOR DANK SENKER, Newville, Va.

**Agents wanted.** To sell the Toilet Dandruff Cure and the Toilet Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toilet Remedies Co., Box 187, Denver Colo.

**Personal:** A social radical and good business man with property. desires correspondence with radical women 25 to 45 years old. Object marriage with special private education. Address X.

ELINOR DANK SENKER, Newville, Va.

**Wanted:** Correspondence from Lucifer readers who desire to locate in Iowa or Dakota near other radical families. Also from any who wish to break away from marriage slavery and want a temporary home and help to help themselves. Address X., care of M. Harman, 500 Fulton Street Chicago.

## 929.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrograde.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Whitman's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Anarchism; Individualism versus Organization; Inequalities of Economic Arrangements; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tupper. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

**Personal:** A liberal man, living in Southern Ohio, would like to become acquainted with ladies of congenial ideas in that section. Further information given to those interested on receipt of letter. Address W., 500 Fulton St. Chicago.

**"Pages of Socialist History."** By W. T. Cherkoff. This book is recommended to Socialists of all schools, as it deals with the history of the "international" and the attitude of Marx and Engels towards Bakounin. Will be ready soon. Paper cover. 5c. Contains. By mail, send in advance orders.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the address on Prayer which so stirred the religious world. Cloth, 80c; paper, 50c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 10c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Orser. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple means. It teaches how to have health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to cure any disease as it comes. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 12 colored plates showing different parts of the human body. The chapter on Midwifery is worth its weight in gold to every woman. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains all the valuable information for the mother and the child. It is not only a book for the mother, but for the child. It is a book that cannot fail to please you. It is a book that will be sent by mail or express, prepaid to any address, for \$1.50.
- A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALE OF THE STRASSBURG GERS. R. H. Kerr. Together with The Story of the Strassburg Gers (C. W. Cochrane). A Traveler's Tale (R. H. Kerr). The Cat's Story (Emile Zola). 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-interference selfhood. 5c.
- BALZAC'S SERAPHYTA. The Mystery of Sex. Mary Hanford Ford. Cloth, \$1.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.
- BORNING BETTER HABITS. Through regulating reproduction by controlling conception. R. H. Foote, Jr., M. D. 5c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 10c.
- CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.; 81 portraits of delegates, including Benj. R. Tucker, Lawrence Gronlund, William Jennings Bryan, Daniel Coerges, Louis F. Post, and George Schilling. 64 pages, 50c.
- CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 10c.
- DARWIN, THE. (A novel.) Elmore D. Senker. 50c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. C. Spence. 128 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 31.

CHICAGO, ILLINOIS, AUG. 14, E. M. 302. [C. E. 1902.]

WHOLE No. 930

### MY LITTLE BIRD.

Oh little bird, why flutter in my hand?  
Oh little heart, why quiver at my touch?  
My hand's caress would make thee free as air;  
My touch must leave thy heart as large as love.

My hand, O sweet, is not a prison wall,  
My heart, dear heart, is not a cage for thee,  
My hand is but another bird to preen,  
My heart is but a hiding-nest and home.

My little bird, press to me heart to heart,  
Together with me nestle 'neath the bough,  
Wing with me infinite blue worlds afar,  
Where all the clouds are free and winds are warm.

O sing with me, dear bird, the songs of heart,  
O sing to me, sweet heart, and sing with me  
Of all the bright thoughts of the upper air,  
And all the love notes 'neath the skies of dawn.  
—From "Wind Harp Songs," by J. Wm. Lloyd.

### Labadie on the Strike.

Joseph A. Labadie, the well-known Anarchist of this city, has some striking comments to make on the recent decisions of the federal judges in West Virginia in connection with the strike of the coal miners.

Labadie, the "gentle Anarchist," as he is called in Detroit, so far as filling the conception of an Anarchist is just the reverse. Gentle, lovable and kind, Labadie is respected and admired by those who know him best. He insists that he is an Anarchist; others are loath to believe this. But Labadie insists that he is the true Anarchist and of the type that will in the future rule the world.

Labadie as he sat in his office at the storage yard of the water board, where he is employed, consented to give today his views on the recent decisions. Following are his comments:

"Of course it is heroic to refuse to obey the injunctions of a court but there come times when to obey is to aid and abet crime. It would be positively criminal for the Mine Workers' union to forsake now those who have struck to aid their fellows in what every right-minded and kindly disposed person cannot admit is anything but a righteous cause.

"Let come what may, I believe every sympathizer with the struggling miners, whose conditions are deplorable indeed, should render whatever assistance is possible to feed the suffering men, women and children. If we must go to prison for doing so, then let us go with smiles on our faces and protests in our mouths.

"Such strikes as these cannot but demonstrate to the people that wrongs exist in the industrial world which are unbearable, and these injunctions show conclusively what Anarchists have tried to make the people realize—that political authority has always been with the privileged classes; that it exists primarily to obtain and retain undue privileges for the few.

"Of course, the great wrong in this whole affair is the mak-

ing of property subject to unlimited private ownership of land and other things that are not created by human effort.

"The only title that meets the requisites of justice is occupancy and use. Under such a title the mine workers would be entitled to the coal which they dig from the mines, and there would be no necessity for strikes.

"However, the injunction issued by Judge Keller is in harmony with present conditions. If the corporation owns the town, why, it follows necessarily that no one has a right on the property except those permitted there by it. It owns the air and the sunshine and no person has a right to sit in the sun and breathe the air except by sufferance. When one fully realizes all this, the facts become monstrous. The wrong consists in permitting the corporations to own the earth.

"I dare say that the very persons against whom the injunctions are issued believe the property system that gives the few such terrible power over the many is perfectly just and right. They only object to its logical application when it affects them. They will probably appeal to the very powers that maintain the corporations and their privileges.

"Strange how people hug delusions to their hearts like the person who held the fox, although they dig out their very vitals.

"Governments are not now and have never been instruments for the good of the great toiling masses.

"The only persons who see this clearly are those who clearly perceive the aim of the anarchist philosophy.

"But the injunctions against furnishing food to the strikers and their families should not be obeyed for a moment. If there be any hereabouts who would assist in any way in passively resisting such an abominable decree they may communicate with me and we will find some way to help feed the hungry, even though the courts say we shall not. It is glorious to be such lawbreakers."—*Detroit Daily*.

### City and Country.

I can understand why the editor prefers life in the country to life in Chicago, but that justified preference is an insufficient basis for a general indictment of city living as compared with country living. There are many reasons besides the desire to absorb unearned increment which fill the cities at the expense of the country.

The common talk about the greater healthfulness of the country is merely the thoughtless repetition of what might have been true once but is not true now, except in rare instances. The modern city has a better system of drainage, a better water supply, and more wholesome milk than are found in the country. Its streets are immeasurably cleaner than the premises of the average farmhouse, and when mechanical traction shall have driven the horse from the city health conditions will be free from what is now their greatest enemy. Even the poor tenement of the congested district is not a greater menace to health than is the farmhouse over and into which sweep the steaches from styes and cattlepens, in whose rooms the cellar air, often

laden with the foul odors of rotting vegetables, and at the best stale and noxious, continually finds its way. The dwellers in the farmhouse drink water taken from wells whose contents are unpurified by sunshine and air, and which often receive directly surface drainings from barnyards, kitchens, and washing troughs, and seepings from cellars and privies.

There are scores of reasons besides that named by the editor why men and women leave the country for the city. Many come to get into the crowd, to escape the isolation of the country, some of these because they are not strong enough to live a quiet reflective life, others because they desire contact with the hurrying pulsing streams of invention, discussion and contest. Others come to attend theaters, operas, and other places of amusement and artistic life. The fact that the labor hours of the city workmen are far fewer than are those of the farmer, that his wife, unlike the wife of the farmer, has some chance for leisure and rest, pours a never-ending flood of humanity into the city. Others leave the country to escape the general unhealthy conditions that prevail in many parts of it, as for instance the "malaria" of the "river-bottom" lands, to get away from the swarms of irritating insects that pester the country dweller, to escape the inconveniences of bad roads, distant markets, short-term schools, infrequent mails. The one item of paved streets and sidewalks will continue to offset all the moralizing of all the pleaders for country life.

Another cause that enlarges the city at the expense of the country is the greater freedom in the city. In the country Mrs. Grundy sees everybody, knows the comings and goings of every member of the community; the affairs of each person are the gossip of all the others. This is not true to a large extent in the city, in spite of the cursed meddlesomeness of the despicable "red ranter" of journalism and of many sneaking Paul Pry societies for the prevention.

The migration from the country to the city will cease only when the conditions that now make life more desirable in the city than in the country, for those who migrate likewise prevail in the country. Improved sanitation, shorter hours of labor for men and women, greater freedom from espionage and meddling, better mails, better schools, closer touch with the world of thought, amusement, and applied invention, will gradually approximate the country to the city as a desirable place of residence. Then its own special advantages will turn the scale and the exodus now annoying our editor shall cease to trouble.

R. M. BROWN.

#### "Fallen Women," Again.

Voltaire de Cleyre is not sure whether a little masterly inactivity would not have been her wisest policy. Neither am I sure it would not.

I should resent being classed with the "scientists" whose method of treating disease is to say the patient is not sick? Yes,—when they advance this as a cure-all. But I agree with the "scientists" that there is a considerable class of patients who need nothing but to learn that fancy is all which ails them. They are the kind whom these "scientists" and other quacks manage to cure after the M. D.'s have given their cases up—for not medical. Somewhat similarly, though I do not claim to have exhaustively analyzed the moral and social disease of "fallen women," I recognize two large classes among them—those who could not "fall" any lower than they were born, and those who have not "fallen," but been pushed down and held down. I hardly think I said the majority belonged to the former division. My extensive, regrettable, &c. experience—which, however extensive and regrettable, is by the bye, only that of one person—inclines me, modestly I hope, and without dogmatism, to think perhaps about half do.

Of course, Miss de Cleyre finds me "inconsistent,"—which according to Emerson (*Self Reliance*) is a mark of greatness. I confess being able to see that every plank has two sides—also that they can rarely be seen simultaneously. To know much about the plank, you must turn it round sometimes! I am aware, to illustrate, that doubtful facts, such as the existence of

Moses, are not the best basis for an induction. If I want to learn the effects of vaccination, I much prefer the Registrar General's reports to—

"A woman's story at a winter's fire,  
Authorized by her grandam."

But we must use such data as we have; and often the best accessible are poor enough. I am glad I mentioned Fantine; for Miss de Cleyre will scarcely suspect me of thinking she really existed. But even avowed fiction (if it is not incredible) will do for an illustration.

When did I say the *Monster Slayer* was not a crank? He certainly is not the "normal man" of Lombroso's classification. And did I ever say Czolgosz was not a *Monster Slayer*? If desirable, I can easily tell who did!

The *Afra* I referred to was not Mrs. Behn, but a celebrated courtesan of Diocletian's period, who became a Christian, suffered martyrdom with some of her girls, who had also been converted, and is now the patron saint of Augsburg.

The love of Lord Nelson and Lady Hamilton was "remarkably pure and beautiful." Then it proves that prostitutes are not necessarily incapable of pure and beautiful love. For Lady Hamilton, long before she knew either Hamilton or Nelson, was just as much a prostitute as *Afra* or Theodora. Surely Miss de Cleyre cannot have read, believed, and remembered, the life of this celebrated woman, as I wrote it in *Lucifer* a few years ago.

It is a pity Miss de Cleyre and other women who have never broken the law, or only done so "for peculiar reasons," decline generally to enlarge their acquaintance with prostitutes. Because, you see, they could do it without any regrettable experiences, and so keep some men as "bold and bad" as I out of temptation. I am persuaded I should have had no experiences to regret, if a woman of that kind had been with me during "excursions into the realms of the *demi monde*," which I should have been entirely willing to undertake in such company, as a severe study in degeneracy &c. Besides, they would learn that the Christian idea of raising degenerates by constant action of "the moral derrick" is not always a "miserable failure," though that of forcing them into the right path, like Theodora, is, Theodora's own experience should have taught her to avoid that mistake. She was led, not driven to mend her own ways. They would also unlearn the cant about "times" having "changed;" and not suppose Phryne or some other courtesan, at Borioboola Gha, was better than Annie Cook at Memphis (Tenn.). They would find their preconceived notions about the merely mercenary character of (all) prostitutes to involve a very serious mistake. They would learn that most prostitutes are kind, and many besides Agnes Sorel irreproachable "otherwise." Above all, they would learn that the temperance lecturer's theory concedes effect with cause—that the inveteracy of vice springs from native degeneracy, not degeneracy from it. This is the most important of all, because it teaches that we must not be satisfied to distinguish "real prostitutes" from "convention-breakers," but need to distinguish individuals, regardless of class labels. I am about cured of regretting my experiences now. I would much rather have them, with all the occasions for regret, than the "flinty-hearted" sort of innocence, which does not, indeed, object to breaking conventions "for peculiar reasons," and has boundless charity for the "pore benighted heathen" at Borioboola Gha, but lumps any large class at Philadelpia under that fatal term, *Les Miserables*, in which wickedness and misfortune are hopelessly confounded.

C. L. JAMES.

#### The Slavery of Our Times.

Through a misapprehension we have over-charged for Tolstoy's book of the above title. The publisher's price has been reduced from \$1.25 to 65 cents. Those who have ordered the book of us may have their money refunded or applied on subscription or for other books.

What is the number on your wrapper? If it is 929, or less, your subscription is in arrears. And we "need the money!"



## Ruminations.

The loyal rallying together of true-hearted Liberals all over the country—yes, and even beyond the United States—in behalf of the persecuted women of Home, is an evidence of solidarity never to be forgotten. It is gratifying to know that in following the only rational course for the protection of our liberties, we have had substantially the unanimous support of those to whom freedom means anything. It has not been a pleasure to us to appeal for help, knowing that the money raised must be exhausted in legal expenses; nor would we have adopted such a course, if any other had promised equal results in maintaining our cause before the public. The prosecutions here are at an end. We have won three cases out of four, and gained a tremendous moral victory in the remaining one. Public sentiment in Tacoma and Seattle has turned in our favor to a marked degree. Even the daily papers have changed their tone. The era of local persecution seems to be at an end. The conditions and prospects at Home are immeasurably brighter than ever before. We have fought and won the most important of our fights; and a steady, if not rapid growth seems to be indicated for the future.

Nevertheless, the real contest in America has only begun. Home is simply an incident in the struggle, which will be incessantly directed against less guarded points. The infamous conviction of Mrs. Craddock in the East, at the very moment when we were securing the acquittal of Larkin and Adams in the West, proves the satanic persistence of Comstockism. In spite of all exposures and protests, Madsenism is as rampant as ever, underhandedly seeking to check the spread of intelligence among the people. The arrests of McQueen and Mother Jones prove the intent to annihilate the right of public assemblage. The dismissal of Rebecca Taylor from government service, for presuming to exercise the ordinary rights of a citizen in expressing her opinion on public questions, proves that employment in government service is intended to mean a complete slavery of body and soul. The wholesale arrests of Socialists in Porto Rico, under the silly pretext of conspiracy, shows the determination of imperialism to stamp out radical ideas, wherever it dares exercise the power to do so. The national Anti-Anarchist law, and the still more outrageous laws enacted by several states, mark a bitter hatred of free speech on the part of lawmakers.

Who is there so blind as not to see that the issue of free speech is the great question in this land today? The cases cited above are only samples of what is already taking place, to say nothing of still worse assaults which may be expected in the future. It is the cause of every body who is not a knave or a fool. There is no assured safety for any individual, who is progressive along a single line. And the cure? There is only one; and that is to join hands in a compact movement, in order to carry the warning cry to every home in the land, until a public sentiment shall be aroused before which politicians will be forced to bow as rebels before a storm. This can be done. Free thought, Sex Reform, Single Tax, Socialism, Anarchy, can each reach but a limited audience, and are forced to contend with gigantic prejudices. We must not abandon our convictions along these lines, nor the earnestness of our propaganda, but must accept the fact of slow growth. But it is different with the question of free speech. Here we have to contend with ignorance and apathy, but not with prejudice and hatred. Everybody, except the handful of religious and political schemers, thinks that he believes in free speech. The words have no unpopular signification connected with them. All that is needed is a thorough explanation of their true import, and a vivid portrayal of the evils which follow the suppression of the utterance of honest opinion. This demands great activity on our part, in this most pressing of all phases of progressive effort. The help of every person interested is urgently required.

The Free Speech League exists for just this purpose. Its representatives are eager to work, to rouse the whole country to the needs of the hour. Are the Liberals of America blind or

indifferent? Since the Free Speech League alone embodies this most vital of all propaganda, every reader of Lucifer should join it at once, and help push the work. What are you waiting for? Events are moving rapidly, and every day counts. The peril is upon us; and this is no time for fooling or hair-splitting. The League stands for principles dear to every one of us, however we may differ in other matters. It only needs adequate support, in order to do a greater and more needed work than any other organization in the land has ever accomplished. Do not wait another moment. If you value the right of free speech, send at once one dollar for membership, and anything you can spare by way of donation, to E. B. Footé, Jr., M. D., 120 Lexington Ave. New York, N. Y. Hundreds of dollars were generously raised for the defence of the Home cases. Thousands should flow into the treasury of the Free Speech League for the work of starting an irresistible agitation which will destroy the Comstock law and all other encroachments on freedom of expression, and so make all such cases impossible in the future. Money is needed for the publication and dissemination of telling literature, books as well as pamphlets and circulars; for holding meetings everywhere and putting effective speakers on the platform, as well as for working along many other lines. Shame on the professed Liberal who can remain careless and inactive in such a crisis! Give the Free Speech League proper backing; and within an incredibly short time it will become the greatest and grandest movement inaugurated in many years. What will you do?

Home, Wash.

JAMES F. MORTON, Jr.

## The Golden Life Community.

The undersigned and others have united themselves into a community which will be located on 640 acres of timber and meadow land in Wisconsin, about eight hours ride from Chicago. We expect to break ground September 1, for our town, and the necessary buildings, such as a comfortable community home, schoolhouse, lecture room, postoffice, warehouse, and stables for live stock will be put up very quickly. Our first and immediate step after the buildings are up, will be the cutting and marketing of timber, running a chicken ranch of about one thousand birds, a sheep ranch of one hundred head of breeding ewes, cows to supply milk, cream and butter for our table will be kept, also the necessary driving horses, work mules and oxen. By January 1 we expect to manufacture our own shoes and clothing, the spinning and weaving of cloth will be taken up as soon as possible. We now have members who are carpenters, shoemakers, iron workers, and farmers. Other lines of manufacturing will be taken up later. Our aims are to produce all our wants, or nearly so, as possible, buying nothing and selling nothing. This is not a business proposition. We do not want to make profits from each other or the old world. We simply want to make a living with the least effort. This will be accomplished by eliminating the profits of the landlord, the trader, the Church, the banker, the railroads, and the creations of the fashion carpenters of Paris and London. Commodities of all sorts will be put on the free list, as free as air to all of our members. When a Comrade wants anything he goes to our store room and helps himself or herself, as the case may be. This plan will work all right if people will take their table manners along when they go to the store.

We want free comrades to join us at once. Those who do not believe in common property can buy land adjoining ours and practice free Socialism or Individualism, and enjoy all the social and educational advantages which the town affords. We shall locate our community buildings so that the Socialists and Individualists can locate their buildings right across the street from ours and thus form the town. The following named property, viz., a driving mare, two buggies, one work wagon, a set of carpenter tools, a small chicken ranch, household and office furniture, and about \$1,000 cash has already been merged into the community. Comrades who are interested may apply to either of the undersigned.

Austin, 54 N. 52d Ave.  
Chicago, 332 S. Morgan St.J. H. ROWELL.  
ROSA SULLIVAN.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Mrs. Craddock's Workhouse Experience.

A most interesting page of six columns reading matter—with suitable illustrations by the crayon artist—in the New York "Sunday World," of July 13, is headed "Horrors of the Women's Workhouse on Blackwell's Island." This article with the sensational heading was written by Mrs. Ida C. Craddock, who is personally known to many of our readers; known by them to be a woman of education, culture, refinement; a woman of high order of intelligence and of untiring industry in her efforts to rouse mankind to a more rational sense of the importance of "Right Marital Living." She has written and published several booklets on this subject, and it was because of such publication that she was arrested and imprisoned.

The article in the "World" gives the experience of Mrs. Craddock during her three months detention in the "house of correction," some account of which has been printed in Lucifer. To make sure that her statement of facts had not been exaggerated, the reporters of the "Sunday World" were sent to make an investigation and here is part of their report:

"For an estimated capacity of 600 prisoners there are only 200 cells.

"For an estimated capacity of 600 prisoners there are toilet facilities for 100.

"There are only two places from which running water may be drawn. Water must be carried or piped to the third and fourth tiers.

"From three to six women are crowded into one cell during the winter for warmth.

"The steam-heating facilities are utterly inadequate.

"Blankets are kept on the same cot for different prisoners for months without washing.

"The cells are unclean and infested with all kinds of vermin.

"Women who have been sentenced for the first time for crimes such as drunkenness and vagrancy are made to associate with hardened criminals."

In her statement to the "World" Mrs. Craddock's opening paragraphs read as follows:

"I recognize the right of the community to imprison me if I commit a civil offense, to deprive me of luxuries and privileges and set me at hard work. I do not recognize its right, however, to injure my health in so doing, nor to attempt to blunt my moral sensibilities by thrusting me among women of the worst class and compelling me to listen to their language; nor to half-starve me upon monotonous, insufficient or badly prepared food; nor to jeopardize my safety of life and limb by locking me in with quarrelsome or semi-insane women; nor to risk giving me consumption, small-pox and other diseases; nor to place me

in surroundings where, despite the utmost care on my part, my body shall be rendered less clean than formerly.

"All these things have been done to me in the Workhouse on Blackwell's Island, where I have but recently served a term of three months, and for the sake of other women who are still enduring them, I make this protest.

"In justice to myself I deem it but fair to state here that I was committed, not for drunkenness, vagrancy or the other offenses for which women are usually sent to the workhouse, but for endeavoring to instruct people, in a little book, in the laws of marriage along lines approved by reputable physicians. The complainant against me was Anthony Comstock.

"It must therefore be evident to the reader that I approach the subject of prison life from a standpoint which is somewhat different from that of the average inmate of the Workhouse; so that my protest ought to be of more than average value."

The details of Mrs. Craddock's narration must be omitted for lack of space in our columns. Those of our readers who care to do so can send for the "Sunday World" of the date named, and read the entire article for themselves.

Mrs. Craddock tells us that the complainant in her case was Anthony Comstock. But who is Anthony Comstock that he should cause the arrest and imprisonment of one whose work had received very warm commendations from distinguished educators, conservative and radical, also from Christian ministers etc., etc., of New York, Philadelphia, Chicago and elsewhere? No one acquainted with this woman, and knowing her history could for one moment believe that she is influenced by any motives other than the most pure and philanthropic.

But Mrs. Craddock and her work had the misfortune—or the good fortune as it may prove to be later—to fall under the ban of one man's displeasure, that of Anthony Comstock; a man whose official position and whose past record entitled him to the distinction of "Inquisitor General" of the United States of America—a veritable modern Torquemada, so to speak. One of the oft-repeated boasts of this man is that he seldom fails to secure conviction when causing the arrest of man or woman whom he sees fit to prosecute under laws largely framed by himself—as it is currently believed, and whose enactment into Federal Statutes are also believed to have been caused chiefly by the insistent and persistent activity of himself and of the "New York Society for the Prevention of Vice," of which society Anthony Comstock has been from the first the salaried secretary and most influential member.

Pertinent to this boast of always—or nearly always—being able to secure conviction, the question naturally arises as to whether or not there is collusion, or a standing arrangement, by which certain courts are "fixed," so that the inquisitor general runs little if any risk of failure in running down his game—generally if not always his victims are too poor to make a vigorous or prolonged resistance, and often, too, as in the case of Mrs. Craddock, the accused is so far in advance of the masses of people that the average jury-man is totally incompetent to understand how it is possible for an honest or well-meaning person to entertain ideas that to himself are simply insane if not worse, and thus it happens that being unable to grasp the real meaning or object of the indicted propaganda the ignorant and prejudiced jurymen adopt what to them is the safest course, and bring a verdict of guilty to please the prosecutor and the judge who also very evidently thinks safety lies in adhering to "precedent," and to conventional lines of thought and of morals.

## THE VACCINATION OUTRAGE.

Perhaps the very worst of all the acts of outrage to which Mrs. Craddock was subjected while an inmate of the Woman's Workhouse, was that of enforced vaccination. Speaking of the unspeakable horrors of the "Black Cells," wherein unruly prisoners are placed, with "no chair, no cot, no blanket"—compelled to stand, sit and lie amid "swarms of cockroaches" and other vermin, with "no window and no ventilation—except a few slender holes over the door and a few slender slits in the wall," Mrs. Craddock says:

"I myself, although recognized as an orderly and law-abiding prisoner, and accorded many privileges because of it, and treated with great kindness by all the matrons, was nevertheless threatened by the House Physician, Dr. Stratford, with the Black Cell because I dared refuse to be vaccinated. I had already been vaccinated by force by the Board of Health physician, and my arm was still sore."

If in carrying out the sentence of the court that did the bidding of Inquisitor General-Comstock Mrs. Craddock had been subjected to such medieval tortures as the "rack," the "thumbscrew," the "cat-o-nine tails," etc., etc., the infliction might have been borne with greater equanimity than to have one's life-blood poisoned by vaccine virus. The victims of this modern house of correction are obliged to sleep between blankets (no sheets being allowed) that are washed only once in six months, no matter how many different prisoners, nor how soaked with venereal and other loathsome diseases the occupants of the same cell may have been, but even this treatment does not equal enforced vaccination in point of criminality on the part of the prison management.

Never having been called upon to submit to such invasion of personal right I cannot say what I should do in a case like this, but if ever resistance—even unto death, the violent death of the physician or his victim, is justifiable, this would seem to be one of the occasions. I should feel much as Mark Hubbard felt, when relating the case of Conductor Sturtevant of the Lehigh Valley R. R., "who caused to be carved upon the marker that designates his child's grave: 'This child died of vaccination in the public schools.'" Commenting on this incident, Mr. Hubbard (see his letter in the Editorial Department of "Physical Culture" for August) says:

"Some wounds don't heal; that of the loss of an only child so sacrificed should call for some exemplary and almost retaliatory penalty. Unhappily the compensation if any by way of damages must be green, and not red; were I in that parent's place I should like mine crimson, warm and fluid." (Italics mine.)

If any of our readers care to know how the vaccine was obtained that is forcibly injected into the blood of school children, by order of municipal if not of state law, let them read the article on "The Making of Vaccine," in the same August number of "Physical Culture," New York City. M. H.

#### Notes From "Harmony Home."

The berry picking season is now about ended. A week or ten days of dry weather has dried up the blackberry crop, until it scarcely pays the labor and time to gather what is left. Altogether, if I am not misinformed, the season has been favorable to the owners of berry fields. Prices have been fairly remunerative to the producer, and many a woman, many a girl and boy, who needed an opportunity to earn a few dollars have found that opportunity in the berry field, and at the same time have become stronger, more vigorous and healthful in mind and body, by the close contact with Mother Nature—by the out-door exercise and exposure to sunshine, wind and rain.

Just here I want to make a little comparison between the hygienic value of bodily exercise that is taken for health alone and that which is obtained by working at some useful or gainful employment. Each of these has its own peculiar advantages, but, as I now see it, the preponderance of advantages is in favor of the latter, provided that the useful labor is performed in the open air and while exposed to sunshine, and provided also that suitable intervals of rest be allowed to the worker. Such at least is the result of my own experience.

The chief point of superiority of the Physical Culture exercises over those of productive labor is that the former encourage equal or uniform development of all the muscles, and prevent one-sidedness or unequal development. Another advantage is that there is less danger of excess. One can stop when he has had enough, whereas the worker at productive

labor often is compelled to continue the exercise far beyond the limit of hygienic prudence.

On the other hand it is next to impossible to get up an interest in the Physical Culture exercises that will call out the greatest possible effort, and therefore the latent energies of the organism are not roused, not stimulated, not called into action, the result being partial rather than the greatest possible benefit to the organism from this kind of daily muscular exercise.

Since our last report of progress at "Harmony Home" we have had near a dozen visitors from Chicago, most of whom came to remain only a few days intending to come again and make a more prolonged stay later on. Hitherto we have had almost no hot weather in Michigan. When the sky is clear the sun shines warm or even hot, but the breeze is almost invariably cool and refreshing. Absolutely no hot nights as yet in this neighborhood, and as there are very few mosquitoes or other insect tormentors at our place, and no noises of street cars, steam whistles, milk wagons, news boys, etc., etc., as in the great cities, our sleep is undisturbed. Early apples are abundant and cheap—\$1 per barrel in the Benton Harbor market, and we are canning some of the surplus of the orchard adjoining this house, for use in Lucifer's Chicago home. Peaches are going into market and pears will soon be ready to ship. Prospects for grapes and winter apples are unusually good.

M. HARMAN.

#### Another Victim of the Comstock Statutes.

I have seen no mention in Lucifer of the arrest, trial and imprisonment of our liberal friend George W. McNinch of Holland, Kansas.

He was arrested by order of the Comstock gang, in April, for the alleged crime of sending art pictures through the mails, but he was found guilty and sentenced, for sending them by express. While awaiting trial at Topeka I am informed that his liberal friends were refused permission to visit him. This seems rather inhuman, yet is nothing compared with the fact that a person is classed with the worst criminals merely because he uses the United States mails or sends by a private Express Company the art pictures or studies as they might be termed, to those desiring them. To be deprived of this right is surely an undeniable loss of liberty and a wrong to the whole people. This man did not send these pictures to immature children nor with the motive to corrupt anyone, but to educate older people up to a higher appreciation of the purity and beauty of the "human form divine." And this is greatly needed judging by the vast amount of disease and viciousness of the bodies of the "great unwashed."

"Fifteen months at hard labor," is a severe sentence to inflict upon a person who has never injured any one "in life, limb or the pursuit of happiness. Strange to say the "terribly injured" party never, no never, shows up at any of these Comstockian attacks. The why seems past finding out.

Brother McNinch is a young man just starting out in life; has good habits and is a worthy man. A wife and two little ones are turned out upon the cold heartless world to shift for themselves, while his health is being broken down rapidly by outrageous prison "discipline," making it less possible for him to support them when his term is out. He is in no sense a criminal, merely a statute-breaker and about ninety-nine out of every one hundred ought to be broken and totally abolished,—yes, it might be dangerous to leave even one for seed! If any of Lucifer readers will write Mrs. Agnes McNinch, Holland, Kans. I am sure it will be appreciated; forget not to enclose something besides good will if possible. And let us all write to Brother McNinch, Ft. Leavenworth, Kans., care box 7, number 2927. Do not write complaining letters as such will only find the waste basket. Write cheery, helpful concise letters and weave in the philosophy of the Better Way. Credited opinions are the ban of advancing civilization.

FLORA W. FOX,

Rochester, Minn.



## VARIOUS VOICES.

Mrs. R. B., Big Rapids, Mich.:—I was pleased with your notice, in *Lucifer*, of "The Woman Who Dares." Four years ago I bought three copies and they have been loaned till they are nearly in pieces. A year ago, when we wanted another copy, we learned that the book was out of print, so I wrote Mrs. Gestefeld asking if the book was not worthy of another edition, and I guess I was one among many others. I have asked one of our dealers here to send for a copy for me. I hope Mr. Harman's Benton Harbor cottage colony may be a great success for the few who can be accommodated.

[We shall be pleased to receive orders for "The Woman Who Dares," the price of which is \$1.50 a copy. It is an excellent work to set people to thinking, and is especially valuable to place in the hands of those who have never read radical literature. L. H.]

T. Cantwell, 127 Ossulston St., London, N. W.:—I always read *Lucifer* with interest and wish I could do something for it. I agree with Voltaire de Cleyre that prostitutes often do disagreeable things; but I do not agree that they are hopeless cases. From my experience I should say that they are mostly kind-hearted, and I do not consider any one hopeless who has a kind heart. I knew one, a widow with four children; to my knowledge she followed the profession for four years until two of the children were old enough to earn something and then she went into a factory to work and abandoned prostitution. She had always kept the children neat and her home clean. Of course there are "others;" and I admit that I do not feel at all fitted for any kind of "rescue" work, but I do not regard them as hopeless when they can be offered a better choice than that between degrading prostitution and degrading "honest toil."

Martin Nortvedt, Laurium, Mich.:—For the benefit of Sara C. Campbell I wish to say that I think the reading of "The Creation of God" by Dr. Jacob Hartman, will give her the information she seeks upon that special subject. The book can be ordered of *Lucifer*. Price cloth \$1, paper 50 cents. The objections you, with several other writers in *Lucifer*, raise against Socialism, that it would be a detriment to individual liberty, I fail to see. By Socialism I understand the National Ownership of all the land, with all the raw materials in and above the earth, also, the national ownership and operation of all the means of production and distribution. In short, simply this, for the nation or all nations, to co-operate, instead of compete, for the necessities of life. And, as experience is daily teaching us that co-operation is better than competition, and consequently the people as a whole will choose to co-operate instead of compete, but how that is going to deprive us of individual liberty, I cannot for the life of me understand.

Under Socialism, there will be religious liberty, and liberty of press and speech. Also sex liberty, because woman will be independent of man for support of herself or children which she may choose to give birth to. As I understand it, political government as it exists today will not exist under Socialism. Government then, if government it can be called, will be, that the people engaged in the different occupations and branches of industry, will choose, amongst their own number, men of skill and intelligence to manage or direct said branches of industry. Yours for freedom.

Charles H. Kerr, 56 Fifth Ave., Chicago:—I observe that in No. 926 you say editorially that it is time that "the question of individual liberty should be made a part of the subject matter of social discussion." The general tenor of your editorial would seem to indicate that you believe most, if not all, socialists to be in favor of the suppression of individual liberty.

This is certainly a curious misapprehension on your part and leads one to wonder from what source you derived your impressions of the socialist movement. Of course in this country the movement is still in a formative stage and, of course,

there is nothing to prevent any one who chooses from assuming the socialist name and talking to any one who will listen.

I think it entirely safe to say, however, that there is no well informed member of the International Socialist party in any civilized country of the world who does not recognize the fact that socialism means a transformation of the existing state so that instead of being an instrument for coercing persons it shall be simply an instrument for administering things.

Any one who doubts that this is the position of the recognized leaders of socialist thought is invited to read "The State and Socialism" by Gabriel De Ville and "Collectivism and Industrial Evolution," by Emile Vandervelde. I mention these two writers not because they are unique in their position, for they are not, but merely because they happen to give prominence to this idea, which is accepted by all members of the socialist party so far as my acquaintance extends.

I have too much respect for your intellectual integrity to believe that you have deliberately been setting up a straw man and directing your shots at it. I believe, however, that you have been seriously misinformed as to what the socialists are really advocating, and I trust you will allow me space to make this correction.

The State under socialist control would be a statistical bureau for assisting intelligent production of the things that people want. There would be no judges and no policemen because there would be no property interests in the means of production for them to take care of.

The real difference between socialists and anarchists, as I understand it, is that socialists propose to transform society through the united, intelligent action of the working class, including workers of hand and brain, while anarchists preach the desirability of transforming society and leave each hearer to guess how the transformation is to be brought about.

ONCE MORE, I wish to say to all who intend to favor me with their company at "Harmony Home" that I do not furnish bedding, except in case of emergency, as when a friend comes a long distance and cannot conveniently bring blankets and sheets. I have a few mattresses, and can supply the wants of an occasional caller who does not expect to remain for more than a day or two—if not over hard to please. I can supply straw or hay for those who bring empty bed-ticks. It seems hard to get our friends to understand the situation in regard to sleeping accommodations. The last couple that came from Chicago had not seen the previous statements in regard thereto, and went away disappointed because I did not have "comfortable" beds for their use.

M. H.

How to get here: From Benton Harbor take street car to old car barn on Pipestone St. Thence on Pipestone St. one mile to Sorter Corner—thence take the Pearl Road East one and one-fourth mile to Kelley's corner. There turn South on Dewey Ave. one fourth mile to "Harmony Home."

All power is inherent in the people, and all free governments are founded on their authority and instituted for their peace, safety, and happiness. For the advancement of these ends, they have, at all times, an 'inalienable and indefeasible right to alter, reform, or abolish their government, in such manner as they may think proper.—*Constitution of Pennsylvania, Art. 1, Sec. 2.*

Some say that man cannot be trusted with the government of himself. Can he then be trusted with the government of others? Or have we found angels in the persons of kings to govern them? Let history answer this question.—*Thomas Jefferson's first inaugural address.*

Religion is based upon faith; civilization upon knowledge. Knowledge is the antithesis of faith, and therefore civilization is the antithesis of religion. As well talk of darkness being the cause of light or rain on the grass of promoting prairie fires as that Christianity is the cause of civilization.—*J. P. Richardson.*

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aymer Maude.

## CHAPTER TITLES.

I. Good Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Extends Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Can Governments do? XIV. Is it Possible to Exist Without Government? XIV. How Can Governments be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of chivalric hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are: having at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oscillatory attacks by goosey girls, etc.

With 24 Irresistible Drawings by Dan Beard. 12mo. Cloth. Handsome Covers, 600 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heavens;" What are the Effects of Rains and Crusts? The Economic Side of the Problem, Party Politics in Vice-Crossing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads disease; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 105 pages. Price 10 cents. For sale by M. HARMAN, 500 Fulton St. Chicago.

**Wanted:** Correspondence from Lucifer readers who desire to locate in Iowa or Dakota near other radical families. Also from any who wish to break away from marriage slavery and want a temporary home and help to help themselves. Address K., care of M. HARMAN 500 Fulton Street Chicago.

## 930.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Boy.  
Women in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early state and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Inequalities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

## Agents Wanted

To sell the Talcott Handstuff Cure and the Talcott Hair Dressing. Liberal commission. Write for circulars. Address: The Talcott Remedial Co., Box 1307 Denver Colo.

"Pages of Socialist History." By W. T. H. H. H. This book of 41 "books," as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. Paper cover, 8 cents. By mail, 10 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 600 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the article on Paper which so stirred the religious world. Cloth, 50c; paper, 25c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 75c; paper 50c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine sold with it. It has hundreds of carefully selected recipes for the various diseases. It has 12 colored plates showing different parts of the human body. The chapter on Painful Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A PLAN FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALE OF THE STRANGEHOUSE GHOST. R. B. Kerr. Together with The Story of the Strangehouse Ghost (C. W. Cochrane). A Traveler's Tale (R. B. Kerr). The Cat's Story (Kendall Scott). 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.
- BALZAC'S BERAFFINIA: The Mystery of St. Mary Hanford Ford. Cloth, 25c.
- BIBLICAL TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.
- BORNING BETTER BABIES—Through regulating reproduction by controlling conception. R. B. Foster, Jr., M. D. 5c.
- CAUSES OF HAND TINDER, and the Money Question. Albert Chavannes. 10c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 81 portraits of delegates, including Benj. R. Tucker, Lawrence Greenlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 62 pages, 5c.
- CHILDREN OF THE ITALIAN POOL. Paolo Lombroso. 5c.
- DARWIN'S TIE. (A novel.) Emma D. Wheeler. 50c.
- DAWN OF CIVILIZATION, That, or England in the Nineteenth Century. J. C. Spence. 125 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 32.

CHICAGO, ILLINOIS, AUG. 21, E. M. 302. [C. E. 1902.]

WHOLE No. 931

### THE MARTYR-BAND.

When, looking through the mist of years, I hear the people's thunder-voices,  
And see the glitter of their spears, the blessed glare of burning thrones,  
I worship Freedom's martyr-band in every atom of my soul,  
Because through them our native land is free of Tyranny's control.

Upon the guillotine they shed their blood our fettered race to free;  
They drank the draught of poison red; they died in chains for you and me;  
And whether a Corday for France, an Emmet for old Erin's Shore,  
They helped Humanity's advance to heights it never scaled before.

Fragrant their memories today and flowering in the heart of man,  
And theirs is the supremest sway that hath been since the world began:  
The Truth they taught survives and shines in codes that are triumphant now—  
Broad codes to which the august lines of autocrats themselves must bow.

And, as the centuries increase, their influence to our star will bring  
A time of universal peace that knoweth neither serf nor king,  
Nor crime, nor chain, nor gallows tree, nor poverty beneath the sun,  
When one shall all the nations be and all flags blended into one!  
—Will H. Kernan.

### A Lesson From the Prairies.

Out upon the endless prairies of western Nebraska and eastern Colorado there grows a peculiar weed. It is of a bushy character and attains a height of three or four feet.

It is called the tumble-weed.

When it reaches its full maturity it dries to a tinder and a gust of wind snaps it off at the base.

Then it goes rolling and dancing over the prairie for miles and miles and miles; catching for an instant here and there on a bit of sage bush or bunch-grass, thence released again to ride the prairie wind.

It is an innocent weed enough except when there is a prairie fire; then it is a portent and a terror.

When the ranchmen see the smoke of a prairie fire rising up to windward, they hurriedly get out their plows in gangs and plow as broad an open strip as they can across the path of the blazing grass before the fire reaches them. The plowed ground halts the fire. But the ranchmen do not rest after plowing. When they have plowed as wide a path as they have time for, they quickly strip the harness off the horses and with long sticks in their hands spring upon the animals' back.

They are on the alert for the tumble-weed.

The tumble-weed comes bounding along, a globe of blaze, and when it reaches the plowed ground, where it has nothing

to impede its progress, it darts across the open space like thistle-down and ignites the prairie on the other side.

There may come a dozen of them across the length of the plowed strip simultaneously. It takes quick action to intercept and beat them down. When the wind is high they will give a good horse as hard a chase as he cares for.

Often, in spite of the vigilance and alertness of the ranchmen, the tumble-weed escapes the blow of the stick and the plowing is futile. The conflagration spreads and spreads.

There are tumble-weeds in human society; disturbers of the established order, whom the plowed ground of civilization cannot rob of their enthusiasms.

To the Conventional Ones who like things as they are, and whose plans of life depend upon the continuance of the status, the revolutionist appears as the tumble-weed appears to the ranchman,—a threatening nuisance, calculated to bring well-laid plans to naught. But they both have their place in nature, as the rounding cycles make clearly apparent.

In 1831 the petty tyrants of divided Italy were patrolling the frontiers and the coast towns of that sorely afflicted country against the exile, Joseph Mazzini.

They knew that if his writings got past the plowed ground (the patrol) they would ignite the prairie tinder beyond (the mind of Italy). Mazzini was at Marseilles editing "Young Italy." When an issue would come off the press, he would take a single copy to one of the faithful who worked in a cement yard. The faithful one would secretly sink it into the middle of a barrel of cement and mark the barrel. The barrel would then be innocently shipped to some coast town of Italy with a lot of other barrels of cement. Here another of the faithful would pick out the marked barrel and take out the copy of "Young Italy," at the risk of his life. In some obscure garret the matter of the publication would be reproduced by means of the clandestine press and the faithful would disseminate it to all parts of the Italian peninsula.

One copy of each issue was enough to smuggle; it ignited the Italian imagination which blazed like a prairie fire.

There were no ranchmen in Europe alert enough to intercept this tumble-weed, try as they might, and the fire it ignited scorched out the petty tyrants and unified Italy.

It is sad, sad reading, the lives of the human tumble-weeds of history. Scorned and scourged by their contemporaries as a rank and a hateful growth, the organized ranchmen called Governments have beaten out many a celestial flame, and left the blackened corpse upon the plain.

But here and there, despite the vigilance of tyranny, one has bounded across the intercepting furrows, spreading the purifying fire of noble aspiration and love of liberty to the waiting peoples.

And so it will be to the end of time, for the wisdom of the Plan will not be thwarted by human tyranny; there will always be a tumble-weed to escape on horseback until the dreary

prairies of human exploitation blossom as the rose in the cultivated gardens of the co-operative commonwealth, and the tumble-weed vanishes with the conditions of its creation.

—Socialist Spirit.

#### James on the Social Question and the Single Tax.

Laura H. Barle says that "of course" the position of the prostitute is economically the worst a woman can occupy; and lays the unesthetic habits of (a portion) of this class to poverty. Now, I am a seeker after truth, and a disseminator of truth, so far as I can find it. I consider Ignorance, if not the only cause of human ills, at least their king; and I hate the Movement in Favor of Ignorance under all its forms, accordingly, as much as the devil is said to hate holy water. (This is not meant to insinuate that Laura feels any differently. But she may be mistaken.) When Voltairine de Cleyre laid all the sorrows of prostitutes to depravity, I gave it as my experience that she was. In my reporting days, when I had more opportunities to observe the actual life of prostitutes than recently, it did not seem to me that their wages here were so bad—excluding a comparatively small and very degraded class in the great cities. I once asked one how often she was obliged to exercise her calling, and she told me "about once or twice a day." I figured up how much this would come to, and found the net average at least \$3.25 a day—in greenbacks, then nearly as good as gold—besides board. This was in Eau Claire; at that time a manufacturing town of six or seven thousand inhabitants, with a considerable "floating population," which contributed largely to the support of the trade. Notwithstanding what is usually said about prostitutes' love of dress, ours did not seem inordinately given that way. They put on finery when they went out; but that was not often; for they dwelt a mile or two from town and Mrs. Grundy's view; and, at home, their attire was plain. I saw no reason why they should not save money; and, in fact, a considerable proportion of them do so. The trouble with the others was not unavoidable poverty, but bad habits, the result, no doubt, of an inferior nature. Liquor and worthless lovers were the explanation of their impecuniousness, so far as that was real. Since then, I have myself observed that drinking has very largely gone out of fashion among them. But to offset the improvement, I am informed that there are lower depths of sexual evil than at that time were common. I once offered to Lucifer some particulars, in the manner of Editor Stead, which were not printed.—I suppose on grounds of Comstockian prudence; for I hardly think Lucifer would suppress such information upon any other. I will try to be guarded this time. I need not say that the Madams, themselves representing the most intelligent thrifty element among "fallen women," set the rule for their boarders, nor that they are governed in their practise by the demands of their male patrons. The horrible truth is that the vices of ancient Greece, and those modern countries which we call degenerate, are well-known and cultivated in the United States, as they were not twenty years ago. About that time a man was shot, (in this same town) for proposing something of the sort at a brothel. Now, as I am told, a girl is not wanted there unless she is up to it all, particularly in the palaces of sin;—as one who I think was probably a connoisseur told me, "the more swell the more of it there is." If I believed in such judgments, I should expect something in the Martinique or Sodom and Gomorrah way to come upon so degraded a population. As it is, let us hope for a revolution which will burn up "with unquenchable fire," the subjection of women, which is the root of all!

I think Lillian Harman about hits the nail of that copper and single tax business in a brief paragraph. "Let the wide world wag as it will," some individuals will accumulate more wealth than others, I suspect. Even among monkish societies, some grew rich faster than others; and it is mere quibbling to say the individual monks composing them did not. I have therefore very little faith in State Socialistic schemes for equalizing fortunes. The bosses "would pick the pockets of the naked

savages, if they were set ashore on an uninhabited island." And why should not some individuals accumulate more wealth than others? If it is mere mock-rake business, it will not (it never did) impress mankind as a very high talent. But it is the only one some men have; and its uses are explained (with a little exaggeration, I grant) in all the books on political economy. Very commonly the man who makes a better thing of his business than another, does so by rendering the community service for which it will pay. In a state of free competition, I do not see how else he could outrun competitors. But one of the ways by which it is certainly possible to render the community service for which the community shows itself willing to pay (in the form of economic rent) is to find a new source of value on land,—as by planting watermelons where they come to more than wheat. Four miles from Eau Claire stands another incorporated city called Altoona. Thirty years ago, the land on which it stands was considered utterly worthless, being a sandy prairie, almost destitute, its pristine state, of weeds. Now it sells for four dollars and so upwards, a foot front. How did it become valuable? The railroad company, to which it had been granted by the state, knowing it was fit for nothing else, concluded to build workshops there; which at once necessitated the building of houses and stores. I am no great friend to the railroad company; and have no doubt it does all the skinning which can be done. But it seems clear to me that on finding an use to which that prairie could be put, the company created value. The trouble, then, is not that somebody finds sooner than some one else how rent can be obtained by the improvement of a particular piece of land. That is a beneficial operation, which the public interest is to encourage. The trouble is that the law enables individuals to appropriate both land and other things of which they propose to make no use themselves, but only to tax others for using; as in the case of the Chicago man Snell, murdered some time since, as is supposed by one who expected a share in his fortune. Snell got his millions by finding out how the value of a right of way was likely to increase, solely through what others might do, and then buying it. Of course, buying more land than one can use, is an example of the way in which individuals are enabled by law to tax others for using land.

C. L. JAMES.

#### God Save the King!

"Lord, a meek and lowly band  
Here before Thy throne we stand;  
Loyal servants, tried and staunch,  
Red of face and big of paunch,  
Lord in croaking tones we sing:  
'God of Mercy, save the King!'

"On this little whirling ball  
Myriad human creatures crawl;  
God of endless time and space,  
Not for all the human race  
Do we plead; beneath Thy wing  
Shelter one 'God save the King!'

"Children herd in droves in slums;  
Some day, Lord, Thy Kingdom comes.  
Women fall and strong men die;  
Not for them our pleadings fly,  
War's fierce thunders upward ring;  
We but pray: 'God Save the King!'

"Virtue's sighs and vice's mirth  
Chase each other round the earth;  
Fools and scoundrels rule on thrones,  
Labor sweats and starves for drones;  
Yet the same old prayer we sing:  
'God of Mercy, Save the King!'

John Smith in the "Brisbane Worker."

There is more joy in a kiss on the lips, freely and willingly exchanged for love alone, than in the entire mastery one may possess over the body of a slave.

TAK KAK.

Diogenes was a wise man for despising little worldly customs, but a fool for showing it. Be wiser than other people if you can, but do not tell them so.—Lord Chesterfield.

## Single Tax Sophistry.

Mr. J. C. Barnes, who amiably takes up the challenge thrown down in "Parry and Thrust," is like most of his fellow reformers, staggering under the weight of error involved in the fiction of "Natural Rights." Needs we have, as have all living organisms; but to translate our natural needs into "natural rights" is to sterilize our sociology at the start by basing it upon mere humanitarianism and emotion. When we consider that all life lives upon other life, and that it can only so live, where is the natural right to land? Man eats a sheep; a tiger in his turn eats a man; if nature gave each a right to live neither would have as a gift of nature the desire to relieve something of life.

The above may stand as pertinent to the question, who has a right to take the economic rent of land? I said "if" the presence of population gave value to land, that it did not follow that the population had a right to tax that value. The population has no "natural" right to tax it; it has no labor right; nature has neither given the land to all nor to one, and population did not work at giving the land that value which exists merely as a result of the presence of population. So much for the moral basis of the Single Tax.

Mr. Barnes will mark the fact that I said "if." For myself I do not believe that land values can be separated from labor values to any considerable extent, nor do I believe that it is desirable so to separate them. Population consists of units; if the land were fairly divided among those units, economic rent would tend to be eliminated; as lands of different kinds and qualities would be used in the industries which they were best suited to, and bring a return equal to all and each with an equal amount of labor devoted. Economic rent is an important factor only under abnormal economic conditions; monopoly largely creates and fosters it. Economic rent should not be taxed away for the benefit of the people, it should be eliminated. Pending this elimination, humanity's interests, mutual and individual, (its interests mark, not its rights,) would devise not a single tax, nor any other tax, but the destruction of land monopoly and a fair division of the land.

To Mr. Barnes' final question I answer emphatically, No. The Single Tax would not eliminate land monopoly; the man who could pay the most money would monopolize the land, and the wage slaves would still pay the tax. Rent, interest, and profit would still sandbag labor; the money monopoly, the tariff monopoly, and the patent monopoly, being the means thereto. No seeming shifting of taxes will lift the burden of paying them off the shoulders of the worker. Let us not work to shift taxes; they are unnecessary loads: let us drop them; let us abandon them. A reasonably organized society will not need, nor will it ask, to be taxed.

IRONIES.

## Ruminations.

This has been a very active summer at Home. At least twenty acres of land have been "slashed" and burned over, thus being brought into shape for thorough cleaning and cultivation. It takes time and energy to clear the land here; but the task is not so hopeless as it appears to some at first sight; and the land well repays the labor expended upon it. I have great faith in the future of the Puget Sound country, and in that of Home in particular. Our population is slowly, but steadily growing; and new buildings are constantly being erected. The recent improvement, in which the people here are taking great comfort, is the construction of a floating walk to the steamer floats from the shore, obviating the necessity of depending on rowboats in order to reach the steamer.

Two successive Sundays of volunteer labor have greatly improved the condition of our very pleasant park. On August 10, a delightful picnic was held, a number of our friends in Tacoma having chartered the steamer Typhoon, in order to visit us in a body. Two launches brought a pleasant party from Anderson Island to join the throng. An abundant lunch, including coffee, lemonade and ice cream, was received with enthusiasm, as were

the clams which followed later in the afternoon. Appropriate remarks were made by Lois Waisbrooker, A. Klemencic, O. A. Verity and the writer, and were enthusiastically received. Vocal and instrumental music was furnished by talent from Home and from Tacoma. Lovers of dancing were gratified to their heart's content, others disported themselves in the park or on the water, or inspected the various interesting features of the community. It was a gala day, marred by no untoward incident, and helped strongly to cement good feeling between the Home colonists and the progressive element of Tacoma.

The idiocy of a theatrical censorship was strongly emphasized the other day in England, by the refusal of the idiot in charge to allow one of Maeterlinck's plays to be produced. The best names in England's literary world were signed to a protest against the outrage, but all in vain. The morals of the British nation were held to be in peril from the words of one of the greatest and most high-minded literary artists of the present day. Such morals are unquestionably very shaky, in fact, hardly worth preserving. A censor is the sign post of an unrighteous system, which dare not look itself in the face.

The "Weekly People," the organ of the Socialist Labor Party, in its issue of July 26, admits and boasts that this party prides into the private affairs of its members, going on to say: "It (the S. L. P.) does not banker, for instance, after grafters, scoundwags, 'free' lovers, and such-like riff-raff. When it finds them out, it is apt to kick them overboard. This is rough on the kickers, but is well for the kickers."

Sex reformers will be likely to govern themselves accordingly, and to recognize an enemy to freedom in any party which thus vulgarly and brutally insults men and women who are striving to redeem the race from the degradation of sex slavery. Comstock and the other enemies of womanhood will doubtless be glad to welcome so doughty an ally. The De Leon crowd is manifestly hopeless; but Socialists of other schools will do well to think twice before over-loading their craft with such foul cargo as the decaying marriage system.

Home, Wash.

JAMES P. MORTON, JR.

## Recognized the Charm.

When Lord Chief Justice Holt presided in the Court of the King's Bench a poor, decrepit old creature was brought before him, charged as a criminal, on whom the full severity of the law ought to be visited with exemplary effect.

"What is her crime?" asked his lordship.

"Witchcraft."

"How is it proved?"

"She has a powerful spell."

"Let me see it."

The spell was handed to the bench. It appeared a small ball of variously colored rags of silk, bound with threads of as many different hues. These were unwound and unfolded, until there appeared a scrap of parchment, on which were written certain characters now nearly illegible from much use.

The judge, after looking at this paper charm a few minutes, addressed himself to the terrified prisoner. "Prisoner how came you by this?"

"A young gentleman, my lord, gave it to me, to cure my child's ague."

"How long since?"

"Thirty years, my lord."

"And did it cure her?"

"Oh, yes, and many others."

The judge paused a few moments, and then addressed himself to the jury. "Gentlemen of the jury, thirty years ago I and some companions, as thoughtless as myself, went to this woman's dwelling, then a public house, and, after enjoying ourselves, found we had no means to discharge the reckoning. Observing a child ill of an ague, I pretended I had a spell to cure her. I wrote the classic line you see on a scrap of parchment, and was discharged of the demand on me by the gratitude of the poor woman before us, for the supposed benefit."—Selected.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Dowieism, Eddyism, Teedism, Mormonism, etc.

While writing a few cards at the postoffice desk in Benton Harbor the other day a stranger asked,

"Is that your crutch standing near you?"

"Yes," said I.

"I see you are busy," said he, "and I do not wish to take your time, but want very briefly to call your attention to some facts that may be of service to you; facts that may convince you that there is no need that any one should be lame, or sick, or afflicted in any way."

He then showed me a copy of "Leaves of Healing," a large, well printed weekly magazine edited by John Alexander Dowie, of whose fame most of our readers have doubtless heard. The first four pages of this magazine, dated August 2, are taken up with an elaborated description of the case of John Easton, of Toronto, Canada, who, according to the account, was instantly healed and made strong, active and well, after having lain with a broken back encased in a jacket made of plaster of Paris, for six years and six months—healed by the "Power of the Holy Spirit," after prayers and laying on of hands by the "Zion Seventies" in Toronto, and after being instructed in the "Faith" by the magazine "Leaves of Healing."

The story is a truly remarkable one, and is corroborated by a long quotation purporting to be taken from the Toronto "Evening Telegram," of Feb. 15, 1902.

After glancing over the article I told Mr. Easton (if I understood him aright he claimed to be the identical man so miraculously healed) that I had no reason to doubt the substantial truth of the story, but that I had a different explanation for the wonderful result; that such cures were by no means new, and by no means peculiar to any one religious cult—that such occurrences, quite as well attested, were told by Spiritualists, by Mental Scientists, by Christian Scientists, etc. I might have added Mormons, Boddists, Roman Catholics, Shakers, and some Protestant sects. This assertion of mine Mr. Easton most vigorously denied; he denied that these cures were probably done by self-psycholization, by hypnotic power, by mental suggestion, declaring that such cures could not be done by any other power than that of God himself through his chosen instruments—his servants ordained to do this work.

At the urgent request of Mr. Easton I brought the magazine home with me and have given it a somewhat careful perusal, trying to find, if possible, the secret of the wonderful power the man Dowie exerts over his followers, a power that seems, judging from results, far greater than that of Mrs. Eddy, Cyrus Teed, Madame Blavatsky, or even Brigham Young and Joseph Smith, over their respective adherents. None of these have succeeded, in so short a time, in building up a church, or sect that

so closely resembles in devotion and enthusiasm the early Christian church as related by the semi-mythical Christian records—resembles the early Christian cult in everything except one, and that is the accumulation of money and other substantial property, in the hands of one man, and the very evident disregard of the injunctions of Jesus and of his immediate followers, to shun riches, to "take no thought of the morrow"—to "sell all that thou hast and give to the poor," etc., etc.

The chief difference between Dowie's teaching and that of Jesus would seem to be that instead of selling all and giving to the poor, "The General Overseer of the Christian Catholic Church" would have his followers to sell all they possess and give to "Zion"—which means, *Give to Dowie.*

Am I wrong in this conclusion? If so I wish to be set right. I wish not to misrepresent any man, but want to treat others as I would myself be treated. The fairest way, in a case like this, is to let the man speak for himself, and though our space is small I here introduce several paragraphs from a discourse delivered by Dowie at "Shiloh Tabernacle, Zion City, Illinois," July 17, 1902, and reported in "Leaves of Healing," August 2:

"I have no hatred against men. When a man, however, becomes the incarnation and embodiment of apostasy, hypocrisy and devilry, then that man has to stand aside, or else I have to put him aside.

"Zion must march on, and no man, and no church, and no king, and no nation, and no people, shall be allowed to obstruct the onward march of Zion; for it is the onward march of God. (Amen. Applause.)

"There is to be one head, and not a dozen. The day for diversity has gone by. The day has come for unity, and I say to my God reverently, as Ulysses Grant said to President Lincoln: 'I will not take the command; I will not lead the army of the United States, unless you give me all the money and all the men I need, and back me up every step of the way.'

"I have the promise from God that I shall get all the men, and all the money, and I am going on, but I will have no interference. God made me the leader just as He made Ulysses Grant Lieutenant General of the United States Army. Grant would take no nonsense from the President himself, from Sheridan, or from Sherman, from Buell, or from Mead, or any one else. God had given to him the command, and the rebellion could only be crushed by a united body carrying out a united policy.

"This work cannot be done unless there be one leader under God. If I am not that leader, go away and find him. If I am that leader, follow me. (Amen. Applause.) Hunger, thirst after the Righteousness, which is of God by faith; which is of God by practice, which is of God by realization, and has the power of God in every step that you take.

"The strength of a man is not the strength of his individuality, mentality, or the power that he wields socially, or financially. The strength of a man is, that although he stands alone, he knows that God is with him, and that one man with God on his side is forever an absolute majority upon any question.

"But one man with thousands, tens, hundreds of thousands and millions of men who have God, on his side, becomes a million times stronger. Give me that, O God, and if You do not give it me, take me to heaven, because I do not want to stay here and fool around like any miserable Methodist parson." (Laughter. Applause.)

Having heard Dowie preach I can testify that the above paragraphs fairly represent the style of the man. Very evidently the "General Overseer" believes in Dowie, and this self-confidence, as I take it, is the main secret of his phenomenal success in making converts and in building a city of several thousand people a few miles northward from Chicago, also a large sanitarium, publishing house and bank, in the great "Windy City" itself.

And this same self-confidence, I feel sure, accounts for most of the success of such theocrats as Mrs. Eddy, Cyrus Teed, Brigham Young and others I might name, of ancient as well as o

modern times. The great masses of mankind have no confidence in themselves; no feeling of self-reliance and no desire, even, to be self-owning, self-controlling. All their lives they have been told that they are "miserable worms of the dust," sinners with no power to redeem or save themselves. Hence they fall easy victims to the ambitious self-seeker, the man of strong, positive will; one with the electric temperament of body; one who by his egoistic, self-assertive, self-reliant, self-sufficient manner of speaking and acting and by his electric emanations, readily becomes a good healer of bodily infirmities.

It does not need that a large number of patients should be healed, or even benefited. A very few exceptional cases, like that of John Easton, are sufficient to establish the fame of the prophet and to induce the credulous masses to accept him as their Moses, their Elijah, their "John the Precursor," or even as the re-incarnation of the Nazarene himself.

Most men and nearly all women are born worshipers—God-worshippers, authority-worshippers, hero-worshippers. They all, or nearly all, worship ideals of some sort, and if these ideals are clothed in mortal flesh and made visible and tangible to the senses, so much the better.

Most men and nearly all women are also born worshipers of wealth, of money and of the power, the splendor, the pageantry, that money enables its possessors to wield, to exhibit, to indulge themselves in. This is one of the chief means relied on by the Roman Catholic Church, to attract and to hold the ignorant and superstitious masses. Hence the concentration of wealth in the hands of the bishops, the archbishops and the pope, and hence the use, the skillful use that is made of wealth to dazzle the eyes and fire the imaginations of the masses aforesaid.

John Alexander Dowie evidently understands all this, and hence the "pomp and circumstance" that attend his public ministrations—the long and costly robes worn by himself, the uniforms in which his choristers are clothed, the decorations of his tabernacles—the precursors doubtless of more splendid temples of worship later on.

The Mormon hierarchy, the Protestant Christian hierarchies, in fact all the leading hierarchies of ancient and modern times have well understood the power of concentrated wealth, as a help to control the masses, and therefore it is not at all strange that the paying of "tithes" is one of the first and chief conditions of membership in all or nearly all religious organizations.

Immediately after the report of the discourse from which I have made selections appears the following paragraph in large type and double-headed.

"Has God blessed you in tithing? Have you realized a fulfillment of God's promise to those who bring the whole tithe into the storehouse? If so, let others know how true the promise is. Write your testimony and send it to Rev. William Hammer Piper, Overseer-at-Large of the Christian Catholic church in Zion, 1201 Michigan Avenue, Chicago, Illinois. Let your testimonies be brief and straight to the point."

The intention of Dowie to found a hierarchy similar to that of the Roman Catholic church seems clearly indicated by the title he has chosen for his organization: "The Christian Catholic church in Zion."

Verily this man Dowie—the product of ages of conflict with poverty and want, upon the bleak and sterile hills of Scotland—is making his mark in this our land of vast resources and boundless opportunities, not the least of which opportunities is that referred to by Phineas T. Barnum when he said, "The Americans like to be humbugged."

Not that I think Dowie an impostor, a fraud, or even consciously deceiving people in order to benefit them—as the wise physician is sometimes obliged to do. I think it most probable that he is a combination of religious enthusiast, benevolent humanitarian and shrewd business man with a keen eye for the interests of "No. 1."

And this estimate of John Alexander Dowie will apply, as I think, with slight variations to Cyrus Teed,—"Koreah"—to Mrs. Eddy, to Mrs. Wilman Post, to "Prof." Weltmer, to "Rev." Shelton, editor of "The Christian," and to hundreds of others more or less known to fame as "healers" and teachers of the "New Thought," etc.

As I have often said before, I blame no one; I judge no one; I impugn no man's motives, no woman's motives. I do not say, and do not believe that Dowie and the others named are doing no good, nor that they are doing more harm than good. I honestly think they are doing much good by showing people that when sick they can get well without the use of drugs, and there is no need of surgery in most cases where the surgeon's knife is now used. If, in fine, with all the charlatanism, the lack of anatomical and hygienic knowledge that confessedly attaches to the theory and practice of most if not all of the persons named—if with all these drawbacks they succeed in breaking the monopoly of the healing art now claimed and directed for their own benefit, by the "drug doctors," and especially if these "reformers" succeed in abolishing compulsory vaccination in the schools, prisons and public reformatories, and if they help to bring into disrepute the horrible practice known as vivisection—which practice is mostly the work of the medical monopolists just referred to, then we may truly say, as I think, that Dowieism, Eddyism, Teedism, Weltmerism, Sheltonism, etc., etc., are not unmixed evils.

M. HARMAN.

#### Notes From "Harmony Home."

There is still room for a few more "roomers" in the Phalanstery at No. 4 Dewey Ave. R. F. D., Benton Harbor, Michigan. The exceptionally cool weather has probably prevented some of our friends from coming, who have announced their intention of coming to spend a few days or weeks with us, to enjoy the breezes that sweep over Lake Michigan, regaining the coolness and freshness they had lost in their long journey from the Rocky Mountains over the parched plains of New Mexico, Eastern Colorado and Western Kansas.

Since the first description was printed the place has been pretty thoroughly renovated, and a number of useful articles added to the "outfit" therein mentioned. Among these useful things are a good gasoline cook stove with a fine supply of necessary fuel; also several articles of household and kitchen furniture; two good hammocks and other additions to the sleeping department.

Among those who have come and gone, and who have expressed appreciation of the place and its management, are Mrs. Myra Pepper, 777 Walnut St., Chicago; Mrs. Fannie M. Taylor and children, 5517 Cottage Grove Ave. Chicago, and J. Herbert Rowell, author and publisher, Austin, Ills. This gentleman closed his letter of recent date in these words:

"I shall endeavor to have all of our friends, myself included, take a trip in a body to Harmony Home, a sort of convention, as it were. I hope you and the other gude people at the Home are well and as happy as I was when there."

I would also refer any who may be interested in the matter to Geo. B. Wheeler, 1443 East George St., Chicago. Bro. Wheeler did not stay even one night—came over Sunday and went back same day, so as to take up his routine work in the postal department, next morning. When his "vacation" comes in September he expects to come again for a much longer stay. Nearly all who have been here have signified their intention of returning later on. I would also refer inquirers to Lillian Harman, Lucifer office, who spent two days and nights in the Home, soon after it was opened up for visitors.

Recapitulating a little the information given in previous numbers, would say that I do not offer to feed our visitors, except to supply fruit—apples and pears—nor to furnish beds, except mattresses and bedsteads for a few. Also straw or hay to fill bedticks. No designs on the pocket-books of our friends—except a small contribution to the expense of the rent of the

premises; the intention being to supply an opportunity at small cost for those who care to board themselves in a partly furnished house. The house is modern and well furnished—is now clean and odorless; a large dry cellar, a well of most excellent water—also good cistern filled with clear and cold rain water. Altogether the house and its environments are quite superior to the average of farm houses, even of the wealthier class of farmers. It is a suburban home of the better quality.

The cost of getting here from Chicago is small. Only fifty cents each way, by day boat to St. Joe or Benton Harbor. From Benton Harbor it is less than three miles from the street car barn, on Pipe Stone street. Thence south-east to Pearl Road; thence east to Dewey Ave., turning south at Kelley's Corner, one fourth mile.

As to work: those who want to work can get it almost any time,—so I am told by reliable authority. Bro. W. V. Hardy came to the Home a week ago today and has been busy almost every day since, picking plums, at \$1.25 per day.

While I urge no one to come to the Home it would be more pleasant to see a little more company, especially if of the "Household of Faith"—faith in the Natural, the Rational, the Fraternal or Humanitarian—that is, faith in man whom we know, rather than faith in God, whom we do not know.

M. HARMAN.

#### A Brief Visit at "Harmony Home."

As one leaves the road and enters the gateway of "Harmony Home" one is reminded of "Slab Sides," the retreat of John Burroughs. Everything so quiet, so plain, so homelike, that one from the noisy city feels as if he had entered a new world. As a retreat for those tired in mind and body "Harmony Home" has few equals. Plenty of shade, plenty of fruit, fresh air and water in abundance. Real milk and butter and no cold storage eggs. I was reluctant to leave; shall likely go there again to remain longer.

G. B. WHEELER.

#### VARIOUS VOICES.

O. Liebovitz, Monroe, La.:—For the enclosed please send Lucifer three months to each of accompanying addresses, and renew my subscription. I received Walker's "Vice: Its Friends and Its Foes." It seems to me this book ought to be read by every one, young and old, scholar and laborer.

Myra Peffer, Chicago:—In answer to several inquiries about "Harmony Home" I want to say first that those who contemplate a summer outing and want regular hotel accommodations, must go somewhere else. The editor made that plain in his first article describing the place. But those who wish to rusticate for awhile at small cost to themselves will find plenty of room, good water, and the quiet of a country place. Mail is delivered every day, grocery wagons make regular rounds, and supplies may be ordered daily. Fruit gathering affords occupation for those who care to work, and those who like woodland walks have not far to go. For amusement, there are old-fashioned country dances twice a week at the home of one of the farmers nearby. The main idea however in inviting radicals to group for a time with Lucifer's editor, is to have opportunity for full and free discussion of subjects in which all are interested. Thus combining a period of rest with the work of planning along lines of future endeavor, by means of which inquiring minds may be taught the inspiring truths of individual freedom. The writer spent several days at "Harmony Home" along with friends and acquaintances and if possible will repeat the visit in a few weeks.

A. A. Cowles, Cincinnati:—The books and 40 back numbers of Lucifer came to hand all right and I have enjoyed the reading of them very much. I must say, however, that I found no philosophy—that is, no good philosophy—in the book entitled "Anarchism: Its Philosophy and Ideal." Have you a better book on the subject?

archy ever prevails it must come gradually. Man is not naturally bad, as is proven by his rise from savagery; but at present there is a class that murders, robs, and outrages from mere love of crime. To be sure, this class will be eliminated when we learn the science of parenthood and excel in pre-natal and post-natal education. But that time is not yet; and so long as the masses are in their present pitiable condition we can scarcely prevent criminal instincts in the children. I believe that socialism must come first and that it is the duty of all to work in that direction. It would be a step upward and might pave the way to still higher planes of existence. Anything which ameliorates the condition of humanity tends to raise the mental, moral and physical standard of succeeding generations.

I liked "Motherhood in Freedom," but it caused an occasional smile. Of course few mothers could be on intimate terms with great artists, musicians, and scientists; but many are able to practice music or attend musical entertainments, interest themselves in art, and read upon such subjects as they think will produce fine traits or abilities in their babes. The prospective mother should preserve a pleasant frame of mind, by all means avoiding anger and fear. If trials come let her, by force of will, ignore them and be happy. Her every victory is a victory for her child, and thus turns to blessings those things which would otherwise be detrimental. She should indulge herself, prudently, in all good things, but at the same time take especial care of her physical and mental states, avoiding any undue exertion. Should take especial care of eyes, teeth, hair, etc. But how can the average woman follow all these suggestions? The time is not yet.

J. C. Barnes, Hinsdale, Ill.:—Please permit me to reply to Ironicus in his "Parry and Thrust" in which he says "To Single Taxers:—'If the presence of population is that which gives value to land, you deceive yourselves when you think that the population has a right to tax that value. The population did not work to give the land that value; and where no work has been done no remuneration should be forthcoming.'"

Strictly speaking, the so-called "Single Tax" is not a tax at all as defined by the dictionaries, but it is a term used to more concisely express the modus operandi of collecting the economic rent or annual value of land which results from social growth or the presence of population. We do not propose to tax the value, but take it for all the people. Ironicus will not dispute the fact that the value exists and that it exists solely by reason of social growth and that the man who owns the land did not produce its value any more than any other good citizen did. I ask Ironicus; since the value of land exists in populous places, and the owner did not produce its value, who should have the value? Is there any other party but the public to which the value can justly go?

I do not claim that every man, the criminal and pauper for instance, adds equally to the value of land, but such distinctions cannot be socially adjusted. I admit that if criminals and paupers were entirely eliminated from a city, that land values would be higher proportional to population. But I also believe that by taking annually the economic rent for public uses, there would be very few criminals and paupers and land values would still augment. I will put Ironicus's question and close. "Would not the so-called 'Single Tax' be much more just than the present system or lack of system of taxation by which every man who by industry and economy accumulates some wealth, is required to divide up every year? Our present system of fixing industry is a species of Socialism we Anarchists are opposed to. I write as an Anarchist who thinks the Single Tax, being individualistic, is the longest stride that can be taken towards ultimate freedom."

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery but the friction.—H. W. Beecher.



## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I., Goods Porters Who Work Thirty-seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Slaves; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V., Why Learned Economists Assert what is False; VI., Bankruptcy of the Socialist Ideal; VII., Culture or Freedom? VIII., Slavery Exists Among Us; IX., What is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII., The Essence of Legislation is Organized Violence; XIII., What are Governments? Is it Possible to Exist Without Government? XIV., How can Governments be abolished? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and soldiery is unerringly drawn. It is a biting burlesque on the various forms of cheap hero worship. It holds up to withering scorn every important feature of militarism.

Among the accompaniments and results of war exploited and satirized, are bawling at "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, oculatory attacks by gossipy girls, etc.

With 25 Irresistible Drawings by Dan Beard. 16mo. Cloth. Handsome Cover. 60 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Dedication of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Blood"; What are the Effects of Rains and Crusts? The Economic Side of the Problem; Party Politics in Vice-Crossing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 128 pages. Price 10 cents. For sale by M. HARMAN, 500 Fulton St. Chicago.

**Wanted:** Correspondence from Lucifer readers who desire to locate in Iowa or Dakota near other radical families. Also from any who wish to break away from marriage slavery and want a temporary home and help to help themselves. Address K., care of M. HARMAN 500 Fulton Street Chicago.

## 931.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a retrospect.  
Marriage: a forecast.  
The Free Society.  
Some remarks on the early start and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Insignificance of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tost. 128 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

**Agents Wanted** To sell the Toilet Dandruff Cure and the Toilet Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toilet Remedies Co., Box 187, Denver, Colo.

"Pages of Socialist History." By W. Tcherkessoff. This book is of value as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. Paper cover, 50 cents. By mail, 50 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Basil R. Tucker. 400 pages. Handsomely bound in cloth. \$1.00.  
ADVANCEMENT OF CIVILIZATION. Prof. John Tyndall's famous inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 60c; paper, 35c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 35c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 1c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to cure it. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.00.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.

A TALE OF THE STRASSBURG GEEK. By E. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coltridg), A Traveler's Tale (H. R. Kerr), The Cat's Story (Emile Zola) 5c.

ATONEMENT. KELP-LAW. A fragmentary dissertation on the right to non-assertive self-hood. 1c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Hanford Ford. Cloth, 1c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close references to the chapters and verses. 1c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 10c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c. CHICAGO CONFERENCE OF TRUTH. Speeches, Sermons, etc.; 25 portraits of delegates, including Basil R. Tucker, Laurence Greenwood, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 50c pages, 10c.

CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 1c.

DARWIN'S THE. (A novel) Elmina D. Bessner. 40c.

DAWN OF CIVILIZATION, The, or, England in the Nineteenth Century. J. C. Spence. 128 pages. 5c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 33.

CHICAGO, ILLINOIS, AUG. 28, E. M. 302. [C. E. 1902.]

WHOLE No. 932

### THE LAST STEP.

Al! hopeless heart that once wast like a flower!  
 Al! helpless hands that once to help were strong!  
 Al! silent lips that once were glad with song!—  
 What dost thou, Woman, in this fatal hour!  
 Poor broken soul, from whom hath gone the power  
 To think or wish or act, what monstrous wrong  
 Engirds the world, that thou art driven along,  
 Man's lewdness and man's loathing for thy dower!  
 If that first step to thee was honey-sweet,  
 Al! bitterer than gall shall be this last!  
 Now that all joys are done, and wishes past,  
 Down his dark way Death guides thy doomed feet  
 To where thy poisoned heart shall cease to beat,  
 And Lust from his own work must shrink aghast.

WILLIAM FRANCIS BARNARD.

### Captain Robert C. Adams.

In the death of Robert Chambliss Adams, *Lucifer* and *Lucifer's* editors lose one of their most faithful, earnest and helpful friends. The news of his death came as a shock though it was not unexpected. For at least six or seven years he had known that his hold on life was slight, and had so informed us. Whenever he passed through Chicago he made our home his headquarters, and the memory of his genial presence will never be blotted out. To many of *Lucifer's* readers Captain Adams was a personal friend, and they also will mourn his untimely death. The following sketch of his life is taken from S. P. Putnam's "Four Hundred Years of Freethought."

L. H.

Captain Robert C. Adams—a name honored in the annals of Freethought. No one has had a more significant experience. It is a lesson in evolution. Captain Adams was born in the very heart of orthodoxy. It was imposed upon him in every possible way. Through the teachings of beloved parents it seems as if every fibre of his being was committed to the Puritan faith. He followed it with a passionate sense of duty, and there appeared to be no escape from its deep and subtle influences. So far as environments were concerned, he was evidently destined to be a Calvinistic clergyman.

He was the son of Rev. Nehemiah Adams, D. D., of Boston, Mass., and was born in that city in 1839. His father was an eminent expounder of the old faith, eloquent, learned, refined, and, we might say, absolutely consecrated to his religious dogmas. He had no doubt. His faith was perfect. It was a household of faith. There was no glimmer of scepticism in that orthodox fold.

His health forbade the boy to follow his scholarly tastes and religious training, and adopt the profession of his father. By the advice of the family physician he entered a ship's fore-castle at the age of fifteen, and worked his way up from before the mast to the command of some of the finest ships in the American merchant service. His last voyage was in the ship *Golden Pledge*, when his father and two sisters accompanied him on a voyage around the world. Captain Adams became noted for

his humane treatment of sailors. His book, "On Board the Rocket," gives realistic pictures of sea-life, and his efforts for the elevation of seamen.

On his voyages he was first startled by a discovery of the virtues of the heathen and the injustice of their damnation; and then he was perplexed by the differences among Christians in their interpretations of what was claimed to be a divine revelation, which, therefore, ought to be intelligible to all. This led him, without reading a sceptical book, to see the truth of the natural origin of religion. The force of early training, however, influenced him for some years to stifle his doubts, and he plunged deeply into religious work. He became a Sunday-school superintendent and lay preacher, and was an active supporter of a sailor's institute.

At last the Evolution philosophy gained his attention and confirmed his doubts; and the force of his convictions compelled him to withdraw from the church. He startled the good people of Boston by the publication of "A Radical Avowal" in 1881. Since then Captain Adams has been one of the foremost Freethought speakers and writers in America.

His "Travels in Faith," published about twelve years ago by the Putnams of New York, is a vivid account of his religious experiences. James Parton says of his book: "It is what millions of the English-speaking races need." It is certainly a story of mental evolution which is characteristic of the age. There never was a more conscientious mind than that of Captain Adams; and, at the same time, a more healthful mind. Every step was carefully taken. The logic of it is clearly seen. He felt he must take it. At the same time no one was ever more reverent to ward the teachings of his youth. His progress therefore was slow but sure. It is a progress which every honest mind must take if born into the old faith and born also to think.

There was a rare combination, however, in the case of Captain Adams, which makes his experience especially valuable. He was a tender, delicate, scholarly, sensitive child, susceptible to the soft and sweet influences of home life, and also to inherited tendencies. It was not easy for him to break away. He had but little of the real iconoclastic spirit. He was a home boy, lovable, kind, and gentle. I almost doubt, had he received a college education, if he had ever left the ancestral faith, for he might have eased his conscience with subtle dialectics, as many scholars do. Fortunately he did not become a scholar, but a sailor. This frail, emotional, religious child left home and battled with the storms of life. He came in contact with nature, human nature and physical nature. He had a natural desire to be best in whatever he undertook, and hence he determined to be a first-class sailor. The inherited Puritan determination took this way, and he excelled in his chosen work. He thus acquired an experience of the world which could not have come by any other process. His university was the broad ocean itself. His teachers were the winds and tides. He saw man exactly as he is. He saw the heathen, the missionary, the merchant, the sailor. He knew them. He was not misled by books. He cir-



cumnavigated the globe, and this is a bad thing for theologians. He became a citizen of the world. He sounded the very depths of religion, as he sounded the depths of the sea, and he found nothing upon which to rely. That very determination which made him a good sailor made him at last a Freethinker, and gave him energy to overcome the almost irresistible influences of childhood. Captain Adams was not a born Infidel. He was made an Infidel by the power of thought and the force of human experience. For this reason he represents the great trend of modern practical life, the out-door and working life of humanity. His scepticism is that scepticism which must come to every man who frankly considers life, and yet in the end it must be a constructive scepticism, since it is not at heart intellectual, but practical; that is, a scepticism which is the result of strenuous combat with life; a healthful, sturdy, cheerful scepticism which takes things as they are, but believes in the power of man to make them better. The writings of Captain Adams are a good tonic. They brace a man up. They are breezy, lightsome, vigorous, and radiant with humanity.

After fifteen years of sea-life, Captain Adams was married to an English lady in Liverpool, and after that engaged in the shipping and commission business in Montreal. This he conducted successfully until 1882, when he relinquished the business to partners whom he had introduced to it, and has since devoted himself to phosphate and other mining enterprises, in which he is largely interested. All the time, however, he has been identified by voice and pen with Freethought.—S. P. Putnam, in *"Four Hundred Years of Freethought."*

During the last few years Captain Adams has suffered from heart troubles, and on several occasions it was doubtful whether he would survive the sudden attacks of his ailment. He made several trips to the coast of Maine, also to the Bermudas, where he spent many pleasant weeks during last winter, and in a letter addressed to his son written two days before his death he mentioned Bermuda as a place to which he would probably go next winter again. Unfortunately this dream of happiness was not to be realized, for he died on Saturday evening at eleven o'clock in a small place called Sedgwick, on the coast of Maine.—*Secular Thought.*

#### Liberty in Socialism?

In *Lucifer*, No. 930, Charles H. Kerr touches the most important question of all modern socialists—that of individual liberty. But I am sorry to say that Mr. Kerr, like all the State Socialists whom I know, leaves the question just where he found it, without any satisfactory explanation of the State Socialist position. Yet he speaks complainingly of the editor because he seems to fear that State Socialists are in favor of suppressing individual liberty.

Why should not the Anarchist Socialists or Free Socialists (they are the same) fear the State Socialists when the latter persistently refrain from the few simple assurances which would set the doubt at rest?

Now I have the kindest feelings in the world toward the Social-Democrats, many of their leaders are my dear friends, and I would be happy to aid their success by every means in my power, rejoicing as I do in their enthusiasm and earnest, unselfish work, but I am always stopped by this very question.

Mr. Kerr's closing sentence reveals a great misunderstanding of the attitude of the Anarchist Socialists. They do not "preach the desirability of transforming society and leave each hearer to guess how." On the contrary the Anarchist program is that society is to be transformed by the secession of would-be free individuals from government support and the formation of these seceders into free groups. In Free or Anarchist Society, then each individual is an Individual Sovereign, regulating his own affairs in equal liberty with his fellows, and each group acts also as a free Collective Individual regulating its own affairs autonomously. In other words Anarchist Society will be simply a congeries of free individuals and free groups (these groups being of any size from two individuals to any

number of millions) and individual liberty will be maintained by always maintaining the right of individual secession from any and all collectivities and co-operations, whatever, and the right of occupancy and use of enough soil by each individual to make his own living—for without free land secession is a barren right, or only permission to freely starve.

When a man comes to a Free Socialist, then, with the question, "How will individual liberty be conserved?" the answer is always ready, "By free secession and free land," but I have searched in vain the books and platforms of State Socialism for any such guarantees, any such simple and definite guarantees.

The answer I have always received is the one Mr. Kerr gives, that State Socialist government will not be an instrument for governing persons but an instrument for administering things. Now, I think reasonably, this answer can satisfy no Anarchist. With all desire to assume the honesty of the speaker it sounds to him like an evasion.

Will Mr. Kerr please answer for me two simple questions.

1. Does not individual liberty mean the right of the individual to co-operate or not to co-operate, as he pleases, with his fellows and to obtain his living, if he pleases, in his own way, directly from pure Nature, provided always he does not infringe the equal liberty of his fellows?

(At any rate this is what Free Socialists understand by liberty.)

2. How can such individual liberty be maintained under an "Administration" which "controls the land and means of production?"

Is it not reasonable to suppose that an administration that controls things controls absolutely those who depend for their life and happiness upon the use of those things?

There is nothing I am more eager to bring about than a union of all socialists but I do not see how it can be done till the State Socialists give some pledge that they will always permit the free secession of the dissenting individual, from their "administration" "back to the land," to arrange his own "means of production" to suit himself.

But with such a pledge the rest is easy, for State Socialism, then, no matter how large or "international," becomes merely an autonomous group in Free Society administering the affairs of those only who voluntarily adhere to it.

That is simple justice and nothing less than this guarantees individual liberty.

J. WM. LLOYD.

#### Law and Lawyers.

FRIEND HARMAN:—I note what you say about employing lawyers; it is quite true, and yet we all have our lessons to learn. I, myself would have employed no lawyer, but would have plead my own case, had I not been connected in the matter with Mrs. Penhallow, who is very much beloved by the friends here, and they feared that I might fail and thus endanger her, and I could not hold out against that feeling. I can stand public opposition better than I can that of friends who are as kind to me as the friends here are.

I have no fault to find with our attorneys. They did the best they could, but they do not understand the question at issue from our standpoint. They do not see its moral side—that it is not license that we are seeking, but the best good of the race—that our ideal understood and lived, would do away with all abnormal desire, all forms of prostitution, all sex disease. One who really did understand could have presented the subject to the jury in a way that would have brought a different result.

It is education that the people need. I give below the names and addresses of the jury, not for the purpose of annoying them, for they acted according to their light, but that liberal thinkers may mail them from time to time such matter as tends to educate in the line of thought on which we are working.

D. V. Dunham, Cathlamet; C. S. Brunbaugh, Shelton; Frank Binnis, Shelton; Louis Tassiraman, Stella; Robert Marshall Merton; A. B. McDonald, Mahetta; J. Cook Baisfort; John Lineberger, Oysterville; Lee Wallace, Kila; James H. Marner

Rainier; John Bashford, and A. A. French, Tacoma, all of Washington.

By the way, a Los Angeles paper has published the condemned articles, and if other papers would do the same on the ground that the public has the right to know so as to judge for itself, I believe it would put a stop to such persecutions quicker than anything else could. In this case I do not think there would be any danger as the judge did not consider the article obscene. Yours, **LOIS WAISBROOKER.**

P. S. One reason that the friends here employed lawyers was, that some of the friends blamed them for acquiescing so quietly in Govan's case, so thought if those on the outside would furnish funds we would fight it out. I think both sides have learned a lesson. **L. W.**

I wish to say a few words in Mrs. Waisbrooker's behalf. It seems that she paid \$50 of her fine out of the money she had collected for her paper, "Clothed With the Sun," and also for a little outing for herself. I think, moreover, that she expects to pay back the \$50 that was raised by the friends at Home, Wash., to help her pay the \$100 fine. As these people are poor in purse and had already been put to much expense and trouble on account of the various prosecutions to which the colonists have been subjected, it seems only fair and right that other sympathetic friends should help them to bear the burden. Mrs. Waisbrooker, in a private note, asks me to say that she still has some copies of her book, "Perfect Motherhood," price one dollar; also of her "Century Plant" in paper covers, fifty cents; also of "A Sex Revolution," twenty-five cents; a few of "The Temperance Polly," ten cents, and also of "Life Issues," ten cents.

These books need no recommendation from me. For more than thirty years Mrs. Waisbrooker has been on the picket line of the army of progressive thinkers, and of workers for human freedom—especially for freedom of Womanhood and Motherhood. If any of our readers can send for copies of one or more of these books and pamphlets for their own use or to help on the work of agitation and education, they will confer a double benefit. They will help a very deserving and oft-persecuted veteran to pay off a most unjust fine, and also help others to broader and nobler views of truth, of liberty, of helpful and fraternal obligation, or duty.

If in any other way our friends can help Mrs. Waisbrooker I shall consider it a favor to myself also—as I feel a deep interest in the case, having known Mrs. Waisbrooker personally for many years, and having been assisted by her in many ways while fighting the same battle against the oppressors of freedom of speech and of press. **M. HARMAN.**

#### Ruminations.

The comments of Moses Harman on the Waisbrooker-Penhallow trial will commend themselves to many who view the matter from a distance; and I am far from denying that there is much reason in the point of view taken. At the same time, the action to be taken in all such cases must be largely determined by the special conditions, which can be fully appreciated only by those right on the spot.

For the fine imposed on Lois Waisbrooker, I blame the law, rather than the judge. His whole bearing during the trial was that of a man who wished to be as fair as the law allowed him to be. His rulings and instructions were distinctly in favor of the defence, although the fact that he was presiding in the district assigned to another judge doubtless had its effect in making him wish not to be arbitrary with the jury. His own district is in California; and he came to Washington only to assist Judge Hanford in clearing an overcrowded docket. He means to be just, but is, above all, a martinet, to whom every syllable of the law is sacred. So, although he expressed his regret, and took little pains to conceal his disgust at the verdict of the jury, he felt that the law did not allow him to overrule it. Hence he imposed the smallest penalty the law allowed, without adding

a cent of costs, and without alternative imprisonment. If the money had not been forthcoming on the spot, Lois Waisbrooker could have returned home none the less, and satisfied the judgment at her leisure, as in the case of a civil debt. Judge De Haven does not realize the infamy of the Comstock law, nor take as broad a view as we could wish; but he is far fairer than the average judge. If all on the bench were like him, Comstockism could not boast so many shameful triumphs.

As to the employment of lawyers, I think that each individual case must be decided according to all the conditions present. In the present instance, I believe that the money was well spent. If it had not been for the skill and energetic work of our attorneys, I have little doubt that Mattie Penhallow, against whom the prosecution had a special animosity, would also have been convicted. We can never tell in advance how a case is coming out; and it does not seem right to throw away any chance of success. I would not vote to send a woman like Mattie Penhallow to prison, in order to save a lawyer's fee. I would rather see a lawyer for being, for once, on the right side, than pay an unjust fine to the enemies of liberty, for lack of that vigorous defence which might have brought about an acquittal. We are in the hands of the law; and it is not improper for us to make use of such means of self-protection, including the assistance of experts, as the law itself allows. While striving to educate men in the direction of a better state of affairs, we have a right to hold firmly to the few guarantees given us by the system which forces us to bear many burdens.

I agree, however, that the less we have to do with lawyers, as a class, the better. As I have repeatedly pointed out, the surer way to victory over the foes of free speech lies in a tireless educational campaign. For this purpose, the Free Speech League has been organized. It is ready to saturate the country with literature and speakers, just as fast as the means are provided for active work. This is a time to be doing, not quibbling. If there is any reader of Lucifer who has not yet joined the League, the time to do so is at once. Send a dollar for membership to Dr. E. B. Foote, Jr., 120 Lexington Ave., New York, N. Y. If possible, add a donation for the work of the League. Let us have a thousand members and a full treasury in time for a vigorous fall and winter campaign. If you really care for free speech, prove it.

Rev. C. W. Heisler, D. D., in the "Lutheran Quarterly," brags of the great "Christian resources" of the country, dwelling especially on the wealth and political power of the churches. He does not appear to realize that he is simply boasting of successful parasitism and theft. If the church really represented any high principle, it would not be so loved by the wealthy classes, and by all the enemies of progress. Its boast is its condemnation. **JAMES F. MORTON JR.**

Home, Washington.

#### Knowledge.

I have known sorrow—therefore I  
May laugh with you, O friend, more merrily  
Than those who never sorrowed upon earth  
And know what laughter's worth.  
I have known laughter—therefore I  
May sorrow with you far more tenderly  
Than those who never knew how sad a thing  
Seems merriment to one heart's suffering.  
—Theodosia Garrison, in "The Century."

Forty copies of Lucifer, no two alike, of 1900 or 1901 will be sent to any address for 15 cents. Nice bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon. State which year you want.

In proportion as we love truth more and victory less, we shall become more anxious to know what it is which leads our opponents to think as they do. We shall begin to suspect that the pertinacity of belief exhibited by them must result from perception of something we have not perceived.—Herbert Spencer.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## "Heart to Heart Talks."

Lucifer's editor is not the "Pastor of His Flock," as "Fra Elbertus" Hubbard tells us he is—in his very interesting monthly journal, "The Philistine." I am not a pastor, not a shepherd, or goatherd, nor do my readers sustain the relation to me of sheep, of goats, of kine, of geese, or any other kind of gregarious quadruped or feathered biped to their master or owner.

And yet I very much like the idea of holding "heart-to-heart" and mind-to-mind talks with the readers of Lucifer, but much prefer that these talks should be on the plan, or plane, of equality. The pulpit and pew arrangement, which is identical with the pastor and his flock idea, is repulsive to me. Since cutting the leading strings of the church I have belonged to no organization or association in which all were not equal. My idea of the proper relation of editor and readers is that of a school, in which all are teachers and all learners, or pupils; no pedagogues, no disciples; no leaders nor followers; no bosses, no servants.

To follow the quoted and popular metaphor we must suppose that the pastor's chief interest in his flock to be that of personal gain. The pastor or shepherd periodically shears his flock, and takes their wool, which has a commercial value. He also kills some of them for mutton which he and his friends devour, or perhaps, as in the olden time, he offers the "firstlings of his flock"—not sparing the tender and innocent "ewe lambs"—as sacrifice to his blood and flesh-loving god.

No, no! Not any "pastor and flock" arrangement for me. And yet I want to be in close touch, sympathetic accord, with my readers or hearers. I want to feel that they are all friends and that they are not located miles and miles away, but right here with me, in speaking and hearing distance. I want to feel that they come into this cosy parlor-sanctum; that they help themselves to chairs, or that they plump down on the lounge without asking leave, else swing themselves upon the hammocks in the large vine-covered porch near by; but whatever the bodily position preferred they come prepared to take part in the discussion of any and all questions that may seem of greatest mutual interest.

## CITY AND COUNTRY LIFE COMPARED.

For illustration I shall suppose that a half dozen or more of my readers are now and here present in bodily form, and that all the rest are present also in spirit, to take part in discussing the subject dwelt upon in my "Notes from the Wolverine State," printed in No. 928. I will suppose, too, that among those present in the material body is an old friend of my youth, R. M. Brown, of Crawford Co. Missouri, familiarly called "Dick"

Brown, whom I have neither seen nor heard from for more than twenty-five years. As a starter to the discussion of the evening I might, could, would or should say something like this:

"Glad to meet you once more, Friend Brown," (meantime rising and giving him the "glad hand" of welcome). When I last saw you you were a prosperous Missouri farmer and pig-raiser; also a contributor to the columns of the "Crawford Mirror" and other local papers. Was it the practice you got as contributor to these local papers that enables you to write so well as correspondent of a metropolitan and cosmopolitan paper such as Lucifer? Allow me to compliment you on your very clever treatment—criticism perhaps I should call it, of my brief remarks on 'Back to the Farm,' in a recent issue of Lucifer, a journal I certainly never expected to see your name in, knowing so well the conservative cast of your mind. However, as this is a world of change we should be astonished at nothing. You knew me as a heretic in religion but perhaps never supposed that my heresy was so rank, so dangerous as the columns of Lucifer now show it to be.

"But this is somewhat aside from the subject to which I wish to direct your attention and that of the good friends present in body, also those who can reach our symposium only telepathically. In your friendly criticism,—pages 240-41 of this volume of Lucifer, you give utterance to many important truths—perhaps I should say to many phases, or fractional views of truth, for no statement of truth in practical life, no truth in the concrete, can be more than partial or comparative.

"You may remember that in the article criticised by you I distinctly said, 'The subject is too large for exhaustive treatment in one article.' If it were possible to exhaust this or any other subject in one issue, from the standpoint of one man's experience and observation, there would still be room for supplementary notes and comments by others equally competent, whose experience and observation will have led them to conclusions different from those of the first writer. I also said, 'I see a vast combination of causes that make it impossible that things should be different from what we now find them,' that is, impossible that the mass of farm workers should be content to live their whole lives on the farm.

"Thus it is seen that I anticipated the main point of your criticism, namely, 'there are many reasons besides the desire to absorb the unearned increment which fill the cities at the expense of the country.'

"I said comparatively little about 'unearned increment,' emphasizing rather, such advantages of the country over the city as better air, more sunshine, more freedom from taskmasters, more equality between employer and employee—in the country as compared to life in the great city. You take issue with much that I said, making it somewhat necessary that I re-state and elaborate some of my points as when I spoke of the

## SWEET, PURE WHOLESOME AIR

of the country as compared to the impure air of the great city. Let us see:

No statement can be absolute, as already intimated. The air of the farm and farmhouse may be worse than that of the city, but having lived in the country for more than fifty years of my life and in cities perhaps ten or twelve, I can testify that the balance is tremendously in favor of the country. You speak of the 'stenches' coming from the 'sties and cattle-pens,' that sweep over the farm house. I am fully aware that these are sources of disease, also the badly kept cellars, privies, etc., mentioned by you, and yet as compared to the stench that comes from the Chicago stock-yards infecting the air for miles around, also the odors that arise from the Chicago river—that huge open sewer until the drainage canal modified the evil somewhat, also the fetid air that stealthily creeps into our houses from blind alleys, alleys into which sunshine seldom or never comes—as compared to all these I much prefer to take my chances with the country nuisances aforesaid. All these country nuisances are much more easily abated, or entirely removed, than are the disease-producing environments to be found wherever the high



price of land tempts the monopolistic speculator to crowd the dwellings of human beings, also factories, stores, etc., into small compass.

Surely, Friend Brown, you have never visited the slum districts of the great cities, such as Chicago, St. Louis, Cleveland, Cincinnati or Louisville, nor have you seen the green scum on the open sewers of New Orleans, nor walked through the narrow streets and alleys of that pestilence-inviting city. How the case may be in New York, Philadelphia, Boston, and other great cities of the east I do not know from actual observation, but have good reason to believe that large areas of those cities are far worse as malaria-breeds than even the swamp-lands of southern Missouri and Arkansas, or of the lower Mississippi basin. Consider a moment, please, what it is that purifies the bad air arising from cattle pens, etc. Is it not the air itself—the air in motion, commonly called wind? Wind and Sunshine are nature's great disinfectants. Stagnant air, like stagnant water, becomes impure—unfit for breathing. It is a well known fact that water purifies itself by motion, but not so well known that air does the same. Then when we remember that the greed of man makes it impossible that air in the closely built slums and manufacturing districts can purify itself by motion we cease to wonder at seeing the sallow complexions, the withered features and emaciated forms of those who must breathe such stagnant and polluted air twenty-four hours of every day, with never a vacation from year's end to year's end.

Another great purifier of foul air is growing vegetation. Andrew Jackson Davis in his "Herald of Health," advised his readers to live in cornfields as much as possible—to surround their dwellings with growing corn. His reason doubtless was the long established fact that the leaves of growing plants give off oxygen at night and absorb carbonic acid gas. Scarcely any other plant makes such rapid growth as does Maize, or Indian corn, hence its great value as a purifier of the air we breathe. In the slum districts of cities there can be no cornfields, and but very little growing vegetation of any kind.

#### "A BETTER WATER SUPPLY."

While this remark may be true of some cities compared to some farm houses, it is certainly not true of all, nor even of the majority of cases with which I am acquainted. Take Chicago as an example. Its water is drawn from the bottom of Lake Michigan—stagnant water, insipid to the taste and befouled by sewerage, so much so that nearly half the time we are warned by the Board of Health that the water is "bad," "suspicious," etc., and that it is safer to boil it before using. While it is true that farmers, as a class, are not as careful as they should be in this regard, yet in most cases that have come under my observation the water of which they drink is obtained either from springs, running streams or from wells that tap subterranean brooks or rivers—*veins* they are called, and they would not be veins if the water did not flow.

Try, for instance, the well out in the yard, about two rods from where we now sit. This well taps a deep vein, or underground stream, of slightly sulphuretted but otherwise very pure water, and if, on trial, you do not pronounce it vastly better, for drinking purposes at least, than the Chicago hydrant water, then your taste is very different from mine, and from that of many others who have tried both.

#### THE REGISTRAR-GENERAL.

Much as I should like to pay attention to several other points in the article entitled "City and Country"—such as the comparative purity of the milk supply, number of hours of labor, convenience of paved streets and side-walks, gossip of neighbors, invasive meddling of "Societies for the Prevention," theaters, schools, etc., etc., in all of which particulars my old-time but long-lost and now recovered friend thinks the city has decided advantages over the country, I must ask for a postponement of further discussion of these very interesting phases of the comparison to a future occasion, for the reason that I want to give

a fraternal greeting and exchange a few ideas with another old-time friend, C. L. James, whose article entitled "Fallen Women Again," follows immediately that signed R. M. Brown—I prefer to call him by the affectionately familiar name, the short and simple cognomen "Dick!"

Voltaire de Cleyre addressed the sage of Eau Claire—who I will assume is now present in bodily form—as "Comrad James." The word comrade signifies a companion—one who is in close daily association with the speaker, as a "comrade in arms," comrade in exile or in captivity, or who has been such in the past. Now it so happens that Friend James and myself have never been comrades in arms, comrades in exile or even comrades in prison, and therefore I do not consider that I have any right to address him familiarly as Comrade, though I should certainly esteem it an honor and a privilege to be, or to have been, thus closely associated with one whose learning and whose long and efficient service in the cause of human brotherhood, human progress, human liberty I much admire.

Metaphorically speaking, I admit, we might possibly use this word with propriety when speaking of, or addressing, one who is thoroughly in sympathy with our own objects in life, or our own leading thoughts and feelings. But this kind of comradeship can hardly be said to exist between Friend James and myself. While in most matters of opinion and lines of propaganda work for the betterment of our common humanity we differ but little there are two or three subjects of very great importance, as I view them, on which C. L. James and myself disagree most radically, most hopelessly, as it would seem. To avoid repetition I quote from the article just referred to:

"If I want to learn the effects of vaccination I much prefer the Registrar-General's reports to a woman's story at a winter's fire, authorized by her grandam."

In these "heart to heart talks" the conversational method seems the more appropriate, so I will ask Friend James a few questions:

First. If you wanted to learn the effects of the "Steel Trust" on the welfare of the people who use steel, would you prefer the reports of Michael Schwab, Andrew Carnegie and J. Pierpont Morgan, to the experiences of the victims of that Trust?

Second. Or if you wanted to learn the effects of any Trust—the Sugar Trust, the Meat Trust, the Standard Oil Trust, etc., upon the industrial and economic systems of the country, would you prefer the reports of the managers of these trusts to the cold, the hard, the untwisted facts that everywhere stand out so plain that be who runs may read?

Do you ask for the *nexus* between these illustrations and the reports of the Registrar-General? If so I reply:

As an Anarchist, you will agree that governments exist for the use and benefit of the Trusts, that is, of the privileged classes and orders. The Medical Trust, I think you will agree, is one of these privileged classes. The Registrar-General is a governmental officer whose business it is to keep a record of births and deaths, and the causes of deaths. Vaccination—as you know, is a source of much power and revenue to the Medical Trust. Statistics of deaths and their causes are reported to the Registrar-General by the members of the Medical Trust.

Do you see no connection of cause and effect here? No temptation herein to falsify reports of causes of death so as to make people believe that vaccination prevents small-pox, and does not introduce into the system poisons that undermine health and cause death from diseases that are not called small-pox?

Here is the confession of a Registrar-General of the city of London in 1863, as quoted in a little book, page 13, by Dr. P. L. Oswald, entitled "Vaccination a Crime:"

"From forty to fifty cases of death within the corporation limits are yearly attributed to the after-effects of vaccination and often to its direct results."

This admission was said to have been "compelled by a discussion in the British newspapers which papers could not be entirely muzzled by the Medical Trust."

On page seventeen of the same book Prof. R. Wellstein of New Dietendorf is quoted as saying in 1872:

"The prevalence of measles seems to have considerably increased since the adoption of infant vaccination," adding that "children vaccinated in their cradles appear to have always something the matter with them; they catch cold under all possible pretexts and claim their share of any skin-disease going."

On page fifteen a case is mentioned in which the "garrison of Dordrecht was decimated by an outbreak of frightful skin-diseases. The medical functionary in that case, was a man of honor and frankly admitted that the affliction had undoubtedly been caused by a 'virulent degeneration of vaccine pustules,' and yet, according to the statement of Dr. Oswald, these deaths were attributed to 'erysipelas!'"

On page twelve and fourteen are mentioned cases of "syphilis epidemics resulting from vaccine blood poisoning," in one of which cases "a revolt bordering on a municipal insurrection was provoked in Algiers, where in 1880 an entire battalion of Zouaves was syphilized by the lancet of the regimental surgeon."

Of course in reporting these cases to the Registrar-General the disease of which the patient dies is not called small-pox nor varioloid, nor is the fact stated that the disease was caused by blood-poisoning from enforced vaccination.

I have taken considerable space Friend James, with these quotations, in order to show how little reliance is to be placed on Registrar-General's reports. Just one more brief quotation from "Vaccination a Crime," page 24, to show that vaccination spreads rather than limits or confines the contagion called small-pox:

"A comparison of impartial statistics revealed the astounding fact that in France during the years 1875 to 1900 small-pox epidemics have occurred more frequently in the vaccinated than in the anti-cowpox departments, the average of all diseases being 3½ mil. higher in the former than in the latter. And, as it happened, the anti-districts were pretty evenly distributed between lowlands and highlands. In the case of Rochelle and St. Jean de Luz seaport towns with a considerable patronage of visitors of various nations, had enjoyed a remarkable immunity, while vaccinated and re-vaccinated Cherbourg had to admit six outbreaks of indisputable small-pox in a quarter of a century."

And now my good and wise friend—I mean what I say when using the terms "good and wise." Irony, raillery, sarcasm, are quite out of place when talking to one I recognize as a friend good and true—you, my good and wise friend will probably be ready to ask:

"Do you really believe it possible that the learned and honorable medical profession could or would consciously join in a conspiracy to inaugurate and to keep going from age to age a DELUSION so gigantic and so criminal as vaccination must be if the writer of the book 'Vaccination a Crime' is a reliable witness?"

To this very natural question I answer, with all the candor and honesty of which I am capable, I answer:

"Yes! It is only what we might expect, in the nature of things. The Medical Trust is a class-conscious organization, association, or cult, quite as much so as is the Banker's Trust, the Board of Trade Trust, the Lawyers' Trust or any other organization of parasites, of human vampires. The first law of nature is said to be self-preservation. The Medical Trust knows that its interests are diametrically opposed to the interests of its patrons, its victims. What more natural, then, than that the members of this trust should foster and even inaugurate a delusion that magnifies and perpetuates their own power and emoluments?"

Let me give you, my dear valiant and skillful attorney for the Medical Trust, a fact or two illustrative of this question (you yourself are a great stickler for facts, if I mistake not). In the town of Potosi, Missouri, lived a leading physician named Bryant. In the same town lived a leading merchant named

Heffner. Heffner came home from St. Louis sick; sent for Bryant; the doctor called; not once but often, and when asked how his patient was getting on would shake his head—while shaking hands with his questioner and say, "Heffner is a very sick man; you ought to go and see him and try to cheer him up a little." His friends called; many called; the result being that a large part of the town was soon in the same condition as the merchant—sick with small-pox!"

The question then arose: "Did Bryant knowingly deceive his patient and his friends or is he an ignoramus as a physician?" The preponderance of public opinion was that, having very few patients at the time, the doctor deliberately managed to increase his gains and those of his brethren, by spreading an epidemic of small-pox in the neighborhood, and scaring people into a willingness to be vaccinated by the doctors.

Result number two: Dr. Bryant soon found it good for his health to permanently locate in St. Louis.

Said an old Missouri acquaintance—a man who knew men and their institutions, including the medical profession, said this old friend of mine to his nephew just graduated from medical college, and just beginning business as a physician:

"Tell me, Rob—for of course you can be honest with your old uncle—tell me straight and candid, would you prefer that all your friends and acquaintances should be well this summer, or would you prefer what is called a 'sickly season'?"

"Well, Uncle B—, tell me, 'straight and candid,' are we not taught to pray, 'Give us this day our daily bread?'"

As much as to say, "Health for the laity means starvation for the physician."

Facts and confessions like these could be multiplied indefinitely but I have no space for them. Moreover, as an attorney for the vaccine trust you would probably discount my facts and say they are on a par with "a woman's story at a winter's fire, authorized by her grandam!"

Unfortunately, or fortunately, as the case may be, I have the habit of looking for causes of things as I find them. Not being able to read the inmost thoughts and motives of men I cannot help doing the next best thing, namely, sitting in judgment on myself, and asking what I myself would probably do were I a member of the Medical Trust. Looking for causes I think I would reason thus:

"The relation of physician to patient is an abnormal one, an unwholesome, an anti-natural relation, founded upon an abnormal condition of the patient. It is absolutely necessary, as human society is now constituted, that there be sick people in order that the physician may live—just as the soul saver is dependent upon sin and sinners for his bread and his honorable position in society, and just as the law-maker and law-vendor is dependent upon the law-breaker, the criminal, for his honors and his emoluments. Why then should I, as a physician and member of the medical profession, try to instruct people in the art of right-living? and in the correct theory of disease? My interest lies in the other direction. My success depends primarily on the ignorance and the gullibility of the laity. With the lawyer and the priest my welfare demands that the common people should believe in superstitions, in delusions, such as, 'what will make a well man sick will make a sick man well,' 'the hair of the dog will cure the bite,' etc. This is the basis of the vaccine delusion, and so long as this delusion brings money to my pocket and honor to the medical profession why should I help to enlighten the people as to the true theory of disease, its cure and prevention? If I do not humbug the dear people some one else will! As at present constituted human society is composed of two classes, humbuggers and humbugged; riders and ridden; vampires and victims. It is in the system, in the nature of things as they now are, I cannot change the system. The sensible thing for me, then, is to use it, not wear my life out in a futile attempt to change it. As the Ohio banker put it, so say I: 'When a donkey offers his back ready saddled I am a fool to go afoot, am I not?'"

Have I made myself clear, Brother James? I have spoken plainly but tried to treat you courteously and fraternally. I have used herein substantially the same line of argument that for many years I have used when speaking of the popular marriage delusion—the delusion that compels men and women, especially women, to live together in the relation that creates new human beings till death parts them, no matter how completely and finally the attraction that brought them together may have ceased to exist. This superstition is kept alive and enforced by heavy penalties mainly because it is to the interest of the vampire classes aforesaid that it should be kept alive and full of vigor. So long as this basic superstition is kept alive the vampire classes know there will be no real, no radical change in other now popular superstitions, such as the god-delusion, the government-delusion, the medical poison-cure delusion—including, of course, the vaccine virus delusion, etc., etc. and this simply because the poor quality of the product of marriage—the imbeciles, the idiots and the born criminals, will continue to be so numerous that all movements in favor of individual self-government, individual self-saving of souls, individual self-healing of bodies, will be discounted and scouted as impracticable, Utopian, chimerical.

And thus, as you see, I constantly revert to first principles. As Cato with his ever repeated *Delenda est Carthago*—"Carthage must be destroyed," and Voltaire with his equally persistent *Ecrasez l'infame!*—"Crush the monster!"—meaning the Roman Catholic inquisition—so also I return continually to the basic reform, *Freedom of Motherhood*, as the only salvation for the race of humankind. If other reforms help to secure freedom for mothers they should be welcomed and assisted in all rational ways, but to expect any one or all of the now popular reforms to bring the millennium of brotherhood, of justice, of peace and plenty for all, while ignoring this basic demand, is like turning an apple-tree upside down—its roots in the air and its branches in the earth—and expecting it to grow, to blossom and bear a satisfactory crop of apples.

As much as possible I wish always to avoid discussion that savors of desire for victory in argument. I am no attorney, no advocate of any particular theory, and especially I am advocate of no party, no creed, no organization because of any advantage that may accrue to me personally on account of such advocacy. I have refrained from anything like direct answer to Friend James on the vaccination question, chiefly because I wished to avoid personal controversy, and because I felt that I had more urgent work to do. With this explanation I leave the subject for the present and shall probably not give it so much attention again soon.

M. HARMAN.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Folly of "For New Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spillings of the Heavens"; What are the Effects of Raids and Crusades? The Economic Side of the Problem, Party Politics in Vice Crusades; In What Does Prostitution Consist? Some Causes of Prostitution; Two Aims of Prostitution Compared; The Opponents of Divorce; "Purifying" the Temptations; Action for Advanced Women. WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

932.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Unborn.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early state and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingenuities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tullis. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price 15c.

## Agents Wanted

To sell the Tetter Dandruff Cure and the Tetter Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Tetter Remedies Co., Box 135, Denver Colo.

## "Pages of Socialist History."

By W. Teberkoff. This book is recommended to Socialists of all schools, as it deals with the history of the "international" and the attitude of Marx and Engels towards Bakunin. Paper covers, 20 cents. By mail, 25 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.


For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Henri H. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 30c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 15c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 3c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to cure it. It has hundreds of excellent recipes for the cure of the various diseases. It has chapters showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 15c.
- A TALK OF THE STRAUBURG GEESE. R. H. Kerr. Together with The Strike of the Strauburg Geese (C. W. Cochrane). A Traveller's Tale (R. H. Kerr). The Cat's Story (Emile Zola). 1c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 1c.
- BALEAC'S SERAPHTA: The Mystery of Sex. Mary Hanford Ford. Cloth, 15c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 15c.
- BORNING BETTER BARRIES—Through regulating reproduction by controlling conception. E. D. Fooks, Jr., M. D. 15c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 1c.
- CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc. 1c. (portable or delegates, including Henri H. Tucker, Laurence Gronlund, William Joseph Hyatt, Samuel Gompers, Louis F. Post, and George Schilling. 60 pages, 10c).
- CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 1c.
- DARWIN, THE. (A novel.) Elmina D. Shanker. 50c.
- DARWIN OF CIVILIZATION, The, or, England in the Nineteenth Century. J. G. Spence. 175 pages, 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 34.

CHICAGO, ILLINOIS, SEPT. 4, E. M. 302 [C. E. 1902.]

WHOLE No. 933.

### UNDER.

"Down all the stretch of Hell to its last gulf,  
There is no shape more terrible than this."  
—The Man With the Hoe.—Markham.

Look into that last gulf, O poet, I pray thee,  
Down, down where its nether cape leans,  
And find there, God help us! a shape to gainsay thee,  
A shape that affrighted the fiends—  
And listen! O listen! for through all the thunder,  
A voice crieth heavy with woe:  
"I! I am the woman, the woman that's under  
The heel of the 'Man with the Hoe!'"

She is the begotten of derelict ages,  
Of systems poisonous the flaw;  
She is the forgotten of singers and sages;  
The creature of lust and of law.  
The tale of the terror, the ox's brute brother,  
Can never be told overmuch;  
But she is the vassal and she is the mother,  
The thrice-cursed mother of such.

Look down from that last gulf, thou newest evangel!  
Look up to the pleading pale face of the angel  
That wooeth a Prince of the Pen.  
And sometimes, a little, though all the world wonder  
And critics cry high and cry low—  
Sing out for the woman, the woman that's under  
The heel of "The Man with the Hoe."  
—Hester A. Benedict.

### Some Causes of Prostitution.

Reform in the realm of the sexual relations will not come all at once, any more than reform in other fields. Evolution is very, very slow in its processes; exasperatingly slow in the estimation of the man who is on the picket line, five hundred years ahead of his time. We see far at a glance, but it takes many steps to walk to the distant goal, and when we reach it there is another goal which seems to be even farther away than did the first, for we are growing old and are tired. The few must pioneer the way for the many; it ever has been so and I do not see how it could have been otherwise, how it can be otherwise in the future, for human brains differ greatly one from another and at last it is all a matter of brains. Some decades ago a small number of women and men, a mere handful, raised the banner of woman's enlightenment and freedom. Much has been done in these decades; much more remains to be done. We shall do a little and pass the task on to time.

Really, it is not woman's battle that is to be fought, but the battle of the whole race. Small but fast augmenting bands of men and women are in the lead; many women are self-sustaining and know that they must not prostitute themselves in marriage any more than outside the institution, nor encourage their sisters in prostituting themselves in a loveless legal arrangement. But there are other women who are self-sustaining who do not know this, who shudder at the mention of the outlawed prostitute but give their hands gladly to the woman

who sells her body for a title, for a mansion, leadership in society, or board and lodging. So it is seen that with industrial liberty and independence must come mental light, else the wealth that gives bodily freedom in some directions may be used to forge chains for millions of men and women. Only the other day a woman who had saved a small fortune from her earnings as a toiler gave it all to build a church for one of the small and desperately superstitious denominations. Think of it! Of what use to the world is her economic independence? Another woman, who inherited millions, has poured her money out without stint to limit or destroy the liberties of men and women who have conducted themselves at least as worthily as has any member of the family to which the wealthy meddler belongs, not excepting herself.

The institutional root of sexual superstition and the mental root strike down side by side into the soil of our undeveloped and undisciplined natures, the sub-roots of each crossing and intertwining with those of the other, so that in digging for causes we can not separate the two. To drop the figure—the institution of indissoluble marriage strengthens the superstitions and the superstitions buttress the marriage institution. The false belief that the falsely called "false step" of a young woman "ruins" her has forced a multitude that no man can number into the downward way of prostitution. And who dares to say that the great majority of these offerings on the bloody altar of groveling superstition were not among the most gentle, the most loving of women, most richly dowered with the forces of race-life? Yet all the potential humanity in the mother-bodies of these maidens has been sacrificed to ignorance and institutions, the kernel to the shell, the fruit to last year's dead leaf. This farce is the most terrible tragedy.

Closely connected with this besotted notion of the destructive character of spontaneous affection—a part of it, in truth—is the popular belief that while the girl who loves outside marriage is morally bad, the girl who without love marries for position or a home is a wise and virtuous person. According to this miserable conception of ethical values, love is disgraceful but selling one's body for life is a highly commendable action. Prostitution is all right if you prostitute yourself long enough. So, also, a girl's "honor" is saved at the last moment by forcing the man to marry her, as if such a marriage could be anything but a hell for both and productive of anything but evil. Her "honor" is saved by marrying any marriageable man before the birth of her child of love. There is no salvation for her through her love, through her trustfulness, through her good intentions, through her tender womanhood, through her transforming motherhood—only the name of wife can preserve her from social damnation. Who and what is her husband? Does she love him? Does he respect her and is he kind to her child? Sir, your questions are trifling; is it not enough that the holy marriage rite has saved her "honor"?

Nearly all "seductions" that are seductions in fact are accomplished under promise of legal marriage, and as men are

educated to imagine that a woman is "ruined," morally corrupted, by doing precisely what the man wants her to do; what he gives her no rest until she does, the chances always are that he will look upon her as not good enough to be his wife and the mother of his children, and so she becomes one more candidate for prostitution. Nothing of this kind could happen in a rational and free society. The young man and the young woman would be taught wisely, instead of being brought up in physiological and moral ignorance, indoctrinated with vile and antinatural social dogmas, as is the custom in the existing society. If at some time the man no longer should care for the girl, even should he cease to be her comrade and helper, and even should she become a mother under these circumstances, her parents and friends would not feel differently toward her, unless more kindly, they would not act differently toward her, unless more generously, and all would be well; while in the old infernal society the girl so situated is almost sure to be shunned by her former friends, cast off by her family, and nothing is well. This is not a dream of an impossible future; the Social Radicals have demonstrated its reality in the Now, its practicability, its humanity, its beneficence, its beauty, its glorious promise for all the world.—From "Vice: Its Friends and Its Foes," by E. C. Walker.

### The Reward of the Toiler.

But what I object to is this economic chance-world in which we live and which we men seem to have created. It ought to be law as inflexible in human affairs as the order of day and night in the physical world, that if a man will work he shall both rest and eat, and shall not be harassed by any question as to how his repose and his provision shall come. Nothing less ideal than this satisfies the reason. But in our state of things no one is secure of this. No one is sure of finding work; no one is sure of not losing it. I may have my work taken away from me at any moment by the caprice, the mood, the indigestion of a man who has not the qualification for knowing whether I do it well or ill. At any time of life—at every time of life—a man ought to feel that if he will keep on doing his duty he shall not suffer in himself nor in those who are dear to him, except through natural causes. But, as things are now, no man can feel this. And so we go on pushing and pulling, climbing and crawling, thrusting aside and trampling under foot; lying, cheating, stealing; and when we get to the end, covered with blood and dirt and sin and shame, and look back over the way we've come to a palace of our own, or to the poorhouse (which is about the only possession we can claim in common with our brother men) I don't think the retrospect can be pleasing. . . . We can't put it all on conditions; we must put some of the blame on character. But conditions make character; and people are greedy and foolish, and wish to have and to shine, because having and shining are held up to them as the chief good of life. We all know they are not the chief good; perhaps not good at all; but if some one ventures to say so, all the rest of us call him a fraud and a crank, and go on moiling and toiling to the palace or the poorhouse. . . . We don't moil and toil for ourselves alone. The palace or the poorhouse is not merely for ourselves, but for our children whom we've brought up in the superstition that having and shining is the chief good. We dare not teach them otherwise for fear they may falter in the fight. . . . and the children of others will crowd them out of the palace into the poorhouse. If we felt sure that honest work shared by all would bring them honest food shared by all, some few of us, who did not wish our children to rise above their fellows—though we could not bear to have them fall below—might trust them with the truth.—W. D. Howells.

The Philosophical Society will resume its course of lectures on Sunday, Sept. 7, 2:30 p. m., Handel Hall, 40 Randolph St. William Francis Barnard will deliver an address on "The Social Parasite." Free admission and discussion.

### Why We Employed Lawyers.

The editorial comment, in No. 929, on Lois Waisbrooker's and Mattie D. Penhallow's trial requires a brief explanation of the circumstances in connection with the Home persecutions. When Comrade Govan was arrested, without hesitation, we decided to dispense with every superfluity. Knowing the prejudice fostered by the press we deemed it folly to employ an attorney to betray us, so Govan went before the courts, was adjudged guilty, and fined. Before passing sentence the judge asked whether the fine would be paid; if not, he would determine the length of imprisonment. That it was not only sound policy to dispense with law-jugglers, but pay the fine is evidenced by the fact that at the subsequent trial Judge Hanford in commenting on "A Healthy Comparison" compared the offending paragraph with the one upon which Govan was tried, re-affirmed his position, thus proving that he would have instructed the jury to bring in a verdict of guilty.

The summary disposal of the case raised a storm of protest from outside comrades, many asserting that he should have been represented by competent counsel. Others approved dispensing with counsel but protested against paying the fine, insisting that in doing so he had stultified one of the cardinal principles of Anarchism,—but it was not so. Govan was the only member that could set type and get out the paper. Hence we were forced to suspend the paper or pay the fine.

When Larkin, Govan and myself were arrested we were so exasperated that seeing lawyers and paying fines did not enter into our calculations till letters poured in upon us urging an active campaign of education, and the employment of counsel to make a vigorous defense, assuring us that we would have both moral and material support. To have ignored their wishes, to have rejected their services would have been an attempted exhibition of cold-blooded churlishness foreign to our natures.

The fruits of that defence; of the moral and pecuniary aid extended us reaches much farther than appears upon a superficial investigation. Although the judge instructed the jury to bring in a verdict of "not guilty" the victory was but half won. Not only were Lois and Mattie in the clutches of the Hydra-headed monster, Law, but its pretended conservators, smarting under the stinging rebuke administered by Judge Hanford, were using every means at their command to carry out their nefarious purpose. The opposition had lost none of its rancor. As matters stood our acquittal was equivalent to a drawn battle. Notwithstanding the judge's verdict (guilty) we gained a signal victory in defending Lois. The judge could have said no more in our favor in giving instructions to the jury without doing as Judge Hanford—(order a verdict of not guilty). Our attorneys unmasked the malevolence of Wayland, proved him a liar by his own admission; and proved by his flunkey, Frank Pells, (postmaster at Ballard) that they entered into a conspiracy to entrap Mattie Penhallow, and used a government envelope to cloak their infamy. The Deputy District Attorney during his closing speech performed a feat of mental gymnastics, or, wilfully lied by saying: the judge might impose a fine of one dollar—or, one day's imprisonment.

More than this was done by acceding to the wishes of our outside comrades. Both at Home, and abroad there has been a change in the attitude of the press, and the people, at Home the tone of the "News" and "Ledger" towards us is wonderfully improved, so much so that a boat load of (Tacoma) excursionists visited us last Sunday. Abroad the most conspicuous effect of this resistance is the attitude of the "Blue Grass Blade" whose editor no longer regards all Anarchists as beetle-browed villains and free lovers as the essence of putrescence.

All of this (and more) has been achieved by the united efforts of men and women who recognize no law—but truth and justice, whose names are registered in the archives of the "Home Mutual Association." It is needless to say that we, the victims of this assault upon human rights, are duly grateful.

Home, Washington.

J. W. ADAMS.



## Do You Love Her?

Young man, are you sure you love that sweet girl you are seeking to make your wife? Yes, O, yes! You would lay down your life for her! We understand all that. If she fell in the water you would risk your life to rescue her. You would save or perish with her. Certainly. Very noble, very devoted, no doubt. But thousands of such heroic acts are performed under the excitement of a sudden emergency.

But do you love her well enough to live for her? To live to make her happy? If so, throw away that cigar, or cigarette, which pollutes your lips and renders your breath so offensive that she is sickened with disgust whenever you seek a caress.

O that is a different thing!

"I'll not give up my liberty. No, sir! I like my tobacco and it is only a silly whim on the part of women to make such a fuss about it."

Now, see here, my boy! There is no whim about it but simply a pure, refined nature. The very purity and delicacy of the girl render her senses acute to such vile odors. No normal person likes such odors. It is an acquired taste, and the only way one can acquire a liking for it is to use it. Now, honest, would you like to see her pretty lips pursed around a cigar? Would you like to see her teeth stained with smoke? Or, perhaps it is "chewing!" Well—she has as good a right to chew as you. Would you really prefer to have her do so? It is the only way she can overcome her dislike to the smell of your breath. Many people like the perfume of a good cigar if smoked at a little distance but I have yet to see the person who likes the odor of a smoker's breath. Now, suppose that dear girl contracts the habit of chewing assafoetida! She may learn to like it, but would you? Would you seek to press kisses on her lips with her breath forever smelling of the stuff? I guess not. And yet you hope to win her love, and to hold it through life with your breath reeking with tobacco! Well let me tell you that it is an impossible task. You may, in the first glamour of "love's young dream" win her, but as time goes on and the novelty of the situation wears off and you settle down to everyday life these little irritations make themselves felt and as surely kill love as violence and abuse. It is inevitable. No one can feel the same affection for a person who habitually makes himself disagreeable as for one who is always clean and sweet.

Now, which is dearer to you—the love of the sweet girl, the bride, the life-long companion, or the vile cigar that makes you a nuisance to all clean people with whom you come in contact? But, you may say, my doctor advises me to smoke to cure dyspepsia. Then consult another doctor, and keep on changing till you find one who knows enough to cure you without making the remedy worse than the disease.

But some use tobacco for toothache and thus form the disgusting habit. Better have every tooth removed and wear "store teeth" all your life. They at least can be kept clean.

In these days of painless dentistry there is no excuse for toothache. It is just a question of love versus selfishness.

ELISE COLE WILCOX.

What, (speaking in quite unofficial language) is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge, usually some five hundred souls. From those—by certain "natural enemies" of the French—there are successively selected, during the French war, say thirty able-bodied men. Dumdrudge has, at her own expense, suckled and nursed them. She has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer; and the weakest can stand under thirty stone avoirdupois.

Nevertheless, amid such weeping and swearing, they are selected; all dressed in red, and shipped away, at the public charges, some two thousand miles, or say only to the South of Spain; and there fed 'til wanted.

And now to that same spot in the south of Spain are thirty similar French artisans, from a French Dumdrudge, in like man-

ner wending: 'til at length after infinite effort the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand.

Straightway the word "Fire!" is given, and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses which it must bury, and anon shed tears for. Had these men any quarrel? Busy as the Devil is, not the smallest! They lived far enough apart; were the truest strangers. Nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! Their Governors had fallen out; and instead of shooting each other, they had the cunning to make these poor blockheads shoot.—*Thomas Carlyle.*

## Socialism.

Herbert Spencer designated State Socialism as a species of slavery. His condemnation gave many people a misconception of what Socialism is, hence we see paragraphs like the following from "Ironicaes":

"State Socialism, which justifies authority in conducting some of the affairs of a people, logically justifies authority in conducting all the affairs of a people. Then where would liberty be?"

Liberty would be with the people who confer the authority, and who can withhold it. Under any conceivable social system some form of authority is necessary for the proper direction of affairs. Under socialism the power to designate those who shall temporarily exercise such authority would always remain with the people.

JAS. F. MORTON, JR., one of the best, as he is also one of the most honest and conscientious of radical writers, persistently holds to a misconception of Socialism, and—with the best intentions, no doubt—pictures Socialism in colors quite as untrue as some Socialist writers depict Anarchy. He is so rebellious against all possible invasion of others, that he imagines evil where none exists. In my opinion mankind can never attain to the practical realization of the high conception of personal freedom held by philosophical Anarchists except through the preliminary experience of Socialism—the only school that will make it possible for the lover of liberty to live the life of freedom in which a person of high ideals may truly be "a law unto himself."

W. N. SLOCUM.

Los Angeles, Calif.

## Training a Child.

Parents make a great mistake, according to the Outlook, when they tell the child his fault in order to cure him of it. He ought to be cured of it without knowing that he has it. In continually chiding your child for his faults, you develop one of the most serious of faults, that of self-consciousness. He has a slouching gait? Do not tell him so; do not bid him stand up straight. Give him a military drill, or start him in athletics. Is he slovenly and does he come to dinner with uncombed hair? Dress for dinner yourself and buy him a handsome necktie—one that appeals to his fancy, not to yours. Is he selfish? Do not let him guess that he is so. Contrive a Christmas celebration for the happiness of others, and take him into your confidence in preparation for it. Then, when he does what he knows to be wrong, your rebuke will be more significant, and your punishment, if punishment is needed, as it sometimes is, will be more effectual. Punishments always, rebukes generally, should be reserved for the sins of which the sinner is conscious. Faults of which he is not conscious should be concealed if possible, without his being conscious of either the fault or the correction. Overcome evil with good. That requires skill. Any fool can point out a fault; only a wise man can correct it.—*Selected.*

Bachelor—I've great news for you. I'm engaged.

Benedict—Well, you needn't come to me for sympathy. I'm married.—*American.*

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d Street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Current Comment.

In last week's issue a correspondent was reminded that governments exist for the use and benefit of the privileged classes, that is, for the benefit of the Trusts, and those who share in the steals, the robberies, the boodle of the Trusts.

It seems of little use to add proofs that such is the sole *raison d'être* of governments. All observers who care to examine the matter for themselves must know this without being told, but lest there be some reader of Lucifer whose attention has not been specially called to the basic, the underlying facts of the case, a few quotations are here made from the columns of the "Detroit Tribune," a large daily paper whose editors and managers are doubtless bonded in many ways to uphold the present order—or disorder—of things. A reporter for the "Tribune" had interviewed "F. F. Ingram, a member of the lighting commission," and this, in part, is Mr. Ingram's talk upon the late utterances of President Roosevelt:

"He [Roosevelt] proposes in his Hartford speech that all shall be given a fair and an even chance in the struggle for life, as we can best give it. . . . To give to each man his rights, to safeguard each man in his rights, and so far as in me lies, while I hold my present position, I will be true to that conception of my duty."

Mr. Ingram very naturally wants to know whether the acts of President Roosevelt correspond to his words, for, as we all know, words are a mockery if actions do not confirm and verify them.

Roosevelt's plan, as he tells us in his Providence speech, "is to place the trusts under the real, not nominal, control of some sovereign. . . . In my judgment this sovereign must be the national government."

Ingram replies:

"This plan is not new. We have heard of it before. It is the plan advocated by the trust attorneys. Their reason for this plan is plain to see. The trusts are the sovereign will at Washington, where none but the members of the now impotent house of representatives are directly elected by the people, and such a law would give them (the trusts) the inquisitorial powers the president recommends over their competitors. It would make all enterprises that did not come under their personal favor look like 30 cents, while the trusts themselves would be as immune from interference as ever."

Again Roosevelt is quoted:

"I think the national government has shown its firm intention to enforce the laws as they now stand on the statute books." (Providence speech.)

Mr. Ingram rejoins:

"Nearly a year ago a committee submitted a sworn brief of evidence of the violation of the Sherman anti-trust law by numerous trusts, including the Standard Oil and coal trusts, and the attorney general said in one of his numerous replies that he had formerly been the legal adviser of the steel trust, but declined to proceed against that or any other. The evidence was then submitted to the president direct, with no better result."

"On Dec. 21, 1901, documentary evidence absolutely conclusive as to facts according to the opinion of Wm. E. Chandler and Senator Turner, clearly within the anti-trust law, were submitted in person to President Roosevelt himself against what is known as 'the Eastern Railroad association.' It was ignored by him for three months, but responding to a reminder then said he had referred it on March 27 to the attorney general and asked the committee to communicate with him. The attorney general told the committee he will not be able to take it up at all. This fact was then laid before the president, but nothing further has been heard from him."

Mr. Ingram, together with all men who expect the public servants to do what they promise to do; to do what the laws they have sworn to enforce require them to do, are certainly justified in the opinion that

"Should the president desire to enforce the present law, which forbids 'every contract, combination in the form of trust or otherwise, or conspiracy in restraint of trade among the several states, or to monopolize any part of the trade etc.,' the Eastern Railroad association would be a convicted criminal, and an expressed intention from him to enforce the present law against those acknowledged law-breakers, the anthracite coal railroads, would have an immediate and profound effect on the miners' strike."

The acts of this man Roosevelt show what his words and his oath of office are worth!

The papers tell us that anthracite coal "jumped" the other day to \$10 and \$11 per ton in New York City, caused by the prolonged strike of the coal miners, which strike as shown by all the evidence in the case, was and is the result of an unlawful combination of mine operators and railway managers—that is, was directly caused by the acts of the trusts, whose acts are placed under the supervision of the President of the United States and his legal advisers, by the Sherman anti-trust law.

One of the railways spoken of by Mr. Ingram is called the Reading Railroad, whose President is reported to have lately said in answer to an inquirer who was presumably a coal miner or one who feels a lively interest in the fate of the miner and his family:

"I beg of you not to be discouraged. The rights and interests of the laboring man will be protected and cared for—not by the labor agitators, but by the Christian men to whom God in his infinite wisdom has given the control of the property interests of the country, and upon the successful management of which so much depends."

President Baer is to be thanked for his candid and doubtless very honest utterance concerning the right relation of capital and labor. His view of this relation is by no means new. It is the old, old doctrine that the earth belongs to God and to those whom God sees fit to employ as his representatives. It is the doctrine of the church—of nearly all the churches—in all the past and also at the present time. "Fear God; honor the King." "Be content with the condition in life to which God has called you."

To obey God is to obey the priest and the parson, God's authorized spokesmen. Honor the King means to give honor and obedience to whomsoever God has selected to be the head of the civil government, whether called king or president.

This was also the doctrine of Alexander Hamilton, the patron saint of the party now in power in the United States. Let the government take care of the rich; the rich can take care of the poor. "The interests of the laboring man"—the man in

the mines, the factories and the fields, also the interests of the poor consumer in city and country—the employe class—must be the care of the rich monopolist—the employer class.

The Chicago "American" cartoon in a late issue shows very forcibly the "true inwardness" of this paternalistic theory of government. The cartoon is entitled "The Poor Woman's Prospects This Winter," and the explanation underneath says, "Cold, Coal Trust and Food Trust." In the foreground stands a scantily clad woman with clasped hands and haggard features. Beside her stands the giant form of the "Food Trust," with a monster basket on his arm, labeled "Bread," "Meat," "Sugar," "In the background is seen a huge placard, "Coal \$10 per Ton."

But this cartoon, fearfully expressive as it is, tells only a small part of the poor woman's "prospects." Ten dollars per ton in the market means probably fifteen or twenty dollars per ton to the woman who can buy only a painful at a time. This cartoon does not show the scantily furnished room in the garret or cellar, into whose narrow confines are crowded a whole family—a half dozen or more hungry and ragged children and their parents, working, eating, sleeping, breathing over and over again the devitalized air and the poison-laden exhalations from their own bodies. The cartoon does not show this poor woman's family when sickness and death make the customary hard conditions still harder. The cartoon does not show—no picture drawn by pencil or pen, not even by the imagination of poet or novelist, can ever show the degradation of mind, of soul, as well as of body, that such abject poverty brings—poverty that is the inevitable concomitant, the logical result of monopoly of earth's wealth, such monopoly as that championed and practicalized by President Baer and his fellow members of the Coal and Transportation Trust, the trust that is responsible for the strike of the miners, and for the advance of coal to ten and eleven dollars per ton in New York City.

In the Detroit "To-Day" I read that "The largest single producer of anthracite coal in the world is the Reading Railroad and Coal Co. It was in September, 1896, reorganized by Mr. Morgan's firm. All the shares of stock in the new company are now deposited with Mr. Morgan as one of three trustees. These trustees control the company. The stockholders have no voice in the management. They cannot even vote for directors. Mr. Morgan names the directors and through them elects the officers."

This brief paragraph furnishes the key, as it would seem, to the situation in the great strike. Mr. Baer speaks for the "Reading R. R. and Coal Co." Mr. Morgan controls Mr. Baer, and also the officers of nearly all the railroads that mine anthracite coal. As head of the Railroad and Coal Trust Morgan is probably the most powerful man in the United States, if not in the world. The Railroad and Coal Trust practically controls the output of all the iron and steel of the country, and the output of all, or nearly all, the multiplied industries that use iron and steel, which means really nearly all the industries of the country and of the world. For, as some one has truthfully expressed it, this is the "Iron Age" of the world. Without iron there would be no steel; without steel and iron no machinery, no transportation, no commerce, and, in fine, nothing of what is now called civilization, culture or human progress.

As head of the Railroad and Coal Trust—with it, affiliated and subordinated trusts—Mr. Morgan has been asked to end the strike. One word from Morgan would be all that is needed. This one word His High Mightiness refuses to speak.

But why should Morgan speak the word that would bring joy, peace and comfort to thousands if not millions of people? Financially it is better for him and the "stocks" held by him, that there should be a coal famine.

A coal famine gives to Morgan and the stockholders of the Railroad and Coal Trust an opportunity to unload their accumulations of coal at a price that more than compensates them for the difference in quantity of output for the summer, and gives

them also the much desired opportunity to crush the growing tendency among the miners to join labor unions. Nothing like starvation in the home to make a workman listen to reason and avoid those pestilent labor agitators, say the Railroad and Coal magnates. "The operators expect the endurance of the men to be gradually worn down as their necessity increases with the advent of winter," says the report from which the above paragraph was taken.

Judging the future by the past, this will be the outcome of the present strike in the anthracite region of Pennsylvania, unless, indeed, as was done in the political campaign of 1900, Senator Hanna and other political bosses should fear the result of a prolonged strike upon the prospects of their party candidates, and should use their influence with Mr. Morgan to call a halt, and patch up a temporary peace between the operators and their employes—a treaty of peace that will hold good only till the political prospects of the party now in power are again considered safe.

Do we need more convincing arguments to show that governments exist for the benefit of the privileged few, than are given by the history of labor strikes in this and other countries?

M. HARMAN.

#### VARIOUS VOICES.

I. W. Griggs, St. Paul.—I wish for the enclosed ten cents to receive the latest five issues of your paper—and to have my name on your list for one year for the enclosed \$1. I have read a few copies—samples perhaps. Possibly some friend subscribed for me.

Fannie M. Taylor, 5519 Cottage Grove Ave., Chicago.—My children and myself thoroughly enjoyed our visit at the summer home of the editor near Benton Harbor. The air and water were sweet, clear and pure, we were awakened every morning by the birds singing in the trees, we had plenty of fresh fruit, and returned home refreshed and invigorated.

C. B. Hoffman, Enterprise, Kans.—Enclosed find \$1 for subscription to Lucifer. Lucifer grows stronger and clearer every year. Voltaire's "Are They Fallen?" in No. 929 is particularly strong. The acquittal of Mattie Penhallow and the conviction by the jury of Sister Washbrook demonstrates how callous juries are. Ignorant brutality is to be feared more than enlightened selfishness.

"Truth," Thermopolis, Wyo.—I read a few copies of Lucifer when in Ruskin, Tenn., and recently some copies have been sent me by a friend. I have been a thinker on the sex question for many years,—years before I found any literature on the subject, I learned the truth of "Karezza" for married people. And most children if given plenty to do with, will not know of those desires; their creative energy expends itself in useful, healthful, and ornamental work. I have had much experience with children.

Laura H. Earle, Atlantic City, N. J.—I have plenty to say to Voltaire de Cleyre (although Morton and James have taken care of her pretty well) but the kind of work I am at this summer deprives me of mental and spiritual energy. In fact, I suppose I am, intellectually, one of the "fallen women" Voltaire condemns. I am "prostituting" my spirit by playing the piano to the rich and idle crowd at a fashionable hotel. But I imagine that my sister who prostitutes her body gets better paid for it.

J. H. Strong, Eagle Bend, Minn.—I have been a reader of your valuable little sheet for more than five years, and I want to say that it has been a great educator in my family and today my wife and I are opponents to the present marriage system and advocate abolition of the same. For while a radical, sudden change would not be practical, we feel that there is a great good being done by agitating for a change in the present system, and we extend you our sympathies in the great and good work you are doing for humanity.



Mrs. H., Calif.:—I've read Lucifer and I'm sure it's doing much good and is uplifting humanity. A friend gave me some copies. Would you please send some to my brother, but don't let him know I gave you his address, for his disposition is such that he would find fault and chastise me; but I know he'll read them. I am in for all reform that will make this beautiful world better to live in. I have Dr. Foote's "Plain Home Talk" and am studying other books that are uplifting. I'm a divorced woman and young and would like a congenial companion—one who is in this new thought. Could you send me some names of divorced or unmarried men with whom I could correspond, as I will make a good wife to a refined, studious man; a helpmate. I wish you God speed in your noble endeavor to help humanity.

J. Allen Evans, Cripple Creek, Colo.:—I thought with my much reading of the daily papers and practically all the current magazines and literature of the day as well as our radical sheets that such a thing as never having heard of Miss Mary MacLane, Butte, Montana, would have been an impossibility. She is certainly one of the most remarkable characters I ever heard of; have just read a criticism of her in "Reeds Isomony," written by either Reed or Armstrong both of whom are as erratic in their genius as Mary MacLane dare be. And I wonder why Lucifer or "Free Society," or any other of our publications have never mentioned this volcanic genius of nineteen years of age. I am anxious to see some notice of her from some other than a goody goody or I am holier than thou source. What do you make of her?

C. F. Hunt, Chicago:—The logic of Ironicus is appalling; even worse than his statements of facts. He denies natural rights, and says "all life lives upon other life, and can only so live." Does a sheep eat flesh? Many men do not eat flesh. The right to utilize whatever we find in our environment that we need, without violating other similar rights, ought to be deemed a natural right. Ironicus has no inkling of the theory of rent or single tax. The idea that "the man with most money" would pay rent (as a tax) on land from which he gained no income, is contrary to every business man's experience; and just as absurd the proposition that collective ownership of common wealth leads to similar ownership of private wealth, or that if a boy grows three inches in one year he will at forty years of age be ten feet high. When Ironicus comes to comprehend the single tax I would like to discuss it with him, only I have learned that I am the only one forbidden to use Lucifer's space for this subject.

J. Veiby, Elgin, Ill.:—I have just read your "Notes from Harmony Home." I wish to spend a week with you if I can get free from my work. Please tell me if I can get a place to sleep and something to eat in or near Harmony Home, for a reasonable price. I am a single man, care not much for comforts, and hate to buy and drag along any camping outfit of my own. I was a subscriber of Lucifer and other radical papers once, and should like to meet some radical people.

[Yes. We can furnish bed and board for a limited number of friends, but unless by special arrangement we shall expect our visitors to bring sheets, pillow-slips and blankets, also empty bedticks. We have plenty of straw and hay, also a few bedsteads with spring mattresses. We have plenty of fruit—pears and apples mainly—also peaches and grapes in the neighborhood. Excellent water—both cistern water and a well that taps a deep vein of clear cold and slightly sulphuretted water. The situation is high and apparently very healthy. Benton Harbor and vicinity have advantages for summer outings seldom found elsewhere—in my opinion, and I have traveled much and far. M. H.]

S. R. Shepherd, Leav'th, Kan.:—Years ago while keeping a music store a lady in better days' apparel timidly asked permission to play on a piano, which favor, granted, seemed to afford

her much pleasure. Later, a boy brought me a letter from her saying her children, for whom she would make any sacrifice, were starving and could I interest some one to give help. Months later she called with a happy face to express thanks for sending friends and to "countermand the order," explaining that her husband had got salvation army religion and the \$9 he formerly spent for drink he now brought home every Saturday night to her. Tally one for the mother who did not appeal to church ladies and lose her children in some eleemosynary, and another for the poor despised salvationers, the only simon-pure followers of the "meek and lowly."

Some entertain sexually, some sing, play, paint or wash for money, some preach, pray and exhort for money, while some commercialize still other functions of mind and body. And all presumably for the glory of God. In the wicked book that got Mrs. Craddock into prison she advises that God be always taken into partnership in the celebration of the sexual act. Grace before meat is good scientific doctrine.

Charles Turner Brown, Chicago:—Ironicus says "nature has neither given the land to all nor to one," ergo, those who have reduced land to possession should not be forced to pay rent or to be taxed thereon. "Population consists of units; if the land were fairly divided among those units, economic rent would tend to be eliminated," ergo, during the time land is unfairly divided the possession of those who have seized it must not be disturbed by rent or tax. "Economic rent is an important factor only under abnormal economic conditions," ergo, do away with economic rent (tax) on land as a movement in favor of suppressing the monopoly of the land by those in possession. Of course with this style of reasoning the fact that there is not land enough in a desired locality to permit all to share alike in its possession is positive proof that those who are in possession should not be made to pay rent or tax therefor.

"Humanity's interests would devise a fair division of the land," ergo, let those who have possession of land pending the "fair division" not be troubled with taxes, but rather let them keep it without cost.

The proposition to drop all taxes meets with Ironicus' hearty approval but the proposition to drop all taxes except those on land meets with his severe condemnation, because those who have the land have no "natural right" to it but simply need it in their business.

FROM LUCIFER, JULY 31, 1902.

When first I loved, I gave my very soul  
Utterly unreserved to Love's control,  
But Love deceived me, wrenched my youth away  
And made the gold of life for ever grey.  
Long I lived lonely, yet I tried in vain  
With any other joy to stifle pain;  
There is no other joy, I learned to know,  
And so returned to Love, as long ago.  
Yet I, this little while ere I go hence,  
Love very lightly now, in self-defense.

REVISED TO SUIT A READER'S VIEWS.

When first I loved, I gave my very soul  
Without reserve to one Love's sweet control,  
But Love deceived me, wrenched my youth away  
And turned the gold of life to grey.  
Long I lived lonely, yet I tried in vain  
With any other joy to stifle pain;  
There is no other joy, I learned to know,  
And so returned to Love, as long ago.  
Yet I, these later years ere I go hence,  
Would guard my love in self-defense  
By widening of Love's goal;  
No limit now restricts my heart  
Save this: it shall not love the narrow soul  
That dare claim more than part.

A. L. R.

Of all injustice that is the greatest which goes under the name of law, and of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.—  
L'Ettrange.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aymer Maude.

## CHAPTER TITLES,

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Extends Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What are Governments? Is it Possible to Resist Without Government? XIV. How Can Governments be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, 25 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## CAPTAIN JINKS, HERO

BY ERNEST CROSBY.

It is a merciless satire on war and militarism in which the parallel between savagery and modernity is ably drawn. It is a biting burlesque on the various forms of cheap hero-worship. It holds up to withering scorn every important feature of militarism.

Among the accomplishments and results of war exploited and satirized, are: the "East Point," the war whoops of the yellow journals, the savagery of war, the Schley-Sampson controversy, civilizing the heathen savage, looting in China, pension abuses, the capture of Aguinaldo, the Peace Conference, army mismanagement, pecuniary attacks by goosy girls, etc.

With 25 Illustrations Drawings by Dan Beard. 12mo. Cloth, Handsome Cover, 60 pages. Price \$1.50.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination, impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 105 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Foils of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusades; The "Spoiling of the Heavens"; What are the Effects of Bards and Crusades? The Economic Side of the Problem. Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Foils and Cruelty of it All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## Wanted

Names of Liberal women who wish to correspond with Liberal men on sexual reforms. Address (with stamp) to: ELKINS DRAPER ELKINS, Knoxville, Va.

## 933.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Whitman's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Inequalities of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Agents Wanted To sell the Toilet Dandruff Cure and the Toilet Hair Dressing restores natural color; Are clean and perfect. Liberal commission. Write for circulars. Address: The Toilet Remedies Co., Box 1367 Denver Colo.

"Pages of Socialist History." By W. T. Webster. This book is recommended to Socialists of all schools, as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. Paper cover, 80 cents. By mail, 30 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Beatrice Tinker. 400 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 16c; paper, 10c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.
- ANARCHISM: Its Philosophy and Ideal. Peter Krupnik. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various body. The chapter on Pathological Microbiology is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALK OF THE STRASBURG GEESE. By R. B. Kerr. Together with The Strike of the Strasburg Geese (C. W. Coltrane). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 5c.
- AUTONOMY. SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.
- BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanger Ford. Cloth, 8c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Exploited by the Bible, and giving close references to the chapters and verses. 10c.
- BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Fols, Jr., M. D. 25c.
- CAUSES OF HAND TIMERS, and the Money Question. Albert Chavannes. 5c.
- CHICAGO CONFERENCE OF TRUSTEES. Speeches, debates, etc.; 21 portraits of delegates, including Hon. R. T. Tricker, Laurence Greenback, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 65c pages, 50c.
- CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 5c.
- DARWINISM. THE (A novel.) Elmina D. Slenker. 50c.
- DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. G. Spence. 175 pages. 50c.

- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and emotion, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest crowd, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the over-look-freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, H.B. \$1.50 and 50c.
- DIGGING FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. POTTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.**—Wadsworth, Scientific Marriage; Heredity; A B C of Temperaments; Power and its Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James H. Alexander. Over 400 illustrations, 11 chapters, 1,961 pages and a 2-column index of 11 pages. Cloth, \$1.75.
- EAST TENNESSEE SKETCHES.** A and Cecilia Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A study of the industrial type. Dyer D. Low. 10c.
- EIGHT-HOUR MOVEMENT.** John P. Allgood, ex-Governor of Illinois. 1c.
- EVOLUTION AND REVOLUTION.** Elisea Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remond. Analyzing and confuting the claims made of churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 10c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work.** Peter Kropotkin. 200 pages. 6c. Postage, 1c.
- FREE PRESS.** Arguments in support of democracy to the indictment of M. Tarnan, E. C. Walker and Geo. Harman, under the Censorship law. G. C. James and David Overmyer. 5c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 25c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kiser, the history of whose life reads more like romance than reality. This book is the last of a series—Dolly Analyzed, Bible Analyzed, Universe Analyzed. By the author's death his work was left unfinished, but was completed by his wife, Miss Damar Kiser. 512 pages; cloth. Price reduced from \$1.50 to 1c.
- HILDA'S HOME.** Russ Graul. "An old true tale" of woman's wrongs and of one woman's suggested and final triumph in the attempt to secure justice for herself and for her sisters. 68 pages. Cloth, 1c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 1c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, unvariable standard of price. James Aldeman. 200 pages. Paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Bootland.** Albert Chavannes. 5c.
- INFIDEL DRAUGHT-BEER.** "Idle Talk of Dying Hours." C. W. Fouts. Brief biographical sketches of 17 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 5c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry B. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Marfan. M. Harman. 5c.
- JOHN'S WAY.** A domestic radical story. Elmina D. Sinker. 5c.
- KARLEZA.** Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 1c.
- KORADINE.** A story for young and old. Extra lavent cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 11, 1895, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 21, 1892. Cloth, 50c; paper, 10c.
- LIBERTY.** Political, Religious, Social and Moral. A. F. Tindall. 1c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sinker. Boards, 6c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III. (1899). Cloth, H.B. Postage, 5c.
- MAGNETATION, and its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 1c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: "The Ascent to the Heights, and Blind Men and Seeing." Well printed on heavy paper and artistically bound in cloth. Gift top, rough edges. 1c.
- MEN, WOMEN, AND GODS.** Helen H. Gardner. With preface by Col. R. O. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Various Attestations. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-bound paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM.** THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 611 pages. Cloth. Reduced to 1c.
- MOTHERHOOD SOCIETY AND ANARCHY.** Jess Grava. Cloth, 50c; paper, 10c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA.** A DOLL'S HOUSE, and GHOSTS. Thelen. Cloth, 10c.
- OUR WORSHIP OF PRIMITIVE SOCIAL QUERIES.** E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex; Palladium; A Criticism; When Men and Women Are Varied With Their Own Nature; The New Woman; What is she? What will she be? The Sexes Ruling Behind Her Own Mistakes; Bishop Potter's Opinion of Divorce; Love; Its Attraction and Expression; Is She an Honest Girl? Love, its Platonic and Platonic; Social Relations and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN Anti-Vivisectionists in Various Countries.** Philip G. Peabody. With an Appendix by Col. R. O. Ingersoll. Reduced from 5c to 1c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- PRIESTLY CELIBACY.** Prof. A. L. Rivers. Together with "The Incoherence of Tradition (E. C. Walker) Motherhood in Freedom (Moses Harman) The Greatest Sin (an allegory, H. B. Kern) and Jealousy, the Fox of Freedom (Oscar Rotter)." 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, declaring that he has the whole truth, is locally opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or ignorant religiousists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 1c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true representative government. 10c.
- RUBAIYAT (Quatrains) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation, with original introduction, special notes, latest version. Paine. 10c.
- RULED BY THE TOMB.** A discussion of free thought and free men. Oxford Northcote. 10c.
- SCIENCE IN STORY.** or, Sammy Tumble, the Boy Doctor, and Episcopa, the Troublesome Monkey. For young folks. In 2 H.B. 1c. First volume of "red line" presentation edition. E. Five volumes, planar binding 12c; all in one volume, 1c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the first volume of "Science in Story." 22 pages; cloth bound, illustrated. 5c.
- SONGS OF THE UNBIDDEN CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kalamazoo type upon double edged hand made paper of vermillion tint. Initial letters, ornaments and borders are in red; initial letters and sketch upon the opening page are hand-colored in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 10c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness. II. The Law of Individual Control. III. The Law of Exchange. IV. The Law of Development. Albert Chavannes. 5c.
- TALKER ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 10c. Reduced from 10c to 5c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marlette), Remonstrances of Berlin Heights (A. Warren), and The Secret and Love in Freedom (Oscar Rotter). 5c.
- THE BAR MINISTER AND LICIT LOVE.** Including the first biennial proceedings of the Lexington League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 10c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1850 and the public records in answer to the question of Connecticut. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 2c.
- THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Hittite-Top pleasers. Dedicated "to all who have not enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 10c.
- THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and its imposition of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "The hedonism of men have freed themselves from medieval superstitions and have begun to perceive that the useless and impure things are silly and asceticism; that the pure and beautiful and unobscured thing is the fit and worthy exercise of the reproductive function." Paper covers; 10c.
- THE CHICAGO MARTYRS.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Alge's reasons for pardoning them. F. J. Schuch. 5c.
- THE COMING WOMAN.** Little. White. 1c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 10c.
- THE EVOLUTION OF MODESTY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions: What is modesty? What is the cause of the feeling of shame? What is the use of it? What is the cause of the feeling of shame? It is utterly impossible! What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 10c.
- THE FOUNTAIN OF LIFE; or, The Threshhold Power of Sex.** Lote Walbrook. 5c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 1c.
- THE FRODOG DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with "Love and Law" by L. M. D. The New Martyrdom (Lillian Harman), and Marriage-What It Was and Is, with the Coming Woman (Marry). 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 10c.
- THE RIGHTS OF CHILDREN.** R. B. Cary. Together with What Are Women Here For? (E. C. Walker), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 10c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A protest against the present demoralizing management of that institution, its effects upon the nation and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 5c to 1c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1723, quoted by the highest authorities. The story is replete of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 10c.
- THE SCATE.** ITS HISTORIC ROLE. Prince Peter Kropotkin. 10c.
- THE UNWOMANLY WOMAN.** Lizzie M. Holmes. Together with That Great Fraud, Volney Society (Moses Harman), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Wilson). 5c.
- THE WORM TURNER.** Revolutionary Poems. Voltaire de Cleyre. 10c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Geo. M. Trumbull. 1c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham. M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The safety of pregnancy can be prevented as well as the pains and birth to children. English, German or Swedish. 10c.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 10c; paper, 5c.
- VACCINATION A GIANTIC CRIME.** Samuel Tasting. 10c.
- VINDICATION OF THOMAS PAINE.** Col. R. O. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 10c.
- VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 10c.
- WHAT THE YOUNG NEED TO KNOW.** A Primer of Sexual Rationalism. By E. C. Walker. "Let us cease to be ashamed of what makes us men, of circling arms of babies." Paper covers, 10c large covers, 15c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religion Association in Boston on June 2, 1893. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 1c.
- WHEN LOVE IS LIBERTY AND NATURE LAW.** John Badcock, Jr. 10c.
- WHY THE UNDERSTONE?** An open letter to Judge Gary. Sarah E. Ames. 10c.
- WOMAN, CHURCH, AND STATE.** Maude Gage. T.L. in Mrs. Gage's last and best work. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read. 10c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first slave. The basis of all oppression is economic dependence on the oppressor. This is the history of woman in the past and is an evil. She is not a slave of the slave. This work is August Babel's masterpiece. 10c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 35. CHICAGO, ILLINOIS, SEPT. 11, E. M. 302. [C. E. 1902.]

WHOLE No. 934

### THE LAST CAMP-FIRE.

Scar not earth's breast that I may have  
Somewhere above her heart a grave;  
Mine was a life whose swift desire  
Bent ever less to dust than fire:  
Then through the swift, white path of flame  
Send back my soul to whence it came;  
From some great peak, storm challenging,  
My death-fire to the heavens fling;  
The rocks my altar, and above  
The still eyes of the stars I love;  
No hymn, save as the midnight wind  
Comes whispering to seek his kind.

Heap high the logs of spruce and pine,  
Balsam for spices and for wine;  
Brown cones and knots, a golden blur  
Of hoarded pitch, more sweet than myrrh;  
Cedar to stream across the dark  
Its scented embers spark on spark;  
Long, shaggy boughs of juniper  
And silvery, odoriferous sheaves of fir;  
Spicewood to die in incense smoke  
Against the stubborn roots of oak,  
Red to the last, for late or love,  
As that red, stubborn heart above.

Watch till the last pale ember dies,  
Till wain and low the dead pyre lies,  
Then let the thin, white ashes blow  
To all earth's winds, a finer snow;  
There is no wind of hers but I  
Have loved it as it whistled by;  
No leaf whose life I would not share,  
No weed that is not some way fair;  
Hedge not my dust in one close urn,  
It is to these I would return—  
The wild, free winds, the things that know  
No master's rule, no ordered row.

To be, if nature will, at length  
Part of some great tree's noble strength;  
Growth of the grass; to live anew  
In many a wild flower's richer hue;  
Find immortality indeed  
In ripened heart of fruit and seed,  
Time grants not any man redress  
Of his broad law, forgetfulness—  
I parley not with shaft and stone,  
Content that in the perfume blown  
From next year's hillside something sweet,  
And mine, shall make earth more complete.  
—*Sharlott M. Hall, in "Out West."*

### The "Sweat-Box" in Chicago.

So indifferent to the law and so reckless of the rights of possibly innocent persons accused of crime have the Chicago police become, they have at last aroused public sentiment against their "sweat-box" methods. The case in which they have done this is a murder mystery. With an impatient and criminal disregard of the safeguards with which the law deigns to prevent arbitrary arrest, they arrested a man upon suspicion and held

him in close custody at a police station six days, without a warrant, without bringing him before a magistrate, without even "booking" him as a prisoner; and while they thus held him a prisoner in defiance of the law, they subjected him to the "sweat-box" process to force a confession from him, or failing in that to entangle him in statements that might serve to weave a network of inculpatory evidence about him.

These police inquisitors became so bold that they allowed their "sweat-box" questions and the friendless and helpless and nervous prisoner's answers to get into the newspapers. It was in consequence of that that the prisoner was taken from their custody. Two well-known lawyers, Mr. Meagher and Mr. Darrow, prompted thereby to bring the lawless proceeding to an end, sued out a writ of habeas corpus, and as soon as the prisoner came into court he was transferred from the "sweat-box" to the county jail, where he should have been taken immediately upon his arrest.

A remarkable thing about these lawless inquisitorial methods, is the notion that seems to prevail, even among lawyers, that when not cruel they are proper. They are not proper under any circumstances—cruel or kind. The first right of a prisoner is to be advised of the accusation against him and warned that he need not incriminate himself. If, after that, he makes a confession, it is his own affair. But until he has been so warned and has expressed a willingness to answer questions, his custodian has no more legal right to cross-examine him than he has to shoot him. Experience has proved that only by giving this immunity to all prisoners, guilty and innocent alike, can the innocent be protected from injury. Even in open court, no judge would dare question a prisoner without the prisoner's full consent, given after he had been advised of his rights. Every lawyer knows this. Then how can any intelligent lawyer defend the police practice of cross-examining prisoners in secret in a police station, provided physical cruelty be not introduced?

If a prisoner must not be questioned in open court, by a responsible judge with lawyers present to guard his rights and the whole community looking on and listening, then by what labyrinthine reasoning is it concluded that irresponsible police detectives may question him in the seclusion of a cell, where the prisoner has no lawyer and the public can neither see nor hear? If it is true, as some insist, that prisoners ought to be subjected to the inquisition in order that the mysteries of crime may be disclosed, if our lawmakers and judges have been mistaken in their tenderness for the rights of prisoners and the law in that respect ought to be changed, then let it be changed in the regular way—by the people and not by police detectives. If the continental practice of bringing prisoners before a court of first instance and probing them with questions is indeed better than the English and American doctrine that no one shall be compelled to give evidence against himself, then let us surround the

inquisition at least with continental safeguards. Secret though they are, the proceedings of the continental courts of first instance are conducted by a responsible public prosecutor, before a responsible judge, and under legal rules and limitations. They are not conducted, as is the "sweat-box" inquisition, in defiance of rules, beyond the reach of judges, and by irresponsible detectives bent on making a case. It is to be hoped that the indignation at the police "sweat-box" now aroused in Chicago will not subside until it is voluntarily abandoned or some of the police who practice this species of crime are indicted and punished.—*The Public*.

#### On the Family.

A change somewhat similar to that in the position of Jealousy has taken place in the role of the Family during the progress of society into and through the period of civilization. In the primitive human association the Family was large in extent, and the outline vague; the boundaries of kinship, in cases where the woman might have several husbands, or the husband several wives, were hard to trace; paternal feeling was little or not at all developed; and the whole institution rested on the maternal instinct of care for the young. In the middle societies of civilization, and with monogamic arrangements, the Family grew exceedingly definite in form and circumscribed in extent. The growth of property and competition, and the cellular system of society, developed a kind of warfare between the units of which society was composed. These units were families. The essential communism and fraternity of society at large was dwarfed now and contracted into the limits of the family; and this institution acquired an extraordinary importance from the fact that it alone kept alive and showed in miniature (intensified by the darkness and chaos and warfare outside) the sacred fire of human fraternity. So great was this importance in fact that the Holy Family became one of the central religious conceptions of the civilized period, and it was commonly thought that society owed its existence to the Family—instead of, as was the case, the truth being reverse, namely that the Family was the condensation of the principle which had previously existed, though diffused and unconscious, throughout society.

The third and future stage is of course easy to see—that is, the expansion again of the conception of the family consciously into the fraternity and communism of all society. It is obvious that as this takes place the family will once more lose its definition of outline and merge more and more again with the larger social groups in which it is embedded—but not into the old barbaric society in which the conception of human fellowship lay diffused and only dimly auroral, but into the newer society in which it shall be clear and all-illuminating as the sun.

Thus the Family institution in its present form, and as far as that form may be said to be artificial, will doubtless pass away. Nevertheless there remains of course, and must remain, its natural or physiological basis—namely the actual physical relation of the parents to each other and to the child. One perhaps of the most valuable results of the Monogamic family institution under civilization has been the development of the paternal feeling for the child, which in primitive society was so weak. To-day the love of man and wife for each other is riveted, as it never was in ancient days, by the tender beauty of the child-face, in which each parent sees with strange emotion his own features blended with the features of his loved one—the actual realization of that union which the lovers so desired, and which yet so often seemed to them after all not consummated. The little prolongation of oneself, carrying in its eyes the star-look of another's love, and descending a stranger into the world to face a destiny all its own, touches the most personal and mortal-close feelings (as well as perhaps the most impersonal) of the heart. And while to-day this sight often reconciles husband and wife to the legal chains which perforce hold them together, in a Free Society, we may hope, it will more often be the sign and seal of a love which neither requires nor allows any kind of mechanical bond.—From "Love's Coming of Age," by Edward Carpenter.

#### Socialism and Liberty.

In No. 932 of *Lucifer*, J. William Lloyd replying to a letter of mine in No. 930 asks me to answer "two simple questions" as follows:

1. Does not individual liberty mean the right of the individual to co-operate or not to co-operate, as he pleases, with his fellows, and to obtain his living, if he pleases in his own way, directly from pure Nature, provided always he does not infringe the equal liberty of his fellows?

2. How can such individual liberty be maintained under an "Administration" which "controls the land and means of production?"

My answer to Mr. Lloyd's first question is: Individual liberty certainly involves the rights which he specifies, but it also involves the equally important right of access to the most perfect means of production which society has devised, without the payment of tribute to a privileged class.

Before answering his second question I desire to call attention to his unfair use of quotation marks, which would lead the reader to suppose that I had spoken of an administration with a big "A", or had said that socialists favored a central authority which "controls the land and means of production." If the reader will refer to my original letter he will see that I said nothing of the kind.

The answer to the question, however, is that supposing the Socialist party to gain control of the public powers of the present capitalist state, what it would undoubtedly do would be to assume the control of the large corporations popularly known as trusts, which are already carrying on the most important branches of production. At the same time it would doubtless take control of such large tracts of land as might at that time be operated wholly by wage labor for the benefit of non-resident capitalists. It is also to be expected that a socialist administration would push the work of reclaiming the arid lands belonging to the government. The outcome of this would be that the laborers on the collectively owned land, having the advantage of the best modern machinery to assist them, would be able to earn a more comfortable living with less effort than those remaining on their individual farms. The tendency would therefore undoubtedly be for farm owners to give up voluntarily their individual holdings and take part in the collective agricultural production. There would, however, be nothing to force this action upon any who may be so peculiarly constituted as to prefer solitude and comparative hardship to the comforts of life under collectivism.

Mr. Lloyd does not say how it is possible to bring about a union of Socialists until the "State Socialists" give some pledge that they will always permit the free secession of the dissenting individual. Now if the words "State Socialists" mean anything they mean not the members of the International Socialist Party, but such men as Emperor William and his advisers.

The attitude of International Socialists toward the state is made sufficiently clear by the following quotation from a newly translated work by Frederick Engels entitled "The Origin of the Family, Private Property and the State." At the conclusion of this book the author says:

"The state, then, did not exist from all eternity. There have been societies without it, that had no idea of any state or public power. At a certain stage of economic development, which was of necessity accompanied by a division of society into classes, the state became the inevitable result of this division. We are now rapidly approaching a stage of evolution in production, in which the existence of classes has not only ceased to be a necessity, but becomes a positive fetter on production. Hence these classes must fall as inevitably as they once arose. The state must irrevocably fall with them. The society that is to re-organize production on the basis of a free and equal association of the producers, will transfer the machinery of state where it will then belong: into the Museum of Antiquities by the side of the spinning wheel and the bronze ax."

In my previous letter to *Lucifer* I referred its readers to the

writings of Vandervelde and Derille for proof that political Socialists do not stand for State tyranny. I am glad to be able now to supplement their testimony by this passage from Engels, whom Socialists and non-Socialists alike cannot but recognize as thoroughly competent to speak on the question.

But to return to the pledge which Mr. Lloyd thinks the "State Socialists" should give before they are entitled to receive his vote. As I have shown, this name is entirely inappropriate when applied to any party which is seeking for the votes of the working class. If, on the other hand, Mr. Lloyd means to ask this pledge of the International Socialists, it can only be said that they are composed of "autonomous groups" and that no one among them is authorized to speak for the whole. Personally I can only speak for myself and for comrades whose opinions I happen to know, and speaking so, I have no hesitation in saying that none of us would have the least objection to the "free secession" which Mr. Lloyd considers so important, since it certainly is no part of our programme to apply coercion to any individual.

It should further be said that the working plan of a collectivist administration involves decentralization to the fullest extent possible. The employment of labor would be controlled primarily by small groups of laborers and, secondarily, by municipalities rather than states or nations, except, of course, in the case of interstate railroads and such enterprises. The obvious relief, therefore, for an individual who found himself unpleasantly situated in one environment would be to change to another without being obliged thereby to cut himself off from civilization.

I am obliged to Mr. Lloyd for his clear statement of the Anarchist programme for transforming society. I wish that he and others who share his view might read "The Last Days of the Russian Commonwealth" by Isaac Broome. This is an entertaining story, all the more interesting for being true, of a group of people who called themselves Socialists but knew nothing whatever of International Socialism, and who tried the Anarchist method of regenerating society, with the result which Socialists predicted for them long before the fact.

CHARLES H. KERR.

### The Single Tax.

I hope you will allow me space in *Lucifer* to reply to Ironicus and C. L. James on "Single Tax."

I too am an Anarchist, but we have not attained Anarchy yet, and as Anarchists we should do and advocate that which is best for us in our progress toward the goal of a free society, provided we do not violate the principle of Anarchy. The so-called single tax will do more to eliminate man made laws and officers, and be a longer stride toward freedom than any other movement ever proposed to the race of man.

It may seem presumptuous in me to criticize so profound and erudite a man as C. L. James; but no one man has all knowledge. I know a few things that even James and Ironicus do not know about the land question. James makes an argument for the single tax in his allusion to the sandy prairie that had no value till Altoona was built on it—then rents went up by reason of population of people. The railroad laid off the town and the prospective value of lots immediately appeared, and the price of lots increased *pari passu* with the increase of population. No land however fertile for vegetation has any value away from a population. And as you approach the center of population the value of land increases proportional to the population, at the rate of four dollars a head for every man, woman and child in the town or city per acre of vacant land. Land has sold in Chicago for more than eight million dollars per acre, and in New York City for sixteen million dollars per acre or more than four dollars per acre for every soul in the city; showing that the man who claimed to own the land did not make its value.

Ironicus harps on "Natural Rights" which does not occur in my letter. It matters not whether you call right natural or not so far as this question of equal rights to the earth is concerned.

He says "I do not believe that land values can be separated from labor values to any considerable extent." Let him price a vacant lot in any town and see that as he approaches the center of the town that values of land exclusive of any labor expended on it augments. Of course there goes along with population an increase of wealth—of improvements on land, which we term social growth. Our point is, that the individual possessor of land did not produce its value, but that all the value land has was made by society as a whole, and for that reason it should belong to all the people. Such economic value can be taken in no other way than by taking the annual value of the land exclusive of improvements by a process which resembles a tax, but is not a tax as defined by the dictionaries.

Ironicus thinks, (which shows, he has not thought much on the subject,) that "the man who could pay the most money would monopolize the land and the wage slave would still pay the tax. Rent, interest and profit would still sandbag labor." Did he never think that as he raised the rent on his land it would raise his taxes? Ricardo, J. S. Mill and all political economists agree that taxes on land cannot be shifted onto the tenant like taxes on wealth can be shifted onto the consumer. In an adjoining county to where I live, the people some years ago voted a tax on themselves, which if paid all at once would be four dollars an acre on the land, and the result is that land is not so high priced and rents are no higher than in our county with a low tax.

The fact is, and Ironicus will find it so by an unprejudiced study of the subject, that a single tax on land values would lower rent and the price of land so that all who so desire can have homes by paying the economic rent into a common treasury, which would be paying it to himself largely, for he would get it back in public benefits.

I hope James and Ironicus will give their unprejudiced attention for a short time to the great moral subject with a fiscal name, The "Single Tax."

J. C. BARNES.

Hindaboro, Ill.

### The War of Secession.

As I look back at the indelible bloody splash upon our history, —the four years' revel of hatred,—the crowded shambles of foiled secession,—

I see that it was all a pitiable error,

That which we fought for,—the Union of haters by force,—was a wrong, misleading cause,—the worship of bigness,—the measure of greatness by size.

A single town true enough to abhor slaughter as well as slavery would have been better worth dying for than all that tempestuous domain.

From the seed then sown behold imperialism and militarism arise and a whole forest of stout, deep-rooted ills in whose shade we lead an unhealthy, stunted life to-day.

The incidental, unintended good,—the freedom of the slaves,—illusive, unsubstantial freedom at best,—freedom by law but not from the heart,—surely even this is but a doubtful balance in the scales.

Is the good that springs from evil ever a real good?

—Ernest Crosby.

The editors of "Freedom," the Manila newspaper which dared to criticize a native member of the Civil Commission, have been found guilty of libel and each of them has been fined \$1,000 and sentenced to Bilibid prison for six months. They were denied a jury trial, were forbidden to attempt to prove the truth of their charges, and their attorney was disbarred. The Old Flag is having many remarkable experiences these days.—*San Francisco Star*.

When one can say, I am the author of my own destiny, it seems to mean something wonderful; some personal achievement. I do not value anything except as it is related to the individual. If fate or luck makes the man, then an adverse fate or luck can unmake him, which proves that there is no man in the transaction; simply a combination of circumstances that had set up an effigy and destroyed it later.—*Freedom*.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## The Motherhood Trust.

The chief editorial in a recent "Chicago American" is headed, "What Can a Nurse Girl Do?" and opens thus:

"An intelligent young woman writes to complain of her lot. She says she is twenty-five years old, and has a fair education. She feels that her life is wasted because she spends it in the care of a young child, a boy four years old. 'The boy is bright and intelligent'—writes this young woman, 'but he is not my own son. Will you tell me what interest I have to live for?'"

In reply to this disconsolate young woman, this type of thousands of women and girls in cities and country alike, the Chicago "American" says—incidentally as it were:

"Of course, a healthy, intelligent young woman ought to be married and adding to the world's children, rather than caring for some other woman's children."

This brief quotation from the letter of the Nurse Girl, and the comment thereon by the editor of the "American," suggest volumes. They bring us face to face with the PRIMAL TRUST! the basic trust upon which all other trusts feed; or perhaps I should say, without which trust no other trust, or combination to rob the masses of their equal right to the earth and its opportunities, could ever have been formed.

Careful study of man and his institutions show that in no other way could ambitious and power-loving individuals obtain and hold, from age to age, control over other human beings of their own tribe or race. Under natural selection of fatherhood, untrammelled by the artificial or conventional rules—laws—men would be born so nearly equal in mental and physical endowment that privileged classes and orders would be an impossibility. Without privileged classes and orders monopoly of the earth would be an impossibility.

Hence the denial to women—the nurse girl for instance—of the right to have a child of her own, including the right to choose the father of that child without first promising eternal fidelity to some man—without waiting till some thing in the shape of man proposes marriage, THIS is the worst, the deadliest, the most DAMNABLE of all the denials of natural right of which human beings have yet been guilty.

Because of this denial all other denials of natural right become possible and practicable.

The true physician seeks for causes for the malady before prescribing a remedy. He is not satisfied with the discovery of secondary or surface causes. He seeks for the hidden, the deep-seated, the primary, the fundamental causes, well knowing that the removal of secondary or surface causes alone will not cure the disease.

If this is true of the diseases that afflict the individual it is true also of social or societary diseases—the economic ills, the industrial, the governmental or political evils under which human beings now struggle and suffer, and against which so much valiant and tireless work is being done by our reformers, our various Socialistic Organizations, our Single-Taxers, our Moral Education Societies, Temperance and Peace Societies, etc., etc.

Is it any wonder they fail of satisfactory results while ignoring the basic causes of the ills they are trying to remove?

Illustrative of the incidental results of the Motherhood Trust, bear what Dr. E. B. Foote says in regard to societary regulation of the sex appetite, the gratification of which appetite leads to and precedes motherhood:

"Men and women go up and down the earth famishing for something they cannot or will not tell you what—and finally in their blind search for what their systems crave, take to liquor, tobacco or opium."

It may be safely assumed that nine-tenths of the crimes and vices for the prevention and punishment of which laws and governments are supposed to be instituted and supported, are the direct or indirect result of interference with the sexual promptings of nature, by the thing called organized society.

M. HARMAN.

## Echoes from Harmony Home.

Two months of the Phalanstery are now gone; two yet remain. The first month, July, was too wet and often too cool for comfort. Fires in the heating stoves of evenings were frequently in order, and heavy blankets at night. August was warmer and dryer, but up to this date, September 2, there have been very few hot days in the Michigan fruit belt, and absolutely no hot nights.

Owing, it is believed, very largely to this phenomenal weather, but few of the friends have as yet put in an appearance who promised to help by their presence to make our summer experiment a success. Most if not all of Lucifer's friends are busy people, and while the weather is cool enough for work they prefer to stick to business and defer their vacation till later in the season.

Notwithstanding the phenomenal weather, however, the phalanstery has not been a failure. Altogether we have had about twenty persons with us, who remained from one to fifteen days. All, or nearly all these have expressed their gratification and appreciation with and of the place and the treatment they received while here, and nearly all have signified their intention to return later in the season. Uniform good health, or rather, uniform improvement in health, has, I think, been the experience of all who came, and especially of those who remained long enough to test, or realize, the effect of pure air, pure water, plenty of sunshine and plenty of fresh, ripe fruit, upon the mental and physical organism.

So much for the past. What of the future? I expect to remain here till the close of the fruit harvest, which will take till the last of October or first of November. Berries are about gone—a few blackberries still on the bushes—but in their stead we have the more substantial grape, peach, pear and apple. Such bountiful profusion of these I never saw before. On Saturday last, in company with Mrs. Lydia L. Lamb of Dryden, Michigan—who has now been with us for some ten days, also in company with Mrs. Harriet Garner and James Poppers of Chicago, I enjoyed a most delightful ride through Pipestone township, lying immediately south of Harmony Home, taking our dinner with us and picnicking on the shady banks of the St. Joe River, a beautiful stream of clear water, large enough to allow daily trips of a small steamer from St. Joe and Benton Harbor to a point some twenty miles up-stream through the Fruit Belt, at the nominal cost of 25 cents for the round trip. Occasionally the boat ascends the stream to Berrien Springs.

During this buggy ride of ten or twelve miles our eyes were constantly feasted with the sight of orchards and vineyards heavily laden with apples, pears, peaches and grapes. Never before have I seen in one day, so much fruit, most of which is the result of careful selection and thorough cultivation, consequently of superior quality. The peach orchards of Pipestone township were noticeable for their uniform loads of fruit as contrasted with the small crop of the peach trees in the immediate neighborhood of Benton Harbor.

And now again—not to prolong these "echoes" to the point of weariness for the hearer or reader—if I have not already said it I want to say that I regard the autumn months as by far the best of the whole year, as vacation months, especially for those in search of health and strength.

Autumn—all glorious autumn! Where is the poet worthy of the name, that has not sung the praises of this the crowning season of the whole year. Winter is the death of the year; Spring is the season of buds and flowers; the season of promise but not of fruition or fulfillment; the season of sickle, change, coquettish weather, the season in which Winter oftentimes dallies in the "lap of Spring." Summer is the season of partial fulfillment, but also the season of intense torridity; the season when old Sol becomes our enemy instead of friend, and makes us to welcome gladly any screen that covers us from the direct gaze of his fiery eye.

But Autumn—especially September and October—what tongue or what pen has ever fully done justice to the beauties and the glories of early autumn! Season of garnered sheaves of golden grains. Season of ripe and ripening fruits—all the most substantial and luscious of the fruits, also of the nuts, to supply the necessary oil for the animal economy without calling in the aid of the hunter or the butcher. Season when the landscape dons its most gorgeous robes. (Who that has ever seen a forest of rock-maple trees in September and October, does not long for a renewal of the glorious privilege?) Season of calm, mild, sweet and balmy days, and of cool but not unpleasantly cold nights. Season when the sun no longer casts withering, blighting glances alike upon flower and fruits; upon bird and beast and man, but sheds over all a soft, mellow, tempered light inviting all to bask in his unclouded, unobscured rays, and to enjoy the health-giving open air, without fear of blister, sun-scald or sun-stroke.

Who that has ever gone a-nutting in the brown autumn woods, and listened to the sounds that greet the ear from the throats of the various feathered tribes—the quail, the thrush, the bob-o-link and of some others that are now holding their autumnal conventions preparatory to taking flight for a more southern clime—who, I repeat, that has been near enough to hear and feel the pulsations of Nature's great heart in this the crowning season of the year, does not wish to repeat the experience, and while so doing drink in large draughts of health, strength and love of nature, which means love of life, also means desire to make the most of life for the larger ego, the whole human race! To which love and desire may be added the hope that if there be a continuation of conscious life for us, after the heart has ceased its beating and the lungs no longer inhale and exhale the vital air, the new life will be as full of joy, of gladness, of strength and of altruistic aspirations as this life has been and now is.

Lest there should be any disappointment on the part of our visitors I wish to repeat what has in substance been said frequently before, that those who want all the conveniences of a hotel or first class boarding house had better not come here, but to all who can make allowance for lack of luxurious surroundings, and who can content themselves with plain and simple yet healthful and nutritious food and fairly comfortable surroundings, our latch-string always hangs outside the door.

We have really fewer annoyances than many of our friends have to contend with in cities. We are troubled with very few insect pests; no smoke; very little dust; no steam whistles; no

rattle of street cars or milk-wagons to drive sleep away. No warnings, and no occasion for warnings, from the Health Department that the "water is bad," "suspicious," or that school children should carry water from home to drink lest they get typhoid fever from drinking the hydrant water drawn from the bottom of Lake Michigan.

To all who care to come for an outing at Harmony Home, we again say; *do not expect too much* in the way of physical comforts, and let us know when to expect you so that we may meet you at the landing, or at the depot. M. H.

### The Origin of the Family.

[The above is the title of a work by Frederick Engels, which is in press and will be for sale about Sept. 15. We have received advance sheets, from which the following paragraphs are taken. The work is of great value, and will be reviewed in these columns in a later issue. L. H.]

By Euripides woman is designated as "cikurema," a neuter signifying an object for housekeeping, and beside the business of breeding children she served to the Athenian for nothing but his chief house maid. The man had his gymnastic exercises, his public meetings, from which the women were excluded. Besides, the man very often had female slaves at his disposal, and during the most flourishing time of Athens an extensive prostitution which was at least patronized by the state. It was precisely on the basis of this prostitution that the unique type of Ionic women developed; the hetærae. They rose by spirit and artistic taste as far above the general level of antique womanhood as the Spartan women by their character. But that it was necessary to become a hetæra before one could be a woman, constitutes the severest denunciation of the Athenian family.

The Athenian family became in the course of time the model after which not only the rest of the Ionians, but gradually all the Greeks at home and abroad molded their domestic relations. Nevertheless, in spite of all seclusion and watching, the Grecian ladies found sufficient opportunity for deceiving their husbands. The latter who would have been ashamed of betraying any love for their wives, found recreation in all kinds of love affairs with hetærae. But the degradation of the women was avenged in the men and degraded them also, until they sank into the adoration of boy-love. They degraded their gods and themselves by the myth of Ganymedes.

Such was the origin of monogamy, as far as we may trace it in the most civilized and most highly developed nation of antiquity. It was by no means a fruit of individual sex-love and had nothing to do with the latter, for the marriages remained as conventional as ever. Monogamy was the first form of the family not founded on natural, but on economic conditions, viz.: the victory of private property over primitive and natural collectivism. Supremacy of the man in the family and generation of children that could be his offspring alone and were destined to be the heirs of his wealth—these were openly avowed by the Greeks to be the sole objects of monogamy. For the rest it was a burden to them, a duty to the gods, the state and their own ancestors, a duty to be fulfilled and no more. In Athens the law enforced not only the marriage, but also the fulfillment of a minimum of the so called matrimonial duties on the man's part.

Monogamy, then, does by no means enter history as a reconciliation of man and wife and still less as the highest form of marriage. On the contrary, it enters as the subjugation of one sex by the other, as the proclamation of an antagonism between the sexes unknown in all preceding history. In an old unpublished manuscript written by Marx and myself in 1846, I find the following passage: "The first division of labor is that of man and wife in breeding children." And to-day I may add: The first class antagonism appearing in history coincides with the development of the antagonism of man and wife in monogamy, and the first class oppression with that of the female by the male sex. Monogamy was a great historical progress. But by the side of slavery and private property it marks at the same

time that epoch which, reaching down to our days, takes with all progress also a step backwards, relatively speaking, and develops the welfare and advancement of one by the woe and submission of the other. It is the cellular form of civilized society which enables us to study the nature of its now fully developed contrasts and contradictions.

The old relative freedom of sexual intercourse by no means disappeared with the victory of the pairing or even of the monogamous family. "The old conjugal system, now reduced to narrower limits by the gradual disappearance of the pualuan groups, still environed the advancing family, which it was to follow to the verge of civilization. . . . It finally disappeared in the new form of betaerism, which still follows mankind in civilization as a dark shadow upon the family."

By betaerism Morgan designates sexual intercourse of men with unmarried women outside of the monogamous family, flourishing, as is well known, during the whole period of civilization in many different forms and tending more and more to open prostitution. This betaerism is directly derived from group marriage, from the sacrificial surrender of women for the purpose of obtaining the right to chastity. The surrender for money was at first a religious act; it took place in the temple of the goddess of love and the money flowed originally into the treasury of the temple. The hierodules of Anaitis in Armenia, of Aphrodite in Corinth and the religious dancing girls of India attached to the temples, the so-called *hajaderes* (derived from the Portuguese "bailadera," dancing girl), were the first prostitutes. The surrender, originally the duty of every woman, was later on practiced by these priestesses alone in representation of all others. Among other nations, betaerism is derived from the sexual freedom permitted to girls before marriage—also a survival of the group marriage, only transmitted by another route. With the rise of different property relations, in the higher stage of barbarism, wage labor appears sporadically by the side of slavery, and at the same time its unavoidable companion, professional prostitution of free women by the side of the forced surrender of female slaves.

#### VARIOUS VOICES.

Miss Anna Lopez, New Orleans, La.:—I have just had the pleasure of meeting Mr. Alfred B. Westrup, who advised me to write to you for a copy of your paper. As I am very much interested in such literature, please send it to me.

J. Bloomingdale, New York City:—Please send me 40 copies of your issues for 1900—different dates, of course. Your "Heart to Heart Talks" in No. 932 was an exceedingly pleasing feature, which, no doubt, all your readers would be glad to see regularly continued.

J. H. Lobmeyer, Chino, Cal.:—I enclose \$1 for subscription to your *Lucifer*. I have often read of you in connection with free thought and speech, and equal right for both sexes. I am in favor of the woman being a woman and man's equal in all, and not a slave. Wishing you success in your endeavor for right for all.

E. H. Bliven, Minneapolis, Minn.:—In looking over some papers today I came across a copy of *Lucifer*, dated Feb. 1900. There are some eye-openers there, and I wish to subscribe for the paper, but as it has been some time since then and a letter may not reach you, for various reasons, I would like to ask you to please send me a copy of *Lucifer* and then I will know that a remittance reaches you, or at least ought to.

H. Clausen, Calif.:—I read with interest your article on Dowism etc. It is true and just to the point. A friend of mine who believes in Dr. Teed's theory is sending the "Flaming Sword" to me right along, and I must say that I cannot understand how people can believe in such absurd theories. I enclose a clipping from the "San Francisco Examiner," which may interest you; it is the Home, Washington, Colony looked at

from the point of view of a newspaper reporter, and for such to be it must be called quite fair.

Elsie Cole Wilcox, 1705 H. St., Whatcom, Wn.:—Will you print the enclosed letter soon? I have a young friend that I trust to reach in that way and perhaps benefit, more than I could in a personal appeal. You may think I ride my tobacco hobby too much, but it is the bug-bear of my existence, and it seems to me that we women do not emphasize the fact of its distastefulness as we ought before marriage, although we generally express our disgust in plain terms afterward. An ounce of prevention is worth a ton of cure in such cases and the woman makes a great mistake who takes such things quietly before marriage and then attempts a reform afterward. I never knew a success in that line. I trust your dear father is much improved in health and that you are all well and happy.

Anna Van Vredenburg, Colorado Springs, Colo.:—I send in this mail for review—if you will be so kind—several copies of my journal containing the story entitled, "The Greatest Thing On Earth" written on occult and economic lines dealing with the present conditions and the future by prophecy. The story has been rushed into print each month as I have written it, about three chapters at a time,—I am ashamed to confess without taking time to look over what I had written the month preceding, (owing to over work). I intend to revise the story for publication in book form and any favorable mention you are generous enough to accord me I will greatly appreciate and will justify in the coming issue of the work. My subscribers seem to like the story.

[We have not found time to do as requested above, but our readers can obtain specimens of the work by requesting a sample copy of the "Altior Victor," L. H.]

Wm. Fretz, Trenton, N. J.:—I enclose "legal tender" to help get oil for the Light-Bearer, another Great Sun; it should be "Light of Love" for it points the way to affection, love, health, and happiness, the quartet that brings repose and peace, and blessed is the one that heeds its teachings. I wonder if its really true that Lillian Levison is irresponsible for what she said about Home and its people? Is her malady such that she is prompted to tell an untruth? I know that Lois and others challenge her statement, but is it not natural for self interest and self protection to discredit Lillian's story, even though some of it is or was true? No doubt the enemy's papers have made it much worse than she said. The Home people deserve great credit for their spirit of self sacrifice in rearing a Temple to Liberty, and nothing but good should come to them, and I sincerely hope that all is as it should be there.

[We have received a number of communications in regard to the subject referred to above. A woman corresponding to the description of Lillian Levison came to Chicago some weeks after Mrs. Levison left Home. She went to the house where we formerly lived, and rang the bell. To the woman who came to the door, she said: "I want to see Miss Harman. I am an Anarchist. I hate Catholics." The woman (who by the way is a Catholic) brought her here. She told this woman and myself that she was very tired, as she had just arrived from Boston. She did not give her name, but said she was entitled to a great deal of money, through her boy, and that people were trying to get him from her. She wanted to work for her room, but I told her the best I could do would be to let her remain for a few days until she found something to do; as I could not discharge anyone to make a place for her. I consider her mentally unbalanced, and was very sorry for her. And such a life is the worst possible for a child, and I was also sorry for him. When she went away I told her to come back if she did not find a place, but I have neither seen nor heard from her since. L. H.]


We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.—H. W. Beecher.







# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 36.

CHICAGO, ILLINOIS, SEPT. 18, E. M. 302. [C. E. 1902.]

WHOLE No. 935

### COLUMBIA'S DREAM.

She stood above the river when the moon  
Was rising, and the weather was more mild  
Than had been. She was beautiful. Her eyes,  
Howbeit stream did frost the Night with jewels,  
Shone, while she watched the scene developing  
In majesty, until the cloudless moon  
Beheld with her pure face of loveliest light  
Lake-mirrored woods, valley and misty hill  
In verdure, steeplespeckled; while villages,  
Broad rivers winding to the distant sea,  
With sails upon their placid bosoms dreaming,  
Still swans, and castles of dead kings, were lanes  
Curved over marble bridges like sweet music,  
Enchanted, pale, slept in the silver flood,  
Man's peaceful conquest waiting. O, my country!  
Why art thou occupied with low pursuits,  
And chasing the poor savage, while the world  
Passes, and thou hast nothing but the dream?

—By Paul Shrevel.

### Matrimony Merely a Matter of Money.

Civil matrimony in our day is of two kinds. In Catholic countries, the parents provide a fitting spouse for their son as of old, and the natural consequence is the full development of the contradictions inherent to monogamy: voluptuous betaerism on the man's part, voluptuous adultery of the woman. Probably the Catholic church has abolished divorce for the simple reason that it had come to the conclusion, there was as little help for adultery as for death. In Protestant countries, again, it is the custom to give the bourgeois son more or less liberty in choosing his mate. Hence a certain degree of love may be at the bottom of such a marriage and for the sake of property this is always assumed, quite in keeping with Protestant hypocrisy. In this case betaerism is carried on less strenuously and adultery on the part of the woman is not so frequent. But as human beings remain under any form of marriage what they were before marrying, and as the citizens of Protestant countries are mostly philistines, this Protestant monogamy on the average of the best cases confines itself to the community of a leaden ennu, labeled wedded bliss. The best mirror of these two species of marriage is the novel, the French novel for the Catholic, the German novel for the Protestant brand. In both of these novels they "get one another;" in the German novel the man gets the girl, in the French novel the husband gets the horns. It does not always go without saying which of the two deserves the most pity. For this reason the tediousness of the German novels is abhorred as much by the French bourgeois as the "immorality" of the French novels by the German philistine. Of late, since Berlin became cosmopolitan, the German novel begins to treat somewhat timidly of the betaerism and adultery that a long time ago became familiar features of that city.

In both cases the marriage is influenced by the class environment of the participants, and in this respect it always remains conventional. This conventionalism often enough results in the most pronounced prostitution—sometimes of both parties,

more commonly of the women. She is distinguished from a courtesan only in that she does not offer her body for money by the hour like a commodity, but sells it into slavery for once and all. Fourier's words hold good with respect to all conventional marriages: "As in grammar two negatives make one affirmative, so in matrimonial ethics, two prostitutions are considered as one virtue." Sexual love in man's relation to woman becomes and can become the rule among the oppressed classes alone, among the proletarians of our day—no matter whether this relation is officially sanctioned or not.

Here all the fundamental conditions of classic monogamy have been abolished. Here all property is missing and it was precisely for the protection and inheritance of this that monogamy and man rule were established. Hence all incentive to make this rule felt is wanting here. More still, the funds are missing. Civil law protecting male rule applies only to the possessing classes and their intercourse with proletarians. Law is expensive and therefore the poverty of the laborer makes it meaningless for his relation to his wife. Entirely different personal and social conditions decide in this case. And finally, since the great industries have removed women from the home to the labor market and to the factory, the last remnant of man rule in the proletarian home has lost its ground—except, perhaps, a part of the brutality against women that has become general since the advent of monogamy. Thus the family of the proletarian is no longer strictly monogamous, even with all the most passionate love and the most unalterable loyalty of both parties, and in spite of any possible clerical or secular sanction. Consequently the eternal companions of monogamy, betaerism and adultery, play an almost insignificant role here. The woman has practically regained the right of separation, and if a couple cannot agree, they rather separate. In short, the proletarian marriage is monogamous in the etymological sense of the word, but by no means in a historical sense.

True, our jurists hold that the progress of legislation continually lessens all cause of complaint for women. The modern systems of civil law recognize, first that marriage, in order to be legal, must be a contract based on voluntary consent of both parties, and secondly that during marriage the relations of both parties shall be founded on equal rights and duties. These two demands logically enforced will, so they claim, give to women everything they could possibly ask.

This genuinely juridical argumentation is exactly the same as that used by the radical republican bourgeois to cut short and dismiss the proletarian. The labor contract is said to be voluntarily made by both parties. But it is considered as voluntary when the law places both parties on equal terms on paper. The power conferred on one party by the division of classes, the pressure thereby exerted on the other party, the actual economic relation of the two—all this does not concern the law. Again, during the term of the contract both parties are held to have equal rights, unless one has expressly renounced his right. That the economic situation forces the laborer to



give up even the last semblance of equality, that is not the fault of the law.

In regard to marriage, even the most advanced law is completely satisfied after both parties have formally declared their willingness. What passes behind the judicial scenes where the actual process of living is going on, and how this willingness is brought about, that cannot be the business of the law and the jurist. Yet the simplest legal comparison should show to the jurist what this willingness really means. In those countries where a legitimate portion of the parental wealth is assured to children and where these cannot be disinherited—in Germany, in countries with French law, etc.—the children are bound to secure the consent of their parents for marrying. In countries with English law, where the consent of the parents is by no means a legal qualification of marriage, the parents have full liberty to bequeath their wealth to anyone and may disinherit their children at will. Hence it is clear that among classes having any property to bequeath the freedom to marry is not a particle greater in England and America than in France and Germany.—From "The Origin of the Family," by Frederick Engels.

#### Woman's Legal Status.

The Massachusetts legislature has recently made a long deferred concession. It has given the mother the same legal control over the child as the father. When we reflect that this is only the twelfth state which has taken this just step up to date, it is plain that those who long to change the world's sorrow into joy have plenty yet to do. Some men are better than our statutes. That is the only thing which renders the situation of some women even tolerable.

#### MOTHER, FATHER AND CHILD.

But there are men, here and there, who look upon the women who consent to become their wives and the mothers of their children as mere conveniences. They have no more idea of what love is—still less of what true comradeship consists—than the Patagonian has of the price of stock. Such men are usually proud of their wives just as they are proud of their fine horses. They keep their wives well fed and well clothed as a matter of course. But they do not know that the woman, the mother, cannot live by bread alone. They do not know that the woman of whom they have taken charge was a soul long before she became a wife or mother. And the wife of such a man who, for the sake of her children, dares to think and act as a soul has a sad, sad time of it.

The idea that a woman who has gone through the valley of the shadow of death for the sake of her child, whose life is pure and true, whose mind is clear, whose one passion is to lead her little one into that insight and peace and joy that has been shut out of her own smothered life—the idea that such a mother should have less legal control than the man to whom that child may stand merely as the sign of an appetite gratified, is a monstrous idea. Such cases as this are not the rule. Yet they exist and in the majority of our states the mother in such cases is rendered helpless by the statutes.

#### ONE OF MANY THOUSANDS.

Take the following case in New York State which was commented upon by the newspapers a few years ago. A bright young woman of some education became interested in a native of China whom she taught in one of the missions. She finally consented to become his wife. The man died shortly before the birth of their child and upon examining his will, it was discovered that he had willed this child to his relatives in China! The young mother nearly died from the shock of learning what her husband had done, but her agony was of no avail. Her baby was taken from her when but a few weeks old and sent to China. What became of the heart-broken mother? Who cared? Nothing had been done that was not perfectly legal, and if the mother were foolish enough to object to this sort of thing, she had her protestations for her pains—that was all.

This is a record of an actual occurrence. Yet, because similar injustice is not inflicted upon some member of your immediate

family you shut your eyes to its significance, and turn away, and continue to talk of America as a "land of freedom."

There are in every state statutes which, in cases where the men are not better than the laws, make the existence of the wife an enslaved and a miserable one. You may not know this, but your ignorance of it makes it none the less a fact.

#### THE GREATER FREEDOM.

There is a freedom of the body and of the mind; there is a freedom of the soul, which is worth infinitely more. And that freedom, once won, ought to give the mother who is pure and wise and faithful as much right to do her simple duty by the child as the father, particularly when, as in some cases, the father cannot be described by these terms!

The larger freedom has not yet been won for the women of America, nor of any country in the world. To verify this statement you have but to examine the statutory enactments in the various states and read the records of our divorce courts.

O, for women strong enough to break down the barriers which hem in all that is noblest in the lives of the mothers of little children! The future waits for those warrior-souls who dare to win for all women the freedom they absolutely must have if the race is to improve and not degenerate.—Katherine Tingley, in "The New Century."

#### Alfred B. Westrup in Cuba.

We have received the following letter from Mr. Westrup:

"I arrived here on the 18th and am stopping with my co-worker and friend Rafael S. de Calzadilla at the above address. Shall be glad if you will announce the fact and state that I shall rejoice at the receipt of letters from any friends and co-workers in the States. My friend Calzadilla is a well known character and stands high with the press and influential people, that accounts for the very extraordinary notices of my arrival and work of which I have made translations and send you a bunch of the papers and translations of most of them. There are several others of which I have not yet obtained copies to send out. We called on the president and were cordially received, he even promised to be present at my first lecture, which is to be given under the auspices of the Havana Athenaeum, one of the elite societies that always meet in full evening dress (a fact I am sorry for), but they are the people that can make things go if they will. I find prospects here for the inaugurating of the Mutual Credit System are even better than I had expected."

All the papers to which Mr. Westrup refers gave complimentary notices of his work. It seems that Cuba would be a good field for the introduction of a new and better system of exchange, and we are glad to know that Mr. Westrup's ideas are obtaining a fair and favorable hearing. The following from the "Diario de la Marina" is a specimen of the newspaper comment:

"Dr. Alfred B. Westrup, who recently arrived from St. Louis, Missouri has favored us with a visit. He is the author of 'The New Philosophy of Money,' 'The Financial Problem,' 'Citizens' Money' and was a delegate from New York to the Anti-Trust Conference that met in Chicago Feb. 1900.

"Mr. Westrup proposes to give a series of public lectures on the concept of money, on which he has devoted many years of study. His purpose is to unite the progressive and intelligent element of our society to form a Cuba Mutual Credit Association.

"We are informed that the Cuba Athenaeum, through the enthusiastic efforts of Dr. H. Lincoln de Tayas has offered his valuable services, and the first lecture will be given under the auspices of that cultured society, from which we may predict a brilliant success of the distinguished professor.

"Mr. Westrup wishes us to announce that he would be very glad to furnish information in regard to the Mutual Credit Association which he proposes to establish. His residence is Pensa Pobre 23."

## Fra Elbustus' Preachments.

The virtuous fathers used to say to daughters who had lapsed, "Never you darken that door again." These parents occasionally disowned their sons because they did things they ought not. But fond parents do not express themselves that way quite so much as they did in the good old days ago, and how fortunate that they have gone! The world is getting better.

The little man is still a bit afraid his family may be disgraced, or he himself lose caste, through the fault of another.

So in turn if his acquaintances happen to have the applause of the world, he gets up close and rubs off all the glory he can make stick to himself.

Should these friends drop into disgrace—or seeming disgrace—he makes hot haste to get out from under.

Oh, it is a fine thing to be loyal; who cares whether the reports are true or false? If our friend stumbles we will help him to rise, and in helping him to rise we will rise ourselves. It is a great privilege to pardon; it is better still to look through the fault and see so much to admire that you perceive nothing to forgive.

If your friend reveals his humanity and the rabble forsake him, it is your opportunity—stand by him. If death, disgrace, or poverty comes to your friends—then is the time they need you.

Do not court the rich, the influential, the learned—let them go. They can do without you. "A man is known by the company he keeps"—that is so, and depend upon it, that the man or woman who is intent on associating only with the best, has a very small bank balance of worth and virtue, and the fear is, that some social cyclone will wipe it out.

Be big, and associate with any one with whom fate casts your lot. The question of "who is my neighbor?" is just as paramount now as it was two thousand years ago.

Your neighbor is the man who has fallen among thieves, been beaten sore, robbed, and left for dead.

Your neighbor is the man who needs you.

It is foolish to say sharp, hasty things, but 'tis a deal more foolish to write 'em. When a man sends you an impudent letter, sit right down and give it back to him with interest ten times compounded—and then throw both letters in the waste basket.

Dickie of the Eternal Quest asks this question: Why is it that men of genius so often prefer some little Mathilde, when the presidents of so many women's clubs are theirs for the asking?

The answer is, I think, that a passion for the Chairperson is hardly possible when any moment you may be ruled out of order, and ordered to take your seat.

Common Sense is the ability to detect values—to know a big thing from a little one. I'd rather possess Common Sense than to have six degrees from Trinity College, Oxford.

I will not pray that each day be a perfect day, but I will pray to lapse not into indifference. I will not pray that each time I shall build both strong and true; but imperfect, I will pray for impulse that I may build anew.

When sympathy finds vent in vengeance and love takes the form of strife, who can say where it will end!

No man should dogmatize excepting on the subject of theology. Here he can take his stand, and by throwing the burden of proof on the opposition he is invincible.

The recipe for perpetual ignorance is: Be satisfied with your opinions and content with your knowledge.

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how.

When two men of equal intelligence and sincerity quarrel, both are probably right.—*The Philistine*.

Please remember that we are always glad to receive lists of names of people to whom to send sample copies.

## Public Opinion.

Not long since I received a marked copy of "The Ledger," published at New Denver, B. C., which gave an account of the sentence of a young man to nine months imprisonment, for publishing in his paper, "The Paystreak," a scathing criticism of the Canadian Judiciary, and a further sentence of twelve months if he could not put up sureties in the amount of \$4,000 for good conduct. I now learn by a note from Comrade Lowry editor of "Lowry's Claim," that the press of that region made such an outcry about the matter that young McAdams was soon released. Public opinion was stronger than those judges. When one can get public opinion sufficiently aroused, the Comstock law will become powerless when directed against those who are seeking the best good of the race.

I have been thinking that if a few of our papers would republish such articles as the comrades here were indicted for sending through the mails, and the one for which I was fined—would do this every time a comrade was indicted, and would give the Comstockites to understand that this would continue to be done as long as they continued to prosecute, it would squelch the whole thing quicker than any other method.

I have a friend in another state who, at my request, published before I was indicted the article for which I was fined. After that piece of grand jury stupidity, I wrote and told him, as he had already published it twice, and I knew he was in the habit of using my articles for standing matter, letting them appear several times. It disappeared from his columns till since my conviction, and now it has appeared twice, and recently a number of a two-paged sheet entitled "That \$100 article, and other matter of importance," was sold upon a campground at 10 cents a copy to the amount of nearly \$5, and more copies called for, such is the desire of people to know what it is that good men and women are being punished for sending through the mails.

They have a right to know, but so far as the great public is concerned, the Comstock law is enforced by a secret tribunal. If my friend in Maine or Massachusetts wishes to know what it is for which I have been fined, he or she can learn by coming to Washington, and getting access to the court records, but if I send the information through the people's channel of communication I am liable to another arrest. Oh, when will people wake up to the enormity of this law? When will the public become so educated that the press will scorch it out of existence?

LOIS WAINBROOKER.

## Land Values.

One of your correspondents in an able article on the taxation of land values, makes a slight but fruitful error.

He implies that the railroad builder or the organizer of a factory "creates" land value, where before there was none; as, for instance on the alkali plain. In fact, the railroad builder or the planter of the factory town creates only so much value as is due to his labor, which will be returned to him in his share of the common benefit from the tax on land values.

By gathering population about his site, he draws population away from other sites, and the land value falls in those sites; so he really transfers and appropriates, not creates, land values. 33 East 61st St. New York. BOLTON HALL.

"Whatever form it takes—Monarchic, Oligarchic or Democratic—the government of man by man is illegitimate and absurd. . . . As man seeks justice in equity, so society seeks order in Anarchy."—*Proudhon*.

For there is a perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.—*Carlyle*.

"That government is best which governs not at all, and when men are prepared for it, that is the kind of government they will have."—*Henry Thoreau*.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Echoes and Observations.

Time is a beast of burden. Upon his broad and patient back all burdens are laid.

If we take Time by the forelock we make him our friend and servant. If we take him by the fetlock—foot-lock—he kicks,—kicks you sprawling, then leaves you to be trampled under foot by the rear-guard of the army of Progress.

Anger is a sure indication of mental immaturity, of puerility or of imbecility. The mature mind, the philosophic mind, sees sufficient cause for everything that occurs, hence is neither surprised nor angry at anything.

When friends "fall out," invariably the one who first gets angry is most at fault, and especially does this apply to him or her whose anger outlasts that of the other. "Let not the sun go down on your wrath," and "anger rests in the bosom of fools," are proverbs based upon the facts of human life.

The immature mind expects too much of friendship and love. It expects these to last forever unobscured by misunderstandings; hence when estrangements and coldness occur, such mind immediately jumps to the conclusion that the fault lies with the other party, since he feels absolutely sure that nothing could ever come between friends or lovers whose friendship and love equalled his own.

## REGRETS.

Emerson says: "Another sort of false prayers are our regrets." "Regrets are vain," saith an old-time proverb. To which may be added, regrets are traitors! They are an element of weakness and not of strength. They are clogs on our feet that will not allow us to keep step with the van-guard of the army of progress.

But while these sayings and comments are true and very useful to remember, they do not voice the whole of truth. Regrets are not vain when they teach us to avoid our mistakes. In this case they are not traitors but the best of friends. It is impossible not to feel mental pain on discovering that our sin of omission or of commission has caused pain or loss to others. This is because of the element in our mental make-up called sympathy, and so long as that element is part of us we cannot avoid the mental state known as regret, and hence Emerson's admonition seems wise:

"Regret calamities, if you can thereby help the sufferer; if not, attend to your own work, and already the evil begins to be repaired."

## ORGANIZED CHARITIES AND PENAL INSTITUTIONS.

The recent revelations in regard to the management of the Presbyterian Hospital, Chicago, reminds me once more of a long cherished purpose to say something in these columns concerning hospitals, reformatories, penitentiaries, etc. My opportunities for observing the inside workings of some of these, both of the religious and secular kinds, have been better than those enjoyed by most readers of Lucifer, and while not having sought information in regard to them such knowledge has been thrust upon me in ways that no one with heart and soul and intelligence above the level of brute beasts could possibly soon forget.

To begin: I once had the care of a dear friend afflicted with cancer. I had no faith in surgery as a remedy, but her other friends insisted upon a surgical operation. Accordingly a surgeon from a well known medical college, with first-class recommendations, was employed and paid a big price. As usual in such cases the patient was taken to a city hospital, a municipal institution, supported by public money and by private donations but owned and controlled by the Roman Catholic Church. We paid seven dollars per week for hospital care alone, and yet there was the scantiest attendance, and the poorest accommodations generally. For instance there was a netting around the bed to prevent the patient being eaten up by mosquitoes, of which pest there was great abundance, owing to nearness to the Missouri River. At a private house the patient would have fared much better, but the surgeon must have her at the hospital. Though not a Catholic himself the patronage of this religious institution was probably worth many thousands of dollars annually to him in surgeon's fees, while to the church the hospital was a source of much revenue and of social and political power and influence.

It is perhaps needless to add that while the patient did not die under the surgeon's hands, nor because of lack of care from the hospital nurse, a nun whose wages were presumably nothing—and while her life may have been prolonged by the operation, she never recovered her health and died of the cancer a few years afterward.

From the evidence gained by this bit of personal experience, and from testimony derived from the personal experience of many reliable witnesses I am constrained to believe that church hospitals for the care of the sick and unfortunate, are not founded nor conducted out of sympathy for human suffering, nor with a sincere desire to lessen the sum of human misery, but simply and solely as business enterprises, to bring money to the coffers of the religious sect or order, and to gain power and prestige by the reputation of being important factors in what is called modern civilization, as distinguished from the barbarism or savagery that founds and supports no hospitals.

The same remarks hold true in regard to city and county and state institutions for the care of the sick, the blind, the deaf, the insane, etc., with the added feature that political considerations enter more largely into the selection of officers and employees of the state and county institutions than into the management of the religious hospitals. In either case, however, it may be safely assumed that officers and attendants are chosen not so much because of real fitness for the position as because of church influence, or of party bias and of past services to the then dominant political administration.

Hence it is that when scandals come to the surface, as in the case of Thomas McGann, of Chicago, who claims to have been horribly abused at the "Detention Hospital," and that afterward when removed to Kankakee— asylum for the insane—he was "severely beaten—his spine injured and two of his ribs broken," because he refused to do the work required of him—when scandals such as this are reported to the Governor and others in authority, many promises are made to "investigate" the case and "bring the guilty parties to punishment," but promises of this kind, like pie crust are notoriously made to be broken, and so besotted are the masses of people of both parties, or of all political parties and sects that they accept these failures to ful-



fill pledges on the part of high officials, as being the normal or expected. As "God" is not held responsible for sins of omission and commission, so also the high officials of church and state are not held accountable for their delinquencies, as common mortals are held accountable.

When, for illustration, Governor Dick Yates calls for a "conference and consultation" with the trustees of the Kankakee asylum, in regard to the reports of barbarous treatment of the helpless and voiceless insane, the proceedings of that conference are kept secret from the public ear and eye, and then, to quote the news dispatch, the governor "suspended the investigation, packed his grip and went to Harbor Point, Michigan, to spend a month with his family."

An ordinary wage-earner would be compelled to stick to business—especially such important business as that which concerns the health and the lives of helpless people entrusted to his care. The inmates of the Kankakee asylum it must be remembered, being the wards of the state are under the immediate care of the governor of the state, as its chief officer. But Gov. Yates is not to be held to any such arbitrary rules. The ethics that apply to the wage-earner do not apply to his lordship the Governor. He takes his vacations when it suits his royal whim, or convenience, without asking leave of his employers, the voters, stays as long as it pleases him, pays no railroad fares and usually, as I think, no hotel bills, but draws his salary meanwhile all the same as though hard at work at his desk, attending to the duties for the faithful performance of which he is paid, in salary and perquisites, a compensation all out of proportion to the real labor performed.

And here again we are met face to face with the cold, the hard very disagreeable fact, the oft asserted and more often denied fact, that "a government trust is a private snap," or, as frequently expressed in these columns, the fact that governments are instituted and supported for the use and benefit of the privileged few, and not for the use and benefit of the unprivileged masses.

#### PENITENTIARIES.

In the Detroit "To-Day," August 30, I read that, "The committee appointed by the last Texas legislature to investigate the state penitentiary and other institutions, filed a report yesterday that has caused a sensation in political circles. Few men in the state institutions get out alive, if the report may be relied upon, and this affects the short as well as the long term men, for those who are not shot down on little or no provocation are worked to death. Those who do not succumb to bullets within the walls or overwork, leave the penitentiary in so weakened condition that they soon die."

"The convicts are shot down like dogs," according to the language of the report, "and are worked till they drop dead in their tracks," under a system for which the people of Texas must some day be held responsible.

"Flesh and blood are held so cheaply in the institutions," according to the committee that the average length of life among the prisoners is only seven years. The system in vogue by which convicts are leased out is denominated a disgrace to the state. The report recommends that the contract system and share farms be abolished."

"A system for which the people of Texas must some day be held responsible," says the writer of this article. But who is it that is now responsible? Presumably the writer thinks the responsibility now rests upon the officials, the Governor and his appointees, but if the government means the people, as we are so often taught, the responsibility would now and always rest upon the people, the voters, rather than upon their servants, their employees, the public officials. The principal is always regarded as responsible for the acts of his agents or employees.

The management of the Texas penitentiary, as well as that of some other Southern states, is probably worse than is the management of a majority of state prisons in the United States because of the fact that a large part of the prisoners, perhaps a majority, are negroes, and therefore considered on account of

race prejudice, not to have any rights that a white man and an official is at all bound to respect. But from personal observation in the Kansas State prison, at Lansing, and in the Federal prison at Leavenworth, Kansas, I am convinced that the same spirit or sentiment prevails everywhere among government officials, namely, that a "convict" is no longer a human being in the full sense of the word, and that it matters little whether he survives his imprisonment or is shot down or worked to death, the main thing being to get as much work out of him for the benefit of the capitalistic employer of prison labor as possible—the frequent shooting of prisoners, and other inhuman treatment being intended to terrify and make the rest more obedient and industrious.

The most important lesson, or reflection, to be gained from the contemplation of the management of state and church institutions generally, is the lesson that under so called civilization the tendency is always to exalt the official class, the privileged class, at the expense of the unofficial, the unprivileged masses.

M. HARMAN.

ERRATUM: In "Notes from Harmony Home," page 253, instead of "modern and well furnished," read "well finished."

#### Economic and Monopoly Rents.

J. C. Barnes passes to one side of the point when he says the value of the lately worthless land on which Altoona was built is due to increase of population. What brought the population there? So too there is obscurity of language, the sure mark of obscurity in thought, about his statement that land has no value away from a population. Far enough away, perhaps it has not. But how far is that? It may be further than from the guano islands, off South America, to the United States, whose population gives them their value by buying guano. Of two adjacent farms, one may yield rent and the other none. Yet they are equally remote from "population"; nay, the one which yields no rent may be more favorably situated for marketing than the other. I believe I said nothing about natural rights, so I certainly will say nothing now. What I say is that economic rent is an incentive to improvements which it concerns the public to encourage. Monopoly rent, which hinders improvement, and which the public interest is to discourage, would be abolished by Anarchy. But I miss my guess if it would not manage to get in under the Single Tax.

C. L. JAMER.

#### VARIOUS VOICES.

Mary C. Shay, Tampa, Florida.—A few years ago I took Lucifer. A great many wrote for the paper who I thought extreme, but I am learning they were nearer right than I was. I want to ask your advice about land I have in Florida, 240 acres on which I should be glad to have a co-operative colony formed if that is possible. I am not exacting. I want it used for a home for the worthy and self-respecting. Please let me hear from you on this matter.

[We give place to the above thinking it may attract the attention of persons interested in Florida.]

Cassius V. Cook, Wadsworth, Nev.—I am impelled to address you with a list of names that may be prospective subscribers for Lucifer if you can send them a copy. Herewith I hand you ten cents in stamps to be applied to that purpose. There is so much of encouragement I would lend in the humanitarian effort in which you are engaged. I have thought that you were the best informed lady in the land upon the questions of most vital concern to human welfare. You have promulgated so much that appears to me as right thinking that I have learned to respect your logic. I believe there is a wide field of usefulness for the propaganda of the truths of equal freedom.

I would too, like to see something from time to time in Lucifer, of practical suggestions as to how to handle children, "How to cure crybabies! Is kindness the best club? Corporal punish-

ment in relation to improved conduct. Causes of the runaway child. Regulations of a child's social relations. Grown up babies. Cruel conduct of children. The kindergarten problem. Public school conformity as an educator," etc., etc.

The importance of knowing how to rightly instruct from the period of babyhood until early youth has apparently escaped the attention of the great mass of people during the acknowledged 6,000 years of progress.

For the improvement of the race it is as necessary that the world understand the "Baby Business" as that it understand the necessity of right sexual relations. It is impossible for them to act by what they do not know and without knowledge babies are boobies—a ponderous puzzle, easily impaired by each faulty solution. Let us have some conclusions by those who have had a world of experience, suggestions by others of what they need to know. I offer this as an outline of worthy effort for the pages of the only periodical open to the consideration of all problems important to human welfare.

Perle Falkenstein, New York:—Lucifer is coming all right now and is read by quite a few I believe, as I give it to a lady whom I saw one day reading something by Balzac and decided she was broad-minded enough to read Lucifer also. She tells me she gives them to friends, so in a quiet way you see this work goes on. Lucifer has been more interesting of late than usual. I want to write you something in regard to the articles on "Fallen Women" but so far have not had a chance. Laura Earle and Voltairine being both well known to me, I am of course doubly interested—and sorry to see that Laura Earle has misunderstood Voltairine. Having lived together for some time I happen to know that De Cleyre stands uncompromisingly, first, last and altogether for the utmost freedom of the individual to be what he or she pleases, and I feel from what I know of Laura Earle that she would without hesitation take her stand on the same platform.

You ask permission to use the foregoing letter in "Various Voices." Well, all I can say is, that I do not much like being "put in print" but if you think it worth the room, because of its mention of two friends whom I esteem very highly, why use it or anything else I may write. Laura Earle and her mother are to be congratulated on their emancipation from the extreme conservatism of the class to which they belong—"Philadelphia's oldest aristocracy" and it is a very hopeful outlook for the rest of humanity when we find such folks willing to bear witness to convictions, which must necessarily put them at variance with the privileged classes among whom they move; Laura Earle has an excellent chance to do good work for our emancipation and I am sure that she is thinking and working in the right direction. As to Voltairine—Who among us can say anything that will give added lustre to that mighty intellect? Living together as we did for some time I feel that few know and understand her who have only met her in her writings.

Henry C. Roberts, Bennington, Kans.:—What should be the attitude of free and independent women and men of our country toward arbitrary and invasive laws such as the Comstock law that has been enacted through rascality and fraudulent methods of unprincipled men who gain an advantage over the people by such nefarious legislation? Should not their efforts be constantly to ignore and bring into disrepute such corrupt and vicious laws to the end that they may be repealed? What then should be the after thoughts of the "Home" comrades after calm and mature deliberation on the results of the late trial of Lois Waisbrooker? Cannot the comrades now see that they have slighted the grandest opportunity to trample upon the vile creature of Comstock, the law by which the nobles, the most indefatigable of the workers in the glorious cause of the most vital reform of all the centuries, the reform of sex ethics, that is to say the reform of our antiquated marriage system, are held up and robbed not only of their just meed of praise but of their small savings the result of forced economy and of the strictest frugality in living expenses?

In asking these questions I would in no wise infer that I am more wise, discreet or brave than others, and especially those who have grappled with the enemy and felt the force of his arguments, ostracism, fines and imprisonment. It seems to me that the hour has arrived when reformers should get together and agree upon a course of action under given circumstances that the persecuted ones may quickly avail themselves of any apparent advantage in the situation and thus prevent the lapse of the fruits of the hard earned victory into the hands of the enemy. In fact I cannot avoid the conviction that the question is up to the reformers for immediate settlement, whether a bad a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people that thus it may become a dead letter in the minds of the people.

A grand concert and Russian tea party, given by the Progressive Club, for propaganda purposes, on Saturday September 20, 8 p. m., at Ruehl's Hall, 220 W. 12th St. Tickets 10 cents. Russian songs and other attractions will entertain the guests.

The International Defense Committee is conducting the defense of Grossman and MacQueen. Contributions are solicited, and may be addressed to the treasurer, A. Salzberg, 30 Paterson St., Paterson, N. J. We have on hand some subscription blanks, which will be furnished on request.

The Chicago Philosophical Society meets every Sunday, 2:30 p. m., at Handel Hall, Randolph St. and Wabash Ave. September 21, Clarence S. Darrow "State and Municipal Problems."

Forty copies of Lucifer, no two alike, of 1900 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

## The Woman Who Dares

BY URSULA N. GESTEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equitable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the single right, nay, more, is the sacred duty of every married woman, to demand the absolute right to her own person in wedlock no less than out of wedlock. . . . In the presentation of the vital thought found in these pages, Mrs. Gestefeld has given us a superb piece of work. It is a story of great vitality. The author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual natures, she has discerned one of the greatest moral crimes of the present.—The Arena.

Size 5 1/4x7 1/2 inches; 355 pages. Beautifully printed on laid paper, bound in green Holliston linen, and stamped in ink with original cover design. Price, \$1.50, postpaid. THE GESTEFELD PUBLISHING CO., Felham, New York. Department L.

## COLLEGE OF MEDICINE AND SURGERY, CHICAGO, ILL.

Session begins September 24 and continues eight months. Four Years' graded Course. Practical work required in Chemistry, Physiology, Bacteriology and Microscopy. Co-Educational. Standard Requirement. For catalogue, address Secretary, 345 Ashland Boulevard, Chicago.

For Rent: Large, light, furnished room. Inquire of Lillian Harman 300, Fullon St. Chicago.





**DAWN-THOUGHT ON THE RECOGNITION.** By J. Wm. Lloyd. An inspired treatise that, with insight and emotion, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the greatest gospel. A book of life. A religion of growth and the overflow—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, \$1.50 and \$1.00.

**GIDDING FOR RED-ROCK.** Camp-meeting tales and sketches by Moses Harman. 5c.

**DR. FOOTER'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.**—Wadlock: Scientific Materialism; Harned: A B C of Transcendentalism; Foye and C. Critique: Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Literature Death; A Shop Backward. Any of the above books sent by mail for the price.

**DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James R. Alexander. Over 400 illustrations, 35 chapters, 1,200 pages and a 3-volume index of 11 pages. Cloth, \$1.75.

**EAST TENNESSEE SKETCHES.** A and Cecilia Chavannes. 5c.

**ECONOMICS OF ANARCHY.** A sketch of the industrial type. By Dr. L. L. Loe.

**EIGHT-HOUR MOVEMENT.** John P. Algood, ex-Governor of Illinois. 5c.

**EVOLUTION AND REVOLUTION.** Elsie Reclus. 5c.

**FALSE CLAIMS OF THE CHURCH.** John E. Bromberg. Analyzing and unmasking the claims made by churches that the Christian religion has promoted morality, learning, temperance, science, freedom, and showing how she has opposed progress. Paper, 5c.

**FIELDS, FACTORIES, AND WORKSHOPS:** or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 20 pages. 6c. Postage, 5c.

**FREE PRESS.** Arguments in support of desecration to the indictment of M. Tarmen, E. C. Walker and Geo. Harman, under the Connecticut law. G. C. James and David Overmyer. 5c.

**GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in 1600. Feb. 15, 1890. 5c.

**GOD AND THE STATE.** Bakunin. 5c.

**GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John R. Kelso. The history of whose life reads more like romance than reality. This book is the last of a series—*Deity Analyzed*, *Human Analyzed*, *Universe Analyzed*. By the author's death this work was left unfinished, but was completed by his wife, Miss Dora Kelso. 15 pages; cloth. Price reduced from \$1.50 to 1c.

**HILDA'S HOME.** Rosa Grant. "An old true tale" of woman's wrongs and of one woman's struggles and final triumph in her attempt to secure justice for herself and for her sisters. 48 pages. Cloth, 1c; paper, 5c.

**HUMAN RIGHTS.** J. Madison Cook. 5c.

**IMPORTANCE OF HONEST MONEY.** A simple, scientific, variable standard of price. James Allenson. 20 pages. Paper, 5c.

**IN BRIGHTER CLIMES:** or, Life in Scotland. Albert Chavannes. 5c.

**INFIDEL DEATH-REDS.** "Lies Told of Dying Horrors." G. W. Focke. Brief biographical sketches of 17 Freethinkers, including George Burdett, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Voltaire, and Voltaire. 5c.

**IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 5c.

**INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Martian. M. Harman. 5c.

**JOHN'S WAY.** A domestic radical story. Kimball D. Benson. 5c.

**KAREZZA.** Rite of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. 5c.

**KORADINE.** A story for young and old. Extra levant cloth. 5c.

**LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let me not breathe on the brow of the living." An address delivered in Philadelphia, Oct. 11, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 31, 1891. Cloth, 5c; paper, 5c.

**LIBERTY.** Political, Religious, Social, and Moral. A. F. Treadell. 5c.

**LITTLE LESSONS FOR LITTLE FOLKS.** Kimball D. Benson. Boards, 5c.

**LIZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.

**LUCIFER.** Third Series, Vol. III. (1890). Cloth, 1c. Postage, 5c.

**MAGNETISM, and its Relation to Health and Character.** Albert Chavannes. 5c.

**MARRIAGE.** An address by Dr. Juliet H. Stevenson. 5c.

**MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.

**MEN, WOMEN AND CHANCE.** William Platt. Containing two tales: The Ascent to the Heights, and Hired Men and Seeling. Well printed on heavy paper and artistically bound in cloth. Gift top, rough edges. 5c.

**MEN, WOMEN, AND GODS.** Helen R. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atoneement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 16mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, 1c; paper, 5c.

**MISSING LINK IN MODERN SPIRITUALISM.** THE. A. Leach (For Underhill). With portraits of the Fox Sisters and others. 68 pages. Cloth. Reduced to 1c.

**MOTHERHOOD IN FREEDOM.** M. Harman. 5c.

**MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 5c.

**NORA, A DOLL'S HOUSE, and GHOSTS.** Harned. Cloth, 5c.

**OUR WORSHIP OF PRIMITIVE SOCIAL GIBBERIES.** E. C. Walker. Contents: Love and Law; The Method of the Monogamous Ideal; The Question of Race-Life, and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varieties; The New Woman: What is she? What will she be? The State Hiding Behind Its Own Mistake; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She as Honest Girl? Lloyd, Platt, and the Philistines; Social Nationalism and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love and Life." 15c.

**PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIRGINALISTS IN YARON COUNTRIES.** Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 5c to 1c.

**PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.

**PRIGHTLY CELIBACY.** Prof. A. L. Harned. Together with The Tendency of Transgression (E. C. Walker's) Featherhood in Freedom (M. Harman), The Greatest Sin (an Allegory, R. B. Kerr), and Jealousy, the Fox of Freedom (Oscar Reiter). 5c.

**RELIGION AND RATIONALISM.** The relation of each to human liberty. The religiousist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What is Rationalism, and how does it believe themselves Freethinkers who are only unbelieving or disgruntled religiousists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

**RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as additional to the French revolution. Contains the fundamental principles of true republicanism. 5c.

**RUBAIYAT (QUASIMODO) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation, with original introduction, special cover; latest version. Paper, 5c.

**RULED BY THE TONG.** A discussion of free thought and free love. Edited by North.

**SCIENCE IN STORY:** or, Sunny Tubbs, the Boy Doctor, and Spending the Summer. By J. Wm. Lloyd. 12 pages. 5c.

**SEVEN VOLUMES OF THE UNCLE TOM'S CABIN.** By J. Wm. Lloyd. Edition de luxe. Seven volumes of the Uncle Tom's Cabin. 12 pages. 5c.

**SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the 5th volume of "The Science in Story." 20 pages; cloth bound. 5c.

**SONGS OF THE UNCLE TOM'S CABIN.** By J. Wm. Lloyd. Edition de luxe. Seven volumes of the Uncle Tom's Cabin. 12 pages. 5c.

**STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Environment. Albert Chavannes. 5c.

**TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Greer. 10 pages.

**THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with Isabel's Intention (Marriage), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Reiter). 5c.

**THE BAR RINGBETTER AND LUCY LOVE.** Including the first historical proceedings of the Legation of Legation, and a full account of the Lancaster case. With full and complete picture of Edith Lancaster, and Lillian Harman. Handwritten bound in green and gold covers. 10 pages. 5c.

**THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1850 and the public records of the Colony of Connecticut. With an account of the persecution of the Quakers and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 5c.

**THE BRITISH BARBARIANS.** Grant Allen, the greatest of the Huxley poets. Dedicated "To all who will read enough, brain enough, and soul enough to understand it." Handwritten bound in cloth. 50 pages. 1c.

**THE WOMAN WHO DID.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state, and to stand up for her rights. 5c.

**THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism was a virtue. The new hedonism is a virtue. The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from medieval superstitions have they begun to perceive that the hand and the finger are cellophane and asbestos; that the pure and beautiful and amazing thing is the fit and worthy exercise of the reproductive function." Paper covers; 5c.

**THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Algood's reasons for pardoning Fields, Nebe and Schwab. 5c.

**THE COMING WOMAN.** Lillian D. Waite. 5c.

**THE DEMANDS OF LIBERALISM.** Principles and platform of organized Freethought. 5c.

**THE EVOLUTION OF MODERNITY.** Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions: What is modernity? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all people agree as to what parts of the body should be concealed? 5c.

**THE FOUNTAIN OF LIFE:** or, The Threefold Power of Sex. Lela Walbrooker. 5c.

**THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.

**THE PRODIGAL DAUGHTER:** or, The Price of Virtue. Rachel Campbell. Together with Legals Without Landlords, R. Chas. Harned's "Olive Schreiner, and Marriage—What It Was and Is; Will the Coming Woman Marry?" 5c.

**THE REVIVAL OF PURITANISM.** E. C. Walker. 5c.

**THE RIGHTS OF CHILDREN.** R. B. Kerr. Together with What Are Women Now? (E. C. Walker, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 5c.

**THE SACRIFICE OF MARRIAGE.** As viewed from a moral and sanitary standpoint, women must not be against the present demoralizing management of that institution, its effects upon offspring and its influence upon the work. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 5c to 1c.

**THE SECRET INSTRUCTIONS OF THE JESUIT.** A reprint from an edition published in 1812, quoted by the highest authorities. The work that ought to be read by all who are interested in the underworld working of the State. Its historic role. Price Peter Kropotkin. 10c.

**THE UNWOMANLY WOMAN.** Lillian D. Harman. Together with That Great and Great Action (Ernest Wynn). 5c.

**THE WORM TURN.** Revolutionary Poems. Voltaire de Clayre. 5c.

**THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. G. M. M. Trumbull. 5c.

**TOKOLOU.** A book for every woman. By Alice R. Stockham, M. D. Inspiring full, plain teaching possible painless pregnancy and parturition, given. The ailments of pregnancy for the care of a woman before and after confinement of children. How pregnancy can be prevented as well as the pain and birth of children. English or German or Swedish. 12c.

**TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 5c; paper, 5c.

**VACCINATION A GIANTIC CHIME.** Samuel Darling. 5c.

**VINDICATION OF THOMAS PAINE.** Col. R. G. Ingersoll. Dealing with all the dangers brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 5c.

**VITAL FORCE.** Magnetic Exchange and Magnetism. Albert Chavannes. 5c.

**WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism, which makes us women, or what Elvira says to read it. Every liberal woman who is not a slave to the whims of lovers and the enigma of the Free Religion. 12 pages; 6c large paper.

**WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 3, 1890. To which the great Freethinker, Dr. J. H. Greer, responded. The last verse written by WHEN LOVE IS LIBERTY AND NATURE LAW. John Hadcock. 9c. 10c.

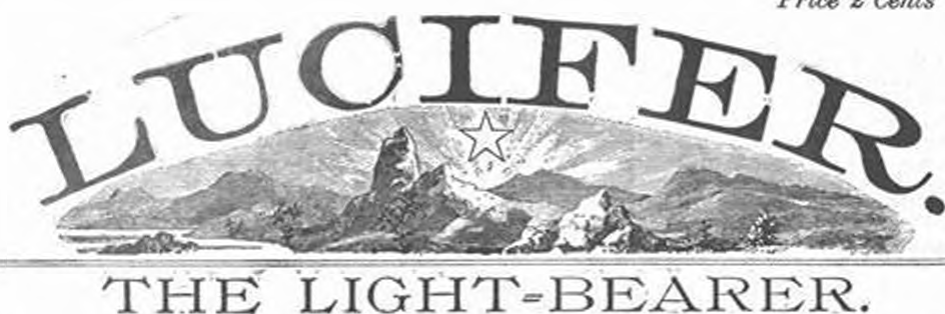
**WHY THE UNDERSTOOD.** As open letter to Judge Gary. Sarah E. Ames. 10c.

**WOMAN, CHURCH, AND STATE.** Matilda Joselyn Gage. "It is Mrs. Gage's womanhood and man will want it. A burning protest against the tremendous wrong done to the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, 1c; paper, 5c.

**WOMAN IN THE PAST, PRESENT AND FUTURE.** Woman was the first slave. The state that fastened bondage. Woman was a slave before the slave. This has been the condition of woman in the past and is an still. She is not a slave of the state. This work is August Reber's masterpiece. 10c. 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 37. CHICAGO, ILLINOIS, SEPT. 25, E. M. 302, [C. E. 1902.]

WHOLE No. 936

### RETRIBUTION.

'Tis a truth as old as the soul of things—  
 Whatever ye sow ye reap.  
 'Tis the cosmic law that forever springs  
 From the unimagined deep.  
 'Tis shown in the manifold sorrows  
 Of the race; in remorse with its secret stings;  
 That he who grief to his brother brings  
 In his turn some day shall weep.

To the man who hears his victim's cries  
 And hardens his heart at the sound,  
 At last a Nemesis dread shall rise  
 From out the void profound.  
 Who sows in selfishness, greed and hate  
 Shall gain his deserts in the years that wait,  
 For the slow and remorseless wheel of Fate  
 Forever turns 'round and 'round.

If ye give out of mercy and love and light,  
 The same shall return to you;  
 For the standards of right are infinite  
 And the scales of the gods are true.  
 By its good or evil each life is weighed;  
 In motives and deeds is its records made;  
 In the coin ye pay ye shall be repaid,  
 When your wages at last fall due.

—J. A. Edgerton, "Denver News."

### Shakespeare's Bad Women.

I call the immortal William as witness to my thesis that there is just as much difference in character among improper females as the other kind, because, if Victor Hugo's creations are unreal, that will hardly be said of his.

The "Comedy of Errors" is founded on a Latin play, which itself is founded on a lost Greek one. The scene of Antipholus and the courtesan in the Latin is simply licentious; but Shakespeare has chosen a different method, not certainly because English taste at that time required it, nor yet because the creator of Doll Tearsheet could not be broad if he tried, but because he knew that ladies of pleasure are not all alike. We should not learn the courtesan was a courtesan if we were not told. I am afraid she is mercenary; but she is perfectly well-bred; and there is something almost tragic in the way she bears the taunts of vulgar Dromio.

DRO. Master, is this Mistress Satan?

ANT. It is the devil.

DRO. Nay, she is worse, she is the devil's dam; and here she comes to us in the habit of a light wench, and here of comes it that the wenches say "God damn me;" that's as much as to say "God make me a light wench." . . . Light is an effect of fire, and fire will burn; ergo, light wenches will burn. Come not near her.

COURT. Your man and you are marvelous merry. Will you go with me? Sir, we'll mend our dinner here.

The nurse in "Romeo and Juliet" I suppose passes for respectable, and therefore is a capital offset to the bad women

in Shakespeare who are not; for she is among his basest characters. She has been described as one who has known love without learning its sanctity, since she never refers to it without being vulgar; and this is not excusable by the fatuity of age; for the old she-satyr is no fool where there is anything to be made. She will go admirably with Martha in *Faust*.

"That woman's one of nature's picking

"For pandering and gipsy-tricking."

Mrs. Quickly is a loose woman who wants to be respectable, and on the whole succeeds pretty well. She never gets "pulled" but once, during the paroxysm of reformation which follows Henry the Fifth's accession; and she is soon out of that scrape—of course, because nothing can be proved against her. The Boar's Head in Eastcheap has been a very decent tavern many years; it is only we whom the author takes behind the scenes, and allows to know the hostess' private dealings. This skillful steering on the verge between naughtiness and getting found out is of course but one side of Mrs. Quickly's character. It sets off in a charming manner, her delightful stupidities and blunders; but even they do not exhaust the comic genius shown in her creation. Mrs. Quickly has a heart. She is among the best natured and friendliest of women. Once only does she appear malicious. Falstaff has trifled both with her affections and her ambition. It should be understood that Falstaff bears a much higher character than some over-righteous critics have allowed him. Falstaff is a gentleman. Falstaff is a knight, in an age when golden spurs were not given for selling much beer. Falstaff, though his means are slender, as he allows, has independent means. Falstaff is a man of education, a man of intellect; a man of whose friendship Justice Shallow is proud, and Prince Hal is not ashamed. Incongruous as it seems to imagine him in his old age becoming a soldier again, his harshest acquaintances—Prince John, for example—have to admit he makes a better one than they expected. With the laurels of several battles on his disreputable old head, he appears to the Merry Wives of Windsor quite a conquest, if, as Mrs. Ford says, "they could be damned for it." The Merry Wives are wives of substantial citizens, who employ Mrs. Quickly as an inferior, though N. B. they are not afraid of losing caste by knowing her. Necessarily, therefore, he appears a prodigious catch to Mrs. Quickly. It is his sin and shame that he lets himself down to the level of such critters as Ancient Pistol, Doll, and Madam Quickly herself; but to class him with them, as Gervinus does, is to misunderstand the situation. Now, the one thing which makes Mrs. Quickly spiteful, is just what makes the Merry Wives so—the discovery that this lecherous unscrupulous old rascal has, either for lust or liquor—never for any good—been making love to all of them. I do not know that it has ever been observed, but every incident of importance in the play where they appear together, turns on jealousy. Yet Mrs. Quickly had some reason to forgive Falstaff, as she does, for though he drank her sack and paid in flattery, the connection went further than anything else to keep her head above water. When she has buried Fal-

staff she goes down fast—to Ancient Pistol, and death in the 'spital. "The way of transgressors is hard."

Mrs. Quickly's friend, Doll, is one of our side lights into Mrs. Quickly's *sub rosa* dealings. For Doll is an ideal type of the prostitute who was born to be one. Every element of her very feminine disposition, her easy luxuriousness, her caressing manner, her extravagance, her covetousness, her vulgarity, her ill-temper, melt down with exquisite facility into the compound of her trade, producing a purely professional result—a prostitute who is nothing else than a prostitute. This is some people's notion of all "fallen women." Shakespeare has drawn but one character of that kind. Why? Because Shakespeare knew the world. It would have been easy for him to make Bianca just like Doll. But this would not have held "the mirror up to nature."

The Queen in Hamlet is one of those minor characters which illustrate Shakespeare's genius not less strikingly than the more famous. It is well worth remark that she is quite enough like her son to be his mother. Want of resolution has been considered by almost all critics to be Hamlet's foible. Of resolution his mother is altogether destitute. I need scarcely say she is innocent of the murder—if there were ever a doubt on that point it is set at rest by reference to the old tradition. Her impulses are mainly good. Her love for Ophelia; her vine-like clinging to both her husbands; her sensibility to her son's reproach which absolutely makes her pick up force enough to keep his secret; her remorse, which almost amounts to repentance, but does not produce reformation;—all these are simply weighted down by a feeble sensual temperament. Hamlet, we are told, was "fat and short of breath"—surely Gertrude must have been! Yet, though no longer young, she is attractive enough to be a dangerous woman. It was not only from ambition that Claudius took the trouble to seduce her and kill her husband. He gives proof of loving her. The elder Hamlet loved her also. And she, in her weak way, loved him. If, after her adultery, and only a month before her second marriage, she followed his body "like Niobe, all tears," this was not hypocrisy, but a perfectly characteristic mixture of grief, self-reproof and conscious helplessness. She never thinks of resenting Hamlet's charge that she has exchanged Hyperion for a satyr. She knows that's true. She is exactly the sort of woman who in a lower state, might have kept straight—with a judicious guardian. Without, she must have been naughty, and probably would have been mischievous. But she would never have been like Doll.

Madam Overdone, of whom happily we do not hear much, differs from Doll as a shrewd boss from a "jour" with a penchant for the business.

C. L. JAMES.

[Conclusion next week.]

#### Is Mr. Kerr an Anarchist?

I am greatly obliged to Mr. Chas. H. Kerr for his courteous reply to my questions, and I regret to have wounded his sensitiveness by use of capitals, quotation marks and adjectives in a way which seemed to him "unfair." I have no intention of the slightest unfairness, to misrepresent his position or advance my own by any tricks.

Anarchists commonly divide all Socialists into two classes: Free or Anarchist Socialists whose contention is that the individual is the unit of society and that society has no rights which he does not by free consent bestow, and State Socialists who contend that society is greater than the individual and has a right to administer his affairs in the way most necessary to its welfare. And I was simply using the term, State Socialists, as descriptive of Mr. Kerr's position. But Anarchists have nothing to say against any group of consenting individuals, who attend only to their own affairs, no matter what their terms of agreement. Thus a group, or entire nation, of voluntary slaves, headed by an autocrat, is perfectly possible in the Anarchist regime, provided that each individual included may at any moment secede and reassume his entire personal liberty. For liberty in the fullest sense involves the paradoxical right

to be a voluntary slave to any desired extent. If our present Government of the United States, without the slightest other change, was supported solely by voluntary contributions, instead of compulsory taxes, and exerted its authority only over those who voluntarily consented it would be an Anarchist group and no Anarchist could object to it except as a critic.

As Mr. Kerr defines his position, and that of his comrades, I confess he surprises me, for it seems to me that all unconsciously he is logically an Anarchist. A congeries of "autonomous groups," "no one among them authorized to speak for the whole," "without the least objection to free secession and with no part of its programme to apply coercion to any individual" (these quotation marks include a slightly different arrangement of Mr. Kerr's words, but grasp their sense, and I hope are not "unfair") is, as I understand it, an Anarchy. Where the individual stands free, to stand alone or associate with others, in any way he pleases, coercing none and coerced by none there is Anarchism, and there is no other.

Mr. Kerr seems to me a Free Socialist pure and simple. Will he please explain the difference he sees between his Socialism and Anarchism? Is it merely one of method?

Kropotkin outlines, in "Memoirs of a Revolutionary," just such a society of autonomous individual groups as Mr. Kerr describes.

J. Wm. LLOYD.

#### Socialism and Liberty.

In No. 932 J. William Lloyd makes some very sensible remarks on the above subject. He says, with perfect truth, that an administration which controlled all the land and instruments of production would have great power over persons, even if it never laid a hand on them. As a protection he wants a guarantee of "free secession and free land."

In a country like America there is no reason why free land should not be supplied to those who do not want to live under the Socialist system. In Belgium and Holland land is so scarce that this would be hard to arrange, but in the United States it would be easy.

I may add that it would be easier to guarantee free land under Socialism than under Mr. Lloyd's own system. If each person were free to take as much land as he could reasonably use and occupy, the whole of Western Europe would be taken up in half a day by five per cent of the population. Even in the United States there would soon be no room for new-comers. It is so easy to use a vast tract of country for ranching and sheep farming with very little labor, that five million farmers could put every acre of good land in the United States to some reasonable use, and then no new-comer could get land without evicting somebody already in possession. If Mr. Lloyd believes that these evictions could go on without leading to a revival of force and government, he is a more hopeful man than I am.

As for "free secession," it is one of these vague expressions that may mean anything. If Mr. Lloyd wishes to be allowed to secede from society, and then drive automobiles through the country at the rate of one hundred miles an hour without interference, the Socialists cannot accommodate him. Neither will they allow seceders from society to spread cholera and yellow fever with impunity. But I think they will allow people to remain outside the Socialist industrial system, if so inclined.

The London Fabian Society is the only body of reformers in the world that has acquired the art of thinking clearly and weighing all its words. In 1896 it sent a "Report on Fabian Policy" to the International Socialist Congress, which contained the following declaration:

"The Fabian Society does not suggest that the State should monopolize industry as against private enterprise or individual initiative further than may be necessary to make the livelihood of the people and their access to the sources of production completely independent of both. The freedom of individuals to test the social value of new inventions; to initiate improved methods of production; to anticipate and lead public enterprise in catering for new social wants; to practice all arts, crafts, and pro-



essions independently; in short, to complete the social organization by adding the resources of private activity and judgment to those of public routine, is, subject to the above conditions, as highly valued by the Fabian Society as Freedom of Speech, Freedom of the Press, or any other article in the charter of popular liberties."

Bellamy's "Equality" is the most important American book on Socialism. I am sorry I have not a copy to quote from, but Mr. Lloyd will remember that Bellamy proposes to allow free land to seeders.

Another good American book is "The Passing of Capitalism," by Isador Ludoff. On page 39 he says: "Those who may feel the burden of citizenship in the Socialist State too hard will have the choice of leaving it." R. B. KERR.

#### In Defense of State Socialism.

Mr. Kerr thinks "State Socialism" means only such men as Emperor William and his advisers. It seems to me that the word "state" in this connection should derive its meaning from the State where it is applied, not to some foreign and entirely different state. Those who wish to use the existing state to administer collective wealth, through the various subdivisions of county, town, city, etc., hope thus to evolve their ideal Commonwealth, may properly be called State Socialists. Those who would organize all industries, collective and individual, independently of the state, and oppose or ignore the state, may properly be termed Anarchistic Socialists. Between these two there are no gradations possible. Mr. Kerr seems to find a medium; probably he can define it. After repudiating the state, he allows that states may run railroads.

Probably a majority in the present Socialist party repudiate the referendum, and state ownership. They are therefore anarchists, as some of them admit. The Social Democrat wing still hold the views of Socialists of twenty years ago, approximately that expounded in a prominent Chicago daily paper. There will no doubt be a split, as there was in 1880, as it is becoming evident that a Socialist must be either a state Socialist or non-state Socialist, i. e. Anarchist. C. P. H.

#### "What Shall I Tell My Daughter?"

The perplexity which prompts this question need not be felt by the mother who possesses "The Wholesome Woman." "A Home Book for Maidens, Wives and Mothers" a new volume by Dr. J. H. Greer. Book I. contains Sex and Life—The Mystery of Nature and Glory of Creation. Book II. Tokology—Physiology and Hygiene of the Sexual Organization. The Woman's Book of Health and Beauty. Book III. Child-Culture—Education and Character-Building. The Kindergarten and Manual Training. Book IV. Health and Hygiene—Practical Lessons from a Common Sense School of Medical Science. The Prevention and Cure of Disease by Natural Remedies. There are thirty-seven chapters comprised in these books, and in addition a separate supplement of forty-one plates, printed in colors, illustrating sex in plant life; the human sexual organs and the laws of reproduction; the development of the human embryo and fetus, showing nourishment and growth from day to day and month to month; the plan of fetal circulation, etc., etc.

The information is given in clear, simple language; the book contains 510 pages; bound in Extra Cloth, with special emblematic color design, the price is \$2; in Half Morocco, marbled edges, stamped with gold, \$3. It may be obtained at Lucifer's office.

Dr. Juliet H. Severance would like to make engagements to lecture the coming fall and winter. Will respond to calls to officiate at funerals at any point. Address 6127 Drexel Avenue, Chicago.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please get us have your orders soon.

#### An Open Letter.

Lora Carter, Minneapolis, Minn. Dear Madam:—Kindly permit me to make a remark on your letter in Lucifer of June 12. You say (should your husband love another) "I would win the love of some other man who came near my ideal of manhood, providing he was not loved by and didn't love another," etc. No doubt you will perceive, when your attention is called to it, that this limitation restricts your choice among the men who are so unlovable that they are desired only by one woman, in this case yourself. Those who have qualities of brain and heart sufficient to win the affections of other worthy women you refuse to consider. Do you really think that such men will father the best children? Or that such women possibly can be the best mothers? Leaving out of consideration all arguments for or against the monogamic ideal, is it not a fact that the vast majority of young women who marry secure the young men whom other young women wished to marry, and that the vast majority of young men who marry secure the young women whom other young men wished to marry? Must you not see that the rule you lay down for yourself is utterly impracticable unless it so happens that you can love only the men who do not have the qualities that would call out the love of other women? EDWIN C. WALKER.

#### Influence of Language.

The Mental Science teachers and healers make this statement: "There is great power in the spoken word."

All persons, who think, know that this statement is an everyday fact.

Let those who doubt, do a little observing and experimenting, without prejudice, and they will soon be convinced.

The spoken, or written, word exerts a powerful influence on every quality of the mind, and thus affects morals, customs, and every condition of life. Thus it is evident that it is a matter of the highest importance that we be very careful in the choice of words used to express our ideas.

It is an error of common occurrence, and an error authorized by custom, to use masculine gender pronouns when common gender pronouns should be used. The influence of this error is prejudicial, detrimental and unjust. No matter what the standard grammarians say about "a deficiency in the English language" there really is no such deficiency. All linguists sanction the use of the pronoun you and your both in the singular and plural number.

It is equally as proper to use the pronouns they, their and them, both in the singular and plural number. The word man, is not feminine enough, in its commonly accepted meaning, so that it should not be used when reference is made to both sexes.

The use of such words as person, people, and human, when referring to both sexes is far more proper, just, and favorable to mental elevation.

In searching for all things which will promote moral reform and progress toward the right we must not overlook the great and mighty influence of language. BERTHA MOORE.

#### Elmina D. Slenker.

The many friends of this energetic and great-hearted woman will regret to learn of her illness. The following letter has been forwarded to us, and as it was written August 23 and we have heard nothing further it is to be hoped Mrs. Slenker is out of danger ere this:

"I have been confined to my bed since August 13 and have been about as near dead as one could be to come back again. I am able now to be up a few minutes twice a day, but am very weak yet. Was very glad to get the books. While I cannot read myself, I have friends who are kind enough to read to me, so they will come in good just now. My daughter-in-law has been with me since the beginning of my illness, and no one could have had kinder friends or better nursing. I have to make this letter do for several as I cannot write myself."

ELMINA D. SLENKER.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 14th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Observations and Gleanings.

Among recent gleanings from the secular press I regard the following as very important, coming from the source it does:

"In the next generation, if Dr. E. Benjamin Andrews of the University of Nebraska has his way, there will be no 'God-fearing' men. The reason is this:

"Dr. Andrews thinks there should be no 'God-fearing' children.

"Dr. Andrews advanced a few astonishing 'don'ts' in his lecture at the University of Chicago today, which were enough to make an old-fashioned ancestor turn in his grave. Here are some of them:

"Don't teach your children to fear God."

"Don't make your children memorize long passages of scripture."

"Don't teach them the doctrine of eternal damnation."

"Don't muddle their brains with the theory of original sin."

"Don't scare them with the devil."

"Don't worry them about baptism."

"Don't discuss with them whether they are to be justified by faith alone or by faith and works."

"Don't puzzle them with the doctrine of predestination and free will."

"Above all, don't teach them that they have any better chance of heaven than the little Baptist children or the little Methodist children or the little Presbyterian children—which ever the case may be—across the way."

"Teach them ethics. Instill in them the principles of right and wrong. Let them read the beautiful and poetic parts of the Bible as long as they are interested in them. Tell them the simple facts of the story of Christ. These things," said Dr. Andrews, "constitute all that is essential to the training of the child."

"Dr. Andrews' theory is that the mind of the child should never be wearied by an eternal ding-dong of religious training; that the child's heart should not be terrified by a mental picture of an avenging God; that the child's soul should not be forced and bound by a set of creeds, and that the child's sensibilities should not be set in revolt by the use of religion as a punishment."

Dr. Andrews was for some years superintendent of public instruction in Chicago, if I mistake not. Was it because of his heterodoxy that he ceased to hold that position?

When I remember now my own mind was tortured by fear—fear of God, fear of the devil, fear of hell, as taught by parents, teachers, preachers, by every one almost who had an opinion on the subject, all through the years of childhood, and youth, I rejoice to know that such teachings, such rational and sensible

views, as those of Dr. Andrews can now be heard from the rostrum of popular institutions of learning such as the Chicago University.

One of the departments of the general government at Washington D. C. is called the Department of Justice. Is there not a lurking satire in this terminology? Is there not a subtle insinuation here that in the general government of the United States there are departments in which justice is ignored, violated or outraged? In other words that there are departments of injustice in the Washington government?

A very little examination into the workings of the governmental machine at Washington and elsewhere will convince any careful observer, any logical thinker, that ALL departments of this machine are departments of injustice, and that to none of them all does this charge apply with greater truth than to the division itself that takes the name, the high-sounding name, "Department of Justice."

Of all the "Departments of Justice" the first and most important is Self Justice, since without justice to the individual ego it will soon be impossible for that individual to do justice to others.

Justice to others does not mean Charity. Benevolence or Self Sacrifice; it means RECIPROCITY, and reciprocity cannot exist where and when self justice is sacrificed.

Egoism and Altruism are the north and south poles of the same sphere, the sphere or orb of social relations, social duties and responsibilities, which sphere cannot be divided or have its poles separated without destroying the integrity, the integrality, the symmetry of that sphere.

The individual—woman or man—who habitually allows others to sponge upon her or him is guilty of a violation of reciprocity, and must sooner or later pay the penalty of such violation.

He or she who allows him or herself to be habitually sponged upon—invaded—does an injury to the sponge, the invader, no less than to him or herself, and thus becomes, in legal parlance, *particeps criminis*—partaker of the crime.

The babe, the infant human being, does not invade or sponge upon its parent or guardian since it has as yet no personality of its own; its personality being part of that of the parent or of whomsoever stands in *loco parentis*—in place of the parent. But when infancy merges into youth or adolescence, then personal responsibility changes, and the erstwhile infant becomes a sponge, an invader, if not required to become self-supporting and compelled, if necessary, to keep within its own sphere of activities.

The same reasoning holds as to idiots, the insane, the imbecile—in mind or body. If there is no natural parent near to take charge of the idiotic, the insane, the sick (sickness means the same as insanity, which is simply unsoundness) then human sympathy, altruism or the instinct of race preservation usually prompts the sane—the sound or well—to take the place of the parent or the natural guardian.

The same reasoning applies to the responsibility for, and care of, the aged—those who have reached the period of second childhood, helplessness or imbecility.

## CRIMES AND CRIMINALS.

Our definitions of crime, our conceptions of what constitutes one a criminal, have often been revised and will have to be revised again, in the near future. Once it was lawful and right to buy and sell human beings, no matter what their color or race. Captives taken in war, as well as those bought with money,

were deprived of their natural right of self-ownership, and laws were enacted recognizing the justice, the legality of such transactions. Then later—as in this country, while it was not lawful to make war for the capture of men, women and children to make slaves of them in the market it was not held a crime to buy and sell them and hold and work them as slaves, provided they belonged to the African race, or had only a very little Negro blood in their veins. The man who possessed enough money could become the owner of hundreds and thousands of slaves, and our legal authorities, as well as our popular ethics, said no crime had been committed.

Now, with the increase of population and with the aid of labor-saving inventions peculiar to modern civilization, a new slavery has become possible, namely, wage-slavery. While it is no longer lawful to buy and sell the bodies and souls of laborers in the market place, it is considered quite lawful and right to buy and sell *THE EARTH* and what it contains; also the highways for the transportation of the products of labor; also the labor-saving machinery without the use of which labor in some lines of production is no longer profitable.

In most countries it has always been lawful to enslave the poor, the moneyless man by monopolizing the soil from which he and his family must draw their subsistence, but this monopoly was comparatively unprofitable until labor-saving machinery and monopolistic railway transportation enabled the holder of land to work the soil, the mines and the factories with a very few human hands, enabling this modern slave driver to throw out of employment all who refuse to work at the smallest wage that will support life.

Examples of the working of this modern slave system are seen in the cotton mills, south and north; also in the coal mines of Pennsylvania and elsewhere; also in the prices now paid by the consumers of coal in the cities—coal being now one of the prime necessities to millions of people.

This brief sketch is but a very faint and meager showing of the crying necessity for revision of our ethical code, and for new definitions of what it takes to constitute what we call crime, or what it takes to put a man, or an association of men into the criminal class.

M. HARMAN.

#### Mark Twain's Retort Courteous.

The clergy of Denver unsuccessfully tried to banish Mark Twain's "Huckleberry Finn" from the public library on account of its "immorality." Mark says they were inspired by General Funston, at whom Mark had thrown some mud by calling him a pinchbeck hero, and that they are persons whom God has not dealt kindly with in the matter of wisdom. Mark concludes his letter to the Denver "Post" on the subject with these words: "There's nobody for me to attack in this matter even with soft and gentle ridicule—and I shouldn't ever think of using a grown-up weapon in this kind of a nursery. Above all, I couldn't venture to attack the clergymen whom you mention, for I have their habits and live in the same glass house which they are occupying. I am always reading immoral books on the sly and then selfishly trying to prevent other people from having the same wicked good time. No, if Satan's morals and Funston's are preferable to Huck's let Huck's take a back seat; they can stand any ordinary competition, but not any competition like that. And I'm not going to defend them, anyway."—*San Francisco "Star."*

The Chicago Philosophical Society meets every Sunday, 2:30 p. m., at Handel Hall, Randolph St. and Wabash Ave. September 28, Daniel L. Cruise, "Referendum in Operation."

The Tolstoy Club meets every Saturday night at 8 p. m. at Dr. Mary R. Cary's residence, 837 W. Adams St. All who are interested in the work of the great teacher are invited to attend.

Please send us addresses for sample copies.

#### The Unprodigal Son.

It is believed that John Ruskin was one of the first thinkers to note that the story of the Prodigal Son is a "short yarn," because it draws no moral from the exemplary behavior of the unprodigal son who stayed at home and carried on the farm.

The story is told in the fifteenth of Luke, from verse 11 to the end of the chapter. Everybody knows it. A younger son cashes his expectations and travels. His morals are apparently bad, for he adopts a riotous mode of life, keeping company with buxom women, buying wine, and playing the ponies. He had the money, and he blew it. It didn't blow back, and so he woke up broke. He spent some time looking for an opening that promised a subsistence, but found nothing better than partnership with a man who raised hogs. Here he might have made money and spoiled the story if the corn crop had not failed, and reduced him to chewing husks with the swine. As he did not find the husks filling, he abandoned pig-herding and started down the line toward home, where, he remembered, even the servants ate pie. Of course there was a chance that the father would not take him back, but as he followed the two streaks of rust homeward he prepared a moving speech which he hoped would help him through. He was well received by the old gentleman, who bestowed on him the glad embrace, and instead of moralizing on his conduct made a holiday, and ordered the cook to dress the calf that had been kept on the cow for market.

The elder brother was at work that day in the field, but the old man forgot him—didn't even send anybody to blow the horn—so that, on coming in at night and hearing "music and dancing," he wanted to know what all the fiddling was about. It is no wonder that when the unprodigal one got enlightened he made a little show of hostility to the celebration, and declined to sanction it by his presence. Said to his father: "This is too one-sided for me. Boy and man you have kept me here on the old place to cart compost and holler whoa year in and year out. I have always done the obedient, and have not made any wild breaks I hope. And yet when did you ever say to me, 'Bill, why don't you sacrifice one of those young goats and ask your friends to help you eat it?' On the other hand, this high-voiced younger son of yours chooses city life, spends your money with the Molls, and goes in for a career of pleasure. When he has spent his last red and comes home financially a dead one with nothing in him but repentance, you, instead of filling him with cold victuals and sending him into the field to work, as you know you ought to do, give him a barbecue and treat him as if he had just got back from the Philippines. It ain't right. I'll be cursed if I don't think it ain't right."

The father's defense was exceedingly feeble. "Son," he said, "you are always with me, but your brother, being away, was the same as dead and lost. By his return the dead becomes alive and the lost is found."

The rest of the argument is suppressed by the narrator, who was Jesus Christ. What really happened is something as follows. The elder son made flubdub of the idea that the prodigal was ever dead, except temporarily from going against the hard stuff, or that he was ever lost. The police, he said could have found the young man at any time. He had simply been on an expedition, and so long as his money lasted the people at home were as if they had not existed. He did not even correspond. It was only when stranded that he found time to recall them to his mind. His father's home was his last resort.

There are many like this prodigal in certain respects. Most of us have friends or relatives who never look us up unless they have nowhere else to go; but we are not frantic with joy at seeing them, and don't even kill a hen.

The story of the unprodigal son teaches that a life of sobriety has no fat calf in this world and excites no interest in the next, while that of the erring brother shows that sinning, as long as you have the price and repenting when you strike bed-rock, will entitle you to a complimentary dinner here and create "joy in the presence of the angels of God." Therefore when we see professing Christians of either sex leading riotous lives we are not



to hastily conclude that they are selfishly wicked persons. May be they are only throwing a scare into the angels, with the benevolent purpose of repenting later on and giving them a chance to celebrate. It is something to add your mite to the sum total of human happiness. How much more is it to make joy among the angels cooped up in heaven without the facilities that mortals enjoy for having a good time.—G. E. M., in "Truth Seeker."

#### VARIOUS VOICES.

Mrs. Bertha Moore, Ellensburg, Wash.:—I am pleased with Lucifer. I admire courage and grit. Some say, "That is an Anarchist paper." I reply, "It is a paper which expresses honest convictions and honest convictions have a right to be expressed."

E. D., Arlington, Neb.:—I did not notice the number on the wrapper of my Lucifer; but I know that my subscription is nearly out and I am fortunate in having a little slip of paper to send you for renewal. Will also enclose 15 cents for "Vice: Its Friends and Its Foes," by E. C. W. I like the extract from it in last Lucifer. Glad your father is having a pleasant vacation; hope he will be greatly benefited.

H. Armitage, Fairbank, Ariz.:—Enclosed find one dollar bill to pay my subscription to Lucifer. I like your paper and thank you for sending it. It is the brightest, liveliest paper I know of, and it teaches people to think.

"It teaches people to think!" That is one of the most valued recommendations we could receive. And such is the object for which we strive.]

Albina L. Washburn, Ft. Collins, Colo.:—Public sentiment has undergone a vast change since Lucifer came into Laramie County—I think largely on account of Lucifer. I never cease to distribute, but cannot handle more than my two copies now. Am much interested in "Harmony Home"—wish I could be there awhile.

[Mrs. Washburn arranged for lectures by the editor on his first visit to Colorado, about ten years ago, and that, I believe, was when she became acquainted with Lucifer as well as with its editor. She was then and has remained an active worker in the Labor Exchange Movement and is one of Lucifer's staunchest friends. L. H.]

J. B., Charleston, Ill.:—I received your notification that my subscription had expired, and asking if you should continue sending the paper. Yes, by all means; I cannot keep house without it. I am pleased to hear that the editor is improving in health. I hope he will get well again, because his pen is mightier than the sword. I cannot see why I didn't subscribe for Lucifer sooner than last December; it is such a good educator. You may give my name to any women of radical views who want to correspond with men. I am a bachelor and expect to remain one as I do not like our marriage laws.

[We are often asked to give addresses of our subscribers, but this we do not like to do without their permission. But we are always willing to properly address and forward letters that are mailed in our care.]

Mattie E. Harsen, (per K. M. N.), Schoolcraft, Mich.:—Your letter was received and the familiar handwriting a pleasure to my eyes. I am glad your outing has been a benefit to you. I hope Lillian and Virna are well. As to myself I cannot say I am any better; for a time I felt better but now am flat on my back in the bed. I do not know whether my legs will ever let me walk again but I hope. Little or no use of my hands makes me doubly helpless as I cannot handle a book; even if I could my lame neck would not let me read. I am sorry you could not come to Schoolcraft; I should gladly have received a call from you. Give my love to the household.

[I print the above personal letter because Mrs. Harsen is

known to many of Lucifer's readers. She was a member of our household during the winter of '97-'98, and during that time, as well as before and since was a familiar figure at the radical meetings in Chicago. Undue exposure and overwork during a more than average busy life have overtaxed her physical energies and for a number of years her health has been gradually failing, until now she is helpless. I am sure she will be glad to receive letters from her friends, even though unable to answer. L. H.]

Caroline de Maupassant, Otter Lake, Mich.:—I can at last send you one dollar towards subscription. Many thanks for your kindness in waiting so patiently. I was delighted to hear that the air of the country proves a benefit to your father. How happy I would be to invite him here with little Virna. I was glad to see her name again in Mr. Harman's letter. How old is she? She must be a big girl. As to me, I am getting very old and weak.

[Nearly three years ago James P. Morton remarked to me, "When are you going to say something more in Lucifer about Virna?"—and said, explanatorily, that several of our eastern friends were surprised if a few issues went by without something about her. So I decided to give our readers a rest, and I believe her name has been in the paper just once, since then, and that the time referred to by Mme. de Maupassant. Though I may confess that the child has been in Lucifer, even though her name has not. But as some others are interested in her I answer the question publicly. Virna is now nine years old, large for her years, strong, healthy, and making satisfactory progress in school and music. She spent the vacation of 1901 with her father in New York, and the winter in school in Milford, Mass., with M. Florence Johnson—one of my dearest friends, and the most successful teacher and mother that I know. Virna was greatly benefited in by her eastern experience, and returned safely home alone from Boston last June. It is natural for all parents to find their children's sayings and doings interesting, and I think I should be credited with remarkable self-restraint, by our eastern friends and others, for giving them as little of "Virna" as I have.]

I am sorry our friend feels "old and weak" and hope that with returning strength she will feel young again. Her name is familiar to our readers who have been with us fifteen years or so as she contributed rather frequently to the columns of Lucifer and "Fair Play" from ten to fifteen years ago, and they will join with us in wishing her renewed health and strength. L. H.]

## The Woman Who Dares

BY URSULA N. GENTHELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain of what is the simplest yet, say, more, is the shared duty of every married man and woman to demand the absolute right to her own person in wedlock as one of the first duties. In the presentation of the vital subject found in this novel, Mrs. Gentheld has given us a superb piece of work. It is a story with the keen intensive insight so often met with in profoundly spiritual nature, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 5 1/2 x 7 1/2 inches, 256 pages. Beautifully printed on laid paper, bound in green Hottelton linen, and planned in ink with original cover design. Price, \$1.25, postpaid. The General Publishing Co., Perth, New York, Department L.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES,

I. Gooda Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Future of Freedom; VIII. Slavery Rules Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Government? XIV. How Can Governments Be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound, 186 pages. Price, 65 cents.

Address M. HARMAN, 509 Fulton street, Chicago, Ill.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 509 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only." Definition of Vice; Horrors of Prostitution; Abnormal sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heavens." What are the Effects of Rake and Crusader? The Economic Side of the Problem. Party Politics in Vice-Crossing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Temperament; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of H. A. L. Price 15c.

Address M. HARMAN, 509 Fulton street, Chicago, Ill.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 509 Fulton St. Chicago.

## 936.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Procreative Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 509 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Anarchy; Individualism versus Organization; Inequality of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portraits of author and biographical introduction by Helen Tufa. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Agents Wanted To sell the Toller Bandruff Cure and the Toller Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toller Remedies Co., Box 1207, Denver Colo.

"Pages of Socialist History" By W. Thierackoff. This book of all schools, as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. Paper covers, 12 cents. By mail, 30 cents.

Address M. HARMAN, 509 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.


For Sale by M. Harman, 509 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 60 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the address on Prayer which so stirred the religious world. Cloth, 60c; paper, 20c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 15c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to cure it. It has hundreds of excellent recipes for the cure of the various diseases. It has 40 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.
- A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALE OF THE STRASSBURG GERSH. H. B. Kerr. Together with The Rites of Strasbourg Gersh (C. W. Coiridge). A Traveler's Tale (H. B. Kerr). The Cat's Story (Bodie Zola) 5c.
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-sovereignty. 5c.
- BALEAC'S SERAPHITA: The Mystery of Sex. Mary Harford Ford. Cloth, 40c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Rejected by the Bible, and giving close reference to the chapters and verses. 10c.
- BURNING BETTER BARBERS—Through regulating reproduction by controlling conception. E. B. Foster, Jr. 10c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Charavanne. 5c.
- CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 51 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jewett Hyman, Samuel Conner, Louis F. Post, and George Schilling. 65 pages, 50c.
- CHILDREN OF THE ITALIAN POOL. Paula Lombroso. 5c.
- DARWINISM. THE. (A novel.) Blanche D. Smecker. 50c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. G. Spence. 176 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 38.

CHICAGO, ILLINOIS, OCT. 2, E. M. 302. [C. E. 1902.]

WHOLE No. 937

### LOUDER THAN WORDS.

Dear little thin hands, famine-wasted fingers,  
Holding on to dreary life that struggles to be free;  
Hands where not a tender curve of baby roundness lingers,  
Lift yourselves, that all the world the wan reproach may see,  
That all the world's gay, thoughtless heart may break such  
sight to see.

Dear little pale lips, where no mother's kisses  
Leave the print of mother love to sink into the heart,  
Lips that could not tell me aught of childhood's tiny blisses,  
Cry aloud your loneliness that all the world may start,  
That all the world of pleasant ease at grief like yours may  
start.

Dear little tiny eyes, weighed down with weeping,  
Opening every day to ills that harder grow to bear,  
Eyes where gladness never shines in waking or in sleeping,  
Look reproach that all the world may come to know and care,  
That all the world of listless souls may understand and care.

Dear little bent forms, in your narrow alleys  
Hidden from the searching sun that longs to make you well,  
Forms that never run and leap in grassy groves and valleys,  
Stand before a startled world that knows not where you  
dwell,  
That all the world may shudder at the places where you  
dwell.—Marr W. Plummer, in "The Public."

### Shakespeare's Bad Women.

[Concluded.]

The chronology of Shakespeare's dramas, so far as we can ascertain it, is interesting, from its bearing on the development of his genius. Cressida, if an earlier production than Hamlet, has been described correctly as his first bad woman of a higher grade than Mrs. Quickly and her compeers. After this, that is in the best period of his art, there are plenty of them. Cressida has not the budget of qualities conventionally assumed to go together. She is not immodest. She is not inordinately amorous. She is no varietist. She is the sort of woman who in our age would be hunting her affinity, and always thinking she had found him—for the time. That's to say she is—a wanton. Love, to her, never means anything more than a fancy, not very easily excited, very easily extinguished, but absorbing while it lasts; so that she imagines it exclusive and immortal. "The seeds sprang up quickly, because they had no depth of earth." At the same time, she has everything that can render her attractive to the undiscerning. She is beautiful, witty, accomplished, and, being herself cool, she always knows how to kindle heat in others. Bianca, unless Cassio grossly slanders her, which I see no reason to think, is the prostitute in love.

Will some one who conceives prostitutes to be made of different stuff from well-behaved women, explain in what way she appears unlike some other victim of the blind archer?

Regan and Goneril are such very bad women that most readers do them some injustice. They are by no means truly "unnatural" daughters of Lear, whose despotic temper is the

fountain-head of all his woes. Inheriting his pride and passion, it was inevitable that, under his training, they should develop either equal pride and obstinacy, like Cordelia, or hypocrisy, biding its time, like themselves. The "most small fault" belongs naturally to the youngest and the pet. Regan and Goneril have married as their father directed; and Goneril hates her husband. Regan who has lit on a congenial spirit does not. She is not "unfaithful" to him, like her sister, but—she does not care a button for him; and the moment he is dead she is after a new lover. It has been described as a crowning touch of repulsiveness that "these monsters are amorous." It is one of the traits which show they are not monsters but normal products of an education adapted to cultivate everything bad in human nature.

Lady Macbeth and the Queen in *Cymbeline* are not bad (sexually); and Phryne and Timandra, two courtesans of the harpy type, just like each other, are so doubtfully Shakespeare's that I gladly let them go. There is a like reason for passing by the Bawd in *Pericles*, and a person of very different character, Queen Margaret, whom the poet (contrary to history) represents as Suffolk's paramour; but whose whole interest is that of a tragic heroine. Long ago, Mrs. Jameson (Heroines of Shakespeare) remarked that Margaret could scarcely be Shakespeare's creation, or he would not have made her so entirely without a soul. Since then, the Baconian theory, absurd in itself, has done criticism the service of bringing out the way these dramas really were written. We may be said to know now that, but for a few scenes retouched by Shakespeare, *Richard III.* is the work of Marlowe, and *Henry VI.* of Greene (this is why he calls Shakespeare "an upstart crow, beautified with our feathers.")

Cleopatra, whether in Shakespeare or history, is almost too great a subject for the critic. I am prepared to maintain that Shakespeare makes her a bad woman ethically as well as conventionally; but the queen of bad women. The queens regnant can do no wrong!

Venus (Shakespeare's) may serve the useful purpose of correcting those who think Shakespeare a profoundly learned man. If he had known the difference between the Venus of a classical dictionary and the Grecian Aphrodite, or been aware that the goddess who loved Adonis was the Oriental Mylitta, would he have had her make love like an English milkmaid? As for the poet's own mistress, in the *Sonnets*, though he complains much of her sins, I must leave them, like Elbow, Pompey's, until I know what they were. And the badness of the lady in the Lover's Complaint might be disputed. Requisite.

But of the undeniably bad Shakespearean women here cited, who will say they are any more like each other than Juliet is like Isabel, or Ophelia like Imogene? On the other hand it is easy to draw parallels between some of them and some of his most amiable heroines. The loosely behaved Cressida, some one has observed, is by no means unlike the devoted Desdemona. Neither of them is very amorous. Both are of an easy sensuous temper. Both are refined and lady-like. Both love passion-

## LUCIFER: CHICAGO, ILL.

ately, when they love at all. Both have a natural genius for intrigue and fibbing. If there had been no Iago to help things along, it is still very improbable that the marriage of Desdemona and Othello would have turned out a happy one. It illustrates the mutual attraction of extreme opposites. It was the result of violent passion, such as does not last. If Troilus had put a knife in Cressida just after that scene with Diomed, it is very likely she might have died with Desdemona's angelic lie in her mouth.

Preachers and moralists divide mankind into classes. Art teaches us that the classes are separated only for convenience's sake, by artificial lines. Therefore the drama is more moralizing than the sermon. Its influence tends to solidarity and Anarchism.

"Could great men thunder  
As Jove himself does, Jove would ne'er be quiet,  
For every pelting, petty officer  
Would use his heaven for thunder:  
Nothing but thunder! Merciful heaven,  
Thou rather with thy sharp and sulphurous bolt  
Splitt'st the unwedgeable and gnarled oak  
Than the soft myrtle: oh, but man, proud man,  
Drest in a little brief authority,  
Most ignorant of what he's most assured,  
His glassy essence, like an angry ape,  
Plays such fantastic tricks before high heaven  
As make the angels weep; who, with our spleens,  
Would all themselves laugh mortal."

C. L. JAMES.

### Radical Talk by a Conservative Speaker.

I was invited to address a woman suffrage convention in my own town and after I had talked, a prominent suffragist spoke of the "ruin of girls." I never hear that word in silence so I arose and said: Ladies, so long as you use that word 'ruin' as applied to your sex, you will never secure your rights or stand upon an equal footing with men. No natural act ever ruined anybody, if it did, then the Creator who made that act necessary, is a monster. The seducer knows that as soon as he has once accomplished his purpose the best people will drive his victim out and damn her into his clutches forever, or into the river with that word 'ruined.' Thus he secures our help as partners in his unspeakable crime. Why don't you tell the boys that they are ruined? You cannot fool them. They would laugh at you, but your confiding daughters accept your words though they have the sting of death in them.

#### ETERNAL SHAME.

I will cite an illustration and thousands might be given. A beautiful young woman, well educated, the pride of her parents whose standing was high, out of the overflow of her loving heart trusted a traitor. She was educated to trust. When her condition could no longer be hidden, on the eve of a new life, she was driven by her inhuman parents into the street on a cold stormy night; hours later her ill-suppressed moans, as she lay upon some rubbish in an alley, were heard by a police officer who sent her to the hospital and strange to say her life was saved and a healthy child added to our population, but she was compelled to tear her trembling heart-strings and give it to anybody who would take it. She fled to my city from the sight of those who knew her and would make life a literal hell to her. She found employment as a domestic and the lady whom she served boasted that at last she had found an ideal servant. After a time a man from out of town took dinner with the family and was served by her. As soon as she was beyond hearing he said, "Where did you get that thing? You don't want her, she's 'ruined.'" She was at once dismissed but secured another place where her services were equally satisfactory, until an agent of the slums called, just to tell the lady of the house that she had better "ship that gal." She was "shipped." This was repeated until the beautiful young mother lost hope and wilted, her tears flowed like a river; she could not walk the streets without hearing the demoniac groans of slum men, creatures whose chief happiness is found in dragging angels

down to their level. As pure as the stars, death was a thousand times preferable to a life into which everybody was driving her and her last words as she passed were, "O, God! they are bounding me into my grave."

If I could, I would erect a monument to her memory bearing this legend:

#### MISS MARY

Died June 20, 1900.

Aged 26 years.

Educated, refined, beautiful, loved, deserted, then persecuted to death,  
by so-called Christians

Because

like Eve, she was a natural mother, and  
so pure she could not be driven  
into the slums.

Is this civilization? If so, let us have barbarism for no savage race ever damned a woman for being a mother, or denied the natural right of maternity. We punish no crime, not even murder, as severely as we punish the natural mother. No tongue or pen can describe the sufferings of our daughters when branded "ruined." Think of the curse that can make a mother hate her own child and her own life. The hanging of witches was less cruel. The Spanish Inquisition could inflict no such exquisite agony. The leper in ancient times was required during life to cry out as others approached: "Unclean! I am unclean!" but this horrible fate bore no comparison because there was no disgrace, no scorn, no hatred, only pity. Man's inhumanity to woman makes countless millions mourn.

#### A MAN WHO DARED TO THINK.

A gentleman returning home one day found his wife greatly agitated and condemning in harshest terms a worthy young woman who lived in the neighborhood and had often sewed for and otherwise assisted his family. He asked, "What is the matter?" "Why she's been ruined," was the answer, "and I'll never allow her to come into this house again. I'd be ashamed to speak to her on the street and if she ever dares to speak to me I'll tell her what I think of her and her kind," etc. "Don't get excited my dear," he interrupted, "how long have we been wedded?" "Ten years." "Yes. And if Miss—has been ruined once, you have been ruined five hundred times." "What do you mean, are we not married?" "Yes! but do you believe that a preacher by pronouncing half a dozen words in our faces could change the greatest crime into a virtue or grant us an indulgence? Has any man such power; if so where did he get it? Absurd! I advise you to treat Miss—as well as you ever did, if she is willing to treat you respectfully."

Marriage to those who can marry may bring ideal co-operation of the sexes if the life is natural, that is pure—for nature is pure—otherwise it is a mockery. But I am not discussing forms or customs, but those natural rights which are superior to any form or custom, or law, or creed, or prejudice. No form can make an unnatural impure life honorable nor can the lack of any form make maternity dishonorable. Our successors will some day look back upon us as monsters of cruelty for driving our daughters into the slums for fear of the curse of ruin, and they will be as willing as was the Creator to grant to woman her natural rights; they will educate their children in physiology and their sacred duties to the next generation and instead of pensioning the soldier—no longer needed—who destroys life, they will pension the widowed or deserted mother, who goes down into the valley of the shadow of death to bring forth a new life, the greatest possible service that can be rendered to the state, without which there could be no state.

Queen Victoria was allowed to select the father of her children because she was a queen. Some day our daughters will be queens, in that coming day maternity will always be honorable and no more innocent children, made in the image of God, will be called "illegitimate," "bastards," and a maimed, diseased and crippled race will be succeeded by a race of noblemen.

The struggle to secure man's natural rights has been the struggle of the ages. Bigots and despots always have said and

still say, "No, it is not safe." "It will never do, we cannot trust men with their rights; we cannot trust women!" The progress of the race from total barbarism has kept even step with the slow attainment by man of his natural rights. The last great right discussed will be the most difficult to secure because man has for ages regarded woman as his slave or his victim. Only about a century ago girls were barred from our schools and ridiculed if educated and men whipped their wives as freely as their children. Women have been kept in ignorance until they might be controlled and are still kept in ignorance as to their natural rights and duties and are so narrow and prejudiced that they are generally the first to condemn any friend bold enough to demand justice for their sex and are still taught the horrible creed of Ruin, but as Whittier said:

"From the death of the old the new proceeds  
And the life of truth from the rot of creeds."

Having put our hands to the reform plow, let us not look back until all men and women shall enjoy every natural right; until the vile places of our land, and the Augean Stables in every city are cleaned and true co-operation of the sexes shall usher in a better day, a God-like race.

The Children of Israel often sickened over a reformer's fare as they journeyed through the wilderness and among the snakes toward the promised land of freedom, and at times were ready to go back into slavery to taste again the flesh pots of Egypt, but while the path of the reformer is rocky and serpents hiss at and bite him, let us press on to the end and hear at last the welcome "Well done good and faithful servant!"—E. H. Gillette.

#### Henry M. Parkhurst.

From the Cleveland "Herald" we take the following interesting statements regarding one of Lucifer's oldest friends, whose name is well known to nearly all of Lucifer's readers:

Sitting in a big easy chair in the home of his friend, Thomas Lees, at No. 1021 First avenue, where he is visiting, Professor Henry M. Parkhurst, "the father of the typewriter girl," yesterday told a "Leader" reporter how he employed the first girl to operate a typewriter.

"My innovation of the last century," he said with a smile, "has given an occupation to many thousands of young women who never heard of me, I suppose, but I think it has proved a good thing all around, for it has given them an opportunity to make a living that is congenial and suitable."

"I was the official court reporter for the Superior Court in the city of New York when the typewriter was invented. I thought from the first that it would be a good thing for my work, writing out the

#### SHORT-HAND NOTES

of the trials in which I took the evidence. At that time all such work was done by men, it not being thought that women could bear the strain, which was possibly true when the writing was all done by hand, and often in great haste. I bought four of the first hundred machines made. The numbers of the machines I bought were 6, 8, 17, and, I believe 83. Right at the start I got the idea that young women could run them as well as men, and I employed one for each machine. The experiment was a success, and as the work increased, I increased the number of young women. Others who saw the advantage of my plan followed it. The companies that made the typewriters took it up, and pointed out how much more work a young woman could do with a typewriter than a man with a pen, and from that on, the place of the typewriter girl in the business world was assured.

"I taught the girls short-hand, which it had been thought only a man could master, so that they could read the notes I took in court. I believe I was the first to teach women that kind of work. Now there are young women writing shorthand and operating typewriters all over the country."

Few more interesting old gentlemen have come to Cleveland than Professor Parkhurst. He lives in Brooklyn, N. Y. He was

#### THE FIRST PERSON

in America to learn and use the Pitman system of shorthand writing, and make a business of writing it. He began reporting court trials in Boston, and then went to Washington. He is probably the only man alive who reported the speeches of Daniel Webster, Henry Clay, Calhoun, Jeff Davis, Sumner, William Henry Sewell, and the other great men who were in the Senate from 1848 to 1854, during which years he was the official reporter of the proceedings of the United States Senate.

He reported the famous debates on the Missouri Compromise, when the seeds of the civil war were sown in the efforts to prevent the spread of slavery, the most famous years, perhaps, in the history of the United States Senate.

"Webster, Clay, Calhoun, and Sumner were all easy to report, for they were all splendid speakers," Professor Parkhurst says. "Davis, afterward President of the Confederacy, was nervous in manner and delivery when he made a speech and much harder to follow. I shall never forget reporting what was called Senator Calhoun's farewell speech in the Senate. He seemed to be practically dying then. He was led into the Senate chamber, and sat in a chair while Senator Mason read the speech he had prepared, which I took down in shorthand as it was read."

From Washington Mr. Parkhurst went to New York, where he enjoyed the distinction of getting an office from Tammany without asking or paying anything for it. He was working under the assistant official stenographer when the latter went to France in consequence of the exposure of the Tweed ring. It being reported that the assistant was never coming back, Professor Parkhurst asked for the place. The presiding judge told him he had better get some backing for the position. He understood perfectly that this meant he should see some of the Tammany leaders, but instead of doing this he

#### GOT THE INDORSEMENT

of practically every lawyer of prominence in New York, and then the judge did not dare to refuse him. Every year the bill for the Tammany assessment was placed on his desk, and every year he ignored it and remained in his office.

All his life Professor Parkhurst had been interested in astronomy. His father had a telescope, and the son had studied the stars with the interest of an enthusiast. He remembered the appearance of Halley's comet in 1835, when he was but about ten years old, and in 1845, when the "Millers" based their belief that the world was about to come to an end on the theory of some of the astronomers that a comet would strike the earth, he was eighteen years old and worked in a jewelry store in New England. Residents of the neighborhood came to him and asked him if the comet would strike Mother Earth, and after half an hour of figuring and observing with a sextant, all the observatory apparatus he had, he told them it would not. He gave out his figures on the comet's orbit, and they were published in the American Almanac with his initials, along with the figures of the world's famous astronomers, and his were the nearest to absolute accuracy.

All the time he was making his living with shorthand work, he was studying astronomy as an amusement. When he built his home in Brooklyn, his observatory, which he still uses, was the first thing to which he gave his attention. He worked for the New York "Tribune," and was the man who developed the well-remembered "scare" about the comet of 1874. He said in his article that if the tail of the comet did not bend too much, it would sweep across the earth, which he said was to be hoped for.

It would give astronomers a splendid opportunity to study things of great interest to them, he said. Horace Greely took the word "hope" out of the "copy" before the article was printed, thinking that a newspaper ought not to express the hope that the earth would be struck by the tail of a comet, however interesting that would be to astronomers. The tail of the comet did bend, and the earth was not even brushed by it.

Although he is seventy-six years old, Professor Parkhurst is still an enthusiastic astronomer. He gave up all other work eleven years ago, and does no work except that of astronomy, which he loves. Professor Parkhurst is named in some school books as the American discoverer of the comet. He reported in shorthand the proceedings of the second annual meeting of the American Association for the Advancement of Science in 1848, and joined the association in 1874.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Echoes and Reflections.

### THE PASSING OF SUMMER.

Summer is now gone, gone "with the years beyond the flood"—the summer of nineteen hundred and two, common calendar, or of three hundred and two of the Brononian Era—era of scientific investigation as against that of dogmatic theology and of ignorant credulity.

"Swinging round the circle" of her ceaseless changes old Mother Earth has once more reached and passed her September equinox, the milestone in her annual journey round the sun that marks the end of summer and the beginning of autumn, for the inhabitants of her northern hemisphere.

Welcome to Autumn! Nut-brown Autumn, all-glorious autumn, crown of the year! Welcome the season when woods and fields array themselves in their most brilliant garments—assorted colors—all the tints of the rainbow and many more. Hail to the season of the Goldenrod, the Aster, the Sunflower and all the sisterhood of autumnal beauties! Welcome the season of calm, mild days and of clear frosty nights—"frosty but kindly," as Shakespeare puts it. Welcome the soft, dreamy haze of the Autumnal sky, as contrasted with the fierce radiance of Summer's suns.

And welcome, thrice welcome to October, the crown of the crown of the year. Perhaps we might more correctly say, the central and brightest jewel, in the crown of the year. Welcome, once more my natal month—month of all the twelve that I most desire to spend near to Nature's Self—near enough to feel and hear the pulsations, the throbbing, of her great heart!

October means the eighth, and in a more rational numbering of the months it would be so reckoned instead of the tenth, as now. March should be the first month of the year—for all who live in the northern hemisphere, and March should begin with the Vernal Equinox, or twenty-one days later than it now begins.

"How about those who live south of the equator?" I shall doubtless be asked—"those whose Spring begins with what is to us the Autumnal Equinox?"

Well, we have to change TIME, as it is now; our watches and clocks have to be regulated according to the LONGITUDE, as we travel east or west of a given meridian, and why not remember also which side of the EQUATOR we happen to be on, when dating letters to our friends at home? Thus we could say, "Eighth month, First day, 'S. L.'—or 'N. L.'," as the case might be—S. L. meaning South Latitude and N. L. North Latitude!

### PENITENTIARIES AGAIN.

On pages 283 and 4 of this current volume of *Lucifer* I had

something to say on the subject of "organized charities and penal institutions." Recent investigations into the management of the Texas penitentiary were cited to show that the enslavement of human beings—involuntary servitude—is now practiced in that public institution in a manner that for brutality and inhumanity far exceeds the records of the "peculiar institution" of the Southern States, in the height of its glory—and shame!

The white slave driver can now no longer crack his whip over gangs of negroes, making the blood spurt from their naked bodies, or shoot them down when they become saucy or disobedient—that is, he cannot do these things outside the walls of a State prison, but if once inside said walls, or rather if once condemned to "hard labor" for the state, the negro, also the white man without influential friends, is soon made aware of the fact that a "convict" has no rights that a man "clothed with a little brief authority" is in anywise bound to respect.

The working of the chattel slave institution, in the south, added to race prejudice everywhere rampant in the United States, naturally brutalizes the dominant race and makes men long for the opportunity to exercise their brutal instincts upon objects of his inherited prejudice. Class distinctions also; and our system of wage-slavery, north as well as south, have much the same brutalizing effect upon all who come within their influence.

What cause of wonder then that all parties should avail themselves of this inherited tendency to cruelty?

What wonder that one of the ways by which political bosses pay their debts is by appointing their retainers—their "henchmen" as these are often called—to the position of "guards" at the penitentiary?

And what wonder that these political bosses should pay other political debts by the modern method of "contract prison labor" and "share farming," by which system unscrupulous employers of labor get their work done for a fraction of the cost they would have to pay the nominally free laborer?

Do not these well attested facts go far to explain the enormous increase in recent years, of the number of men and boys sentenced to hard labor for the state?

Our judiciary system seems in league also with political bosses whose interests are served by getting men sentenced to terms of penal servitude. In Kansas I was told that prosecuting attorneys were paid a special fee—blood money—of thirty dollars for every conviction secured by them whereby the accused was sent to the penitentiary. One of the most shocking and disgusting of all the recitals I ever listened to was a story related by one of these attorneys, of the means used by him and the eagerness and persistence with which he had pursued a man to get him sent to the penitentiary—a man guilty of no real crime, as well as I now remember, but only of a technical or law-made offence.

One of the ways of welding the links of the chain by which labor is bound to the chariot wheels of plutocracy and militarism, is thus outlined by "The Appeal to Reason":

"The war department has ordered that the students in the colleges shall have military training, and 100 army officers have been detailed for the work, and the students in the higher institutions are to receive arms, equipment and ammunition free! As only the sons of the wealthy can afford these courses of instruction, you can readily see what it means. The sons of the rich are to be trained to know how to handle the mobs from whom they get their incomes. Slaves have always had to have coercion. And the sons of the poor will vote for the perpetuation of such a system!"

One more proof that governments exist for the rich and not for the poor.

M. H.

"The Origin of the Family, Private Property and the State," by Frederick Engels, is now issued in a new English edition. It is a valuable contribution to the literature on this important subject. We have already printed several selections from it. Handsomely bound in cloth; 216 pages. Price 50 cents. For sale at this office.

Robert Chamblet Adams.

Dead! Ah, no! thou surely livest  
 In the hearts of all who knew thee;  
 In the memory of the faithful,  
 All who honor truth and justice,  
 All who reverence love and kindness;  
 In the thoughts of those who reason,  
 Who reject dark superstition;  
 Seeing good in Pagan Hindoo,  
 Heathen savage, untaught Indian;  
 Recognizing evolution,  
 The unchanging law of Nature;  
 Livest thou in words of wisdom  
 That shall ring through all the ages,  
 Bringing comfort to the sad ones,  
 Giving courage to the fearful;  
 Teaching charity for weakness,  
 Human brotherhood extolling,  
 Living, throbbing heart of kindness!  
 Surely, Death can never touch thee.  
 Thou shalt live revered forever  
 In the glory of the future.  
 In the onward march of progress  
 To the goal for which we struggle.  
 Rest in peace, thy labor ended,  
 In thy works, thou livest ever.

ELSIE COLE WILCOX.

## Practical Socialism.

In No. 934 of *Lucifer*, Comrade Kerr disclaims for himself (and certain other Socialists whose opinions are known to him) even "the least objection to the 'free secession'" (or abstention) of individuals unwilling to participate in the co-operation which Socialism contemplates. "The laborers," he says, "on the collectively-owned land, having the advantage of the best modern machinery to assist them, would be able to earn a more comfortable living with less effort than those remaining on their 'individual farms.' The tendency would therefore undoubtedly be for farm owners to give up voluntarily their individual holdings and take part in the collective agricultural production. There would, however, be nothing to force this action upon any who may be so peculiarly constituted as to prefer solitude and comparative hardship to the comforts of life under collectivism."

If this is orthodox Socialism—if, that is, even after the Socialists shall have succeeded in "conquering the powers of government and using them (to transform) the present system of private ownership of the means of production and distribution into collective ownership by the entire people," there may still be some "means of production," other than these used by the "collective" *entrepreneurs*, left to be owned and used by such unsocial eccentrics as may "prefer" to keep out of or secede from, the Co-operative Commonwealth.—if, I say, all this is so, it ought to be more widely known, for the statement is very "important—if true." If all that is to be insisted on, is the establishment and carrying on of a co-operative organization in which all who choose shall participate, leaving it open to "dissenters" (or, to co-operators who at the given time shall desire to supplement the provision yielded them by co-operation), to work for their own "account" with capital of their own, and on land not used by the co-operative enterprise, then (it seems to me) it is true, not only that if this were made known many would become upholders of Socialism who now oppose it, but, furthermore, that the way is open for very great progress in the immediate future in the constructive work of building up and developing, with disciplined *personnel* and actual technical organization, the proposed "Co-operative Commonwealth." On the hypothesis stated, the Socialist Party might well constitute itself the "germ" or nucleus of the co-operative organism in question, and, with such land and capital as it can manage to secure for the purpose, start at once the beginnings of the proposed co-operation, and proceed to develop experimentally the forms and machinery of organization needed for a really "democratic" control of the Commonwealth by the rank and file of its membership. A "Commonwealth" worthy of the name can hardly be expected to be born "grown-up," by sudden crystallization out of some great crisis, but should be growing up and

developing its powers and constitution, so as to be ready for business, as the Commonwealth when the political triumph of its members shall have "conquered" for it the "powers of government," thus emancipating it from the tutelage of the present "state."

Again: If even established Socialism would not necessarily mean the preventing or prohibiting of any productive enterprise not a part of that "collectively" carried on, why might not Socialism have something like the following, for its actual, "working" program? To wit:

1. All the land to be treated as absolutely the common property of the entire people. The use (or possession), therefore, of any part of it, by one or more persons not constituting the entire people, to be permitted only on condition of the payment into the treasury of the entire people, of the rental value (if any) of the particular land in question—that is, the greatest quantity of wealth which any of those desiring such land will give for such use or possession of it; the total net rent of land thus received by the community, to be divided in equal shares among its individual members. (Land not presently desired by any one else, to be provisionally open to gratuitous use).

2. Production, both of capital for equipment and of consumption goods, to be undertaken and carried on, on as large and complete a scale as practicable, for joint or common "account," by a co-operative corporation or People's Trust, equal membership in which would be open to every one who chose to participate, on terms with which any one could comply. For the land used by this trust in its enterprises, it would pay into the treasury of the entire people, the current rental value thereof, and to the workers contributing the necessary labor of any kind to its operations, it would pay the rewards agreed upon with them. The resulting stock of capital and consumption goods would belong jointly to the entire membership of the People's Trust. The capital would be retained by the Trust for use in further production, and the consumption goods it would sell, for the joint or common account, to would-be consumers, who, if members of the Trust, would pay only actual cost—i.e., a sum equal to the rent and the wages laid out for the production—while, if not co-operators, such purchasers would have to pay as much greater a price as the "market-value" might be. The total value thus received by the Trust for consumption goods sold, would be divided in equal shares among the entire body of co-operators (members of the Trust).

3. Inasmuch as the land not exploited by the People's Trust (nor otherwise actually held for public use) would be leaseable to private tenants—if valuable, for its rental value, if having no value, then gratuitously—and inasmuch as the making and using of private capital would not be prohibited, individuals (singly or by groups) might, either instead of participating in the Trust's co-operation, or, by way of supplementing what they did in that, carry on a private enterprise on their own account with private capital on land leased from the community or contribute labor to such private enterprise carried on by others. The possibility of this alternative recourse (self-employment or participation in private enterprises) would save men from too slavish a dependence upon the wages offered by the managers of the People's Trust, and would furnish the best attainable provision for every one whose equal share of the rent of land, plus his equal share of the prices of goods sold by the People's Trust, plus the wages (if any) received by him for work done for the People's Trust, should not at the given time afford him an income large enough to enable him to pay the rent of land needed by him for residential or other private uses, the price of consumption goods required to satisfy his needs, and, the wages of such personal services (like teaching, nursing, medical treatment, &c., &c.) as he should need to have professionally rendered to him at his own expense.

What just objection would there be to such a socio-economic *modus operandi*?

CHARLES FREDERICK ADAMS.

71 Broadway, New York City.

Please send us addresses for sample copies.

## Single Tax and Land Values.

I am pained to see so able a man as Comrade C. L. James stoop to quibble in his effort to evade the logic of Single Tax argument. He strains to make a point when he cites us to exceptions to the rule that land values depend on proximity to populous centers, as that the guano islands are remote but their value is made by the population of the United States. Of course in exceptional limited areas of land where a valuable substance like gold, silver, or guano is found, things rare and valued by all people, though remote from populous centers, the value is made by all the people. But the point I make is that the value of land should go to the people who make it. Will Mr. James dispute the justness of the proposition? We may say with fairness that a gold mine in Arizona is made valuable by the people of the United States, and its annual value should be taken as a tax by the United States. But as the people of immediate vicinity would have a greater claim on its value, the state or county might and should collect the annual value and pay over to the United States its just dues. The nation or government under which the guano islands exist should collect the annual value of the lands and if the United States made all the value, the economic rent should go to the United States. Will Mr. James dispute the justness of the proposition?

"Of two adjacent farms, one may yield rent and the other none. Yet they are equally remote from population; nay, the one which yields no rent may be more favorably situated for marketing than the others," says Mr. James. There may be exceptional cases of the kind he mentions, where one farm remote from a city, because of its fertility rents for a small sum and an adjoining farm of unfertile soil falls below the margin of rent and taxation. But the point we make is that whatever rent a farm or city lot or mine has, is made by the people, and the annual value of the land exclusive of improvements should go to the people and not into the pockets of individual possessors or landlords. One fact knocks all his argument. However poor in soil, land adjacent to or in a city, has a rental value proportionate to its proximity to the populous center. He says "monopoly rent, which hinders improvement, would be abolished by anarchy." So I say. Who are the monopolists of rent but the owners? How can the monopoly of rent be abolished but by the Single Tax until we get anarchy? We have not anarchy yet, but the single tax on land values would be more than half way to anarchy. J. C. BARNES.

## VARIOUS VOICES.

Mrs. C. L. L. Pierce, Brockton, Mass.:—I have followed, with great interest, the editor's descriptions of the pleasant place in which he has passed the summer, and wished I could visit there, but that could not be. As my subscription is nearly out, I enclose a dollar to set it forward a year.

M. H. Coffin, Longmont, Colo.:—I was very glad the editor took the vacation to the country and am more than pleased to hear of its benefit to him. I have many ways for every dollar I get, but realizing the fact that you and your father are doing my work as well as your own, I enclose \$5 to help in the publication of Lucifer.

S. F. Packard, Brockton, Mass.:—Having received a copy of your valuable paper I am so well pleased with it that I wish to become a subscriber. I am open to argument as any true Socialist is and am free to say that I agree with most that you set forth in your paper. Please send me the enclosed list of pamphlets. There are others I shall send for later.

F. J. Affhauser, San Simeon, Cal.:—I see that my subscription has expired so enclose \$1 for another year's subscription and to help to enable you to keep pouring hot-shot projectiles of truth and logic into the strongholds of superstition. The time has come when it behooves every lover of freedom to fight the

enemies of progress (the priests, politicians, and privileged classes) until the principles of absolute justice and universal freedom are established.

Mrs. R. C. Irwin, Mary Esther, Fla.:—Will you kindly give me the address of Lillie D. White, the author of "Shall We Be Happy by Being Deceived?" And while I am asking favors, I would ask your co-operation in obtaining an assistant for myself as I wish to publish a little paper. If you can give me the address of some woman or women who wish to locate in or investigate this country I will give my plans more fully in future.

[Lillie D. White's address is Lake Charles, La. We do not know of any women who want to go to Florida, but possibly some of our readers may. L. H.]

C. B. H.:—Enclosed find \$2. Wish I could send you check for all you need. Business has not been good. The "middle class" of which I am a respectable member is catching hell from both ends—and is slowly melting away. The process is not a pleasant one for the "material" man, and as he is much in evidence at times it is somewhat interesting and amusing to note his capers. Your work is good and needed. If women were free, i. e., were comrades to men instead of being wiver or mistresses man would be stronger and better and would more speedily conquer systems, customs and laws which enslave him and his sisters.

A combination of Christ and Corelli is too much for human sanity. The son of an English clergyman named Gosse hanged himself in his father's cassock at Wincanton, Somersetshire, last week. In a letter which he left he said: "This is not self-murder. If thine eye offend thee, pluck it out. If thy life offend thee, give it back to him who gave it to thee. I ask that this cross be put on my breast in my grave. Bury me in th' holy robe." The young man had been reading Marie Corelli's "Mighty Atom," and his death was an imitation of the principal scene in the book. This case is the second one of imitative suicide caused by reading the "Mighty Atom."—"Truth Seeker."

## The Woman Who Dares

BY URSULA K. GESTEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain of what is the simple right, nay, more, is the sacred duty of every married woman, to demand the absolute right to her own person in wedlock so long as she is sane and sane. In the presentation of the vital theme found in these pages, Mrs. Gestefeld has given us a superb piece of work. It is a story of great vitality. The author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual natures, she has discerned one of the greatest moral crimes of the present."—The Arena.

Nov. 5, 1907. 1-2 (1000); 324 pages. Beautifully printed on laid paper, bound in green Holliston linen, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GESTEFELD PUBLISHING CO., PLYMOUTH, NEW YORK. Department LF.

## A Private Maternity Home

Or Lying-in Hospital, for Women During Pregnancy and Confinement. Especially adapted to cases that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address. Suite 61-19 LaSalle St., Chicago Ill.


C. S. Wood, M. D.







# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 39.

CHICAGO, ILLINOIS, OCT. 9, E. M. 302. [C. E. 1902.]

WHOLE No. 938

### FIRST-BORN.

My little child, for fear the light you see  
May be the closing of life's light for me.  
For fear I may not speak to make you hear,  
I tell it now my child—I love you, dear!  
Love you so dear, I do not dread the pain,  
But count it naught, when counted 'gainst the gain.

My little child, when you are older grown,  
I would you read the line and learn the song;  
'Tis chance your sight may see the seeds now sown,  
May see the further, grasp for what I long!

And grieve not that I went, with all undone;  
However late the call, or long the day,  
Something, if not our best, remains undone  
When we are bidden out of life's bright way.

When we are bidden from what life loves best,  
To what no eye may see, nor heart may know,  
What wonder, leaving, that our lips are pressed  
Long in the parting, and we grieve to go.

Sweet! you will love me; if 'tis but a name,  
A name you dream of, and a form made clear  
By love's long light, but if death stirs to sound,  
All that you whisper I must somehow hear—

Must somehow hear, for love was made immortal  
With immortality—what'er you do,  
Know that a mother, bending by Death's portal,  
Faces the darkness, praying, Heart for you.

—Marr Austin Low, in *Woman's Journal*.

### Baer.

Baer of Pennsylvania. Baer of high heaven. Baer, head of the celestial ministry. Baer, otherwise known as God. Perhaps you live a long way off and have not heard of Baer. But if you have heard of God then you have heard of Baer. Baer is no local deity. He has assumed a universal providence. Baer is part creature and as creature is president of the Reading Railroad. Baer is part capitalist and as capitalist fulminates the defense put up against the present revolution in the mountains of Pennsylvania. But Baer is also creator and as creator is the conclusive X of a metaphysical theorem. How do we know Baer? Baer has told us of himself. He has described his own genius. Someone was possessed of the notion that Baer was not treating the miners as Christ would have treated them. Baer was therefore asked to be a Christian. But Baer retorted in effect: "Why should I be a Christian, I who am God?" God? Well, "chosen of God," which is an assumption amounts to the same sum total. Then Baer proceeds to take us into his mirrored secret. He and his capitalist cogens, so says Baer, are directly selected by God to custody the property influence of the nation and so to observe the natural interests of American labor. Money is theirs, power is theirs, by divine right. Kings may be dead but better kings live.

Baer thinks that, by getting back of God he can shake his obligations. Or he thinks that he can abolish God by establish-

ing himself. Of what use is God with Baer in good health? Baer would like to give God a vacation. He will give God two months off while he takes this strike into his palm and arbitrates it. God must be grateful to have such a gracious employer.

But I am afraid Baer has somewhat sprained his consciousness. No human brain could pass unharmed across an abyss so threatening. I shudder when I try to realize what Baer must have suffered while Baer was being made God. Baer has done violence to all old influences and new consummations. And here comes Baer direct from celestia with his credentials signed and sealed. Baer, heaven's preferred, with moral credits enough to shame the toy bankruptcies of earth.

Baer gets rid of God. But does he get rid of himself? Baer masks as premier to the infinite and stands baffled before a loaf of bread. Does Baer think that by God's will honestly got or stolen he can free his soul of its primary guarantees? Baer man has but several obligations where Baer God has a thousand. Baer has not cancelled, he has increased, his debt. He supposed that by abolishing God he had simplified his proposition. But with God left out his problem confesses judgment. He has led himself off by his own nose on a false scent. It may not be God at all who has taken him into confidence. It may be only Baer who has taken Baer into confidence. Where would that leave God and leave Baer?

It would not occur to you to deny Baer. That would be blasphemy. You would not suspect his papers. You do not ask for his passport. You say Baer is Baer and God is his soothsayer! You would not blaspheme so rudely on your own account but you take Baer's word for it. Baer's word swears to all your folly and condones all your sin. Yet we are a little puzzled over Baer's claim of special inspiration. Inspiration we can understand. But its special features twist the muscles of our neck. But when Baer reports as the only qualified prophet we entertain no progeny of scoffers. Baer submits his tablets and we submit our souls.

God was afraid that the substance of the earth might be alienated into the hands of the men who dig for it. So he was puzzled and looked down inquiringly upon his disquieted footstool. And then it was that he saw Baer and a few others roaming about as if they had nothing to do. So he said: "These fellows who work would not know what to do with wealth if they got it. You would not know what to do with labor if you got it. I have therefore decided to let them keep the labor and let you have the fun. This will enable them to receive their joys vicariously. You will act as their risible saviors. You will pass your days on crosses of sacrificial ecstasies. You will so example luxury to the herd as to make it unnecessary for them to participate in the pleasures of life." So that gave Baer something to do. And since then Baer has been busy. And God retired incognito to restore his shattered nerves.

But meantime babies thin for food and women pale and men wrinkle. There is coal dust in the world's eye. Burdens are heavier somewhere. Food is scarcer somewhere. Feet, hands,



souls, are tied up somewhere. And Baer sits on his pile and declares against the truce. Baer who ript untimely from God the bolts of his lightning and stands aghast at the fierce tempests he has loosened. Baer ten times ten times driven unawares from escape refused to escape, refused. Baer who thought that God had seen Baer so large that he could no longer see his hundred thousand victims. The dear victims who had been so intent on their daily tasks that they had not learned to defend themselves against the pirate in the black treachery of his intrusion.

I would not leave Baer to God. That would confuse Baer with his ego. That would be to make light of the prophet. I would leave Baer to Baer. When Baer sees Baer—Baer could not see Baer with Baer's present eyes—Baer will recognize God in the glister of a coal shovel and will worship in the cabin of the miner.—*Horace Traubel in "The Conservator."*

### What Is Sex-Freedom?

Laura H. Earle's article in *Lucifer* 925 has certainly called out much comment and reply, but I have waited in vain for some one to bring up the one point which to me seemed most important. Speaking of the "free woman" she says: "Her logical position is not with the philistine slinger of stones; rather is it by the side of her companion in captivity and oppression (the prostitute.) Together they may largely help to save the world from the smug hypocrisy of illegitimacy; separated, they divide the forces that make for honesty and plain dealing."

We are often classed with prostitutes, contemptuously "for our sins," by our conservative critics. It is, to me, a new experience to be so classed as a means of salvation! As a free woman I protest, but not one of us would protest more loudly than the prostitutes themselves. The position of the married woman they can understand. Often it was mere accident prevented them from being respectable married women. Many of them would gladly marry if they could. They look upon married women with envy or with hatred, but for the free woman they have only contempt for they can't comprehend her ideas and her life.

We may class women as bond and free, as superstitious and rational. Whatever of sympathy, of understanding, of helpfulness they may extend to prostitutes individually, free women cannot be classed with them. The free women of today stand for knowledge, reason and individuality. Prostitution is a branch of the marriage institution and its victims, though outcast, must be classed with their sisters in bondage. Nurtured in the same superstition, supporting the same hypocrisy, they are inevitably linked together. The question of legitimacy or illegitimacy is a slight matter, a mere symptom of the disease.

Does Laura Earle seriously mean to count prostitution as one of the forces that make for honesty and plain dealing? There is a body of prostitutes who ply their calling frankly and avowedly, but among the higher classes what shame and subtleties are not resorted to? And what shall we say of their patrons? How do they "make for honesty and plain dealing," this army of women who are denounced publicly in the day time by the very men who privately seek them at night?

There are two classes, the bond and the free, but what is it to be free? An acquaintance once wrote me in this way: "There are so few radical women in this place. I know one free woman. She gets her support from an out-of-the-way merchant who is very devoted to her and she fully appreciates it. He visits her once a week only, but she is true as steel."

Is this a free woman? From what is she free? She is not tied for life to one man; she can at any time change her owner or try some other means of livelihood, and that is some measure of freedom, but she is not free from the necessity of living by her sex. She is bound by the monster superstition which enslaves the mothers of the race and brutalizes the fathers; which degrades love and jeopardizes friendship; and which stultifies the natural development of the individual.

This superstition is not merely the sacramental or legal marriage; it is not merely the senseless and arbitrary fetish of "virtue"; it underlies all these. It is the idea that men have sexual needs which women must supply, and in recognition of this service the women must receive support. This is the basis of marriage, the basis of prostitution, and alas! it is also the basis of many a so-called "free union."

Young women grow up in this idea. Few of them could formulate it, but it guides their conduct. "Yield to nothing but with the ring upon thy finger" says the proverb, and that is the girl's idea of virtue. When, as in the nature of things must often occur, a girl's own passion and the solicitations or arts of her lover prove too strong for resistance, she expects him to pay for it; if not to marry (and support) her, at least to make her presents, to spend money on her.

And young men? One of them once said to me—"No man ever spends money on a girl without looking for sexual favors, and a girl who accepts favors from a man and refuses him intimacy cheats him." This is too sweeping a statement, many honest men will repudiate it in their own souls, but it does voice the feeling of a large class.

Are not women of delicate sensibilities loth to accept financial assistance from men, because of the prevalence of this superstition, and their unwillingness to give any man a "claim" on them?

So long as this idea remains no solution of the sex-problem is possible. So long as men and women are placed in the position of owners and slaves, or of beggars and alms-givers, just so long will their desires and activities play at cross purposes; just so long will there be strife, injustice and misery.

Oh! it is a small matter whether or not a woman's life is legitimate. When she takes in glad embrace the man she loves and who loves her she is free. When she is forced to comply with the demands of her owner, when she sells her body for gain—whether measured in money or other value—nay more, when she yields to a man from kindness or generosity with no real desire of her own nature—in all these cases she is a slave. And while women are slaves all are enslaved and happiness has not yet entered into the world.

ADELINE CHAMPNEY.

### Should Women Work?

The staid London "Chronicle" is solemnly discussing the question, "Should Women Work?" just as if women had not been doing the world's work since creation.

The first suggestion of labor in all history is in the securing of the apple eaten by Adam and Eve, and it was Eve who picked that.

The example then set has been pretty well followed ever since. The Eves are the apple pickers yet. It is true a few women play the role of idle butterflies—but what of it? These are the exceptions that mark the rule. The great majority of women toil unceasingly and with little direct reward.

Man at the end of his day's work can count up the money he has made and measure the result. Woman's day's work has no end and no tangible profits.

Her only payment as she goes weary-handed and empty-handed to rest, is the heart-satisfaction of having done well, a little more of her unending labor of love.

There is nothing more pathetic, were it not so common, than the sight—so often seen—of the hard-working, conscientious mother who literally wears out her life in unheralded toil, thankless and not expecting thanks.

She has no "eight hour day." Even a twelve-hour day would be a boon to most wives who in the care of her house and children are always "doing overtime" without thought of extra pay.

Among the savages the women do all the work, their lords employing themselves only in the chase and in war. The progress of civilization has consisted largely in getting man to do something for a living, and this progress has come through mothers' training of the sons to share a part of their burdens.

Man has devoted much inventive genius to labor-saving devices that render more easy the various departments of production that have become fixed upon man. But woman's work still remains and must ever remain much the same endless round of labor by hand and brain.

No machine can do her work—no; no; her work requires a heart in it.

Her work is to make the home a haven of rest—for all but herself, who knows no rest this side of heaven.

Her work is to implant and nurture the seeds of manhood and womanhood in the souls of her children, that fruits may be borne long after she is gone.

Should women work?

Well, when she ceases to work civilization will shrivel and disappear like a sheet of tissue in a flame.—"Seattle Star."

#### A Word from a Free Socialist.

I am glad to accept the title of Free Socialist which Mr. J. Wm. Lloyd accords to me in *Lucifer* No. 936. But let me point out that it belongs with equal justice to nearly every active worker in the Socialist Party of America, the Social Democratic Party of Germany, the Parti Ouvrier of Belgium, and in fact to the organized socialists of the world. I challenge Mr. Lloyd to point to any passage in the writings of any Socialist of international reputation which advocates state tyranny over persons. (To save time it should be noted that Bellamy knew nothing of Socialism when he wrote "Looking Backward," a very readable story, containing all sorts of vagaries.)

It is a mistake to suppose that either Socialists or Anarchists have any peculiar social ideal of their own by which they can be distinguished from other people. There is nothing particularly original or startling in the thought that everyone ought to be free, that the social institutions which are used to perpetuate slavery in whatever form it may exist ought to be done away with. This social ideal is one which both Socialists and Anarchists share with the human thinkers of ages upon ages. The distinctive thing about Socialism is its philosophy which points out that the history of civilization has been a history of struggles between classes, and its methods, which involves the overthrow of capitalism by the intelligent class-conscious action of the working class, actuated by their material interests rather than by utopian dreams. In countries where universal suffrage prevails, the Socialists urge political action, simply because this seems to us by all odds the easiest way of overthrowing the class tyranny under which we are suffering. If Anarchists believe there is a quicker way, let them try it, but meanwhile why should they not vote with us instead of giving passive assistance on election day to the tyrants they wish to overthrow?

The letter of C. F. H. in the number of *Lucifer* above referred to show a strange misunderstanding of the position of the Socialist party. There is not the slightest tendency toward any such split as he suggests. We all recognize that the present state is nothing but a machine to maintain the power and privileges of the capitalist class. We urge the working class, who are at least nine-tenths of the people, to use their votes in their own interest and take control of the government, doing away with its coercive features, and conducting it thenceforth in their own interest. We do not call ourselves state socialists because we are distinctly opposed to the state as at present organized and the name would therefore be wholly misleading. To apply the name to us in the face of our protest looks like either ignorance or trickery. I have too much respect for the writers in *Lucifer* to believe they will continue to misrepresent us now that our position has been explained.

CHARLES H. KERR.

Forty copies of *Lucifer*, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

#### What is Sin?

A subject that Hearst recently sought information on was, "What is sin?" All the prominent clergymen in Chicago gave their views; and so wrought up did they become, that at the Monday Club the subject was continued. Many ideas were brought out, dusted, and aired. The meeting finally settled down, and gave assent to Bishop Hurst's proposition that there were four sins that admitted of no palliation:

1. Murder.
2. Theft.
3. Adultery.
4. Blasphemy.

Now the pity is that these learned men did not right there and then define the four mortal sins just named.

One member in a rather heated speech declared that men guilty of any one of these sins were guilty of all, and then he backed it up with this syllogism: "Men who chew tobacco also drink whisky, and all who drink whisky, use tobacco and swear. So those guilty of one sin are guilty of all."

"We-ell, yes,—that is, constructively so," said Bishop Hurst, and spat violently.

That tobacco proposition, really, hardly goes. And as for the others—well, well, for instance, an American Colonel in the late Cuban war shot a Spaniard who was running away from him, and then told about it in a popular Magazine. Yet this man did not fall under the ban, but is everywhere regarded as a Christian Gentleman.

George Eliot (according to the ideas of this Ministers' Meeting) was guilty of adultery; yet she did not take human life nor did she steal.

Rev. Dr. Ament, Missionary to China, stole, according to his own confession. That is to say, he fulfilled the Webster definition by taking property that belonged to another. Yet the Rev. Dr. Ament surely does not blaspheme.

Robert Ingersoll was guilty of "blasphemy," and was so notified by an eminent Delaware jurist, who dared Ingersoll to come and lecture at Wilmington and get a taste of the cat, as duly provided for in the Statutes. Yet Ingersoll, outside of blasphemy, was pretty nearly a model citizen.

A recent lexicographer has defined adultery as "the relationship of the incompatible." One man who took part in that discussion wears a seventeen inch collar, and is married to a wife who waddles and makes woful ballad of her marital miseries. This couple hate each other in the daytime; yet there is not a shadow of doubt but that they are "true."

Bishop Hurst is a divorced man, married the second time. According to the rules of the Roman Catholic Church and the laws of South Carolina, he is guilty of adultery.

In war the Decalog is waived, and murder and theft are legalized—and most of the clergymen at that meeting believe in the righteousness of war.

Blasphemy seems the only offense that is not legalized.

Blasphemy really, however, does not exist—it is the airy, fairy invention of men who thought there were not enough sins already, so they added one. Nowadays no one, outside of Delaware, knows just what blasphemy is.

So it seems to me that the "Monday Club" should again take up the subject of "What is Sin?" and issue a circular in this sin-stained world telling as just where we may play leap frog with the Ten Commandments, and still go unpunished.

When Sara Bernhardt was solicited to add an Eleventh Commandment, she declined on the plea that there were too many already.

If sin is a matter of geography, or like the Greek verb, has many exceptions, then the supple Sara is right.

As a general proposition, how would this do?—the only sin is to be unkind.—*The Philistine*.

Civil Service Examiner.—What do you know about Budapest?

Application (for position on police force)—Budapest is the name of a cattle disease. It is naturally fatal!—*Chicago Tribune*

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 509 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Heart to Heart Talks.

A suggestion was made by some one that the editorial "Heart to Heart Talks" be made a more permanent feature of *Lucifer*. Having received several other commendatory notices of my little effort to emulate Fra Elbertus Hubbard in his "Philistine" I will again address myself, especially and particularly, to *Lucifer's* "Household of Faith," ALL the household, whether present here at "Harmony Home," or at the Chicago Home presided over by Lillian, or scattered all over the United States, or located in British America, Mexico, the British Isles, Continental Europe, Africa, Australia, the Isles of the Indian Ocean, or what not—everywhere that *Lucifer* finds subscribers and sympathetic readers or exchanges, to all of these I wish to be especially "At Home" today, this bright and sunny First of October, and have a little private chat with them, in the somewhat exclusive and autocratic spirit that must have influenced Ralph Waldo Emerson when he wrote,

"Expect me not to show cause why I seek or why I exclude company. . . . I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be, etc."

It is to the particular class of persons to whom I belong and who belong to me, and for whom I would go to prison if need be, that I wish to speak today, rather than to *hoy polloy*, as the old Greeks called them—that is, the miscellaneous, the unappreciative crowd of "philistines," the great mass of humankind.

One of the cherished objects I had in view when deciding to spend the summer in the Michigan Fruit Belt, in a cosy, rural home, surrounded by fruit trees, vines, evergreens and flowers in bloom, was that there, in company with a few choice spirits, congenial minds, I might throw off the bonds of conventionalism by which we are all more or less hampered, enthralled, enslaved, dwarfed, ossified, petrified, made decrepit and prematurely old. I want to get near, very near to NATURE, near to life at the fountain; near to the "soul of things," and there to absorb so much of health, strength, youth, vitality, spontaneity, as my limitations—natural and educational—would allow.

I hoped to spend a good part of my leisure time in the study of the writings of such lovers of truth and nature as Emerson, Thoreau and Whitman and hoped to have the assistance of a few others interested in the same field of thought. Hitherto my hope in this line has been mainly disappointed; and yet I am not in the least discouraged. All good things come to him who works and waits,—who works first, then waits, or rather, all

good things, all hoped for things, come to her or to him who never ceases to both work and wait.

Much of the time during the rainy weather of the past few weeks I have been "monarch of all I surveyed," on the two or three acres of ground that comprise what we call Harmony Home. During these days and nights, however, I have not been alone. One of my most constant and cherished companions has been the world-famous sage of Concord—he from whom I quoted, a few minutes since, and from whose "Essays" I want to borrow a few more sayings, the better to illustrate what I wish to say to my widely-scattered household.

If I have been rightly informed Emerson's home life in Concord and his public life in Boston were not unlike my own, here in this summer retreat and in Chicago. Though not as much a hermit as were Thoreau and Whitman, Emerson was very fond of solitude, to which fact he makes frequent reference, as when he says,—See "Essay on Friendship."

"I chide society, I embrace solitude and yet I am not so ungrateful as not to see the wise, the lovely and the noble minded, as from time to time they pass my gate. Who bears me, who understands me, becomes mine—a possession for all time. Nor is nature so poor but she gives me this joy several times, and thus we weave social threads of our own, a new web of relations; and, as many thoughts in succession substantiate themselves, we shall by and by stand in a new world of our own creation, and no longer strangers and pilgrims in a traditionary globe. My friends come to me unsought."

This brief selection describes, much better than I could myself have done, my own experiences here in this quiet rural home, and also during my life's pilgrimage. For more than half a century I have alternated, oscillated, as it were, between society and solitude, without being able to tell which of the two I have enjoyed most keenly. While but few of those who have come to me, here and elsewhere, seem fully to understand me, and while but few seem to have reached the plane which Emerson calls "High Friendship,"—a prime qualification for which he tells us is MAGNANIMITY, or true greatness of mind or of soul, I am glad and very thankful to feel and to know that I have met a few, a very few, of these magnanimous ones, these grand and glorious natures whom to know is a joy and blessing forevermore—"a possession for all time."

With Emerson I can say that my best, my truest, my noblest friends have come to me unsought. I did not send for them; I did not specially invite them to come into my personal sphere of activities; but they came, they saw, they felt, they understood, they reciprocated, and thus became mine and I became theirs—theirs so truly, so devoutly, that gladly would I go to prison for them, if need be.

In the same Essay Emerson says, "There are two elements that go to the composition of friendship, each so sovereign, that I can detect no superiority in either. One is Truth. A friend is a person with whom I may be sincere. Before him I may think aloud."

Most of us use the word "sincere" without understanding or remembering what it means. Suppose now that hereafter, at the close of our letters to friends, instead of writing "yours sincerely" we all write yours *without wax*!—as the word *sincere* literally means. Then let us run over the letter again and see whether no "wax" has been used in the composition thereof. Also, after every formal visit, or every accidental or informal one, let us ask ourselves whether all we have said and all we have acted has been so true and so honest that if our friend had been clairvoyant and clairaudient there would have been nothing to shock his or her feelings on account of its failure to agree with our spoken and acted thought.

"Before him I may think aloud." Can there be a better test of friendship than this?

I have often been told—in act and manner if not in so many words, by those who profess great friendship and sympathy for



me, that they want none of my criticisms, none of my admonitions. They do not want me to "think aloud" in regard to their shortcomings, their mistakes and failures. If I speak of myself at all it must be in terms of praise, of appreciation if not of adulation or panegyric.

Such people are not real friends if Emerson is right. They are simply egoistic self-seekers, first, last, and all the time. Whatever their motives or intentions may be they are neither intellectually nor morally true nor honest, and will be sure to disappoint us when put to the test of TRIAL. They are usually great promisers—always telling us what they mean to do for us and for our work, in the future, but always something occurs, some unforeseen hindrance, that lets them out of the performance with credit to themselves—in their own estimation. They are usually great boasters also of what they have done in the past for others, or for this or that philanthropic movement, reciting with great particularity how much they have been praised and honored, and how often they have been assured, by others, "Why, we never could have got along without you!" "Don't go away! Don't desert us now," etc., etc.

Further describing the man—or the woman—who has evolved, developed, grown, to this high conception of friendship, Brother Emerson adds:

"I am arrived at last in the presence of a man so real and equal, that I may drop even those undermost garments of dissimulation, courtesy and second thought, which men never put off, and may deal with him with the simplicity and wholeness, with which one chemical atom meets another. Sincerity is the luxury allowed, like diadems and authority, only to the highest rank,—that being permitted to speak truth, as having none above it to court or conform unto."

How many of us that have claimed to be emancipated from the thralldom of FLAX, are ready now to take our places on this highest plane of Friendship? How many are brave enough and true enough to "drop those undermost garments of dissimulation, courtesy and second thought," and deal with each other with the "simplicity and wholeness with which one chemical atom meets another?"

I had fondly hoped that at Harmony Home the select and elect few who would be drawn hitherward by the subtle attraction that brings the right chemical atoms together, could and would approximate this high ideal—this newer, truer, nobler, grander, this really normal or unaffectedly natural life upon earth, but hitherto this fond hope has been but very partially realized. Perhaps those who came—some of them at least—are on the road to that high plane, and will reach it in time, but such is the power of habit, so complete the enslavement, so unbreakable the chains with which a false education has bound us all, that it will require for most of us a new embodiment, a second or a third incarnation to enable us to ignore or defy the "conventional lies of civilization."

#### WHY LINGER LONGER?

In my Heart to Heart Talks, printed a month ago or more, I enacted the monopolist—occupying space that in equity probably belonged to others, and now to avoid the danger of committing a like offense I would better close for the week and defer what I intended saying about Friendship and some other things till another time, but before doing so I ask leave to answer a few questions lately propounded, and which will, not unlikely, be suggested to others by what I have said in this issue, namely:

"If the rural experiment has proved unsatisfactory in attracting congenial minds, why not wind it up and go back at once to Chicago? Summer is now gone, the autumn promises to be cold and rainy, why longer enact the role of Robinson Crusoe, living alone and paying rent on a large untenanted house, burning coal, gasoline and kerosene, when all this expense might be saved by returning to your warm, light and cheery rooms in the city?"

Having taken the whole of Lucifer's widely scattered family

into my secretest council—"a committee of the whole on the state of the Union," as the politicians used to say during the war of the "Great Rebellion." I will briefly reply as follows:

Yes; owing in part perhaps to the extraordinary behavior of Mount Pelee and some other of our neighboring volcanoes, that have disturbed the usual atmospheric conditions over a large section of the globe we inhabit, the season now drawing to a close has broken all records in this vicinity as to precipitation of moisture and consequent coolness, thereby discouraging if not defeating the annual exodus of dwellers in the city to the country—owing doubtless in great measure to this fact in nature the phalanstery inaugurated in June last has not proved the blooming success I hoped it would be, and yet, as previously stated in these columns, it has not been a failure, and in summing up results, so far as results are visible, I have no reason to regret that the experiment was made. Return to the city is deferred for these among other reasons:

First, the fruit harvest, in which I am interested, is not yet over, and will not be until near the close of the present month.

Second. Still more important to me is the fact that from past experience Autumn is the best season of the year, and October by far the best of all the months, in which to lay in or store up a good reserve stock of health and strength upon which to draw during the winter and spring months, which months are usually most trying to those whose vital force is apt to fail when most needed.

In my humble opinion this latter consideration should take precedence of all others. Health is the first condition or element in success of any kind. Without health of body there can be no real sanity of mind. Without health of body and sanity of mind longevity is a curse rather than a blessing.

I am not unmindful, just here, of the fact that some people do not consider longevity a blessing under any circumstances, and hence it would not surprise me at all were I to receive silent telepathic messages something like this:

"Why try to live on, and on, beyond the natural limit of threescore years and ten? 'Youth is the time to have your fling,' as the author of 'Auld Licht Idylls' has so forcibly shown. You have had your fling—your share of life—now go home; finish writing your autobiography, and ME! allowing others, the younger generation, a fair chance to have THEIR fling."

To such possible message I would like to say,

Yes; old age, with its unusual accompaniments—senility, decrepitude, helplessness, is not a condition to be desired, and yet who is wise enough to set the limit dividing youth and manhood from old age? Elizabeth Cady Stanton is my senior by thirteen years, and yet her writings show undiminished vigor in battling for the abolition of woman's disabilities "before the law," and for her emancipation from man-made creeds and old-time superstitions.

Lois Waisbrooker is four or five years my senior, if I mistake not. Only yesterday I received a bundle of the September number of her brave little monthly, "Clothed with the Sun," published at Home, Washington, showing that this etelean worker is still in the harness, fighting heroically for the greatest and most needful of all freedoms, the freedom of speech and of press in regard to Woman's Right to Self-Ownership in her creative powers, duties and responsibilities.

Count Leo Tolstoi is my senior in years, and though feeble in body he is still sufficiently strong mentally to make himself feared and hated by every crowned and uncrowned despot in Europe or in the old world.

While it may be presumptuous to compare myself with these distinguished persons I am vain enough to think the letters of appreciation and commendation in regard to my poor efforts, received within the past few months, are sincere and, in the main, just and impartial, and hence am led to believe that there is still a place for me in the journalistic field, and especially in the columns of the journal I have edited for more than twenty-two years. Life is still as sweet to me as ever it was. Work, of hand and brain, is quite as welcome, quite as enjoyable, as ever it was, and of these two—love of life and love of work, I am in

the habit of congratulating myself as being dowered by nature with an unusually good share. This morning I rose at four o'clock—a little earlier than my wont—and expect to put in not less than twelve or thirteen hours of effective work of some sort, before early bedtime. This is not said boastfully, but simply to prove to those who care to know, that my desire and my ability to work have not yet deserted me.

Our friends will please pardon these personal references. This talk, as before said is for Lucifer's Household only, and household talks are usually of a personal and confidential nature. And now to close this already too long article I ask the unanimous consent of the whole symposium, to a little matter of business. It is this:

Brother Wayland, editor of the "Appeal to Reason," asks the workers of his household to increase his subscription list to the number of one million before the close of the current year. His list now numbers two hundred thousand, and it is believed by many that the million goal will be reached, if not this year then in the near future. I rejoice to know that there is such a paper as the "Appeal" in existence and that it is meeting such phenomenal success. I am not envious, but simply want to be emulous, and here ask another question:

Is not Lucifer, in the very best and widest sense an Appeal Reason?

And is it not probably true that Lucifer has done much, very much to make Brother Wayland's "Appeal" the success that it now is?

Brother Wayland and his compeers are working for industrial emancipation through collective ownership of public utilities—that is, they are working for the Co-operative Commonwealth, to take the place of the monopolistic and paternalistic despotism we now have. We do nothing without a motive, as all will admit. Can there be a better, a more effective, a more COMPELLING motive urged for industrial emancipation than the knowledge, the settled conviction, that under present conditions woman must continue to be a BREEDER OF SLAVES? of imbeciles, incapables and criminals?—that men make and perpetuate institutions and that if we would have better institutions we must first have better MEN?

To rouse men and women, and especially women, to a sense of these underlying, these bed-rock truths, is Lucifer's chosen field, as our helpers all know. The question then is, shall we deal with superficial and second-rate causes, or shall we go to the bottom of the trouble and remove THAT, in the belief and knowledge that then these second-rate causes can be removed more easily, and that when once removed they will STAY removed?

If our helpers see the matter in this light, is it asking too much to ask each and all of them to do something, if only a little, and do it now, to increase the circulation and influence of THEIR paper? What can you do, to put Lucifer into the hands of every thoughtful person living in countries that speak the English language? Yours for progress, M. HARMAN.

#### VARIOUS VOICES.

Geo. W. Howe, Tenn.:—I am much interested in all you and your dear father do, and may be be blessed with many happy days yet, and have the good work go on!

Georgie Lauriston, Canton, Ohio:—I missed one copy of Lucifer so my subscription must have expired. I enclose \$1 on subscription for I cannot afford to be without Lucifer, as I learn a great deal from its precepts.

D. Burgess, 1919 S. E. St. Tacoma, Wash.:—I am out in the field agitating for better conditions, and have engagements until Jan. 1903. I find many, very many liberal minded people; people who begin in a sort of dazed way, to realize that most

of us are slaves to prejudice and superstition. I find many who are seeking light.

J. G. Hunter, Wyo.:—As I see by my wrapper that my subscription expires with No. 938 I enclose \$1 for another year's subscription. I would rather the paper would confine itself more to the relation of the sexes and pay less attention to the Anarchistic and Socialistic arguments, as there are other papers devoted to those questions.

L. M. Bryan, New Florence, Mo.:—I see by the number on my wrapper that my time is out; would have sent you something sooner but have been sick and "let things go." I am glad you kept on sending it as I do not want to miss a number. I send you \$1 to help keep things moving. The inscription "In God We Trust" shows that Uncle Sam is either something of a wag or has lost all respect for "truth and veracity." Hoping you may live in full possession of all your powers, for many, many years, I remain your friend.

Mrs. B., Texas:—I am seeking the truth, and must have it if it is to be had under any circumstances. I have three babies; would have four but oldest died last January. Another will soon arrive. The eldest would have been four years old last March. You can realize that I am in the most nervous state any one can imagine. And talk of injustice, it is no name for what I have endured; but I had no idea what to do or how to change my environments. As a consequence I was sick for four months and my precious son died for want of a mother's care.

[Perhaps some of our readers may feel impelled to write to this troubled mother. Any letters sent in care of this office will be forwarded. L. H.]

F. Siman, Omaha, Neb.:—The following clipping from the Omaha "Bee" ought to be interesting to Lucifer's readers. Although it deals satirically with the widow it sees no wrong in the institution of holy matrimony itself, which makes respectable a relation which outside marriage would be prostitution. Of course it may not be correct in its supposition that the man was bought:

#### MARRIAGE AND MONEY.

Some people have very little charity in their souls. A few days ago a Boston widow, Mrs. H. E. Hawkes, 54 years of age, paid C. H. Moxey, a San Francisco professor of fencing, \$250,000 for becoming her husband. Prof. Moxey is 26 years of age, and it is to be supposed that he needed the money.

Now the bride's brothers and her son-in-law are trying to have the money and the woman torn ruthlessly away from the young bridegroom. They claim that her mental condition is not what it should be, and efforts are being made to have the courts declare her incompetent.

Why will meddling relatives continue to interfere in cases of this kind, comments the Chicago "Record-Herald." If an old woman wants to pay out good money for a young husband, and both she and he are satisfied with the terms, why should brothers and son-in-law be permitted to destroy their happiness? Surely \$250,000 is not too much for a woman who is 54 years of age and has the price to pay for a 26-year-old husband if the latter is all that a sound American in his 26th year should be, so there can be no proof of incompetency in the figures alone.

Furthermore, the woman declares that she is perfectly happy. Is it just, then, that she should be made miserable by her relatives, whether she is competent or not? What is money for if it is not to bring happiness to the competent and the incompetent alike? Out upon the meddlers who are always trying to keep old people from paying their money for young husbands or young wives. Doesn't our constitution guarantee to him as long as he doesn't interfere with the legitimate pleasures and the rights of others?

On the face of the returns it looks as if the Boston woman and her professor should be let alone.—Omaha "Bee."

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aymer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Science; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Social Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What Are Governments? Is it Possible to Exist Without Government? XIV. How Can Governments be Banned? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 128 pages. Price, 65 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persuasion Does Not Reform; Prostitution and the Crusaders; The "Spinning of the Heavens"; What are the Effects of Halls and Churches? The Economic Side of the Problem, Party Politics in Vice-Crossing; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purification"; The Temptations; Action for Advanced Women.

WITH APPENDIX—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 500 Fulton St. Chicago.

## 938.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion. Man, the Ungoverned. Woman, the Self. Woman in Freedom. Marriage: a Retrospect. Marriage: a Prospect. The Free Society. Some remarks on the early star and sex worship. Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter, Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

## Agents Wanted

To sell the Toilet Dandruff Cure and the Toilet Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toilet Remedies Co., Box 127 Denver Colo.

"Pages of Socialist History." By W. T. H. T. This book is recommended to Socialists of all schools, as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. Paper covers, 25 cents. By mail, 30 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Emil R. Tucker. 40 pages. Handsomely bound in cloth. \$1.50. ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the address on Prayer which so stirred the religious world. Cloth, 50c; paper, 30c. AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 10c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 10c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolidge). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 10c.

ASTRONOMY. HELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 10c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Hanford Ford. Cloth. 10c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Rejoined by the Bible, and giving close references to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Poole, Jr., M. D. 20c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 10c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 51 portraits of delegates, including Emil R. Tucker, Lawrence Gronlund, William J. Wainwright, Samuel Gompers, Louis F. Post, and George Schilling. 225 pages. 10c.

CHILDREN OF THE ITALIAN POOR. Paula Lombroso. 10c.

DARWIN'S THE (A novel) Emma D. Barker. 10c.

DAWN OF CIVILIZATION, The, or, England in the Nineteenth Century. J. G. Spence. 174 pages. 20c.





# LUCIFER.

## THE LIGHT-BEARER.

III RD SERIES, VOL. VI., No. 40.

CHICAGO, ILLINOIS, OCT., 16 E. M. 302. [C. B. 1902.]

WHOLE No. 939

### THE RESERVED SECTION.

["The rights and interests of the laboring man will be protected and cared for, not by labor agitators, but by the Christian men to whom God in His infinite wisdom has given control of the property interests of the country."—*Mr. Baer.*]

In the prehistoric ages, when the world was a ball of mist—  
A seething swirl of something unknown in the planets' list;  
When the earth was vague with vapor, and formless, and dark,  
and void—

The sport of the wayward comet—the jibe of the asteroid—  
Then the singing stars of morning chanted soft:—"Keep out of  
there!"

Keep off that spot which is sizzling hot—it is making coal for  
Baer."

When the pterodactyl ambled, or fluttered, or swam, or jumped,  
And the plesiosaurus rambled, all careless of what he bumped,  
And the other old-time monsters that thrived on the land and  
sea,

And didn't know what their names were any more than to-day  
do we—

Wherever they went they heard it:—"You fellows, keep out of  
there—"

That place which shakes and quivers and quakes—it is making  
coal for Baer."

The carboniferous era consumed but a million years;  
It started when earth was shedding the last of her baby tears,  
When still she was swaddled softly in clumsily tied on clouds,  
When stars from the shops of Nature were being turned out in  
crowds:

But high o'er the favored section this sign said to all: "Beware!  
Stay back of the ropes that surround these slopes—they are  
making coal for Baer!"

We ought to be glad and joyous, we ought to be filled with glee,  
That aeons ago the placard was nailed to the ancient tree,  
That millions and millions of ages—back farther than Adam  
and Eve—

The ichthyosaurus halted, and I speedily took his leave,  
And so it was all saved for us, the spot with the sign: "Beware!  
This plant is run by the earth and sun and is making coal for  
Baer!"—*W. D. Nesbit, in Baltimore "American."*

### What is Modesty?

It is so well understood that modesty becomes a woman,  
that it behooves us as women to know just what modesty really  
is. If we open the dictionary, we find, according to Webster,  
that modesty is "natural delicacy or shame regarding personal  
charms and the sexual relation; purity of thought and man-  
ners." Of course every woman will understand that this defini-  
tion refers especially to her; the rule for men will vary con-  
siderably from this, as is no more than right, considering the  
subordinate position we hold in relation to them.

Certainly it was with a sigh of relief, that I read that mod-  
esty was a "natural" delicacy or shame, for as a woman I  
wished a sure guide for my inquiring mind. If modesty were an  
affair of nature and not of art, then my way would be smoothed  
before me; and if I might not trust my own instincts, which  
perhaps were perverted, I might study a child, in whom there  
was no art, and so come to the truth.

I might as well admit, at the outset, that I had no clear  
ideas of modesty. There was this in my favor, however, that I  
earnestly longed to know what modesty was, in order that I  
might successfully practice it.

Well, I set about the study of a child's conduct. You can  
imagine the result. I was shocked, appalled; the little wretch  
had no notions whatever of—I was going to say modesty; but,  
perhaps, it will be better to say—the rules of the game. That is  
a phrase men use, and it ought to please them. It was of no  
use to study more than one child, in the hope of finding a differ-  
ence, for the abandoned creatures, without regard to sex or  
color, or previous condition of servitude, all behaved themselves  
in the same way, that is to say, most immodestly. They did  
what they were functionally moved to do, or exposed their  
nakedness, without any evidence of that sense of shame which  
is necessary to modesty.

But if nature were at fault in children, I argued, no doubt it  
would assert itself in savages; so I turned to them. Alas! what  
a strange and disconcerting state of affairs I found. It seemed  
as if each race, if not each tribe, had its own different notions of  
what was modest. I found that there were women in Africa  
who would brave death itself rather than be seen without a  
shred of cloth or skin hanging down behind from the waist;  
others who would have felt it equally infamous to appear in  
public without a narrow strip of some material hanging from  
the neck between the breasts; others who satisfied their sense of  
modesty completely by a dozen strips of hide hung from the  
waist in front, but without hiding any part of the body; others,  
again, who jeered at any shred of clothing, saying that the per-  
son using it must have some deformity to conceal.

In South Africa were women who held it immodest to appear  
in public unless their naked bodies were painted; others who  
were equally ashamed without a belt two inches broad about  
the waist. In the South Sea Islands if a woman were tattooed  
she was sufficiently clad, and her modesty was satisfied.

So it was with all the savage people living in warm climates;  
they went naked and were unashamed. Was not that astonish-  
ing? I made up my mind at last that Webster was wrong in  
saying that modesty was a natural delicacy or shame. Still, I  
was not to be balked; I most know what modesty truly was;  
so I turned to the people of another civilization than ours,  
thinking there might be some help there for me. Turkish and  
kindred Oriental women had a modesty that would not permit  
them to show their faces in public; but the creatures wore  
trousers, betraying the fact that they had legs—or should I say  
limbs? Can a woman be modest who does not hide her legs—  
limbs, I mean? Chinese women were too modest to expose any  
part of the body but the face, and that well covered with paint.  
Even their hands were kept under cover for the most part of the  
time; and as for showing their wrists—not they. All of which  
was encouraging, but in the midst of my delight over this ex-  
quisite modesty, I was told that their private morals were ter-  
rible, and that the hussies wore trousers. There remained the

Japanese women. Well, the least said of them the better, in this connection. Actually they wore clothing when it was convenient, and went without when that suited them better!

But the worst feature of all this was that travelers insisted that in those countries where women went naked they were more moral and chaste than in those countries where they clothed themselves. Japanese women, for example, are declared to be models of shyness, gentleness and modesty. And they wear clothing or go without, as it suits their convenience—not as suits modesty, mind you, but convenience! Is the thing credible? H. Crawford Angus, the African traveler, goes so far as to say this: "It has been my experience that the more naked the people, and the more, to us, obscene and shameless in their manners and customs, the more moral and strict they are in matters of sexual intercourse." But who wants to pay such a price for mere morality?

Then he goes on to describe what may be called the initiation into womanhood of girls who arrive at puberty, and says these shocking things: "The whole matter is looked upon as a matter of course, and not a thing to be ashamed of and to hide; and being thus openly treated of, and no secrecy made about it, you find in this tribe that the women are very virtuous. They know from the first all that is to be known, and cannot see any reason for secrecy concerning natural laws or the powers and senses that have been given them from birth."

Wallace, the famous traveler and scientist, has the presumption to say of the women of the wild tribes of the Amazon: "There is far more immodesty in the transparent and flesh-colored garments of our stage dancers than in the perfect nudity of these daughters of the forest." Now, of course, stage dancers may be, and very likely are, immodest, but what do you think of a man saying anything in favor of nudity? A respectable gentleman and a scientist, too! For shame!

Do you wonder that I abandoned all ideas of learning anything about modesty from either children, savages or peoples of other civilizations? Of course, I no longer had Webster for a guide, since it was certain that there was no such thing as a "natural" delicacy or shame. Consequently, I made up my mind that modesty was a thing of our civilization, and quite artificial it might be, but not less necessary for that reason; so I set about discovering what conduct was modest and what was not.

This was not as easy as you might suppose, but I finally made up a list which received general endorsement, and then set about verifying it by the conduct of those who should know what to do and what not to do. This is the list, which I made as short as possible. A woman may not expose her legs to view; nor her breasts; nor any part of her body nude excepting her hands and face. She must not betray by word or sign or act that she has any bodily functions to perform, save only eating and drinking. She must not be aware that difference of sex consists of anything more than a difference in style of clothing. She must shudder at the thought of anything distinctly sexual. Actual maternity may be referred to, but possible maternity, being noticed even indirectly, is cause for a change of color, or of fainting, if possible. It is better that a girl's health should be ruined than that her mother should be so indelicate as to speak to her of the special functions of her sex. A young woman should pretend that she has no thought whatever about being a wife or mother, but secretly must devote her whole mind to winning a husband. She should strive with all her might to destroy every symptom of animal passion within herself, and should know nothing of wifely relations excepting as she can learn of them in secret and stealthy talks with ignorant servants or other girls.

I admit, at once, that the list is not complete, and that some of the rules of modesty laid down are somewhat subject to change under conditions not altogether to be defined. For example, a woman may expose her breasts very freely in the evening, although it would be bad form to do so in the daytime; and a woman who would permit herself to be seen nursing her baby could not hope to retain the respect of anyone. Then she

may not only betray the fact of being a biped, but may even show her legs with perfect frankness at the seashore, while to do so in mountain-climbing, or in search of health through any exercise, would be shameful. Also, while on the street, she may draw her skirts so tightly about her lower limbs as to leave the imagination no opportunity for exercise. Also, while she may not display her breasts nude on the streets, she may wear a girdle, which while it injures her internal organs, leaves her breasts free to move about in a manner which she has learned is very provocative to men.

I find that some of the rules of modesty lead to ill-health and physical weakness, so that few women are well because of them; but if to be modest is necessary, who can complain of the results?

Of course we all know that health demands proper attention to the excretory processes of the body, but what right-minded female would not rather suffer any anguish of mind and body than even hint to a male any such need on her part? Modesty must be maintained though the most serious of internal injuries and permanent illness result.

Hundreds and thousands of girls injure themselves for life by ignorant conduct at the age of puberty; but what modest mother would save her child one pang by soiling her lips with words that would dispel the child's ignorance? And, of course, a young woman would be saved inexpressible suffering if her male companions only knew that once a month she was subject to a functional change; but what girl would consent to share such indecent knowledge with a boy?

I will not say that I know, now, what makes an act modest or the reverse; but I do know and believe that we women will never have good health until we throw modesty to the winds, and conduct ourselves like some of those shameless creatures who really seem to glory in their sex. Shall we do so? Indeed, we shall not. Do I not know your answer? Let us go on in the good old modest way; sick and ailing all our lives, but not sacrificing one shred of the precious conventions that we have collected about us at such a terrible cost.

Let us live maimed, deformed, decrepit, ignorant, half-sexed caricatures of women—but let us be modest!—Margaret Grant, in "Woman's Physical Development."

#### An Open Letter to E. C. Walker.

I have read your letter to Lora Carter, and while I do not wish to be understood as declaring in favor of the same course as she has, I cannot forbear to call your consideration to what, while it has a very plausible sound at first, appears to me to be a very shallow observation from you. I refer to your assumption that because a man (or a woman either) is of such a nature as to have single affections, he is therefore unlovable. It is true enough that many girls frequently angle for one boy, or many boys for some particular girl; nevertheless such popular favorites, so far from always being the best or most lovable of persons often make the most disagreeable of marital companions; and I should think that instead of illustrating the all-around loveliness of their own characters, they were rather a standing illustration of the characterlessness of the crowd who gather around them. I do not mean that this is always true, but it is very often is.

On the other hand many whose virtues are not of the showy and popular variety, but of the subdued, retiring, and delicate sort (there are men to whom these adjectives will apply) do not wish to attract a number of admirers, and therefore fence themselves with that wall of reserve the mastery of which is characteristic of strong souls and which prevents even the suggestion of sexual love, who are nevertheless exceedingly lovable and tenacious of their concentrated affections.

Pray understand that I have nothing against love of the other sort; nor do I admire the character I have just been speaking of more than many other types, though I think some sterling qualities are more often found in such natures. All I want to say is that what seems to you a conclusive argument as to a person's unamiability is no argument at all. And while I think



Lora Carter might very likely find it difficult to direct her affections precisely in such well-ordered paths as she describes, it is altogether probable that, should she succeed in doing so, she would receive quite as much devotion, and be able to give it too, as she would had she chosen a less exclusive companion.

JANE MEREDITH.

### The Difference Between Socialism and Anarchism.

In No. 936 J. William Lloyd says that Charles H. Kerr is really an Anarchist. I have no doubt my fellow clansman can take care of himself quite well, but the subject is such a large one that some remarks from me also may not be amiss.

Mr. Lloyd says: "Anarchists commonly divide all Socialists into two classes; Free or Anarchist Socialists whose contention is that the individual is the unit of society and that society has no rights which he does not by free consent bestow, and State Socialists who contend that society is greater than the individual and has a right to administer his affairs in the way most necessary to its welfare."

Scientific Socialists have no such metaphysical theory. They do not believe in any kind of abstract or natural rights, whether individual or social. In fact Mr. Lloyd is not just to his own school in his statement of Anarchist doctrine. I am sure Kropotkin has no belief in such things as natural or inherent rights, and even Benjamin Tucker tells us that "Anarchism of the 'natural right' type is out of date". (See "Instead of a Book," page 132.)

What, then, is the real distinction which divides all Socialists from all Anarchists? It is the Marxian doctrine of "historical necessity," founded on the economic law of industrial centralization. The Socialist believes that the only alternatives physically possible to mankind are private monopoly and public monopoly, and that the only one of these morally possible is public monopoly. The Socialist does not pretend to have invented an ideal society; he only says that he has discovered a law of nature.

But what is this law of industrial centralization? Only this; that in all developed industries centralized production is cheaper than decentralized, and that in the economic struggle for existence the cheapest method must prevail. The last proposition Mr. Lloyd will hardly deny. He will admit that in the wholesale market there is always one market price for each commodity of a given quality, and that the producer who cannot sell at that price cannot sell at all. Now it is clear that those who produce by cheaper methods can sell cheaper than those who produce by dearer methods, and can force down the market price to a point at which the dearer producer cannot compete. Thus the cheapest method always wins. But Socialists contend that centralized industry, in which vast masses of men collectively handle machinery of enormous size and value, is always cheaper than less centralized industry. Centralized industry must therefore inevitably prevail. Moreover, there is no limit to this process, so the logical outcome of economic evolution is the absolute centralization of each industry in the hands of one great company, which will have, by the mere operation of a natural law, a more rigorous monopoly than all the parliaments and armies of the world could give.

I shall not now inquire whether the Socialists are right in affirming that there is such a law. I merely wish to point out to Mr. Lloyd and others that the discussion between Socialists and Anarchists turns mainly on a question of mathematics, and that it is useless to drag in any other issue until the mathematical one is settled. It might be very nice and very ethical to fly to the moon, but what is the use of talking about it if we cannot do it? Mr. Lloyd will see that, if the Socialists are right, then we have as little power to avoid monopoly as to fly to the moon, and all that remains is to choose whether the monopoly shall be public or private.

Of course the law of industrial centralization does not make it impossible for a poetic and frugal individual to go into the wilderness and live alone on radishes and contemplation.

Neither does it hinder the formation of an idyllic community far from the madding crowd. But such communities can only exist when they maintain their exclusiveness and do not try to compete in the world market. If such a community tried to oppose the mighty machine of industrial monopoly in any centralized industry, it would be shivered into atoms by the mechanical operations of natural laws.

Mr. Lloyd will now see wherein all Socialists differ from all Anarchists. They love liberty as much as the Anarchists, but they differ with them as to the limits which natural law has placed on liberty. Believing that it is mathematically impossible to avoid monopoly, they propose to organize the masses of the people together to take this inevitable monopoly out of private hands and vest it in the whole people. But they have not the least objection to anybody living outside the great machine, if he can.

In conclusion, I strongly recommend every reader to send 10 cents to Charles H. Kerr & Co. 56 Fifth Avenue, Chicago, and obtain "Socialism, Utopian and Scientific," by Frederick Engels. Whoever makes a careful study of that book will not only understand Socialism, but will get rid of many intellectual cobwebs of the eighteenth century. It is a particularly good book for Americans, as they have been less influenced by Hegel and Darwin than any other people, and still believe in absolute principles and fundamental rights.

R. B. KERR.

P. S. After mailing the above article it occurred to me that I had been too sweeping in saying that all Socialists accepted the law of industrial centralization. In fact there are certain Socialists of the Bernstein type who doubt its application to agriculture, and think that even in the case of industry in the narrower sense it is not so universally true as was formerly supposed. On the other hand the Anarchist Kropotkin admits the law in the case of some industries, while denying its application to others. On the whole a careful study of the writings of Bernstein and Kropotkin has done more than anything else to convince me of the fundamental truth of the theory, although the evolution is not so swift and straight as predicted by the men of fifty years ago.

R. B. K.

### "The New Republic."

I have been waiting for some of the controversialists of Lucifer's circle to pause long enough to recognize the new master. John Brisbane Walker discovered him and is going to monopolize him for the next year or two in the "Cosmopolitan." "We are here to get better births and a better result from the births we get; each one of us is going to set himself immediately to that, using whatever power he finds in his hand." So says, Herbert George Wells, in the September "Cosmopolitan." Even my old guide C. L. James can learn philosophy in "Mankind in the Making" for he shows that "this over accentuation in the past of man's egoistic individuality" is not the natural order of things. Every student of the Light ought to read this philosopher of the Twentieth Century. After they read him I should like to hear the cock-sure Socialists and Anarchists criticize him.

B. J. PAUL.

"I pray you, O, excellent wife, not to cumber yourself and me, to get a rich dinner for this man or this woman, who has alighted at our gate, nor a bed chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But, let this stranger, if he will, in your accent and behavior, read your heart and earnestness, your thought and will, which he cannot buy at any price at any village or city, and which he may well travel fifty miles, and dine sparsely and sleep hard in order to behold. Certainly let the board be spread and let the bed be dressed for the traveler; but let not the emphasis of hospitality be in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe."—Emerson.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

TERMS: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 14th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Heart to Heart Talks.

### IGNORING AND DEFEYING THE COMSTOCK LAW.

Commenting upon the usual miscarriage of justice in the federal courts, as illustrated in the recently tried cases of Lois Waisbrooker and Mattie D. Penhallow, Henry C. Roberts of Bennington, Kansas, an old and well-seasoned captain in the Light-Bearer army, asks some pertinent and very timely questions—see Lucifer No. 935:

"What should be the attitude of free and independent women and men of our country toward arbitrary and invasive laws such as the Comstock law enacted through rascality and fraudulent methods of unprincipled men? Should not their efforts be constantly to ignore and bring into disrepute such corrupt and vicious laws to the end that they may be repealed? . . . Cannot the comrades now see that they have slighted the grandest opportunity to trample on the vile creature of Comstock—the law by which the noblest, the most indefatigable of the workers in the cause of the most vital reform of all the centuries, the reform of sex ethics, that is to say, the reform of our antiquated marriage system, are held up and robbed not only of their just meed of praise but of their small savings the result of forced economy and of the strictest frugality?"

Having waited a few weeks and seeing no response to these timely and pertinent questions I will venture to give my own opinion in regard to them, premising once more that what I may say is given for what it is worth, and not by authority of Lucifer, as is notoriously the custom of editors. The closing sentence of Brother Roberts' letter is in these words:

"In fact I cannot avoid the conviction that the question is up to the reformers for immediate settlement, whether a bad, a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people that thus it may become a dead letter."

A few years ago, within the recollection of many who may care to read these confidential talks, men were sent to prison in this country for the alleged crime of helping fugitive slaves to gain their liberty. Knowing, as we all know, the force of law-abiding habits, of conformity to immemorial usages, it is not too much to say that if it had not been for the rebellious courage of those who went to prison, and who willingly submitted to be held up and robbed of their hard earnings rather than obey the Fugitive Slave Law, we might today be a nation of slave-catchers and slave-drivers, as in the days when the Southern Oligarchy dictated the politics and social ethics for the people of the United States.

### A NEW FUGITIVE SLAVE LAW.

Is not the Comstock postal law to all intents and purposes a new fugitive slave law?

Let us see: The old fugitive slave law was designed to perpetuate the form of human slavery that denied self-ownership to the African race. The Comstock law, as can easily be shown, is designed to perpetuate the form of slavery that denies to woman the ownership of her person, the control of her creative powers and functions. This it does by denying the right of free discussion, free investigation into or upon "sex ethics" looking towards "reform of our antiquated marriage system"—quoting the language of Bro. Roberts.

Illustrative and in proof of this statement I will here ask unanimous consent of my readers while I give a bit of personal history. Sixteen years ago a letter was printed in Lucifer giving a realistic account of the treatment of a young wife by her worse than brutal husband, illustrating the legal maxim that the crime of rape is unknown in wedlock, that "once consent means always consent." Plain and forcible language was used in this letter, but none of the words that purists and prudists could call "obscene." For printing and mailing this plainly worded protest against the denial to woman of the right of self-ownership I was prosecuted, tried and condemned in the Kansas Federal Court. When delivering his sentence of five years in the penitentiary and a fine of three hundred dollars, Judge Cassius G. Foster read me a fatherly lecture in which he stated with much precision of language that the *gravamen*, the head and front of my offense was the attempt to bring odium upon our marriage institution. As much as to say that the outrages committed under sanction of marriage laws and customs, the social ulcers sheltered and condoned by our church-state marriage institution, must not be exposed to the light of day.

As some of Lucifer's Household may not have heard of this episode in my life-history, I will add that after serving four months of this five-year sentence I was released and granted a new trial on account of informality of sentence—the judge having forgot to add, "at hard labor," when sending me to the penitentiary. After many delays and postponements the case was taken up by Judge John F. Phillips of the same court, who sentenced me to one year at hard labor in the penitentiary, without fine. This sentence was served out to the letter, in the Federal prison at Fort Leavenworth—less two months' credit for "good behavior." Meantime, however, while awaiting the new trial for printing the first letter—written by W. G. Markland—I was tried and sentenced by Phillips to one year in the penitentiary for printing the "O'Neill" letter, written by a New York physician to show the propriety and necessity of such revelations as those contained in the Markland letter. Of this last named sentence I served eight months in the Kansas penitentiary, the sentence of Judge Phillips having been decided irregular by Judge Brewer, then of the United States Circuit Court.

These various prosecutions occupied nearly ten years—all told—during which years I was either in prison or under bonds awaiting trial—all because of printing a manly protest against the enslavement of womanhood and motherhood under our "antiquated marriage system."

This episode in my personal history is here presented—in a few words as possible—not because I am fond of recalling such experiences, but rather to show that, as men went to prison rather than obey the old fugitive slave law, so also they have gone to prison rather than obey the new fugitive slave law. While the prosecutions, as a sword, were held over my head I republished, more than once, the offending articles, believing I had done no wrong and that it was right and proper that the American public should know just what the offense was that could put a publisher's liberty and property in jeopardy.

In last Lucifer, quoting from Emerson, I said there were those for whom I would go to prison if need be. This brief recital shows that I have gone to prison for the sake of those

whom I consider my best friends, the MOTHERS of the race, the mothers enslaved by the antiquated, the irrational, the barbarous, the inhuman, the priest-and-lawyer-made marriage laws; the laws that put the person of the wife in the power, the arbitrary, the irresponsible power of the husband.

Returning to the letter of Brother Roberts, I have only to add that I, too, "cannot avoid the conviction that the question 'is up' to the reformers for immediate settlement, whether a vicious law should be respected and obeyed or whether it should be rejected, discarded, trampled down and brought into contempt of the people, that thus it may become a dead letter." It will certainly NEVER become a dead letter so long as it is feared, respected and obeyed. It is sometimes said that the best way to secure the repeal of a bad law is to enforce it. But how can a law be enforced so long as it is FEARED and OBEYED? A law that is obeyed needs no enforcement. The old fugitive slave law became a dead letter and was superseded by the "Fourteenth Amendment," because it was NOT obeyed, and could not be enforced without sending to prison many thousands of American citizens. Now let a similar revolt be inaugurated against the new fugitive slave law. Let every one who believes in liberty of speech and press openly and fearlessly ignore and violate this law, and go to prison if need be in defense of that liberty, and soon the Comstock postal law will share the fate of its illustrious type and predecessor.

I shall doubtless be asked if I am willing to take my own advice, my own prescription, and "take my medicine like a little man," if it should lead again—as it led in the past—to imprisonment in the penitentiary.

Not hastily, not rashly, but with careful deliberation and with the fullest knowledge, based upon experience, of what my words mean, I answer YES! a thousand times YES!

As often said before in these columns, I crave not imprisonment—I have no ambition to be a martyr for the sake of the honor and glory of martyrdom. I love my freedom—such as it is—too well to choose the restraints, the privations, the indignities inseparable from prison life, but believing as I do that only in this way can the power of the Modern Inquisition be effectually broken, that only in this way can the emancipation of womanhood and motherhood be achieved—and through the emancipation of mothers from sex-slavery the emancipation of the race be achieved from ALL OTHER slaveries—thoroughly believing all this I am willing to serve my kindred, my friends, my race, by still another term behind prison bars, clothed with a "convict's" coarse and striped garments and fed on a convict's ill-selected, meager and unhygienic rations. M. HARMAN.

**ERRATA.**—In issue No. 938, page 308, 2nd column, for "unusual accompaniments," read, *usual* accompaniments. Same page and column for "etern worker," read *veteran* worker. On page 309—same issue, second line from top of first column, for "an usually good share," read an *unusually* good share.

#### Lucifer's Place in Journalism.

That it requires the reading of more than one copy to enable minds of even more than average intelligence to fully grasp the aim and purpose of Lucifer is well illustrated in the following letter:

"I have been a reader of your paper for about a year and have scarcely known until lately what reason could be given for its existence. It appears to me now to have a reason for being. It fills a niche in the literature of Love or the Sex-Emotion.

"Love as observed in mankind and in lower animals presents many variant phases; horses and cattle are gregarious and polygamous; the stallion and the bull have their harems; birds (wild ones) usually are monogamous, while domestic fowl are polygamous; man in his highest development, is monogamous; the immortals, the angels, are, so far as we may know, sexless.

"Between these extremes are all gradations and varieties

You contend for the right of every creature to live its own life in its own way and according to its own nature, but you more particularly lay stress upon freedom in sexual matters. This is right and should be contended for by all right minded people. The expressions of love are as various as the combinations which form character. Kraft-Ebing has rendered invaluable service to mankind by his great classical work "Psychopathia Sexualis," in which he classifies the varieties of sexual perversion, and you are doing a good work in aiding to classify sexual defectives of another kind, viz: those in whom good has failed to develop and mature typically. For these Free Love or Selective Variety is essential, and no law of man should vex or interfere with their natural—abnormal development.

"For the typical, normal, developed, man and woman, monogamy is natural and right and for such an one to practice the doctrines you teach would be a degradation, but for the class I have mentioned whose development has not yet reached the monogamous ideal, such monogamous sex-life forced upon them is like attempting to teach trigonometry to a child who knows not algebra, and if monogamous unions are forced upon this class by law it becomes unendurable to them and is tyranny. Such tyranny exists today and must exist so long as our present marriage laws prevail. I wish you success in your fight against this tyranny. More power to your pen is my wish for you.

AN M. D."

#### REPLY.

Among the various avocations of modern life certainly there are none that should enable men and women to better understand and fully appreciate the worth, the necessity, of Lucifer's mission, Lucifer's work, than that of the physician. The facts, the stern, the inexorable facts that daily come under the observation of the intelligent "doctor" and nurse of the sick, must force the conviction that Whitman was in the right when he said, "Sex contains all," and that Grant Allen's elaborate statement concerning the importance of the right use and understanding of the much despised, much discredited, ignored and slighted sex nature, stamps him a true philosopher as well as a true philanthropist.

Yes, Lucifer "fills a niche"—occupies a department in the field of journalism, that is filled or occupied by no other journal, so far as I know, and that niche, that department, it cannot be too often repeated and brought home to the heart, mind and conscience of all, is the most vitally important, the most fearfully, most tremendously important, of all the departments of journalistic endeavor to which any human being can possibly devote his or her time and energies.

But while devoting most of our time and space to the cultivation and investigation of the most important of all the departments of human ethics we do not think it best to exclude altogether the closely related departments called economics, finance, or even politics and religion in the non-partizan and non-sectarian sense. In fact Lucifer aims to deal with the great problem of HUMAN LIFE on earth, neglecting no department, no study, that is necessary to the right solution, the right understanding, of that problem, giving first place and chief space, as already said, to the investigations, the studies, that seem to us most vitally important, as well as most neglected and most dangerously misunderstood and misrepresented.

In one important particular, however, our correspondent seems to be still unable, after a year's reading, to grasp the full meaning, the central idea, of Lucifer's aim and purpose. His language very plainly shows that he thinks we make a specialty of teaching the doctrine known as "Selective Variety," sometimes also called "Free Love" by those who have paid but little attention to the subject. If our "M. D." had read more carefully the editorials that appear from time to time he would have seen that Lucifer's aim is to furnish a FREE PLATFORM to all earnest seekers for truth in regard to the right relation of the sexes.

In order to get the whole of truth we recognize that all sides must be heard. If more of Lucifer's writers advocate Selective



Variety than any other form or method of associative sex life it is probably because most of our correspondents believe that Selective Variety is better than Monogamy, at least for the present imperfect or transitional stage of human development. Man, or the *genus homo*, is believed by evolutionists to be the outgrowth, the culmination, the embodiment, of all the forms of animal life below him, and that all characteristics, habits, peculiarities and endowments of these lower forms of life are to be found in him. If this be true, then it should not be considered strange or wonderful that we find honest and sincere monogamists, polygamists, select varietists, promiscuitists (if this term be allowable) and also opposers of all sex life and sex expression, among the men and women of our acquaintance.

Admitting for the argument that "monogamy is natural and right for the typical, normal developed man and woman," as "An M. D." says, Lucifer still maintains that legal interference, legal control, is not the best way to bring the undeveloped, the abnormal up to the highest or typical plane. Liberty of thought, of speech and of non-invasive action is a much better cure for errors of opinion and of conduct than is meddling interference by church or state authority.

"The cure for the evils of liberty [of abnormality] is more liberty," M. H.

### A Study in Sociology.

Individualism as defined in contradiction to Socialism. "Individualism is that state of society in which every individual has the right to do as he wills, provided he infringes not the equal right of any other."

"Socialism is that state of society in which the economic and other sociological functions are regulated and performed by the authority of the State."

Following are some definitions given wide publicity by the Socialist propaganda with a corresponding distinction from the Individualistic philosophy.

"The ethics of Socialism are identical with the ethics of Christianity."

Individualism prescribes no code of ethics but the profitableness of unimpaird experience.

Socialism: "The abolition of that individual action on which modern societies depend, and the substitution of a regulated system of co-operative action."

Individualism: The enlargement of that non-invasive individual action on which modern societies depend and the encouragement of a voluntary system of extensive co-operation.

S.: "A science of reconstructing society on an entirely new basis, by substituting the principle of association for that of competition in every branch of industry."

I.: The science of reconstructing society on a basis of equal freedom by substituting the principle of unlimited liberty of a voluntary association for that of monopoly—special legal privileges and restrictive legislation.

S.: "Any theory or system of local organization which would abolish entirely or in greater part the individual effort and competition on which modern society rests, and substitute co-operation, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital as the instruments of production, the joint possession of the community."

I.: That system of socialism that would promote the largest effectual individual initiative effort, by abolishing all monopolies and repealing all invasive restrictions, leaving all natural resources and rights the full opportunity to be utilized by more and more extensive voluntary co-operation and which would secure to labor the full product by making land and all other natural resources subject to occupancy and use only; by making capital subject to the direction, only, of he who produces it and let labor be as free to apply itself as to effect any disposition of its products.

"Socialism is simply applied Christianity, the Golden Rule applied to every day life."

Individualism is the philosophy applied "Mind your own business," with the diamond rule of kindness thrown in to make a "blameless" life.

"Socialism being the product of evolution, the only danger lies in obstructing it."

Individualists are not unlikely to regard Socialism as "The Coming Slavery" and regret that a System of State Regulation of the Industries, etc. is heralded as a synonym of progress and which ultimately is not unlikely to compel "obstructionists" to desist. "No thinking man will contradict that associated industry is the most powerful agent of production and that the principles of association are susceptible of further and beneficial development"—(John Stuart Mill.)

The function of government is not the organization of industry as socialism would have—to inaugurate an armed system of co-operation or to compel citizens to associate in economic endeavor—but to further freedom of association by restricting invasions, if restraining the invader can be called "government."

"Socialism has in view as the ultimate end the public or collective ownership and management of the means of production and distribution." (Walter Thomas Mills.)

The Individualist thinks "Yes! and the laborer too." Regulatory agency, outside of the real owner of labor's products, has no respect for the right of laborer to regulate that agency. The best regulation is possible only where the laborer himself is free to effect it.

Socialism recognizes the right of the laborer to the unlimited opportunity to produce—and to the full product of his labor.

Individualism recognizes as well not only his right to the full product of his labor but the right to regulate the methods and means of its production and disposition in every particular, provided of course, he does not violate the right of his fellowmen to do likewise. This means progress—not compulsion, I believe.

General Sherman says "War is Hell."

Socialists say "Competition is War."

Individualists, "Monopoly is worse than War."

Socialists confuse "Monopoly" with "Competition."

Individualists and socialists too, should make a distinction.

Monopoly is the cause of most of the economic evil in our present social system. Monopolists manage to prevent competition of capital by means of legislative control of money, by obligations on or acquisition of, most of the land and consequently the means of transportation and commercial industries, and lastly, by patents on tools and other means of production. Thus they allow unlimited competition of labor—but this is not free competition at all. It is evidently foolish to attempt to regulate this one-sided struggle when less effort will serve to repeal these monster monopolies which are the fall and sufficient cause of our economic inequalities. To further the comprehension of the distinction I would make between what is monopoly and what is competition I will append two more definitions, the originator of which together with the two appearing at the head of this article, I must acknowledge to be that admirable author of "The Cityless and Countryless World," Prof. Henry Olerich.

"Monopoly is a legislative grant, giving to an individual or class of individuals special legal privileges."

"Competition is an emulous, non-monopolistic endeavor to give better bargains than are given by our emulators."

Trusting these comparisons will help enlarge the conception of relative importance of the proposal that appeals for political action of a kind calculated to create a universal monopoly and the kind calculated to reduce it at least to the sole business of dealing with the invasive individual—I ask, which do you choose as the path of progress?

CASSIUS V. COOK.

A YOUNG MAN talented and of wide experience wishes employment. Experiences mostly as a farm hand, teamster, fireman, hotel worker and vegetable cook.

H. McK., Austin, care Lucifer.

Personal—A young man would like to meet readers of Lucifer residing on South Side. Address J. C. M., 300 Fulton St., Chicago.

## TOLSTOI'S NEW WORK.

## The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

## CHAPTER TITLES.

I. Goods Porters Who Work Thirty-Seven Hours; II. Society's Indifference While Men Perish; III. Justification of the Existing Position of Slaves; IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI. Bankruptcy of the Socialist Ideal; VII. Culture or Freedom? VIII. Slavery Exists Among Us; IX. What is Slavery? X. Laws Concerning Taxes, Land and Property; XI. Laws the Cause of Slavery; XII. The Essence of Legislation is Organized Violence; XIII. What are Governments? Is it Possible to Exist Without Governments? XIV. How Can Governments be abolished? XV. What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 198 pages. Price, 65 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only," Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spilling of the Healer's Blood"; What are the Effects of Kicks and Crusades? The Economic Side of the Problem, Party Politics in Vice-Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Temperance; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 500 Fulton St. Chicago.

## 939.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt: Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tullie. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Agents Wanted To sell the Toilet Dandruff Cure and the Toilet Hair Dressing (restores natural color) Are clean and perfect. Liberal commission. Write for circulars. Address: The Toilet Remedies Co., Box 136, Denver Colo.

"Pages of Socialist History." By W. T. Harkness. This book is recommended by Socialists of all schools, as it deals with the history of the "Internationals" and the attitude of Marx and Engels towards Bakounin. Paper cover, 32 cents. By mail, 35 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$3.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Fray which so stirred the religious world. Cloth, 160 pages, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 90c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 16c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GERSER. R. B. Kerr. Together with The Strife of the Strassburg Gerser (C. W. Colville), A Traveler's Tale (R. B. Kerr), The Cat's Story (Rudie Zola). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to inviolable self-hood. 10c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Harford Ford. Cloth, 16c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Exalted by the Bible, and giving close references to the chapters and verses. 15c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Foote, Jr., M. D. 10c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 10c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 21 portraits of delegates, including Benj. R. Tucker, Lawrence Grozier, William Jonathan Bryan, Samuel Compere, Louis F. Post, and George Schilling. 68 pages, 10c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 10c.


DARWIN, THE. (A novel.) Emma D. Barker. 50c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. G. Spence. 128 pages. 10c.





# LUCIFER.



## THE LIGHT-BEARER.

HIND SERIES, VOL. VI., No. 41. CHICAGO, ILLINOIS, OCT., 23 [E. M. 302. [C. E. 1902.]

WHOLE No. 940

### THE MAN WHO WON.

He kept his soul unspotted  
And he went upon his way,  
And he tried to do some service  
For the people day by day;  
He had time to cheer the doubter  
Who complained that hope was dead;  
He had time to help the cripple  
When the way was rough ahead;  
He had time to guard the orphan, and, one day, well satisfied  
With the talents that were given him, he closed his eyes and died.

He had time to see the beauty  
That the earth spread all around;  
He had time to hear the music  
In the shells the children found;  
He had time to keep repeating  
As he bravely worked away:  
"It is splendid to be living  
In the splendid world today!"  
But the crowds—the crowds that hurry  
After golden prizes—said  
That he never had succeeded,  
When the clouds lay o'er his head—  
He had dreamed—"He was a failure," they compassionately  
sighed,  
For the man had little money in his pockets when he died.

—Chicago "Record-Herald."

### Heart to Heart With Critics.

The single taxers who demur to that view of rent originally propounded in *Lucifer* by Lillian Harman, but illustrated by me (which is what seems to have rattled them particularly), appear unanimous in thinking that the value imparted to land for which a new use has been found, is not created but drawn away from some other land. This is not according to their prophet. Henry George says that no matter how much the productivity of the earth increases, rent swallows all above the minimum necessary to support labor and tempt capital. But only a general rise of rent can do any such thing. If discovery of a use to which coal oil could be put raised rent in Pennsylvania merely by lowering it elsewhere, then labor and capital must have gained on rent in all places where it fell not through their becoming less productive but through their being outrun. On the other hand, if rent rose in Pennsylvania and stood still elsewhere, this was due to creation of value (wealth) in Pennsylvania. But he who finds a new means of creating wealth is a public benefactor. It is not the interest of the community to discourage him by saying that his reward for showing them, perhaps at the expense of a life's labor, how to create fifty thousand dollars a year, shall be one dollar a year as his share of single tax; and, if you choose to be casuistical, I see no "justice" in it. His "just" and "natural" reward is what people find it worth while to pay him for his "claim of priority." I might leave the single taxers to find a way out of this dilemma, one of many which vitiate the philosophy of Henry George; but I will be generous and help them, with a chance to say I

quibble, by stating that in my judgment a rise of rent at one place does not necessarily mean a fall at another, that vicinity to population is only one factor in the value of land, that what draws labor and capital to any place is the prospect of a larger reward than they could formerly get elsewhere, without which prospect rent will not rise, but with which prospect it must rise while (very likely) remaining stationary at other points. As to the difference between economic rent and monopoly rent, the former is acquired through simple possession, the other only through proprietorship; on the difference between which any Anarchist (or any shyster) can give Mr. Barnes some pointers. Proprietorship (Proudhon's "property"—"*la propriété c'est le vol*") would be abolished by Anarchy. As I am sure it would not by the single tax, I do not see that this would touch the real evil of landlordism at all.

Addine Champney thinks no one would be further from the idea of a common cause between prostitutes and free women than the prostitutes themselves. They represent in its perfection "the monster superstition" "that men have sexual needs which women must supply, and in recognition of this service women must receive support." They can understand marriage, which is another phase of the same superstition, but not freedom which repudiates it. This is the old story. Prostitutes are a class—they are all alike—one rule will apply to any of them! But they are not more like each other than like women who are not in their line, and classes are "idols of the den" which exist only in the mind of the classifier. Addine Champney herself is witness that this "superstition" is the basis not only of marriage and prostitution but "many a so-called free union." Then it is not what distinguishes prostitutes from married women or free women. What does is the social law, which married people, as such, are interested in maintaining, though it bears hard on them as individuals, especially on the married women, but which prostitutes and free women have a common interest in overthrowing. The law is the common enemy; let us know no controversy with whoever will aid, no matter in what way, against it!

For the third time—which is lucky—I now inquire whether the editor's proposal (Aug. 28) that his "Heart to Heart Talks" "should be on the plan or plane of equality" (italics his) agrees with "monopolizing" (his own expression) three whole pages of *Lucifer* for the purpose of asking me, by name, a series of questions, which if I did not answer, it would naturally be inferred I could not or dared not, and then refusing me the space I am taking here for a reply? Also, whether it is fair to give a correspondent space for an "emphatic denial" of statements I made, and me not a third of the same space to notice him? If this does not appear in print, I shall know these things do harmonize and shall have no difficulty in drawing certain rather obvious corollaries. But if it does appear, then Mr. Clarkson's readers will know that I claim so little space because I do not see his "emphatic denial" denies anything I care to prove. If the Montreal asses are more asinine

than I had supposed possible, that is just my experience with the very same variety in other cities. Similarly, I answer the editor only thus briefly, because I am persuaded that the more matter he writes like his last three long letters on vaccination &c. the more he must hurt whatever he represents. I told him so once, which was like a friend "thinking aloud." To go on telling him so, since he won't believe it, would be like a bore, who does not know where to stop. I do. I have no motive to discourage his hurting the anti-vaccination cause, and no wish to encourage his hurting himself, or the cause of woman! Whether, therefore, a more detailed reply to his many highly personal questions would silence him or set him off again, I see a reason for not giving it.

Bertha Moore is right in saying that the spoken word affects the mind at every point. Also that there is no defect in the English language calling for immediate supply. But her plea for the pronoun "they" and its cases, as a substitute for "he or she" strikes me as eminently untimely. Mrs. Stowe was a woman of genius and a woman of learning, who wrote a pleasant colloquial style. The following frightful solecism is from her best known book. "Miss Ophelia was decidedly 'curis'—a term by which a southern servant implies that his or her betters don't exactly suit them." When a writer like Mrs. Stowe is capable of this, and when hundreds of sensational scribblers are cultivating unintelligibility, on purpose, as a piquancy, the moral of the moment is not that gross blunders may be excused, but that the really bad kind can all be avoided by the simple recipe of never writing or speaking faster than you think. I am an Anarchist in grammar as well as other things, and have no reverence for Lindley Murray's rules "deduced from the practice of the best writers." But in grammar, as in morals, the great argument for Anarchy is that rules deduced from other people's practice do not promote but conflict with a fundamental rule, which is subjective. The fundamental subjective rule of morals is to follow your conscience. The fundamental subjective rule of grammar is to say exactly what you mean. The way to be good is to obey your conscience habitually. The way to write well is to be quite sure what you mean. The most ignorant person who observes this "one thing needful" has no difficulty in making others understand him. John Bunyan comes nearer than perhaps any English writer to that classic standard common among Greeks and Romans, who were seldom in a hurry—to leave nothing unsaid, to use no superfluous words, to use each word in one sense,—the most obvious, and to arrange words in the order of ideas. It could have cost Mrs. Stowe only a moment's reflection to save three words and an inextricable jumble of subject with predicate if she had written "by which southern servants imply that their betters don't exactly suit them." If she lacked time to reflect, that is the fault of this busy age, very much aggravated by imitation of "the best writers" eccentricities without their genius. If ever the English language becomes as awkward a vehicle of modern thought as Latin was in the eighth century, and similarly is supplanted by local dialects which, without aspiring to be smart, are content with being natural, its destruction lies along that road. The recent practice of stating that a proposition applies equally to either sex is very seldom needed, and I will bet is unknown to plain people whose ideas do not require study for their expression. With care enough to avoid it when unnecessary, no apology for a barbarous use of "they" can be found. The parallel of "you" is neither correct nor encouraging. "You," to one person, is, or rather was till it became universal, a foolish magnification—the correlative of the imperial "we." The Quakers and Red Republicans were too late for their protests against it to be useful; but it is a precedent of the kind to avoid, not to follow. C. L. JAMES.

[Mr. James' comment on Clarkson was not refused because of the space it would have occupied. It seemed to me a mere flat contradiction, with no argument or evidence to support it. I had requested correspondents to refrain from that style, and they should not be surprised if such replies do not appear in Lucifer. This applies to those who agree with Lucifer's editors as well as those who differ from them. L. H.]

### The Difference Between Them.

In number 937 of Lucifer, C. L. James asks this question:

"Will some one who conceives prostitutes to be made of different stuff from well-behaved women, explain in what way she appears unlike some other victim of the blind archer?"

Of course there is no one, whose philosophy is sound, who thinks that there is more than one kind of human "stuff." Essentially, all things are one; but phenomenally, they are widely different. Mankind are like pictures in the Kaleidoscope, which, while no two of them may ever be exactly alike, are all produced in the same way and by exactly the same number of colored pieces of glass. I think, therefore, that the question Mr. James asks is altogether an idle one. That the vicious and the virtuous trace their origin to exactly the same source is in itself no defense or justification of the prostitute. In the same way Peter Kropotkin and J. P. Morgan are made out of the identical human stuff, but I shall never for that reason come to esteem the latter as I do the former.

If there is such a thing (I am speaking practically and not metaphysically) as crime the plutocrat and the prostitute are both criminals. There is the same difference between a harlot and a virtuous woman, between Cleopatra and Lucretia, as there is between philanthropy and murder. I do not think there is anything more unspeakably infamous than harlotry. As fierce as poverty often is under the present industrial regime, it is not fierce enough to condone it.

Considered naturally, I know there is no reason why the relation of the sexes should not be as promiscuous as caprice might dictate. There is no natural reason why a dozen men should not find favor from the same woman, even as a dozen horses drink from the same trough, but there are many and valid artificial or civilized reasons for the essentially tyrannical exclusive possession in which every well-balanced man holds the woman of his choice. I am not one of those who deny woman the privilege of doing as she pleases. There is nothing I believe in more firmly than self-ownership. But while the woman owns herself I also own myself, and I shall never be Roman enough to lend a friend my sexual partner. It is not my business however if my neighbor is given to such practice.

Thus, although I accept the anarchist ideal of freedom on one side—the merely negative non-interference of one man with another—I cannot accept it on the communistic side. I do not believe in any kind of positive institutions for the regulation of the conduct of mankind. I do not wish to be subject to any power besides that of a rational and enlightened public opinion, which, while indirect, is still the most despotic and wholesome of all rulers.

The logic involved in the question of Mr. James makes no distinction whatever between men and women—the ignorant and the wise, the vicious and the virtuous. In a transcendental sense, such logic holds, but practically, it does not. So far as nature is concerned, we are all equal, but so far as man is concerned, we are all unequal. The inequality is unmistakably manifest, and it is it alone that makes the abolishment of government an absolute necessity. Where men are equal, government is superfluous and where they are unequal it is impossible.

I do not conceive that civilization needs parliaments, congresses, courts, judges, policemen, et id omne genus, any more than I conceive that language, science or art needs the same. Progress is a spontaneous growth, and while government is a kind of go-cart to it, it should be and is gradually removed as the savage child grows into the civilized man. The valid objection to government among people like ourselves is that it reverses the natural order of development in the consideration of things as it should consider persons. To illustrate: The uses we make of iron, copper, etc., are made without any regard to the metals per se. gold may be put to what we call a base use as readily as iron. In the mechanic and building arts, the part that each metal plays is determined altogether by its fitness for the part. Think how unfortunate it would be if the different metals that enter into the construction of a locomotive or build

ing came to their places at random, or, if gold and silver were put to every use just because they looked pretty. And yet such is the way we build politically. We permit the man with money to undertake anything regardless of his fitness. The ignorant and the vicious are as likely—more likely—to come into leadership than the wise and good. It is now possible for a Chicago prostitute to own all the real estate of that city and thereby exercise a paramount influence on its destiny. In a rational society this would be, as it should be, impossible. The harlot—that is the woman who, under any circumstances, yields her person without love—would be a perfect outcast. Society would then be divided into classes as much as it is now, but each class would be in just the place and have just the influence—not direct power—that it ought to have. Nor would they be separated “by artificial lines,” for I do not conceive that there is anything artificial in separating man from monkey, the white man from the negro, the wise man from the fool, the plutocrat from the philanthropist, the individualist from the governmentalist and the harlot from the free lover. I do not stand for a system therefore that is going to make mankind up into an anthropoidal hash, notwithstanding I know that all men at bottom are made out of exactly the same stuff. The diamond is carbon and so is coal, but we do not decorate ourselves with chips of anthracite, etc.

The quasi-defence of prostitutes by anarchist papers and writers should, I think, cease. We may justly blame government, for the most part, for their existence, but still there are virtuous women in spite of government, and between a woman such as I conceive Lillian Harman to be and a denizen of Boiler Avenue, I think there is a gulf as impassable as that between Miranda and Caliban. Like the preachers and the moralists, therefore we must continue to divide mankind into classes. Their scientific classification, however, will take place of itself, when we shall have outlived the present procrustean governmental machine that opposes with its whole force the natural inequalities of mankind. As a result of such sociologic perversity, we see the thunder of Joye in the hands of pigmies, while the true giants of the race pass through life unnoticed and unheard.

JAS. ARMSTRONG, JR.

#### Aunt Tabitha Trott Expresses Her Views.

Thomas Trott, my beloved husband, has very marked views on many of the affairs and events that keep society in a bubbly the greater part of the time. Thomas expresses his views in very emphatic language when he meets a worthy opponent, and I must say that your Aunt Tabitha is somewhat that way, too.

After I had finished my after-supper work to night I seated myself with my darning at hand, and listened to what Prof. Wheeler, of the University of California, had to say about co-education. As Thomas ended the article he leaned back in his chair, wiped his spectacles and turning to me, said:

“Well, I think it is about time to stop this thing.”

“Time to stop what thing, Thomas?” said I.

“This thing of crowding the boys into back seats in everything. Its getting so that a young man has no chance when it comes to starting out in life. I’ll be darned if the women ain’t making it so that men will have to emigrate to some other planet.”

“I’ll bet you won’t do it till some of those girls invent an air ship that’ll carry you!” says I.

“They never’ll do it!” says Thomas, “for they ain’t smart enough.”

“But you say they are crowding the men back in everything,” I said. “According to your estimate of man’s ability, the girls must be pretty smart, indeed, to do that.”

“Oh, there are smart women enough, in fact they are getting too blamed smart. That’s the trouble.”

“What is it the Professor says about the proportion of girls to boys in the schools, Thomas?”

“He says there’s two girls to one boy seeking college education now-a-days.”

“Well,” says I. “That shows that they have twice as much laudable ambition as the boys. Not so many years ago, Thomas, and its within your recollection, a girl was thought to be very presumptuous to aspire to an education. You men taunted woman with being ignorant. Now you want to stop her from getting away from her ignorance.”

“No, I don’t want to do that, but there should be a limit to this crowding young men back.”

“Oh yes,” said I, “but it is all right to crowd the girls back. Thank the spirit of the times, though, for the fact that the girls begin to realize why men dread their enlightenment. You male creatures fear that if the girls learn too much they will cease to be the weak, pliant mortals they have always been, and you can’t bear to imagine the dire results of a change.”

“If women, after thorough education, would continue to be the household drudge without complaint, letting you men have all the liberties and the greater part of the pleasures of life, you would not fear their education.”

“But the young men are getting disgusted with the preponderance of the girls in schools and colleges, and it will have a bad effect on them.”

“Of course they get disgusted with the element that shows up by strong contrast the lazy, shiftless character of the average student. The boys go to college to pass away the time at foot ball or other games; in running around the country giving more or less meritorious exhibitions of their musical or clownish cleverness, while the girls put in the time in hard work and come out with more honors than the egotistic male student.”

“I say, Thomas,” said I, “it shows that the girl of today is a creature to be proud of. If she has the right kind of training her independence and progressive spirit augur well for coming generations.”

“I am glad you think so, Tabitha,” said Thomas, “but I am not so optimistic.”

“Of course not,” said I, “for it takes time to make you men see anything. The man in Turkey thinks it means death to the race to let a woman look outside of a harem, where ignorance is cultivated. The Indian would think his life a failure if his squaw should cease being a beast of burden. Our men are but a step removed from the Turk or the Indian. You fear that woman will get above slaving her life away in a kitchen for a couple of new calico dresses per year, and a little grudgingly doled out pin money.”

“Now, Tabitha Trott,” exclaimed Thomas, who was getting a little warm under my fire, “am I such a niggard with you?”

“Present company is always excepted,” says I, “and you know that I never would submit to what millions of women do every year.”

“No, I think you are able to stand up for yourself,” says Thomas.

“You are right,” said I, “and I am glad that so many of my sisters are waking up to the fact that if they want equal rights and the same liberty that man demands they must be equally prepared to enforce their right to all that makes life bearable. Let the college presidents howl, and let the lovers of servile womanhood groan all they want to, the fact remains that woman has had a taste of freedom, and it has whetted her appetite for more, and she’ll have it in spite of the Harpers and Professor Wheelers. Long live co-education I say, and if the young men don’t want the girls to beat them in the race let them soak some of the egotism out of their swollen heads and, as you slangy men say, get a hustle on themselves and see to it that they keep up with the girls. A little less pugilism and cuteness in general would help the boys, I think.”

Thomas merely grunted and turned back to his paper. He always knows when he has had enough of an argument. I could not resist the impulse to give him a parting shot as follows:

“I am really sorry for the poor young men who think their sisters should be barred from the colleges. It must be painful to them to see the dear girls exhibit greater facilities for absorbing learning. Then, too, when the girls are around the dear boys can’t swap indecent stories and tell lies about the number of their conquests among the more susceptible sisters. If the benighted youths only could realize it, the very fact of the equal and free mingling of the sexes in the educational institutions of the country tends to benefit both sides of the line. That’s my opinion, Thomas, and you are welcome to it.”



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 14th street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Outlook.

At this writing—middle of October—the outlook for farmers, fruit growers and live stock raisers, is much better than it was a year ago, at least so far as the larger areas of the great Mississippi valley are concerned. Twelve months ago thousands of these farmers were drawing water many miles for family use, and driving their animals long distances daily, to lakes and rivers, to quench their thirst, while pastures and meadows were literally burnt up by drouth, and corn crops and nearly all other crops were failures.

Now, instead of the intense heat and aridity of last year we have, over this same territory, the opposite extreme—too much moisture and a plentiful lack of sunshine and heat. Yet, notwithstanding excess of rain and lack of sun, the crops for man and beast are abundant, giving farmers, stockmen and fruit-culturists assurance against want of food, besides a surplus to exchange for things they need but cannot or do not wish to produce.

In cities, towns and in manufacturing and mining districts, on the other hand, the outlook for the near approaching winter is vastly different; it is anything but encouraging; and this not because of any lack of the products of factories, mills and mines—which products the agricultural classes are anxious to get in exchange for their surplus of food products—but simply and solely because of our crude and barbaric system of exchanges and because of our insane devotion to certain old-time superstitions, such as belief in the right to own the earth and what it contains; the right to debar others—dog-in-the-manger-like—from using the earth and what it covers, except on conditions that may mean slavery the most abject to him who needs but does not own the earth.

Out of this old-time superstition arises RENT and ROYALTIES—which latter term means the right of kings—from the word ROY, which means a king, the right of kings to receive tribute for that which has cost them no labor.

Closely allied to this barbaric superstition is another scarcely less harmful, namely, the right of kings—or of civil governments—to issue a restricted, a very limited, form of currency called MONEY! which money while ostensibly intended to represent real wealth, represents only a very small part of real wealth, and thus puts it in the power of those who issue or control this currency to exact tribute—unearned tribute or royalty—in the shape of INTEREST for the use of that restricted currency, whereas, under a sane or rational system of currency ALL wealth, all real values, could be monetized, and thus he who has anything to sell, if only his labor, could have money without paying tribute, royalty for the use of the same.

Another leading feature, or danger, of this artificial, this barbaric system of currency, is that, by its restriction in amount, it can be HOARDED in the hands of a few, who, when occasion serves, or when almighty GREED prompts, can force a financial PANIC, without any relation to scarcity of real values, during the reign of which panic and through the legal trick called MORTGAGE, the holder of notes and bonds payable in the legal restricted currency, can force payment of debts at valuations that mean financial ruin to countless thousands of industrious and honest people.

This brief outline gives but a very partial and meager view of some of the basic causes which make millions of people, at this precise hour, look forward with fear and trembling to the closing down of warm weather, and to scan the market reports of the advancing price of coal, of breadstuffs and of other things necessary in providing for the wants of family life.

Whatever may be the result of the efforts of Theodore Roosevelt and of his cabinet of legal advisers, towards a settlement of the great coal strike in Pennsylvania, it may be accepted in advance that nothing will be done by them to unsettle the two old-time superstitions just mentioned, namely, belief in the right of the few to own the earth and what it covers—including of course the right of the few to own the highways over which commodities must be transported—and belief in the right of governments to issue a restricted currency, by the shrewd manipulation of which the governing classes can live and grow enormously rich at the expense of the real producers of wealth. The interests of this Republican administration—the interests of EVERY administration by whatever name it may be called—lies with the privileged classes, and not with the unprivileged masses. Hence no attempt will be tolerated looking towards the abolition of land ownership by the monopolistic few, or the abolition of the right of "government" to issue an exclusive legal tender currency with the supplementary right to tax out of existence every other form of currency that would compete with this money of privilege,—this highway robber that holds up and robs all industries, all production, all interests, except its own.

In his lecture on money—which lecture brought him many thousands of dollars, Phineas T. Barnum advised his hearers to "get on the right side of money; make money your servant; make money work for you, for until you do, money will be your master, your enemy, and will keep you poor and unsuccessful in everything you undertake"—I quote from memory. M. H.

## A Birthday Greeting.

One more greeting—one more message before the season closes at Harmony Home—a birthday greeting to the widely dispersed members of Lucifer's household, or, as some may prefer it, the widely dispersed Light-Bearer army—dispersed but not because of defeat nor demoralization, but for the better carrying forward of the work of World Enlightenment!

On the 12th day of this current month Lucifer's editor, according to the record, reached and passed the seventy-second milestone in his earthly pilgrimage—more than twice the number usually counted as the average of human life. Whether these years have been worthily spent, whether they have been honorably and usefully lived by him is for others to say, and whether the lessons learned during these years of experience are worth the cost of printing and reading by others, by the younger and less experienced members of Lucifer's Household, is perhaps for them to say rather than for him who pens these lines.

That this septuagenarian editor has had experiences such as do not fall to the lot of the average man or woman will probably be conceded by those who have been readers of these pages for some months or years. Experience does not always teach by all. I make no claims to superior wisdom, whether the result of experience or because of superior mental powers; the path that I have traveled have not always been of my own choosing.

and yet if I could have foreseen whether these paths would lead and what would be my experiences therein, I am not sure that I would have chosen differently. With Alice Carey, in the poem many of our readers doubtless have seen, I am inclined to be thankful for every experience, whether pleasant or unpleasant for the time being—thankful even for the mistakes, the CRIMES, so-called, that I may have committed. The more bitter the experience the more useful and lasting the lesson to be derived therefrom. A life all sunshine and roses, all prosperity and pleasurable sensations, with no clouds or storms of adversity, could only be productive of a weak and worthless character, and in the end would clog and disgust with its monotony.

Referring to what was said in last week's issue in regard to imprisonment I want to repeat and emphasize the statement that in offering myself a possible victim of further prosecution as a "law-breaker," I am not seeking notoriety, not seeking the honor and glory of martyrdom, but do confess to being emulous of the high character outlined by Emerson when he wrote—see his Essay on Heroism:

"The characteristic of genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity, but when you have resolved to be great [not common nor petty nor mean], abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy, and appeal to a tardy justice. If you would serve your brother, because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age. It was a high counsel that I once heard given to a young person, 'Always do what you are afraid to do.' A simple manly character need never make an apology, but should regard its past action with the calmness of Phocion, when he admitted that the event of the battle was happy, yet did not regret his dissuasion from the battle."

Yes, I confess to an ardent longing, not simply to be thought by others to be heroic in the sense herein outlined, but to really be the character, the truly heroic soul, portrayed by Emerson in the quoted lines, and also when he says, "I see not any road of perfect peace, which a man can walk but to take counsel of his own bosom. Let him quit too much association, let him go home much, and establish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult or on the scaffold. Whatever outrages have happened to men, may befall a man again. . . . Coarse slander, fire, tar and feathers, and the gibbet, the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper, and a sufficient number of his neighbors to pronounce his opinions incendiary."

Arrival of carrier prevents further message this week. Time and other work permitting, and no protests being heard meantime, a supplementary message may be sent over the telephone next week, from yours fraternally,  
M. HARMAN.

Until your expected troubles come right up to your face, and really call for your attention, banish them from your mind; and when these difficulties actually demand solution, you will be surprised how easy this is. Nine-tenths of the worries in the world are over things that never happen; and the other tenth is over things of little or no consequence.—*Fred Barry's Journal*.

If your subscription expires with No. 940, or before this number, please let us hear from you.

### "Free" Socialism.

Chas. H. Kerr challenges Mr. Lloyd "to point to any passage in the writings of any Socialist of international reputation which advocates state tyranny over persons." In "Basis of Social Democracy," Chap. IX., Karl Kautsky says:

"All forms of present wages: remuneration by the hour or piece, special bonuses for extra valuable work. . . . all the forms of contemporary wages, a little modified, are perfectly practicable in a Socialist society."

How could such arrangement be made without organized power?

In Chap. X. on "Socialism and Liberty," Kautsky says:

Socialist production is not compatible with liberty of work, that is to say with the worker's freedom to work when or how he likes. . . . It is true, under the rule of capitalism a worker still enjoys the liberty up to certain degree. If he does not quite like a factory, he can find work elsewhere. In a Social Democratic society, all the means of production will be concentrated by the State and the latter will be the only employer; there will be no choice. The workman of today enjoys more liberty than he will possess in a Socialist society.

"It is not Social Democracy that eliminates the right of choosing work and time, but the development of production itself."

If this is not "state tyranny over persons," what is it? Or is the "development of production" beyond human control? But I quote again:

"Goal and movement in the Social Democracy belong together and are not to be separated from each other. When, however, goal and movement do come in conflict with each other, it is the latter that must give way. In other words, social development stands higher than the interests of the proletariat and the Social Democracy cannot protect proletarian interests when social development stands in the way."

"Social development stands higher than the interest of the workers," says also the capitalist. In what does Mr. Kerr differ from him?

Why Anarchists do not vote? Because they cannot vote for an institution which they strive to abolish. Neither can a "free" Socialist do so consistently.  
A. ISAAC.

### Call for the Second Annual Congress of the National Liberal Party.

TO THE FREETHINKERS OF THE UNITED STATES.

You are hereby earnestly requested to attend the annual Congress of the National Liberal Party in Lexington, Kentucky, Friday, Saturday, Sunday, January, 23, 24, 25, 1903, (303).

The emancipation of the human mind from the bondage of theological superstition has made wonderful progress since the days of the immortal Bruno; but in spite of the culture of modern times, there is still danger that the black flag of Theocracy may float in triumph over the capitol at Washington, and enshroud the Republic of Paine and Jefferson in the darkness of the Middle Ages.

At the close of the 18th century it dawned upon the minds of these great thinkers that all men are created equal and this priceless conception made the 19th century the most marvelous and the happiest period in the history of the world.

Previous to this century of American Freedom the entire earth was filled with cruelty and barbarism and all mankind were under the galling yoke of kingly tyranny and priestly despotism. The very few of the world's inhabitants who could read and write had no illumination but the light of a candle and the work of the world was done by the muscles of man and beast. The human brain in this universal atmosphere of kingly and priestly slavery could know nothing of the laws of Nature and the chemical and physical properties of matter, nor of any of the processes of the world around them; and war, misery, pestilence, ignorance and famine were the common heritage of the human family.

This awful gloom that hung over the world like a funeral pall was dispelled by the Paines, the Jeffersons, the Franklins, and their comrades. Their successful revolt against the kings, the priests, tyrants of the earth, gave to the world a hundred years of hope, progress and unprecedented happiness.

To preserve the priceless fruits of their labors, and transmit them to those who are to come when we are gone, is the purpose of our organization. It can only be done by the combined and co-operative work of the lovers of liberty in America, and we confidently appeal to each and to all of you to join this great movement.

Unlike the 19th century the 20th has dawned upon us with the spirit of kingcraft and priestcraft incarnated, and unless the soldiers of freedom rally like our fathers did to resist the power of kings and priests the freedom of the 19th century will be forever lost, the Republic overthrown and the hopes of humanity blasted.

In view of this appalling contemplation we confidently appeal to you to come by hundreds to this annual conference, and make it a memorable event in the history of our distracted country. It is a trite but truthful saying that "Eternal vigilance is the price of liberty." Never before in the history of the world was there a more imperative demand for vigilance than now because it is an open secret that a tripartite agreement now exists among the political potentates of the earth, the priests of Mammon and the priests of Jehovah, to extinguish the torch of liberty and remand all the peoples of the earth back to a state of serfdom and vassalage.

We, therefore, urge you to come. Besides the election of officers for the ensuing year, other business of far-reaching significance and importance will come before the convention.

F. J. BOWLES, President.

J. B. WILSON, Vice President.

JOSEPHINE K. HENRY, First V. President.

HARVEY M. CLOSE, Second V. President.

MORGAN WALMSLEY, Treasurer.

W. F. JAMIESON, Secretary.

#### Definitions.

Lucifer headed my first letter "Defense of State Socialism." I attempted definitions only. A doctrine cannot be very well defended or advocated until it is defined.

Mr. C. H. Kerr's remarks cause confusion. As I stated, he repudiates the state, then allows the state may run railroads. He is "distinctly opposed to the state as at present organized," but would have the working class "take control of the government, doing away with its coercive features, and conducting it henceforth in their own interest." This makes Mr. Kerr a state socialist as the term has been used in this country. What he means by "coercive features" is uncertain. Men are coerced for what is defined as crime. Will Mr. Kerr abolish laws defining crime and its punishment?

Mr. Kerr says there is not the slightest tendency toward any such split as I suggested. Either he has not heard the protests of the minority at the Peoria convention, or he is acting on campaign policy. There is abundance of evidence to support my statement.

The chief reason for a split is this: Both factions believe in common ownership of collective wealth; but the Social Democrats, or opportunists, or State Socialists, as you like, advocate this principle for any time or condition, while the "class conscious" faction advocate it only under such conditions as they may establish; as part of a program rather than a principle.

I commend the letters of R. B. Kerr on these subjects as clear, exact and logical.

C. F. HUNT.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

May Hurd, Wellesley, Mass.—I enclose \$1 for my subscription to Lucifer. The paper, always good, has had some very interesting numbers of late. Why has Mary McLane not been reviewed? It is a remarkable book by a remarkable woman and the chapter on marriage is as good as any of our reformers could write. As she is not a reformer but just a natural perfect woman, barring a few minor defects, it seems to me the book should be noticed by those who hold nature above custom.

E. J. Paul, Oskaloosa, Iowa.—I send you this notice of a new force in our work. You will see that he does not rob your father and others of the glory of spreading the light before himself, but he is so universal that he is not hampered by any theory. Have written to Mattie Hursen and hope her other friends will, for she is a soul in distress and a kindly remembrance will help tide her "over the bar." Glad to see you mention Virna. She belongs to the movement. Lucifer never was better.

J. Warner Mills, Denver, Colo.—We are trying at the present election to amend our constitution so as to permit a tax upon land values for local purposes, and to exempt any or all personal property or improvements such as the voters may choose to exempt. I enclose you a clipping from which you will see that I have had to give some attention to this reform. We are also seeking through what is known as the Rush Bill to amend the constitution so as to create the County and City of Denver and wipe out one set of the officers who live as parasites on the people, and permit the new municipal corporation to have full power of local self government by electing its own citizens to prepare a charter which shall be the fundamental law when adopted by a majority of those voting thereon. This Rush Bill has full provision for the initiative and referendum in making successive new charters, or in proposing amendments thereto. No franchises can be granted except upon prior vote of the people. These two measures with the eight hour amendment to the constitution are the local events of most interest to me personally, and to a large proportion of our people. Politics, of course, are being stirred as usual, but I have attended no political convention since 1896. Please find enclosed check for \$10 to be used in any way that you or your father think will aid the cause or your bright and ably edited paper. Wishing you and your father prosperity and health in the advocacy of the fundamental, though tabooed principles that you so ably maintain, I am yours sincerely.

Mr. Baer's assurance that mining operations can proceed if non-union miners are protected by troops, implying as it does that there are plenty of men willing to work for the wages he pays, is either a wilful misrepresentation, or else there is no such prosperity among working men as Mr. Hanna and his plutocratic cronies are boasting of. According to Mr. Baer himself the wages of the 26,270 miners employed by the Reading mines, which he controls, average \$296.20 a year. Mr. Mitchell puts it at much less, but never mind; let it go at Mr. Baer's figures. Out of this sum comes rents and rebates for powder, oil and company's doctor, leaving a net balance of \$148—slightly more than \$2.75 a week—for the support of a miner's family. If miners can be easily got for these wages provided they are protected by troops, what kind of prosperity is it that we are enjoying? Does it quite warrant the Republicans in declaring that prosperity is the foremost issue of the campaign, and urging the people to "stand pat."

It is a piteous wail that Congressman Grosvenor, of Ohio, sends up to J. Pierpont Morgan through the president of Mr. Morgan's ship trust. "Stop the coal strike, and stop it now, or the 9,000 miners in my district will vote against me!" is the burden of his cry. And so demoralized is Mr. Grosvenor that he silences his civic conscience and begs Morgan to interfere. If you do not, screams Grosvenor, there will be a Democratic Congress and your trusts will go to smash; but if you do, you will continue to flourish under the fostering care of another grateful Republican Congress. Mr. Grosvenor's fears have run away with his discretion.—The Public.



## The Woman Who Dares

BY URSULA N. GENTEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equitable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many a home.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the simple right, nay, more, the sacred duty of every married woman, to demand the absolute right to her own person in wedlock no less than out of wedlock. . . . In the presentation of the vital subject found in these pages, Mrs. Gentefeld has given us a superb piece of work. It is a story of great vitality, the author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight an often met with in profoundly spiritual nature, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 5 1-4 x 7 1-2 inches; 255 pages. Beautifully printed on laid paper, bound in green Hobson lined, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GENTEFELD PUBLISHING CO., ITHACA, NEW YORK. Department L.V.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 500 Fulton St. Chicago.

## A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address.

Suite 65-119 LaSalle St., Chicago Ill.

C. S. WOOD, M. D.

## 940.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No. 940. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early state and sex worship.  
Notes—On the primitive Group Marriage; Jealousy; The Family; The  
vestibule Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tuttle. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Agents Wanted To sell the Toilet Dandruff Cure and the Toilet Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toilet Remedies Co., Box 1307 Denver Colo.

"Pages of Socialist History" By W. Tolstoyeff. This book of all epochs, as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakounin. Paper covers, 80 cents. By mail, 90 cents.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.


## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Henri M. Tucker. 66 pages. Handsomely bound in cloth. \$1.50
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Physics which so stirred the religious world. Cloth, 50c; paper, 30c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 3c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save brain and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold lettering. It will be sent by mail or express, prepaid to any address, for \$1.75.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALK OF THE STRASBURG GELSE. R. B. Kerr. Together with The Strike of the Scotchmen (C. W. Collins), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emilia Sells) 5c.
- AUTONOMY, SELF-LAW. A Fragmentary Dissertation on the right to non-invasive self-hood. 3c.
- BALDWIN'S BEHAVIOR. The Mystery of Sex. Mary Hanford Ford. Cloth, 3c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close references to the chapters and verses. 10c.
- BONNING BETTER BAKERS—Through regulating reproduction by controlling conception. R. B. Fooks, Jr., M. D. 3c.
- CAUSES OF HARD TIMES and the Money Question. Albert Chavannes. 3c.
- CHICAGO CONFERENCE OF TRUETS. Speeches, debates, etc.; 21 portraits of delegates, including Rev. R. T. Tucker, Laurence Green, William Jennings Bryan, Samuel Compere, Louis F. Post, and George Schelling. 624 pages, 10c.
- CHILDREN OF THE ITALIAN POPE. Paola Lombroso. 3c.
- DARWIN, THE. (A novel) Emma D. Senker. 5c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. S. Spence. 174 pages. 30c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 42. CHICAGO, ILLINOIS, OCT. 30, E. M. 302. [C. E. 1902]

WHOLE No. 941

### LIBERTY.

O Liberty, I love thee passing well,  
And spurn the sordid thoughts of those who tell  
Of values compassed by betraying thee—  
Cheap, cheap, too cheap the price at which they sell.

I love the rivers and the open air,  
The clouds, the wilderness, and wild things there;  
And say a true man is a forest tree,  
By Nature planted deep and rooted fair.

I love the wind floods and the shaken sea,  
The great blue sky tent's clean immensity,  
The manly mountain and the pregnant plain;  
With these the song soul breathes in sympathy.

I love the primal, ancient, granite fact,  
The mystic meaning moving in the act;  
The old world currents tiding in my brain  
Make seem small loss the gewgaws I have lacked.  
J. William Lloyd, in *Conservator*.

### The "Trial" and Death of Ida C. Craddock.

*Nulla manus belli, mutato iudice, pura est.*—"Neither side is guiltless, if its adversary is appointed judge."—Lucan.

"Alas! how many causes that can plead well for themselves in the courts of Westminster, and yet in the general court of the universe, and in the free soul of man, have no word to utter."—Carlyle.

"By robbing Peter he paid Paul, he kept the moon from the wolves, and hoped to catch larks if ever the heavens should fall."—Rabelais.

On Friday, October 10, 1902, Judge Edward B. Thomas, of the United States District Court for New York, Eastern Division, presided at the trial of Ida C. Craddock, argued the cause against her, and brought in a verdict of guilty without leaving his seat.

In earlier days, the jury, in defense of the people against the powers that were, claimed the right to judge the law and the facts. In modern times, the accepted jurisprudence permits the jury to pass upon only the facts, putting into the hands of the judges the interpretation of the law. Judge Thomas, in a case of obscene libel, alleged, refuses to allow the jury to pass upon the important, the vital, fact of the character of the accused publication, declaring that obscenity is a matter of legal definition, with which the court only has to do, not a question of fact, to be ascertained by the jury. As the teachings found in Mrs. Craddock's booklet are new to him; he assumes they are obscene and therefore within the condemnation of the law, and so he tells the jury it has only to ascertain whether the publication was deposited for mailing, as charged in the indictment, and he repeatedly adds in a sort of aside that the depositing has been admitted by the defendant, thus virtually instructing the jury to convict, a thing he has no right to do. Judge Thomas pleaded well the cause of the Vice Society vs. Ida C. Craddock, and he won the cause in his own court, but it is something more than possible his decision may be reversed "in the general court

of the universe, and in the free soul of man." Many a judge who convicted and sentenced innocence and justice in the ages gone is now exposed in the pillory of impartial history.

The Peter present was the author of "Right Marital Living" and "The Wedding Night" and the Paul was the Agent of the Society for the Promotion of Sexual Ignorance. From this Peter was taken the constitutional and equitable right of fair trial by a jury and to this Paul was given another "victory" of mock modesty over saving candor, another precedent of the gagged mouth, of the foolishly covered ulcer. Judge Thomas gloriously saved the moon of traditional and conventional vice, masquerading as "the only" morality, from the wolves of investigation.

The jurymen were permitted to examine the incriminated book and Mrs. Craddock, as a witness in her own behalf, was allowed to read from it at will in the effort to show that her intentions were good and the book itself calculated to increase happiness and morality in marriage. Why the judge pursued this course no one seems to know; to put the book into the jury box for examination was a cruel farce if the men in that box were not to be given a chance to express their own views regarding its character, and such a chance was peremptorily denied to them by the court. In spite of all that Mrs. Craddock and her counsel could urge and did urge, Judge Thomas insisted that he alone was competent, under the law, to say whether "Right Marital Living" is "obscene, lewd, and lascivious," and he instructed the jury that all it had to do with the case was to determine, from the testimony, whether Mrs. Craddock did or did not deposit the book for mailing. Again the question—Why, if the jury were to deal only with the physical fact of mailing, was the book put into their hands? What was this more or less than a despicable playing with the hopes and fears of the accused woman? As the jurymen were used by the judge, they were no more than marionettes, played with as he pleased and laid away on the shelf when he was tired of the sport. Besides being a cruel farce, the whole proceeding was ridiculous to the extreme of conceivable absurdity, a travesty on serious law no less than a burlesque of justice. Let us see: There were two questions of equal importance for the jury to answer—Did Mrs. Craddock deposit the book for mailing? Was that book obscene within the intent and meaning of the law? Judge Thomas tells the jury it may answer only the first of these questions, he will answer the second. He says the book is obscene, the jury says she deposited it for mailing. But suppose the judge had held the book was not obscene, while the jury, as it was compelled by the testimony to say, had held that she offered it for transmission in the mails. By the verdict of the jury, the accused would have been "guilty," but guilty of what? Of mailing a book which the judge holds is without offense in the eye of the law! It is to laugh.

Was the book put into the hands of the jurymen that they might, by looking at it, discover if Mrs. Craddock offered it for mailing? Absurd, says an apologist for Judge Thomas. Of



course such a supposition would be absurd, but for what other end could the book have been given to the jury when the question of mailing was all they had to consider? Their answer to the question, "Did Ida C. Craddock put this book into the mails?" depended wholly upon the testimony, not in the slightest upon the shape, size, or contents of the book itself. The book could have been given to them honestly only with the intention that they and they only should decide as to its mailability under the law. Why was it given to them?

Naturally, the unsophisticated jury floundered badly when it came to announcing the verdict. The foreman said it found the defendant guilty of depositing the book for mailing. As the judge had emphatically insisted that the fact of mailing was all that the jury could consider, the verdict, in the form employed, was just what was to have been expected—no other deliverance was reasonably possible—but the judge at once corrected the foreman: "You find her guilty as charged in the indictment?" The foreman obediently acquiesced. "As charged in the indictment," Mrs. Craddock was accused of depositing for mailing an obscene, lewd, and lascivious book, but the jury had not been permitted to express any opinion as to the moral or any other quality of "Right Marital Living," it had been allowed to deal only with the fact of mailing. How, then, could it find her guilty "as charged in the indictment"?

Judge Thomas made no attempt to conceal his aversion to and disgust with Mrs. Craddock's work. Rather, he took it upon himself to argue the case against her, giving the prosecuting attorney plenty of time to rest. He said "Right Marital Living" was very dangerous, more dangerous than a coarse and frankly vulgar publication would be; that might repel, while her work, written with skill and refinement, would attract and seduce. A work was obscene, lewd and lascivious if its tendency was to corrupt the minds and imaginations of those into whose hands it fell, and by this definition the booklet was amenable to the law. Mr. E. W. Chamberlain, for the defense, pointed out at length, citing legal and other authorities, that the three words, "obscene," "lewd," and "lascivious," connoted different degrees and kinds of impurity and indecency and therefore the prosecution must prove that the assailed book was obscene, and lewd, and lascivious; it could not establish its contention by showing that the book was obscene, or lewd, or lascivious. The judge declared that it was alike and most obscene, lewd, and lascivious, and terribly dangerous. One must have an unlimited capacity for panic to feel and talk in this way about "Right Marital Living." From the viewpoint of the orthodox moralist, I do not see how a Theist can take the position assumed by Judge Foster. Mrs. Craddock stood for the domination of the physical by the "spiritual"; she was a monogamist, a defender of marriage, and "God" was an active factor in all the relations which she believed to be pure and beneficial. Except in her desire to speak frankly and plainly of matters of sex, Mrs. Craddock occupied the position of the orthodox woman whom we all know, and she found her friends among Freethinkers and social radicals only because these stand for freedom of investigation and expression. The man who thinks her booklets are obscene, and corrupting in the conventional sense, indicts himself; no enemy, however bitter and vituperative, could arraign him more severely and searchingly than he arraigns himself.

Judge Thomas held that Mrs. Craddock intended to commit a crime because she intended to send her booklet through the mails, and so, crime being, in the intention, she was a criminal. This most extraordinary reasoning was based on the judge's own dictum that the book is obscene, and hence forbidden circulation in the mails. In other words, because Judge Foster subsequently holds that a certain publication is obscene, the author of that publication intended to commit crime when she offered it for transmission before he had given his dictum, and that too when she stoutly maintains its purity and capacity for good! Dogberry come to judgment again!

As the readers of this already know, Ida C. Craddock took her own life on the night of October 16 or early morning of

October 17. That is to say, her's was the closing act in the tragedy. But she was not the only character in the terrible drama, and the responsibility for her death lies on other shoulders far more than it lies on hers. The mother who gave her daughter the alternative of prison or insane asylum because she did not approve the work in which the daughter was engaged, the Agent who deceived and dragged her into the court of injustice, the judge whose blind prejudices regarding sex made him her prosecutor instead of her protector against unfair treatment and who relentlessly denied to her an honest trial by jury—these are the ones immediately responsible for the untimely and infinitely pathetic ending of an earnest life. And back of these, the active wrong-doers, stands the "public," stand the masses of the people, who are makers of unjust laws and the creators of judges that are swayed by inherited and conventional superstitions. Law-makers and law-administrators in a republic can rise but little above the people who select and support them, and if the people are ignorant of sexual genesis and needs, if they conceive sex to be impure and obscene in itself, if they dare not face its issues squarely, and courageously and thoroughly investigate the problems it presents, the prosecutors and judges in their courts will continue to do injustice in the name of justice, will continue to convict innocence and acquit guilt, will continue to write the lines and set the stage for tragedies as needless and terrible as that enacted in the little room on West Twenty-Third Street. The lesson is one that he who runs may read, must read—educate the people out of their besotted superstitions, educate them despite informers who inveigle and judges who accuse; educate the people, if we would be free and sane and healthy.

The prosecutors and persecutors have builded better than they knew or intended, as is always the case when men set themselves to the task of suppression. The fact is as old as human history, but the would-be chokers of growth are Bourbons of the Bourbons and so have profited nothing by the experience of the ages. No despot ever killed an idea unless he exterminated the people in whose brains it was sown; despots have their little day but the ideas have the centuries of the earth and lives and blossoms and gives the ripe fruits of good to the sons of men long after the names even of the despots who would have strangled the idea in its home of the brain have ceased to be memories, have ceased to be the historic symbols of folly and crime. The persecution of Ida C. Craddock, ending in the death of the victim, has already borne its fruit and it is a fruit whose flavor is bitter indeed in the mouths of the believers in injected righteousness. From every side come words of horror for the social crime committed, of sympathy for the woman dead, of interest in the cause for which she gave her life. The study of sexual problems has received such an impetus as has not been given to it before in a decade. Among the letters which have come to me, I select this, because it was written by a business man who has known little of the sex question as presented by progressive thinkers, who has not been identified with radicals, but who met Mrs. Craddock once at a dinner given in her honor and was impressed with her evident sincerity and earnestness:

"Friend Walker: I cannot find words strong enough to express my grief at the end of a life that appeared to me to be truly devoted to humanity."

The words are few but they are pregnant with meaning and warning. Agents of vice societies and judges upon the bench cannot afford to have the results of their work thus greeted and condemned by serious men of affairs, men who have lived long lives and who have seen and thought and done well their part in the world.

As Lucifer is so small there is much in connection with the case of Mrs. Craddock for which it cannot find room, and so I am sure its Editor will permit me to say that in "The Truth Seeker" of October 18 and 25 and November 1 will be found articles that should be read by all, should be given the widest circulation possible. "The Truth Seeker" is seven cents the copy and can be ordered of me or from the office of publication, 28 Lafayette Place, New York City.

EDWIN C. WALKER.  
244 West 143d Street, New York City.

## The Death of Ida C. Craddock.

"I am taking my life because a judge at the instigation of Anthony Comstock has declared me guilty of a crime which I did not commit—the circulating of obscene literature—and has announced his intention of consigning me to prison for a long term."

In these words Ida C. Craddock, author, lecturer and priestess of the Oriental Cult of Yoga, voiced her protest to the public before committing suicide at her home, No. 134 West Twenty-third street, yesterday.

She was to have appeared before Judge Thomas in the United States Circuit Court for sentence at one o'clock. She had served one term of three months in the penitentiary as the result of a conviction in the State courts, and upon her release had been rearrested, charged with violating the federal statutes by sending improper matter through the United States mails.

In both instances the offense was the publication and circulating of a book dealing with marital affairs.

This book had the approval of some physicians and clergymen, but Anthony Comstock charged Miss Craddock with using it to pervert the morals of the young.

## WAS FOUND GUILTY.

The woman was found guilty on Monday last.

In letters to her mother and her counsel, which she left, she said that a long sentence would mean her death in prison, and that, like Socrates, she claimed the right to die as she chose. She elected to end her life in her own room and by inhaling gas.

She was found yesterday morning by her mother, Mrs. Elizabeth Decker, of Philadelphia, who had come here to accompany her daughter to court. Miss Craddock occupied a room on the fourth floor of the Twenty-third street house. On the door was a card, inscribed:—

"Ida C. Craddock, instructor in Divine Science."

Miss Craddock was forty-five years old and unmarried. She came from a Philadelphia family of Quaker stock. Her mother is one of the officers of the Woman's Christian Temperance Union of Philadelphia, and thoroughly disapproves of the work her daughter was engaged in. Mrs. Decker had an engagement to meet her daughter at a restaurant.

When Miss Craddock failed to appear Mrs. Decker went to the house, and finding the door of the room locked and a strong odor of gas, she sent for a policeman.

## FOUND HER DEAD.

Policeman Thomas Barnes broke in the door and her mother found Miss Craddock dead in bed, with a tube from the gas jet by her side. Her wrists were also cut, but the wounds were not serious enough to have caused death.

The room was littered with books and papers, and there were indications that Miss Craddock had passed her last day on earth in writing to relatives and friends and in preparing a lengthy statement to the public.

To the editors of several of the newspapers she wrote:—

"I am about mailing to my lawyer, Edward W. Chamberlain, No. 111 West Forty-second street, a statement for the public, in regard to my contemplated suicide, which you may care to present to your readers."

This was neatly typewritten and was signed in ink:—

"Yours truly, Ida C. Craddock."

When these letters were delivered the woman was dead. Her lawyer Edward W. Chamberlain, received a letter shortly after nine o'clock in the morning. He went at once to the Twenty-third street house and arrived shortly after the police had entered. Mr. Chamberlain's letter began:—

"When this reaches you I shall be in paradise. . . . As Judge Thomas is evidently determined to impose a sentence of imprisonment upon me, which shall be equivalent to signing my death warrant it seems to me it can scarcely matter to him whether the death takes place in prison or comfortably and peacefully in my own home.

"I feel, like Socrates, that I have the right to choose the manner of that death.

"The Judge is evidently bent on silencing my propaganda in death. He will, I dare say, be relieved to know that so 'dangerous' a woman has thus anticipated his wishes."

In her statement to the public Miss Craddock defends her writings, which she asserts, are intended for the betterment of the human race. Of "The Wedding Night," the book which led to her arrest and conviction, she said:—

"The book has been favorably reviewed by medical magazines of standing, and has been approved by physicians of reputation. The Rev. Dr. Rainsford, in a letter to me, partially approved the book, so far as to say that if all young people were to read it a great deal of misery, suffering and disappointment could be avoided, and that to have arrested me on account of it, as Mr. Comstock has done, was ridiculous."

## NO EVIDENCE PRODUCED.

After stating that social reformers, members of the Woman's Christian Temperance Union, clergymen and others have approved her books, Miss Craddock says she has been persecuted by Anthony Comstock, and that he obtained her conviction by making false statements about her.

"This man Anthony Comstock, who is unctuous with hypocrisy," continues Miss Craddock, "pretends that I placed the books in the hands of minors, even little girls and boys, with a view of tainting their morals."

"He has not produced any young person so far who has been injured, nor has any parent or guardian come forward who affirms the likelihood of any young person being injured."

"In addition he has deliberately lied about the matter. He stated to Judge Thomas that I handed one of the books to the daughter of the janitor in the building in which I have my office. It so happens that the building has no janitor, nor is there a little girl there. . . .

"I am making this statement to the public because I wish to call attention to some of the salient features of Comstockism, in the hope that the public may be led to put down this growing menace to the liberties of the people."

Mrs. Decker will take her daughter's body to Philadelphia for burial.

## "HER MOTIVES PURE."

E. C. Walker, president of the Manhattan Liberal Club, paid a high tribute to the memory of Miss Craddock last night. He referred to her as a woman of pure mind and high purpose, who had been hounded to her death by the agents of suppression, "who have exceptional capacity for finding impurity where none exists."

"She was to have met her Judge today," he said, "her Judge who refused to let her case go before a jury, and who was to have passed sentence upon her, in spite of our boasted right to think as we please and of what we thought was our American freedom of expression."

"No one with a rational thought in his head, though he might not agree with Miss Craddock in belief, could have read her books and held that her purpose was anything but worthy and pure."

## A Compact.

"Me and God," says Baer.

"Baer and Me," says God.

"All shall know our compact

And how beneath our soul."

"Baer and I" (Jebovah says)

"Will corner all supplies.

My people kneel not low enough;

No love they exercise.

"I make the coal abundant

And place it on the earth.

Baer keeps it from the poor

Until the awful dearth

Shall make the people tune their songs

In praise of Baer and me.

Hosannas loud, and prayers

In real humility."

C. F. H.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 60 cents; three months, 35 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Heart to Heart Talks—Once More.

The word suicide has a very unwelcome sound to Christian ears. Burial in consecrated ground has for ages been denied to the suicide, by the oldest and most numerous branch of the Christian church, and entrance into heaven also, if I mistake not, in accord with the "inspired word" which says, "no murderer hath eternal life abiding in him." And yet the whole Christian scheme of salvation is founded upon an act of suicide—the deliberate self-sacrifice, self-murder of the "Son of God."

Among ancient nations—notably the Greeks and Romans and also among some modern peoples, as the Chinese and Japanese, self-murder was and is considered honorable and praiseworthy; and even the most devout Christians hold in high honor such examples of suicide as that of Leonidas and his immortal "three hundred" at the pass of Thermopylae, and that of Arnold Winkelreid, at the battle of Sempach in Switzerland.

Whether under any conceivable circumstances I could be induced to emulate the example of Ida C. Craddock, as told in another place in this week's *Lucifer*, I do not know. Certainly no such circumstance, no such temptation, has yet occurred in my life's pilgrimage. When facing a long term of imprisonment, and while the thought of ending my days inside prison walls was a terrible prospect ahead to me, I still felt as did the writer of the poem that closes with these lines:

"It matters not how strait the gate—  
How charged with punishment the scroll—  
I am the master of my fate,  
I am the captain of my soul."

Thus thinking and feeling I would have considered it dishonorable surrender to my persecutors if I had allowed them to drive me to suicide. Nay more, more important still, I would have considered it a betrayal of the trust confided in me by my friends who, outside prison walls, were helping me to fight the battle for liberty of speech and of press and, above all other considerations, the battle for self-ownership of the mothers of the race.

But let no reader of *Lucifer* think, for one single moment, that in thus saying I would sit in judgment upon and condemn the dear good little woman who, the other night in New York, chose to cut the bonds of tyrannous legal complications by severing the thread of her own mortal life. What would to me have been base surrender may not have been such to her. The circumstances surrounding no two cases are exactly alike, or parallel. She may have believed, though not saying so in words, that her tragical death, in the prime of her young womanhood, would do more to arrest the attention of thinking women and men everywhere to the horrible barbarity of the Comstockian

legislation, would do more to break the spell of the modern witchcraft delusion, known as the crusade against ONSCENITY, than anything it was in her power to do by living on and patiently enduring the indignities and privations of prison life.

That Mrs. Craddock—this is the title she preferred to be known by—possessed many of the elements of true heroism, her life work abundantly shows. Having known her personally while she lived in Chicago, having heard her lecture a number of times—twice at our own home—I can testify to the lofty courage, as well as to the gentle, the refined and womanly manner in which she presented her peculiar views to the public. Whether she was always right, scientific or philosophical, in her views, is a question I do not care to discuss, as it is a question entirely outside the consideration of her right to present her views in her own way to any who might be willing to hear or to read them.

The following quotation from Emerson's Essay on Heroism applies, to a very marked degree, to the life work of the much persecuted and the untimely deceased Ida C. Craddock:

"Heroism works in contradiction to the voice of mankind, and in contradiction, for a time, to the voice of the great and good. Heroism is an obedience to a secret impulse of an individual's character. Now to no other man can its wisdom appear as it does to him, for every man must be supposed to see a little farther on his own proper path, than any one else. Therefore, just and wise men take umbrage at his act, until after some little time be past: then they see it to be in unison with their acts. All prudent men see that the action is clean contrary to a sensual prosperity; for every heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol."

"Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth, and it is just. It is generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out."

Having heard that Edwin C. Walker, whose home is in New York, and near the scene of the tragedy, has written a full statement, for publication in *Lucifer*, concerning this latest triumph of the American Inquisition—whose Torquemada is Anthony Comstock—I will say no more, in regard thereto for this issue, except to add that if the said Inquisitor-general can sleep soundly and digest his meals comfortably—if his dreams are not haunted by the pale, sweet and child-like face of Ida Craddock—child like in its expression of innocence and purity—then Anthony Comstock must be a HUMAN PERVERT! either a horn pervert or made such by his environment, and by his chosen course of life. Among the sins laid to his charge by his latest victim, in her last earthly moments, is that of deliberate LYING, in order to secure her conviction in court. Whether this ante-mortem charge is true or not, is not for me to say, but if true it should excite no surprise. A man whose usual methods of work are those of fraud and deception—a man who habitually sends decoy letters, lying letters, in order to entrap those he would destroy, cannot be expected to retain a clear perception of the difference between truth and falsehood; or, anything like a sense of remorse for violations of the rule which says, "Thou shalt not bear false witness."

## END OF THE GREAT STRIKE.

After five long weary months of passive resistance the strikers in the anthracite region of Pennsylvania seem to have won—won so far only as obtaining a tardy recognition that there is, after all, something to ARBITRATE between the miners and their employers. How much this recognition really means, and how far it will go towards securing justice to those who, at the imminent peril of their lives go down deep into the bowels of the earth to bring to the surface one of the necessities of life, remains to be seen.



That this concession was obtained through the intervention of professional politicians of the Roosevelt type, augurs ill for the proletarian laborer. If the monopolistic trusts have yielded simply because their fellow plutocrats in Washington told them it was necessary to yield something in order to save the party, the party which has ever been the friend and protector of these trusts, and not because of the triumph of justice, not because of the compelling force of public opinion—then we may reasonably expect that the arbitration scheme of President Roosevelt will prove as delusive as were the predictions of the witches in Macbeth, that were said to "hold the word of promise to the ear but disappoint it to the hope"—the hope of him who allows his acts to be guided by such prediction.

While optimistic enough to hope that some good will ultimately come of this settlement and especially from the agitation, the campaign of education, that has led up to that settlement, I shall be agreeably disappointed if—as I said last week, anything should be done by Roosevelt's "scheme of arbitration" to unsettle the two old-time superstitions, viz: belief in the right of the few to own the earth, including the coal-fields and the highways that transport the coal and other merchandise to and from the mines, and the other superstition that puts it in the power of "government" to issue "a currency" of privilege, a restricted currency "by the shrewd manipulation of which the governing classes can live and grow enormously rich at the expense of the real producers of wealth."

Such radical revolution as would be implied in the overthrow of these two old-time superstitions will require more time, more intelligence and more concerted effort than we have yet seen devoted to this movement. It took nearly half a century of painful and perilous effort to unsettle the superstition that the white man had a "God given" right to own the person and the labor of the black man, and it will probably require an equal period of time and an equal amount of painful and perilous effort to unsettle and overthrow its kindred superstitions, namely, that the earth belongs to him who can command the money wherewith to buy it, and the other, the twin superstition to this, that the ruling classes have the exclusive right to issue money, money that shall have the "right of way" over all other kinds or classes of material wealth.

"It is coming up the steep of time," however, and the "sad old world is growing [a little] brighter," century by century, if not year by year. So, let us continue to labor and to wait in the sure conviction and hope that no honest effort can fail of its reward—subjectively if not objectively.

Time up for this "supplementary" message to Lucifer's household, from "Harmony Home." The autumn weather in Michigan is simply glorious; the apples are not yet shipped, nor even picked, so our friends may as well prepare for another supplementary Michigan message from yours fraternally and sorrowfully, but not paternally nor parentally, M. HARMAN.

ERRATA:—In last week's issue at top of page 324, "nature" should read, *not sure*. Same paragraph "clog" should read, *cloy*.

A Craddock Memorial Meeting was held at Handel Hall, Chicago, on Sunday afternoon, Oct. 26. A report of this meeting will appear next week.

Elizabeth Cady Stanton died of heart failure at her home in New York on Sunday, Oct. 26. A sketch of her life will appear in our next issue.

Much matter has been crowded out of this issue. Among it is the call for the Annual Convention of the American Secular Union. It will be held in Brooklyn, N. Y., Nov. 15 and 16. Among the speakers will be Moncure D. Conway, Hugh O. Pentecost, E. C. Walker, Charles Watts, Herbert N. Casson, and others. Contributions may be sent to E. C. Reichwald, 141 S. Water St., Chicago.

### Ida C. Craddock's Last Letter to Her Mother.

Room 5, 134 West Twenty-Third St., New York, Oct. 16.

"DEAR, DEAR MOTHER: I know you will grieve over me for having taken my life. . . . My dear, dear mother, oh, how sorry I am to hurt you, as I know this act will do. But, oh, mother, I cannot, I will not consent to go to the asylum as you are evidently planning to have me go. I know that this means a perpetual imprisonment all my life long, unless I either recant my religious beliefs or else hypocritically pretend to do so. I cannot bring myself to consent to any of these three alternatives. I maintain my right to die, as I have lived, a free woman, not cowed into silence by any other human being. If, on the other hand, the prison to which Judge Thomas evidently proposes to send me were to be my destined lot—you know very well that he wishes and means to lock me up for a long, long term, which is practically my death warrant—my work is ended so far as this world is concerned. My books have been given a start, approved by physicians and other reputable citizens, but the world is not yet ready for all the beautiful teachings which I have to give it. Other people will take up my work, however, some day—will take it up where I laid it down, and will start from where I left off and do better work than they could have done but for me. Some day you will not be ashamed of me or my work. Some day you'll be proud of me. You will understand that what I have done has been done because you and my father prepared me for just such a propaganda to humanity. You may ask why I did not give it up and come home to live with you, resuming my name of 'Miss Craddock,' and taking up other work. But, dear mother, I could be of no possible help to you, with the shadow of reproach which bigots and impure minded people have put on me. I should be only a hindrance to your respectability. Moreover, my individuality has some rights. I cannot recant my beliefs and throw aside a principle for which I have toiled and struggled for nine years, even at the behest of a mother that is dear to me.

"Do not grieve, dear, dear mother, the world beyond the grave, believe me, is far more real and substantial than is this world in which we today live. This earth life which the Hindus have for centuries termed 'Maya,' that is illusion. My people assure me that theirs is the real, the objective, the material world. Ours is the lop-sided, the incomplete world. You and I shall meet in that beautiful world over there and shall know each other as individuals just as clearly as we do here, only more so. I do not know whether it will be possible for me to return to you; but if I can, I will do so. Only remember that you must try to keep the five rules for clear thinking and correct living which my people have given me. If I do come back, of this I feel sure. As you may have forgotten these I am going to give them here again:

- "1. Do your daily earthly duty undeterred by calls to mediumship from any source.
- "2. To be self-controlled, and strive to be more amiable and loving every day.
- "3. Wait and watch for the highest.
- "4. Avoid selfish seeking of selfease.
- "5. Abide in purity, not merely moral purity, but physical cleanliness. And still more intellectual clearness; that is, freedom from prejudice, think clearly.

"Love all people, even those who have wronged you, if you would receive clear communications from over the border. It is possible that I may come as I have said. I do not know. But in any event it cannot be long before you will join me over here and I shall be on hand to welcome you dear, dear mother, when you do come.

"Oh, if only you could have brought yourself to have let me live at home to carry on my propaganda under your modifying advice, then this need never have been, and I could have lived for many years to carry on a moderate far less crudely radical propaganda than I have done. I have had no one to stand by me and to help me. I have had to carve out my own road without any predecessors to guide me.

"You will find \$40 in my trunk. I have written to Mr. Chamberlain tonight to tell you just where I have placed it. I do not know who may read this letter before you get it, and so have taken this precaution.

"Will you mind expressing the various books I have addressed here to night; as you know, I have been unable to get out today to send them off as I hoped to do. For there is an Adams Express Company on this street several doors this side of Fifth avenue.

"Dear, dear mother, please remember that I love you, and that I shall always love you. Even if you get fantastic communications from the border land, remember that the real Ida is not going there.

"The real Ida, your own daughter, loves you and waits for you to come soon over to join her in the beautiful blessed world beyond the grave, where Comstocks and corrupt judges and impure minded people are not known. We shall be very happy together some day, you and I, dear mother; there will be a blessed reality for us both at last. I love you, dear mother; never forget that. And love cannot die; it is no dream, it is a reality. We shall be the individuals over there that we are here, only with enlarged capacities. Goodby dear mother, if only for a little while. I love you always. I shall never forget you, that would be impossible; nor could you ever forget me. Do not think the next world an unsubstantial dream; it is material, as much so as this; more so than this. We shall meet there, dear, dear mother. Your affectionate daughter.

IDA C. CRADDOCK.

"There is no duty whatever on anthracite coal," said President Roosevelt at Cincinnati, when arguing that trusts are not fostered by the tariff. This was supposed to be a "clotheser," for it showed that the tariff does not foster the coal trust. But alas for Mr. Roosevelt's argument, there is in fact a duty on anthracite coal. Ordinarily it would not be needed, for but little anthracite coal is known outside of the United States, and the tariff on bituminous coal ordinarily serves to protect anthracite. Yet the anthracite trust evidently feared that a time might come—something like the time that has come—when a tariff on anthracite itself would be handy. So, while leaving anthracite on the free list, in order to cover their tracks—it had been on the free list since 1870—the makers of the Dingley bill fixed a duty upon it surreptitiously. This was done in paragraph 413, which reduced the old duty on bituminous coal from 75 cents to 67 cents, and by which it is provided that not only bituminous coal, but "all coals containing less than 92 per centum of fixed carbon," shall pay the 67 cents duty. Now the fact happens to be that there are no commercial imports of anthracite which come up to that standard. Consequently all imports of anthracite pay duty. This construction of the law was made by the board of general appraisers and has been sustained by the Federal courts. Mr. Roosevelt was mistaken when he asserted so positively that there is no duty on anthracite coal.—*The Public*.

At last we understand why the mine owners are so obdurate. We have their own word for it. And surely they would not tell a lie, especially when addressing themselves to the president of the United States. "We must look after the interests of our widows and orphans—our stockholders," said these great and good men, or words to that effect. Who would have ever supposed that the mines and coal roads of Pennsylvania were all owned by widows and orphans! In all my travels I never met a widow or orphan that held any stock in a coal mine, but I've met plenty of them who had to take in washing to buy coal to keep from freezing in the winter. And when one thinks of how much washing one of these widows must do to buy a ton of coal, one cannot help but wonder who is going to look after their interests. How would it do to let these other widows and orphans—the stockholders—do their share of the washing?—*Coming Nation*.

### You Shall Have No Property in Love.

You thought you loved her. But you only respected her as a piece of property. When she ceased to be property your love ceased to be love. You possessed her. But when you thought she had slipped through your contract you bought a revolver and shot her dead. You, anybody, grown coarse with tyrant increase. This you call love. This arrogance of ownership. What did you own in the woman? What did the woman own in you? Nothing—absolutely nothing. The woman gave you all the love you were entitled to. She gave you much love when you inspired it and no love when your attractiveness was gone. Love is not a question of loyalty. It is not a question of virtue. It is only a question of love. You might have all the virtues of the docket. But if you have not that one virtue which commands her love you ought to bow yourself out. But you say the other man came along and stole her affection. Do not believe it. Love cannot be stolen. Love goes with free will or not at all. Did you think her love belonged to you? What put such a lien upon it? Her love was yours as long as you could prove yourself to her love. But when you could no longer prove yourself to her love it was your business to retire. What right have you on the scene after you have been supplanted? You killed the woman's body. But did that restore the love? You shot the man she preferred. But did that reduce the ardor of her preference? Could any coward violence bring her back to you? You go to the bar and pay for a drink. You go to the altar and pay for a love. That is your philosophy of love. As if the woman ever owed you anything you could not convince her of. As if your love being really love would not have hurried away at her first doubt. As if your love would not have proved itself love is confirming her alien resolution. Your love could have grieved to have her choose another. But your love would have welcomed that other love as its own love renewed. You call her unfaithful. Unfaithful to what? Her vow. What vow? Her vow to prefer you. But if her love had ever been blind enough to give such a vow and your love had been blind enough to accept it the rude awakening should have inspired no act of vengeance. Love will neither give nor take oaths. It will neither give nor take properties. Love will remain love while love lasts. That is all that love can promise. I am aware of what you say about virtue and the safety of society. But society is always safe with love. But society is never safe with murder. Back of your love was not love but a weapon. You were afraid to trust yourself to your love. You relied upon some supposed contract or interference. Having been defeated in the only arena which love recognizes you ambush love. Your love was assassination. If you were a real instead of a humbug lover you would acknowledge defeat. You would not remind your love of the past. You would not say that because love was once love it must be forever anchored in the same spot. Everywhere I see this sort of love contending for possession. I write love down a convict. I constitute myself a jailer. If love undertake to escape I brutally assail its sacred depository. And society applauds. Society does not acquiesce in love. It acquiesces in a contract. Love must have the sign and seal of magistracy. It must enjoy the ordinations of systems. It must arrive with the guarantee of the priest. And once love always love. You may turn my love to hate. But love remains love and you may not deserve one loyal hour with me. But I must nevertheless not hostage the alien. Love has no rights. The contract has rights. You need not be faithful to love. You must be faithful to the contract. Love is not love. Love is custom. Love is habit. Love is routine. If love rebel we will send our sheriff bloodhounds upon its track. If love threaten to go where it belongs we will intercept it with our brute malinterpretation.

That is why the theatrical Rose shot his wife the other day. That is why every issue we read headlines in papers respecting that ancient burlesquerie about "stolen affections." As if you could steal that which belonged to you. As if you could own that which was not yours.—*Horace Traubel, in Conservator*.

## Trial Trip Subscriptions.

For one dollar we will send *Lucifer* ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoy. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend *Lucifer's* circulation materially.

## To the Friends of Ida C. Craddock.

We hope that this copy of *Lucifer* will receive your careful consideration. We expect to carry on the vitally essential part of Mrs. Craddock's work, and should be glad to receive your co-operation.

## The Woman Who Dares

BY URSULA N. GUSTEYFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equitable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the simple right, nay, more, is the sacred duty of every married woman: to demand the absolute right to her own person is wedlock no less than out of wedlock. In the presentation of the vital thought found in these pages, Mrs. Gusteyfeld has given us a superb piece of work. It is a story of great vitality, the author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual natures, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 5 1/4 x 7 1/2 inches; 358 pages. Beautifully printed on laid paper, bound in green Hobson's lines, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GUSTEYFELD PUBLISHING CO., 171th Street, New York, Department 1F.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to *Lucifer* the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M.D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 108 pages. Price 70 cents. For sale by M. Harman, 500 Fulton St., Chicago.

If your subscription expires with No. 941, or before this number, please let us hear from you.

941.

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number.

If a copy of *Lucifer* fails to reach you, please order by number or date.

*Lucifer* will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered *Lucifer*, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Bitter.  
Woman in Freedom.  
Marriage: a Retropect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BOHN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Inequalities of Economic Argument; The Last stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Traft. 115 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Agents Wanted To sell the Toltice Danfruff Cure and the Toltice Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toltice Remedies Co., Box 1307 Denver Colo.

"Pages of Socialist History." By W. Teberkessoff. This book is recommended to Socialists of all schools, as it deals with the history of the "Internationals" and the attitude of Marx and Engels towards Bakounin. Paper co-covers, 40 cents. By mail, 50 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Basil R. Tucker. 480 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 60c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 15c.  
ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by sane methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of exact recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. B. H. Kerr. Together with The Strife of the Strassburg Geese (J. W. Coulridge). A Traveler's Tale (L. B. Kerr). The Cat's Story (Emilia Zola). 50c.

AUTONOMY, HELP-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 50c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, \$1. BIRN, TEMPERANCE. R. C. Walker. Proving that Liquor Drinking is Un-American, Defended and Enjoyed by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER HABITS Through regulating reproduction by controlling coitus. R. B. Foster, Jr., M.D. 50c.

CAUSES OF HARD TIMES, and the Money Question. Albert Charvaneau. 50c.  
CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 81 portraits of delegates, including Hon. R. Tucker, Lawrence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 526 pages. 50c.

CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 50c.


DARWIN, THE. (A novel.) Emma D. Bleeker. 50c.

DAWN OF CIVILIZATION. The or, England in the Nineteenth Century. J. G. Spence. 178 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 43. CHICAGO, ILLINOIS, NOV. 6, E. M. 302. [C. E. 1902.]

WHOLE No. 942

## IDA C. CRADDOCK.

Suicided Oct. 17th-'02, on the eve of sentence to imprisonment, secured by Anthony Comstock, for mailing her book, "The Wedding Night," leaving a tender and affecting letter to her mother.

Mother, I could not the jail endure,  
The empty years in the living grave,  
The brutal touch and the look impure,  
Breaking the will of a woman brave.

Dear mother, I do not dread to die,  
But the sickening prison stifles me;  
So down on my little cot I lie,  
A few brief struggles and I am free.

I taught but the truth I knew was good!  
I could not do other, God knows me true!  
If only some loved one had understood!  
If only, dear mother, if only you!—

They bounded me, mother, the long years through,  
Narrow and creed-bound they held the law—  
O how can the lower the high thing view!  
With vile eyes looking, they vileness saw.

My purity was but a mock to them  
My truth but a thing to spit upon—  
They stop my teaching, my books condemn—  
Mother, my work on earth is done!

But others shall finish the work I leave,  
The world will know why I have to die  
Though laws are brutal and priests deceive,  
The problem, unanswered, still questions why.

And never shall answer on earth be known  
Till sex is held pure and love made free,  
Till power steps down from its blood-stained throne  
And to differ in kindness all men agree.

Dear mother, I dread not at all to die,  
But the sickening prison stifles me,  
I could not help it!—dear mother good bye!  
A few brief moments and I shall be free.

J. WM. LLOYD.

## Elizabeth Cady Stanton.

Elizabeth Cady Stanton died at her home in West Ninety-fourth street, New York, Sunday, Oct. 26. She was conscious almost to the last. For about a week she had been failing. This became more noticeable during the last few days, and then it was known to the family that her death was only a question of days or hours. She succumbed to the infirmities of old age.

Elizabeth Cady Stanton came of Paritan stock, and was born Nov. 12, 1816, in Johnstown, N. Y. Her father was Judge Daniel Cady, a distinguished lawyer of the time. Her mother was Margaret Livingston. She was the daughter of James Livingston, an officer of the Revolutionary Army. It was he who fired on the British ship *Vulture* when that vessel anchored in the Hudson river.

As a child Elizabeth Cady was precocious—perhaps self-reliant expresses it better. She was imbued with a desire to

master Greek, and she applied to her pastor, an old Scotch clergyman, for instruction. Being of an alert mind and blessed with a good constitution, she made rapid progress. She then took up Latin, mathematics, and other "mannish" studies. She had a very proficient instructor in her brother-in-law, Edward Bayard of Delaware. From this man she learned much of poetry and art, and also of physical culture.

When Elizabeth Cady was sixteen she entered Miss Willard's seminary at Troy. Before this she expressed a desire to go to Union college, and fuel was added to the flame in her breast when she was made aware of the discriminations against women that rendered her ineligible for admission to that famous old seat of learning.

## INTERESTED IN ABOLITION.

After leaving the seminary and returning home Mrs. Stanton was thrown in contact with her cousin, Gerritt Smith, the eloquent abolitionist. She became greatly interested in this movement also, and was forcibly struck with the similarity of the conditions which oppressed white women and the slaves of the South. It was at the house of the abolitionist that Mrs. Stanton met the man who became her husband. Her marriage took place in 1840. They went abroad on their wedding trip, and attended the anti-slavery convention in England. A great many women had come on to attend the convention, but they were not allowed to take their seats as delegates.

## SPEAKS BEFORE LEGISLATURE.

Mr. and Mrs. Stanton came back to America, and then followed one of the most interesting episodes of her life. After her return she had, in company with others interested in female suffrage, been agitating the matter throughout the state. She received permission from the Legislature for a hearing on the subject of the married woman's property bill. Her father heard that she was going to address the Legislature, and was incensed thereat, but she pleaded her cause so earnestly that she won him over. Finally the momentous day arrived. This was in 1848. Mrs. Stanton spoke to a crowded house. Her speech lasted two hours, and when she was through she was warmly congratulated by her hearers. Shortly afterward she had the satisfaction of seeing the married woman's property bill become a law.

## CALLED FIRST CONVENTION.

In the same year Mrs. Stanton and others called the woman's suffrage convention, the first ever held. Resolutions were adopted and a list of grievances made out. The convention was the target for no end of ridicule. Mrs. Stanton said she and her friends were referred to as "cross old maids." Mrs. Stanton had sons at the time.

Since that day Mrs. Stanton never faltered, never relaxed her zeal in the cause to which she was devoted. She attained fame as a worker, a speaker, and a writer. She was also a firm supporter of the cause of temperance. Much of her earnestness and strength of character she inherited from her father.

## MEETS SUSAN B. ANTHONY.

In 1851 Mrs. Stanton first met Susan B. Anthony. The Stantons were living in Syracuse and an anti-slavery convention was called to meet there. At the recess for luncheon on the first day Mrs. Stanton walked home with her guests, William Lloyd Garrison and George Thompson. On a street corner they met two women who had also been to the convention, both of whom Mr. Garrison knew and introduced to Mrs. Stanton. One was Miss Anthony and the other was Mrs. Amelia Jenks Bloomer who contributed Turkish trousers among many other things to the movement for the emancipation of American women.

In 1860 Mrs. Stanton again addressed the New York Legislature, this time advocating that drunkenness be included as a cause for divorce. In 1867 she made an argument before the New York constitutional convention in support of her theory that, during the revision of the constitution, the state resolve itself into original elements, and, therefore, citizens of both sexes had a right to vote for members of the convention.

In 1868 Mrs. Stanton was a candidate for Congress. In 1869 she devoted most of the year to addressing Congressional committees and state constitutional conventions on woman suffrage. And all the time she was writing and lecturing on the subject. In these later years she saw the multitude of women's clubs spring up, and on her eightieth birthday 3,000 women attended a birthday party given in her honor at the Metropolitan opera house by the National Council of Women of the United States. There were delegations from most of the leading women's organizations of the United States. Mrs. Stanton sat on the platform between Mrs. Mary Lowe Dickinson and Susan B. Anthony. Only one man was allowed in the hall, and that was Job Hedges, then Mayor Strong's private secretary, who made a speech for the mayor.

## FORMED COUNCIL OF WOMEN.

Mrs. Stanton had of late been interested in bringing the women of all nations nearer together, and to that end she formed and was the first president of the International Council of Women. As a writer Mrs. Stanton was most prolific. With Susan B. Anthony and Parker Pillsbury she edited the "Revolutionist," founded in 1868, and she was the joint author with Miss Anthony of the "History of Woman's Suffrage." In 1895 Mrs. Stanton, with others, published "The Woman's Bible."

The plan of the work was to take passages of the Bible that had especial reference to women and reprint them, with comments by Mrs. Stanton and her associate editors. Owing to her increasing obesity and the failure of her voice she had not spoken in public for four years before her death.

Probably one of the last things she wrote was a communication printed Oct. 13, under the heading, "As to Women in the Bible." It was as follows:

"LINCOLN, Neb., Oct. 9:—In a suit brought by Daniel Freeman of Gage county to prevent the reading of the Bible by a teacher in the public schools, the court decided that the Bible should be barred. The court decides that Bible reading is both a religious and a sectarian exercise when made a part of the teaching program."

"Inasmuch as the Bible degrades women and innumerable passages teaches her absolute subjection to man in all relations, in the state, the church, the home, and the whole world of work, it is to her interest that the Bible, in its present form, should be taken from the schools and from the rising generation of boys, as it teaches lessons of disrespect for the mothers of the race. Or else, an expurgated edition of the book should be got out, putting in one volume the grand declarations, moral lessons, poetry, science, and philosophy, and in another all the Christian mythologies for those who would value it as ancient literature. The first would then be fit to place in the hands of the rising generation. ELIZABETH CADY STANTON."

Mrs. Stanton's husband died in 1887, leaving his widow with six children. Henry Brewster Stanton was a lawyer, journalist, orator of national reputation. He was one of the

founders of the abolition party, and was a member of the convention of which the Republican party was formed.—Chicago "Inter-Ocean."

## Sexual Physiology.

"There is no effect without a cause." What is the cause, or what are the causes of sexual abuse? First ignorance, second, false teaching, third disordered conditions of the body, fourth irreverence, and fifth degrading company.

My own childhood and youth were pure because I had a natural abhorrence for everything low, unnatural, unclean, or disorderly, but I have learned from observation, from the confidences of young people, and from the knowledge of these things acquired by others that ignorance of sexual subjects and the sexual nature, is largely responsible for sexual abuse. As these practices undermine the bodies and minds of our sons and daughters, render them incapable of life's sweetest enjoyments, and unfit to fill life's most important duties, it behooves us, every one of us, to look into this matter most earnestly, and to make it of the first importance, first to impart such knowledge as we have gained to each other, and then, to most lovingly, reverently and earnestly instruct the children and young people. The first work is accomplished by books and through the press, primarily, and by social conversation, and consideration of the subject. The mistaken views of parents, teachers and others in the past have led to the suppression of these aids, but the mistaken ideas of wrongly educated people are giving way before the sound sense of thinking people. Nothing is low that God has created; everything is low that man has degraded. Whatever man degrades in his thought or act he is ashamed of; when man prostitutes the truth in his mind, the same conditions manifest in his body, and he becomes ashamed of the truth, mentally and physically. The parents themselves being ashamed of their bodies and the sexual functions, hide all that pertains to sex and creation, and teach their children that it is indecent to speak of these things, leaving them in total ignorance of the true conditions. The consequence of this is that the young people seek secretly for knowledge of themselves, and get many distorted and false ideas, and know nothing of the dangers of sexual abuse.

When parents and teachers and friends do undertake to give the young people instruction or information on this subject, the best they can do is to give the knowledge they have acquired by experience and such ideas as they imbibed through observation and were taught by others who themselves were ignorant of the laws of nature. The universal teaching is that the sexual nature of men and of many women is to be repressed in certain defined ways, and that this constitutes respectability, morality and virtue. At the same time they are taught that this nature is morally overpowering, and that in men it must be expressed and in women repressed, and men may seek unlawful and secret expression, but women may not. Now the truth is that the whole nature of man and woman is sexual, and the trouble is that the attention is directed and concentrated on one particular expression of their natures. Life is creative, the whole life of man and woman is sexual, and in the truly normal condition life is equally diffused throughout the body, but by concentration may be increased in any particular direction. Think of the tremendous concentration of life and sensation in any one kind of physical creation, when it is carried on generation after generation, and it is taught that this particular method of creation is distinctively sexual, and by nature overpowers every other expression of life. Life is given to us abundantly, and the choice of using it as we will, diffusing and concentrating according to our desire, as shall seem good to us. Everyone who has an excess, and becomes unbalanced, is living ignorantly, and needs to be helped out of his condition. In the normal condition the physical is subject to the mental, but in unbalanced conditions the physical enslaves the mental, and man's life on earth is a place of torment, either from repression or abuse or excessive indulgence. Let us seek the truth with our whole hearts, and then teach it as wisely and beautifully as we are able. The only way to get at the truth is to leave every one to let the light



that has been given him shine, and to remember that truth is beauty when rightly expressed.

Disordered conditions of the body brought about by lack of nourishing foods, use of stimulants, indigestible food, lack of cleanliness and exercise are a fertile source of abnormal physical cravings, especially of such expressions as have been developed by concentration. Exercise diffuses, that is, circulates life equally throughout the body; mental exercise in excess of physical lets the blood stagnate where it is most strongly concentrated, and irritations, inflammations and ungovernable sensations are the result, which the victims do not know how to relieve; hence vices and abuses and crimes, wrecked lives and bodies.

Wherever there is irreverence for truth and good, there is physical degradation, for the one gives birth to the other; as a man thinketh, so is he, mind and body. The parents, teachers and friends have taught the young people irreverence; they are taught to be ashamed of their bodies and the body's functions; they are taught by example and the hearing of the ears to make light of good and truth in many forms, in love, in respect, in social position, in work, in personal characteristics, in the Bible, and religion, in marriage and child-bearing. Reverence is very difficult to acquire after adult life is reached; an irreverent soul is like a blasted rose; he who grows up in the habit of making fun of people, and their conditions, their relations and beliefs, degrades every beautiful function of life, and destroys the nobility of his own soul. Teach children to respect and reverence all that God has created, and feel only sorrow for perverted conditions.

People attract others to them on the plane of their own thought and feelings; young people do not understand that those who appeal to their lower natures and attract them down instead of appealing to their higher natures and leading them up, are not fit company. They do not know why they feel degraded and dissatisfied after associating with the trivial and vain, for they know they are in what the world calls good society, but they do sense sometimes painfully the appeals to the lower nature. The man who attracts others to himself by appeals to what in his thought is degrading will stir up degrading thoughts and feelings in others.

Let men and women appeal to the best and highest in each others' natures; the love of that which is elevating and makes life richer and brighter. Such appeals never inflame, but strengthen the purity and sweetness of others' natures. Young people in the society of such adults, and who so cultivate each others' society, will be poised and well-developed, physically, mentally and emotionally.

MARION TRUKMAN.

#### Scientific Socialism.

I am greatly pleased with the result of my questions to Mr. Chas. H. Kerr in No. 932 of *Lucifer* in that they have led Mr. Kerr to acknowledge himself a Free Socialist, and have also led both him and Mr. R. B. Kerr to admit that in the Socialism for which they work the rights of free secession and of the necessary land to the user would be assured. On these terms I consider them both Free Socialists, because their ideal society would assure genuine practical liberty to every individual. Having thus satisfactorily settled the main points let us consider a few side questions of more or less importance.

There are a good many differences between these two members of the Clan Kerr which I must leave them to settle between themselves. But in No. 938 Chas. H. Kerr challenges me to point to any passage in the writings of any Socialist of international repute advocating state tyranny over individuals. Frankly I am not prepared to do this, but my impression is that Socialist authors rather dodge this point. It is hardly to be supposed that they would advocate "tyranny"—the word is not popular—but I think the control of the individual is usually implied in the logic and spirit of what they write. And this I know is the universal impression of non-Socialists and of Anarchists generally. And this universal impression must be well-

known to these authors themselves. And in view of this I am sure my new Comrade will not wonder if I ask him to quote from these authors, with whom he seems intimately acquainted, passages in which they take pains to explain in unequivocal terms that the dissenting individual will always be jealously secured in his right of free secession and in the use of enough land to make this right no empty form. My expectation is that Mr. Chas. H. Kerr cannot do this, that he cannot quote from a single author, or a single platform, such an unequivocal affirmation of these fundamental rights, without which the individual is hopelessly enslaved to the collectivity. I do not mean specious and empty phrases about liberty, such as any politician mouths, but clear recognitions of the right of free secession and of the right to use land as alone securing personal liberty. And yet if these rights are fundamental it is clear, is it not, that their affirmation and reaffirmation should take precedence of everything else—should be the first and easiest thing to find in every Socialistic book, holding a sort of a "Thou shalt have no other Gods before me" position?

Mr. R. B. Kerr does not accept the distinction between Anarchists and Socialists given in No. 930 by Chas. H. Kerr, nor does he accept my classification in No. 936. He prefers to say Anarchists and Scientific Socialists. These "Scientific" Socialists hold that monopoly is a law of nature, and inevitable, and the only question is whether this monopoly shall be private or public, but really it appears that not even this is a question, as the final dictum of Scientific Socialism is that public monopoly is natural law and inevitable.

I do not doubt that Mr. R. B. Kerr quite correctly represents his school, but as to the "science" of the matter I am very sceptical. Much to Mr. Kerr's amusement doubtless I calmly assert that my Socialism is moral and that the only scientific Socialism is that which discovers and affirms the fundamental moral bases of true society. True Socialism is not a question of dollars and cents, of pots and pans, of hours and wages, of wheels and levers, it is a question of human beings and their mutual motives. The simple science of the matter is that when human beings attain a certain stage of evolution their ruling passion changes from a craving to dominate to a craving for liberty—the evolution of self-hood and of sympathy has reached a point after which domination and being dominated are alike intolerable, hideous, impossible. And as fast as such people evolve and increase in numbers, and find each other out, and act together, is True Society inaugurated by inevitable, natural law, not possibly to be thwarted. And these constitute the Comradeship of Free Socialists. And where these comrades are there is society and it cannot be otherwise; and where men have not reached this stage of evolution they are still brutes, struggling and fighting together under the law of might, unsocial, and it cannot be otherwise.

True society is human peace, satisfaction and loving co-operation (a thing impossible where any man is coerced) not an external arrangement of institutions and economic activities. These latter cannot possibly be arranged in beautiful and orderly forms except by a willingly free and loving people and they will arrange themselves inevitably in beautiful and orderly forms where the people are happy and free.

I do not admit that public monopoly is naturally inevitable. I claim that as a scientific fact the evolution of human sympathy will make all monopoly impossible. The social conscience will yet become so universal and sensitive that it will insist upon the sharing of all benefits as the chief joy of living. And even in the mere sense of centralized ability to produce I doubt it. I look for the discovery of a power so efficient yet easily distributed and controlled that practically every man may work his will with it with little need of others' aid.

A few decades back a military man might have claimed that the concentration of destructive power in an army was a natural law, but now the rapid discovery of more and more terrible explosives, easily made, portable, begin to make the army idea ridiculous.

When centralization reaches a certain intensity decentralization again asserts itself, only on a higher plane.

The integration of man will not be a coerced, machine-made thing, but the fruit of spontaneous, voluntary, love-impelled adhesion.

J. WM. LLOYD.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 143d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for justice against Privilege.

## Farewell to Autumn—The Outlook.

When these lines shall be read by the members of Lucifer's Household—except those who live in far away southern lands and climes—autumn will be gone, or at least fast going.

Even now, in the last expiring days of October, in this latitude, the orchards and forest trees have put off the golden-bued garments in which they have been arrayed the past few weeks, and now point, with bare arms and fingers, heavenward, as if to deprecate the wrath of the frowning skies.

Mauger predictions to the contrary, October—in Michigan, has been a very pleasant month; but few storms, but little frost, no snow, and many, many splendid days of clear, sunny, calm and mild weather—just glorious for out-door work, out-door enjoyment. Crops of nearly all kinds have matured well, in this section at least, and despite the phenomenally wet and cool summer and first autumn month, the farmer and fruit-grower, upon whom all depend, is in good shape to meet the winter.

### OUTLOOK FOR PEACE AND FLENTY.

While these lines are being penned a "commission"—a high commission appointed by President Roosevelt, a commission composed of lawyers, politicians and one church dignitary—Bishop Spalding, of the Roman Catholic church [MEM.:—why not a Protestant bishop or two?] are supposed to be entering upon the vastly important work of formulating a treaty of peace, by the acceptance of which treaty by both belligerents it is hoped to end the most memorable of all the "strikes" known to the history of the United States—the great "anthracite coal strike" of 1902.

I do not need to tell my readers that what are commonly called strikes mean neither more nor less than a state of war! In this greatest of labor wars about one hundred and forty thousand miners were arrayed for five months against what are known as the "coal barons" of Pennsylvania, supported as these barons were by the armed militia of that state, and, potentially and legally if not morally and actively, by the whole military and naval forces of the general government of the United States.

In order to properly appreciate the situation, in order to rightly judge of the chances that the poor laboring man will have for justice before this high tribunal of arbitration, it must be remembered that the arbitrators were appointed by a man who is pledged, by all his political and hereditary affiliations, financial interests, etc., to uphold the present status of things, the status that puts it in the power of a few men with money—no matter how that money was obtained—to monopolize the earth, the coal beds included, and to say to the landless men who apply for work on these monopolized lands,

"Work for the wages I offer you, else get off my land!"—equivalent to saying, "Get off the earth!"—since the same thing that the coal barons are doing in Pennsylvania may be done by the employers of labor everywhere.

Again, it must be remembered that this arbitration commission was appointed by a man who is sworn to execute the Federal statutes—laws presumably enacted to secure justice to ALL—the poor landless laboring man as well as the millionaire monopolist, and yet, notwithstanding his oath of office, this man Roosevelt, ever since he has been in office, has allowed these millionaire coal barons to openly, glaringly and notoriously VIOLATE both the letter and the spirit of these Federal statutes.

In other words, this man Roosevelt is, by his criminal neglect to do his sworn duty, *particeps criminis* with the law-defying coal barons.

Again—in calculating the chances of the men who have no political or social influence, and no money to back their demands for justice—it must be remembered that the members of this arbitration commission are, without exception so far as I know, by all their affiliations, habits and instincts, HEAVILY BONDED to favor the lordly coal barons in every possible way. That is to say, they are men high up in the social, political and financial world—men whose every record and every hope of future promotion or emoluments binds them to do nothing to unsettle the present relations of capital and labor—the relation that makes capital the master and the laborer the slave.

Another discouraging feature, or element, in the outlook—so far as the personnel of the "commission" is concerned, is the fact that the Roman Catholic Church has been honored—specifically honored, by a place on the board—the church which, of all the religious bodies in this country, is itself most nearly a political organization, with power to cast its vote, solid, as the leaders direct; a church whose entire history shows that it has ever sought political control over the people of the countries in which it gets a foothold—the Roman Catholic Church which never changes its policy, but ever seeks to ally itself with the political party that is most nearly identified with the established order, the order that means privileges for the few and slavery for the masses.

Year by year, administration after administration, it becomes more and more apparent that the Roman Catholic church exerts a powerful, a baleful influence over the national executives, the national policies, while, as all know, the municipal governments of nearly if not quite all the great cities of the country, with their horrible corruptions, are in the hands of the same religio-political organization, and hence I repeat, the appointment of Bishop Spalding to a place on the arbitration board, to the exclusion of the representatives of all other church organizations, is a pointer that augurs no good for the poor workingman, in the coming treaty of peace, if a treaty of peace lasting in its effects, is really to be the outcome of the present negotiations between the coal barons and the leaders of the Mine Workers' Federation.

Speaking of Roosevelt's failure to enforce the Federal statutes in reference to "trusts," that is, combinations that rob producer or consumer or both—it is usually considered that a man who violates his oath is a PERJURER. Is not an official who makes no effort to enforce laws he is sworn to enforce a perjurer?

Again: Is it customary for public officers charged with the duty of enforcing the laws, to open NEGOTIATIONS with notorious law-breakers, with the aim to ascertain on what terms they will consent to become law-abiding citizens?

It will be remembered, doubtless, that, in thus using the terms "law-abiding" and "law-breakers," I use them in the common and popular sense. Emerson says, "The good man will not obey the law too well." There are statute laws that all good men should break; laws that in themselves are law-breakers; breakers of the "higher law" of humanity and justice. Such laws should be ignored and violated, to the end that they become a dead letter, or be removed from the statute book.

But laws intended to restrain men from robbing and murdering their fellowmen are in the interest of humanity and justice, and the official who fails to enforce such laws, and who temporizes, condones, enters into amicable negotiations with robbers and murderers, should certainly be impeached and deprived of his office, if not punished as a co partner with such robbers and murderers.

To elaborate this matter further is useless and quite unnecessary. The worst robbers and murderers are those who, for private and personal gain, deprive their neighbors of their equal right to life, liberty and pursuit of happiness by compelling some to work for a beggarly pittance or starve, and by putting up the price of the necessities of life controlled by them, to others, to a figure beyond their means to pay.

Ordinary BRIGANDAGE—ordinary bank-robbing, or highway robbery and murder, are petty crimes, venial sins, when compared to the robberies and murders of the coal barons, railway magnates of Pennsylvania, whose acts are condoned and whose "property" is protected by government officials, such as Roosevelt and Governor Stone.

#### THE WAR STILL ON.

While the outlook for cheaper coal in cities is improving, news from the seat of war is by no means what the friends of peace and of justice were hoping it would be.

Yesterday's Chicago "American" reports as follows:

"Hazleton, Pa., Oct. 30.—Upon advice of President Mitchell, President Duffy and the executive board of District No. 7 today ordered the strike continued at the collieries of J. S. Wentz & Co., Cox Bros. & Co., G. B. Markle & Co., A. Pardee & Co.

"Seven thousand men are affected. The order includes steam men as well as miners. The strike will be continued until the objectionable agreements are withdrawn. The strikers will be taken care of by the strike relief fund."

This means that workmen, all over the country, whose earnings are a little above what is absolutely necessary to support life for themselves and families, will give of their scanty means to help the men who are continuing their defensive fight against a government-protected gang of LAND PIRATES, the worst, perhaps, that this age has produced in any country, whether called savage or civilized.

#### ATTEMPT TO BRIBE THE PEACE-MAKERS.

Another paragraph from the seat of war reads thus:

"The operators this morning made another effort to induce the members of the anthracite coal strike commission to accept the use of a special train which they were willing to furnish free to the commissioners to carry them around the mining region while they are making their investigations."

It is to the credit of these commissioners that this attempt to influence their decision was refused. Whether these same commissioners would have declined the proffered bribe if they had not known that the eyes of the reading public were upon them, is hard to tell. It would be decidedly interesting, however, to know how many of these well-paid public officials are in the habit of accepting a RETAINING FEE in the shape of "free rides" over the roads owned and controlled by the robber barons.

Many other items of interest connected with the attempt to settle the points at issue between the man Baer—the partner of "God,"—and his fellow lords of creation, on the one hand, and the poor laborers who risk life, and all that life means, to enable others to enjoy the comfort that comes from burning what are known in science as "black diamonds,"—many other items connected with this the greatest, perhaps, of all the labor wars of history, seem to call for at least a passing notice, but just now the writer of these lines is engaged in the, to him, arduous task of packing up his goods and chattels preparatory to a return to the great city—the modern Babylon known as Chicago.

If it be true that Winter sometimes "lingers in the lap of Spring," it is likewise true that summer sometimes lingers in the lap of Autumn. Though the nights are generally cool, even

frosty, the days in Michigan continue delightfully warm, clear and mild, hence while anxious to get back into the regular harness again I am loth to quit the memorable precincts of "Harmony Home."

M. HARMAN.

#### A Good Example.

Box 309, Portland, Oregon, Oct. 24, '02.

EDITOR LUCIFER:—Enclosed you will please find postal money order for payment of fifteen subscriptions secured for your bright and interesting publication. I regard Lucifer as one of the grandest journals in existence today, and it is doing more for the cause of outraged humanity than all other publications put together. Let every reader of Lucifer solicit a few subscriptions from their friends and it will be but a short time before the subscription list will be trebled and the tremendous influence for good that these subscriptions will do cannot be overestimated.

Come brethren, how many will volunteer to do their share towards assisting with the good work by securing several subscriptions—no matter how small?

R. C. C.

Ida C. Craddock's last letter to the public will be given in our next issue. It is very important, and will occupy more than two pages. There will be other matter of interest concerning Mrs. Craddock. We hope that those who want extra copies will send in orders early.

Kate Austin, a writer well known to Lucifer's readers, died at Kingman, Kansas, on Oct. 28.

#### Memorial for Ida C. Craddock.

Twelve hundred men and women met at Handel Hall yesterday afternoon and heard three speakers declare that in committing suicide on October 18 Ida C. Craddock became a martyr to the cause of free speech.

The methods of Anthony Comstock were denounced and it was asserted that Miss Craddock had been persecuted, not prosecuted, because of the propaganda that she had made her life work.

Dr. Alice B. Stockham and Dr. Juliet Severance of this city spoke of the beauties of Miss Craddock's character and of the injustice of her prosecution and Mrs. Loomis of Boston criticised the postoffice inspectors whose short-sighted zeal, she said, had been responsible for the ending of a life whose every effort had been directed toward the enlightenment of humanity.

Miss Craddock used to live in Chicago. Her mother was at one time the treasurer of the National Woman's Christian Temperance Union and Miss Craddock had been William T. Stead's secretary. She had given herself to humanitarian work ever since her girlhood. She was arrested in New York six weeks ago charged with sending immoral literature through the mails. She was convicted. Firmly believing she had done nothing wrong, she killed herself rather than go to prison for a long term.

Dr. Alice B. Stockham in her address to the men and the women who attended the Handel Hall meeting declared that Miss Craddock had died a martyr's death. Continuing she said:

"Miss Craddock elected to devote her life to instruction upon tabooed subjects. She believed that people were unnecessarily ignorant and that they suffered from that ignorance. Anthony Comstock failed to distinguish between literature which is demoralizing in intent and the literature that Miss Craddock wrote. Her writings taught scientific facts and were prepared and promoted with the intention of enlightenment."

"Honestly, and with the faith of a martyr, she gave her time, talent, ardor and enthusiasm to the enlightenment of men and women. She pleaded that the heart life, the real life, should become manifest in thought and word and deed."

Other speakers demanded that "honest thought uttered for an honest purpose should receive protection from the authorities instead of persecution."—Chicago American, Monday, Oct. 27.



## Ruminations.

While the republication of "Discontent" is unavoidably postponed for a little longer, the people in Home are not asleep. The settlement presents a constant picture of activity, and of sure, if apparently slow progress. There has been no time, for many moons, when we have not had one or more dwelling houses in process of erection. Four are now going up, with others in prospect between now and spring. A large building is planned for this winter, which, when completed, will provide ample space for the school, the printing establishment and the public hall. The school is now holding its session in the late print shop, with the writer as teacher, assisted by Nettie S. Mueller as assistant and specialist in drawing, writing and singing. At the time of writing, there are thirty-four pupils with two more in prospect. Three of them are non-residents, whose parents, living in Tacoma and Seattle, regard Home as the best place to send them during the school seasons. The steamer from Tacoma has now adopted its winter schedule. From now until late spring, interding visitors will take the Tyconda or Typhoon at Commercial Dock, Tacoma, Sundays at 8 A. M., Mondays, Wednesdays and Fridays at 1:30 P. M. Make a note of this, if there is any chance of your coming our way.

We have just had occasion to mourn the untimely death, from infant disease, of little Blossom Govan. She was a free-born child, and one of the sweetest little beings ever known. Her brightness and lovable ways had won her a place in the affections of all who knew her; and it made our hearts ache to part with her. Friends gathered at Mary C. Parker's house, where the feelings of all were expressed by Fannie Minor and the writer. Blossom was a bright spot in the life of her mother and of all our people; and we shall miss her more than we can tell.

To William Frets I would say that Lillian Levison is certainly either a morphine slave or an insane woman. Her statements were so transparently false that even the Tacoma papers discredited them, as soon as challenged. Lois Waisbrooker, Sadie A. Magoon, James W. Adams, Gertie Vose and myself, are certainly well enough known to the Liberals of the country, to be worthy of belief, against the ridiculous stories of a half-crazy adventuress. If not, we can furnish absolute proof of the falsity of her statements to all who care to investigate. If friend Frets lived in Tacoma, he would know better.

W. N. Slocum errs, if he thinks that I either misunderstand or misrepresent Socialism. Many able Socialists, including the editors of "Advance" and the Seattle "Socialist," could inform him to the contrary. I have spoken many times in Socialist meetings, and have warm friends among ardent Socialist propagandists. Their ideals are closely akin to my own. I am perfectly aware that many Socialists yearn for liberty; and I do not impugn their motives, nor accuse them of conscious tyranny, when I pronounce their methods to be ill adapted to the end they aim at. What they profess, or what they sincerely and ardently desire, is not the question. The signers of the Declaration of Independence and even the drafters of the Federal Constitution, apart from Hamilton, would certainly not have desired the criminal imperialism of today. The desire of Socialists is one thing; their logic is another. We have grave reasons for fearing that actual Socialism would involve an intolerable State tyranny; but this is not to misrepresent present day Socialist leaders, nor to accuse them of wishing to be tyrants.

The International Congress of Journalists voted down a resolution in favor of free speech and a free press, for fear of meddling with politics. And it is such dastards that have the making of public opinion! O for a Milton to thunder with a new Areopagitica against these servile trucklers, and in behalf of the most vital principles of human progress! Up to date, I cannot learn of one state, national or international Socialist congress or convention, which has recognized free speech as an

issue, and declared in its favor. Such silence is cowardly and criminal. It is absolutely without excuse or palliation. Freedom of expression is menaced today on every side. Its enemies admit it as the vital question; and "reformers" and Socialists ignore it. Hundreds of readers of Lucifer, who know better than others its importance, and that no political movement incorporates it, remain indifferently or stupidly aloof, and will give no help to the one organization which exists to work on this specific line—the Free Speech League. I repeat that the Treasurer of the League is E. B. Foote, Jr., M. D., 120 Lexington Ave., New York, N. Y. Let him receive at least a dollar as membership fee from every reader who is averse to the enslavement of humanity.

Southern "honor" is again made visible in the forced resignation of Professor Andrew Dodd, of Emory College, Oxford, Ga., for denouncing the infamy of lynching. Free speech is sadly at a discount, both North and South.

JAS. F. MORTON, JR.

## Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State, By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoy. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

## Call for the Annual Congress of the American Secular Union and Freethought Federation.

TO THE LIBERALS OF AMERICA: The Twenty-Sixth Annual Congress of the American Secular Union and Freethought Federation will be held Saturday and Sunday, November 15 and 16, 1902, in Brooklyn, N. Y. The place of meeting is the Long Island Business College Hall, South Eighth street, between Bedford and Driggs avenues.

This is the hall of the Brooklyn Philosophical Association, which is an auxiliary of the Union and Federation. The Association has kindly and generously extended the invitation to the Union and Federation, and its members will do all they can to make things pleasant for the visitors, of whom there ought to be many. The Brooklyn Association is one of the largest Freethought societies in the country.

The objects of the Union and Federation are to protest against the union of church and state in this country, and to endeavor to remedy the evil by influencing legislators and legislation whenever and wherever possible. It is the business of the organization to oppose legislation in the interests of Christianity or any other religion. The principle of the Union and Federation is that every religion and religious worshiper must pay its and his own bills, and also refrain from encroaching upon the rights of others in religious matters, as is now done by our Sunday laws, the reading of the Bible and religious books in the public schools, the exemption of churches from taxation, and in various other ways indicated in the Nine Demands of Liberalism.

All favoring these are invited, and those opposed are welcome. We will try to change the views of the latter.

The last Congress was held in Buffalo. The report of this meeting is now in press and will be mailed to all members and contributors as soon as issued.

This Congress is also the annual opportunity for the Freethinkers of the country to get together and get acquainted with each other. This is by no means the least enjoyable part of the

meeting. There are several good and moderate priced hotels near the hall, the Delavere being perhaps the best. Those desirous of higher priced accommodation can easily find it in New York. The hall is but a few blocks from the ferry. Visitors unacquainted can obtain all information at "The Truth Seeker" office.

Among the speakers will be Moncure D. Conway, Hugh O. Pentecost, E. C. Walker, Charles Watts, Herbert N. Casson, and others.

Contributions for the expenses of the Congress are desired, and may be sent to the Secretary, E. C. Reichwald, 141 S. Water street, Chicago, Ill.; to the Treasurer, Henry White, 1231 G street, Washington, D. C., or to the President, E. M. MacDonald, "Truth Seeker" office.

Let everybody come and have a good time at this annual reunion of the Freethinkers of the country.

E. M. MACDONALD, President.

E. C. REICHWALD, Secretary.

## The Woman Who Dares

BY URSULA N. GESTEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equitable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many a home.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the simple right, may, more, is the sacred duty of every married woman, to demand the absolute right to her own person in wedlock no less than out of wedlock. . . . In the presentation of the vital thought found in these pages, Mrs. Gestefeld has given us a superb piece of work. It is a story of great vitality. The author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual nature, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 5 1/4 x 7 1/2 inches; 386 pages. Beautifully printed on laid paper, bound in green Holliston linen, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GESTEFELD PUBLISHING CO., 125 Dearborn Street, Chicago, Ill., Department LF.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer.

M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads disease; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 126 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

If your subscription expires with No. 941, or before this number, please let us hear from you.

## 942.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. 942. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Fission.  
Man, the Ungrown.  
Woman, the Soft.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early state and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Primitive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BOHN.

Comprising besides the title essay, Thorwald's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Ingeniousness of Economic Argument; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tutta. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, uncut pages, bound in boards, paper label. Price \$1.

Agents Wanted To sell the Toller Handful Cure and the Toller Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Toller Remedies Co., Box 1307 Denver Colo.

"Pages of Socialist History." By W. T. Herbertson. This book is recommended to socialists of all schools, as it deals with the history of the "International" and the attacks of Marx and Engels towards Bakunin. Paper covers, 35 cents. By mail, 40 cents.  
Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 66 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 66 pages. 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 96c; paper 50c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.  
A FETTER IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no motive to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has in colored plates showing different parts of the human body. The chapter on Female Miltiarity is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.  
A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASBURG GEESE. By R. Kerr. Together with The Strike of the Strasburg Geese (C. W. Cochrane). A Traveler's Tale (R. B. Kerr). The Cat's Story (Emile Zola). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

HALKAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, 5c. SILENT TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Un-American, Defended and Explained by the Bible, and giving close reference to the chapters and verses. 3c.

BORNING BUTTER DAIRIES—Through regulating reproduction by controlling conception. E. R. Poole, Jr., M. D. 5c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c. CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.; 21 portraits of delegates, including Benj. R. Tucker, Laurence Green, William Jennings Bryan, Samuel Compere, Louis F. Post, and George Schilling. 68 pages. 50c.


CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 5c.

DARWIN, THE. (A novel.) Minnie D. Senker. 5c.  
DAWN OF CIVILIZATION. The, or, England in the Nineteenth Century. J. G. Spedden. 124 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 44. CHICAGO, ILLINOIS, NOV. 13, E. M. 302. [C. E. 1902.]

WHOLE No. 943

### SELF-DEPENDENCE.

Wearied of myself and sick of asking  
What I am, and what I ought to be,  
On this vessel's prow I stand, which bears me  
Forwards, forwards, o'er the star-lit sea.  
And a look of passionate desire  
O'er the sea and to the stars I send,  
"Ye who from my childhood up have calmed me,  
Calm me, ah! compose me to the end.  
"Yet once more," I cried, "ye stars, ye waters,  
On my heart your mighty charm renew!  
Still let me as I gaze upon you,  
Feel my soul becoming vast like you!"  
From the intense, clear, star-sown vault of heaven,  
Over the lit sea's unquiet way,  
Through the rustling night air came the answer,  
"Would ye be as these are? Live as they!"  
Unafraid by the silence round them,  
Undistracted by the sights they see,  
These demand not that the things about them  
Yield them love, amusement, sympathy.  
And with joy the stars perform their shining,  
And the sea its long moon-silvered roll,  
For self-poised they live, nor pine with nothing  
All the fever of some differing soul.  
O air-born voice! Long since severely clear,  
A cry like thine in mine own heart I hear:  
"Resolve to be thyself, and know that he  
Who finds himself, loses his misery!"

—Matthew Arnold.

### Ida C. Craddock's Last Words.

TO THE PUBLIC:—I am taking my life because a judge, at the instigation of Anthony Comstock, has decreed me guilty of a crime which I did not commit—the circulation of obscene literature—and has announced his intention of consigning me to prison for a long term.

The book has been favorably reviewed by medical magazines of standing, and has been approved by physicians of reputation. The Rev. Dr. Rainsford of this city, in two letters to me, partially approved this book so far as to say that if all young people were to read it, a great deal of misery, suffering, and disappointment could be avoided, and that to have arrested me on account of it, as Mr. Comstock had done, was ridiculous. This little book, "The Wedding Night," and its companion pamphlet, "Right Marital Living," have been circulated with approval among Social Purity women, members of the W. C. T. U., clergymen and reputable physicians; various physicians have ordered these books from me for their patients, or have sent their patients to me to procure them or to receive even fuller instruction orally; respectable married women have purchased them from me for their daughters, husbands for their wives, wives for husbands, young women for their betrothed lovers. On all sides these little pamphlets have evoked from their readers com-

mendation for their purity, their spiritual uplifting, their sound common sense in treating of healthful and happy relations between husbands and wives.

In contrast with this mass of testimony to their purity and usefulness, a paid informer, who is making his living out of entering complaints against immoral books and pictures, has lodged complaint against one of my books as "obscene, lewd, lascivious," and proposes to indict the other book later on, so as to inflict legal penalties on me a second time. This man, Anthony Comstock, who is unctuous with hypocrisy, pretends that I am placing these books in the hands of minors, even little girls and boys, with a view to the debauchment of their morals. He has not, however, produced any young person thus far who has been injured through their perusal; nor has any parent or guardian come forward who claims even the likelihood of any young person's being injured by either of these books; nor has he even vouchsafed the addresses of any of the people from whom he states he has received complaints. In addition, he has deliberately lied about the matter. He stated to Judge Thomas of the United States Circuit Court (secretly, not while in court), that I had even handed one of these books to the little daughter of the janitress of the building in which I have my office. It so happens that there is no janitress in this building, nor is there any little girl connected with same. I took a paper around among the tenants to this effect, which they signed, and which I sent to the judge by my lawyer; also a paper to the same effect, which my landlord stood prepared to attest before a notary, if need be. But even this made no impression upon Judge Thomas; he still is firmly convinced (so he says) that Anthony Comstock is a strictly truthful man.

On Friday last, October 10, I underwent what was supposed to be a fair and impartial trial by jury; but which was really a most unfair trial, before a thoroughly partisan judge, at the close of which he abolished my right of trial by jury on the main question at issue, namely the alleged obscenity of "The Wedding Night" book. My counsel was not permitted to present in evidence circulars which showed that as far back as 1898 and 1899, I was accustomed to state in print that any applicants for oral instruction upon marriage who were under 21 would have to produce written consent from a parent or a guardian. My evidence was almost wholly choked off; neither my counsel nor myself was permitted to endeavor to justify the book by argument. The most the judge would do was to permit me to read from various paragraphs in the book, without comment, if these could explain the indicted paragraphs. Even with this tiny bit of a chance, I made such good use of my opportunity before the jury, that Judge Thomas, who was evidently prejudiced in advance against both myself and my book, saw that he dared not now risk the case to the jury, or he might not manage to convict me after all. And so he announced that he himself intended to pass upon the character of the book. He stated that there is in existence a decision of the United States Supreme Court which gives him this right.

He said he would not let the question go to the jury; he considered the book "obscene, lewd, lascivious, dirty." He added that he would submit to the jury only the question of fact: Did the defendant mail the book? (The charge was "mailing an obscene book.") He said: "Gentlemen of the Jury, the question for you to pass upon is, Did the defendant mail the book? You know that she admits having mailed the book. Please render your verdict. I do not suppose you will care to leave your seats." And the poor little cowed jury could do nothing but to meekly obey the behests of this unrighteous judge, and to pass in their ballots, "Guilty of mailing the book." Which, of course, was no crime at all.

I fully expected that the public press of New York City would duly chronicle this most remarkable invasion of the rights of the people by such an abolishing of the trial by jury; but so far as I could learn, the press remained totally silent.

It is evident that the political pull of the party which fathers Anthony Comstock is too powerful for any newspaper in New York to dare to raise a protest when, at the instigation of this *ex officio* informer, an innocent woman, engaged in a laudable work of sex reform, indorsed by reputable citizens, is arrested on false information and denied her right of trial by jury.

Since Friday last, people of influence and respectability have written to the judge on my behalf and have been to see him; but he announces his inflexible intention of sending me to prison, and, he is careful to malignantly add, "for a long, long term." I am a "very dangerous woman," he adds; Mr. Comstock has told him most shocking things about me—not in court, however, this paid informer being far too cute to dare to face his victim openly with any such lies.

At my age (I was forty-five this last August) confinement under the rigors of prison life would be equivalent to my death-warrant. The judge must surely know this; and since he is evidently determined to not only totally suppress my work, but to place me where only death can release me, I consider myself justified in choosing for myself, as did Socrates, the manner of my death. I prefer to die comfortably and peacefully, on my own little bed in my own room, instead of on a prison cot.

I am making this statement to the public because I wish to call attention to some of the salient features of Comstockism, in the hope that the public may be led to put down this growing menace to the liberties of the people.

As I said not long since in the Boston "Traveler," if the reading of impure books and the gazing upon impure pictures does debauch and corrupt and pervert the mind (and we know that it does), when we reflect that Anthony Comstock has himself read perhaps more obscene books, and has gazed upon perhaps more lewd pictures than has any other one man in the United States, what are we to think of the probable state of Mr. Comstock's imagination today upon sexual matters?

The man is a sex pervert; he is what physicians term a Sadist—namely a person in whom the impulses of cruelty arise concurrently with the stirring of sex emotion. The Sadist finds keen delight in inflicting either physical or mental humiliation upon the source of that emotion. Also he may find pleasure in gloating over the possibilities to others. I believe that Mr. Comstock takes pleasure in goggling in on all occasions a word-picture (especially to a large audience) of the shocking possibilities of the corruption of the morals of innocent youth.

This man serves two masters; he is employed and paid by the Society for the Suppression of Vice, but he secures from the United States Government an appointment as postal inspector without pay; so that he is able, if he wishes, to use his official position for the furtherance of the private ends of his society and, presumably of himself. *Ex officio* informers, with their attendant spies and decoys, have been throughout history notoriously a means of exploiting the government for private and corrupt purposes.

For over nine years I have been fighting, single-handed and alone, against Comstockism. Time and time again I have been pushed to the wall, my books have been seized and burned, and I myself have been publicly stigmatized in the press by Com-

stock and Comstockians as a purveyor of indecent literature. Yet this very literature has been all the while quietly circulating with approval among men and women of the utmost respectability and purity of life, and I have received numerous letters attesting its worth.

Not only this. Comstockism can be used, as was the mediaeval inquisition at times, to gratify private malice, as the complainant does not need to appear in court. This was done to me in Philadelphia because, while holding a petty position as amanuensis in the Bureau of Highways, I declined right along to pay political assessments to the Quay party. For months they tracked me night and day wherever I went, vainly hoping to learn something detrimental to my character, and at last they arranged to have me indicted for mailing immoral literature, as they could find no other means of successfully damaging my reputation.

John Wasmaker once stated in a political speech that the Quay party were relentless in hounding those who refused to pay political assessments. They would follow up such a person even when he went into the service of other employers, and leave no stone unturned to ruin him in after years. This may or may not be so in my own case; I do not know. But I do know that when I went to Washington a secret complaint was lodged with the police. My accuser never faced me openly in court. I pleaded my own case before the police judge, saved one book ("Right Marital Living") and won many encomiums from those present in court because of the uplifting character of my plea; nevertheless I was driven from the city.

Each time that I have been arrested, I have escaped by a compromise; but I resolved, when I came to New York, that if again attacked by Comstockism, I would stand my ground and fight to the death. Perhaps it may be that in my death, more than in my life, the American people may be shocked into investigating the dreadful state of affairs which permits that unctuous sexual hypocrite, Anthony Comstock, to wax fat and arrogant, and to trample upon the liberties of the people, invading, in my own case, both my right to freedom of religion and to freedom of the press. There is only one lawful excuse for the community's interfering with any one's religion or publication in America; and that is, the invasion, by means of that religion or those publications, of other people's rights to life, liberty, or the pursuit of happiness. No proof of such injury wrought has been produced in my case; the testimony for the government against me rests entirely upon the mere say-so of this paid informer.

Every one of the paragraphs indicted in "The Wedding Night" is the outcome of talks which I have had with distinguished physicians and also with women and men among my pupils. I have looked into the hearts of hundreds of men and women during the nine years in which I have been engaged in sex reform work, and my soul burns within me when I see how husbands and wives are suffering, and how nearly all of this suffering could be done away with, if only Anthony Comstock were not hoodwinking the public into believing that sexual information in printed books must be kept away from them, so as to protect the morals of innocent youth. Surely, Mr. Comstock's idea of the nature of the marriage relation must be singularly impure, when he ventures to pretend that it should not be known as to its details by young people who are sufficiently mature to be seeking for enlightenment!

In the courts, however, in obscene literature cases, a precedent has been established by which the defendant is forbidden to produce witnesses in behalf of the accused book, so that I was legally prohibited from summoning physicians to testify on behalf of the book.

Owing to this and to other legal precedents which hamper the defendant in obscene literature cases as is done in no other criminal cases anywhere; owing also to the dense ignorance and prejudice which prevail in regard to the scientific, open discussion of sexual matters; and, most of all, owing to Mr. Comstock's persistent lies and to his adroitness in depicting the shocking possibilities of corrupting the morals of innocent youth by permitting young people to peruse any enlightening literature

upon the details of normal, healthy, pure marital relations—matters have now reached the point where it is only necessary to accuse a person of mailing so-called "obscene" literature in order to convict him. As no witnesses are allowed to testify as to the effect of the book upon themselves or their young daughters or young sons, or, if physicians, upon their patients, neither judge nor jury are in a position to learn the actual facts in the case. And now, in my own case the other day, the legal precedent has been established by the action of Judge Thomas, in the United States Circuit Court, of not only excluding witnesses in behalf of the indicted book, but even forbidding either the defendant or her counsel to attempt to explain the reasons for printing the indicted paragraphs or in any way seeking to justify, in an argument, the publication of the book; and then finally, by a legal subterfuge, abolishing the defendant's right of trial by jury; the latter being a proceeding which has always been recognized by true patriots as a serious menace to the liberties of the people.

In addition, in my own case, there is the matter of persecution for my religious views. Although this question did not directly arise before Judge Thomas, yet, from the paragraph which I read from my book, and which I was permitted to read only without explanation, it must have been evident that the book contained a religious propaganda, and that, indeed, the religious teaching was the foremost matter, the physical teachings being only subservient thereto.

But in my trial under the New York state law last March, under three judges, the religious question did very decidedly arise. In that court, Judge McKean so far forgot his oath of office (to administer justice impartially) as to hotly denounce my book as "blasphemous" (presumably because I am teaching the duty and the joy of Communion with God in the marriage relation, so as to render it sacramental). Of course, this was illegal on his part. No judge has any right to denounce a prisoner because he differs with that prisoner in his religious belief.

I earnestly hope that the American public will awake to a sense of the danger which threatens it from Comstockism, and that it will demand that Mr. Comstock shall no longer be permitted to suppress works on sexology. The American people have a right to seek and to obtain knowledge upon right living in the marriage relation, either orally or in print, without molestation by this paid informer, Anthony Comstock, or by anybody else.

Dear fellow-citizens of America, for nine long years I have faced social ostracism, poverty, and the dangers of persecution by Anthony Comstock for your sakes. I had a beautiful gospel of right living in the marriage relation, which I wanted you to share with me. For your sakes, I have struggled along in the face of great odds; for your sakes I have come at last to the place where I must lay down my life for you, either in prison or out of prison. Will you not do something for me now?

Well, this is what I want the American public to do for me. Only one of my books, that on "The Wedding Night," is at present under legal ban. "Right Marital Living," which is by far the more important book of the two, and which contains the gist of my teaching, has not yet been indicted. Mr. Comstock, however, told me, when arresting me, that he expected to get both books indicted. If sufficient of a popular demand be made for this book, and especially if that demand voice itself in the public press, he will not dare to attack the book in the courts. Will you do this one thing for me, those of you who have public influence? Remember, it is for you and for your children that I have fought this nine years' fight. And although I am going to a brighter and a happier land, nevertheless, I shall still look down upon you all here, and long and long and long that you may know something of the radiantly happy and holy life which is possible for every married couple who will practice these teachings. Even in Paradise I cannot be as happy as I might, unless you share with me this beautiful knowledge.

I beg of you, for your own sakes, and for the future happi-

ness of the young people who are dear to you, to protect my little book, "Right Marital Living."

I have still other teachings to follow this, upon the marriage relation, later on. I have written a book of between 450 and 500 pages upon "Marriage" in which my teachings are set forth more fully. This book, in manuscript form, is at present stored in a safe place, in friendly hands. It will not be given to the public until such time as the public shows itself ready for it, and prepared to protect this fuller and franker book from persecution. Meanwhile, however, "Right Marital Living" remains undisturbed; it sets forth a gospel of marriage which is being preached by no other teacher in America. Its teachings will make your married lives healthier, happier, holier. Will you publicly voice your demand for this little book, "Right Marital Living," and protect it from Anthony Comstock?

IDA C. CRADDOCK.

### The Position of the Socialist Party.

Your number 940 contains two interesting letters in criticism of what I have written for your columns. In view of the fact that your space is limited I will defer replying to Mr. Isaak until another issue.

Replying to Mr. Hunt I wish emphatically to disclaim any originality or peculiarity for the views I am presenting. My object is to state the views held by nine-tenths of the organized Socialists both in America and Europe.

In speaking of "the coercive features" of the State as at present organized I referred to the familiar fact that the chief function of the present state is to support the institution of property, or, in other words, to keep the laborers in subjection to the capitalists. When this function of the State is abolished, as Socialists propose, there will be no occasion for the "punishment" of "crime." The only offences calling for restraint will then be due to atavism and will demand the attention of the physician and the teacher rather than the jailer and the executioner.

Mr. Hunt's allusion to the Peoria Convention could hardly have been intelligible to those not connected with the Socialist party of Illinois. The fact of the matter is that at the State Convention held last July there was a spirited discussion over the question whether the platform should embody a list of the specific measures which Socialists would enact if elected, or should stop with a simple statement of the principles of revolutionary Socialism. The Convention voted by a considerable majority in favor of the latter proposition. Personally, however, I spoke and voted on the side of the minority. But neither I nor any of those who voted with me, so far as I have been able to learn, have the least desire to split the party on account of this difference of opinion.

The central thought of organized Socialism is not merely common ownership and not at all any arbitrary programme—it is the class struggle, which is destined to bring the working class into control and to abolish the parasitic class.

CHARLES H. KERR.

### Would That There Were Many Such Workers!

Every reader of Lucifer will be doing noble work by securing one or more subscribers and thus help the cause to grow. Many reform journals are making energetic efforts this time of the year to increase their circulation and there is no reason why Lucifer cannot hold its own with any of them if each friend will do their part—no matter how small it is. Words of praise are all right in their way but don't weigh very much when it comes to paying composition, paper, printing and numerous other bills. The writer is in the newspaper business himself and has had a little experience in this line. Now, brethren, get together—"get a hump on yourselves" right now and let us help in the glorious work of freedom by hustling for a few cash subscriptions.

R. C. C.

Box 309, Portland, Oregon.

We want to send samples to your friends. Send names, please.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.  
 Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.  
 Eastern Representative, E. C. Walker, 344 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFIC**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Retrospect and Prospect.

The departure of Summer; the frosts and falling leaves of Autumn; the long cold rains and sleet of November, suggestive of the snows of December, all admonish us that the year is closing—a year that has witnessed a number of very noteworthy events.

Among the more important of these events are the ending of the South African war; the total destruction of St. Pierre with its inhabitants—the capital city of Martinique, the most important city and island of the French West Indies, by a series of eruptions from Mt. Pelee; the five months' labor war in the anthracite coal fields of Pennsylvania—a war that is not yet ended but merely suspended, under "flag of truce," so to speak, while a government-appointed "commission" is trying to arrange terms of peace that will be satisfactory to both of the contending armies.

Of these three noteworthy events the labor war easily takes precedence in point of importance to the lives, the comfort and welfare of non-combatants in this country, if not the world over. The South African war was for political supremacy, and also for control of the revenues arising from monopoly of diamond mines—a commodity in which the common people of the world have little or no interest, and it can easily be shown that so far as material comforts and rewards of labor are concerned, it makes little difference to the proletarian worker, whether the political government is in the hands of native or foreign rulers. The farmers, shepherds and miners of South Africa will probably be no more robbed by British tax-gatherers than they would have been had the Boers been victorious in their valiant two-and-a-half years' struggle for political independence. The sympathies of the world were mainly with the Boers, not because their own rulers would be less exacting and cruel than would be the agents of the British crown, but because of the world-wide prejudice, or instinct, that all peoples should have the right to choose by whom they are to be ruled and robbed. It is the ages-old admiration for the "patriot"—for him who fights and dies in defence of "home and native land."

In the case of the West Indian outbreak it was a war inaugurated by the pent-up forces of nature, seeking vent, or equilibrium. It was not a question of ethics; not a question as to who would be hurt or who benefited by the display of force and fireworks, but simply an unconscious, unintelligent, unsympathetic overflow, or inundation of cosmic energy, very similar to the periodic overflows of great rivers, or the occasional outflow of atmospheric air, when it takes the form of the tornado or cyclone.

In the war between the coal miners and the men who claim to own the coal beds, the case is very different from either of the

afore-mentioned disturbances. It was and is not a question of political supremacy, nor of relief from pent-up cosmic energy, but rather a question of PROFITS—of unearned revenues, on the one hand, and of bare SUBSISTENCE—of bread, clothing and shelter, on the other hand.

Every one who cares to understand the causes of revolt of labor against the monopolistic employers of labor, should read President Mitchell's letter to the arbitrating commission. In this letter the indictment against the coal lords and transportation barons takes the form of some twenty-three counts; of these I select the following:

"The average annual earnings in the anthracite coal fields are much less than the average annual earnings for occupations requiring equal skill and training."

"The rate of wages in the anthracite coal fields is insufficient to compensate the men workers, in view of the dangerous character of the occupation, in relation to accidents, the liability to serious and permanent disease, the high death rate and the short life incident to this employment."

"The annual earnings of mine workers are insufficient to maintain the American standard of living."

"The increased cost of living has made it impossible to maintain a fair standard of life upon the basis of present wages, and has not only prevented the mine workers from securing any benefit from increased prosperity, but has made their condition poorer on account of it."

"The wages of the anthracite mine workers are so low that their children are prematurely forced into the breakers and mills instead of being supported and educated upon the earnings of their parents."

## COMPROMISE—COMPROMISE.

Our readers know something of the history of political "compromises" in this country, over the African slave question. They know that these compromises began in the "convention" of 1787, when the constitution of the United States was formulated. They know the history of the famous "Missouri Compromise" of 1820, when the parallel of 36 30 was fixed upon to limit the area of slaveholding in the "territories," and they know the result of the breaking of that compromise by the adoption of the Kansas-Nebraska Bill, under the leadership of Stephen A. Douglas. They know that compromises between Freedom and Slavery, between Justice and injustice, have never brought peace, brotherhood, satisfaction or happiness.

Will it be different now? If the proposed compromise between the lords of the mine, the mill and the means of transportation, on the one hand, and the slaves who work in the mine, the mill, and who man the decks of the transportation systems—on land and water, on the other hand,—if this new compromise shall bring lasting peace, happiness and contentment, it will do what no former treaty between freedom and slavery has ever done.

When will mankind awake to the realization of the fact that no freedom for the masses can possibly exist so long as the materials and the tools of production, and also the means of the exchange of products, are monopolized by the few.

## HOME AGAIN.

After a little more than four months of vacation in the Michigan Fruit Belt I find myself once more in the thills, so to speak, and ready to help draw Lucifer's load. Continuous November rains—very cold and disagreeable—delayed the homeward journey beyond expectation, ending with a stormy ride across Lake Michigan, Friday night Nov. 7, causing not a little anxiety as to whether my vacation was to end in a shipwreck and watery grave for Lucifer's editor.

Looking backward over these four months—months of free exposure to sun and wind and rain, months of pretty close association with farmers and fruit-growers, also of occasional near acquaintance with friendly visitors from Chicago and elsewhere to the house we called "Harmony Home" I find myself not much richer in dollars but very, very much richer in EXPERIENCE, and while a large part of this experience is of a nature I would not care to have repeated, am free to say that

not for a whole month's income of John D. Rockefeller and of J. Pierpont Morgan, with a week of President Barr's thrown in, would I have missed that experience, or those experiences.

What those experiences were like I will try to give some general idea in the near future, if our readers do not object, but owing to the fact that I find *Lucifer's* forms for this issue about full, this article will have to be postponed for the present.

Looking forward to the near approaching season of snows, of short days and of long winter nights, while there is much in the prospect ahead that is cheerless and unloving for the poor, the moneyless and propertyless workers there is much also that is encouraging. Never before in the memory of man, perhaps, has there been such a campaign of education along radical lines, revolutionary lines of thought, as now; never before has there been so many signs of a general waking up, and shaking up, of the stupid masses; and while not many are yet prepared to shake off the yoke of bondage to old-time creeds, to economic, religious and sociologic superstitions, the spirit of unrest is abroad as never before, in this generation, reminding us of Ella Wheeler Wilcox's stirring lines:

"Be not content; contentment means inaction,  
The growing soul aches on its upward quest—  
Satiety is kin to satisfaction—  
All great achievements spring from life's unrest.  
"Prize what is yours, but be not quite contented,  
There is a healthful restlessness of soul  
By which a mighty purpose is augmented  
To urge men onward to a higher goal."

M. HARMAN.

CONTRIBUTED articles on Anarchistic and Socialistic problems have necessarily been crowded out of this and recent issues, to make room for matter pertaining to the death of Ida C. Craddock.

To the many friends of this latest victim of the remorseless American Inquisition we would say that copies of recent issues of *Lucifer* can still be had, containing letters of sympathy and respect for the departed, and words of indignant protest against the prosecution and the prosecutors that caused the untimely ending of this exceptionally brave, true and good young life.

### Ruminations.

By this time, every reader of *Lucifer* has doubtless been apprised of the murder of Ida C. Craddock by the unspeakable fiend, Anthony Comstock. I use the term "murder" advisedly. The desperate hounding of this noble woman, acting on her extremely sensitive organism, proved more than she could endure, and added her to the list of Comstock's victims. We are paying a heavy price for our indifference to the cause of free speech; and the end is not yet. I knew Mrs. Craddock personally, and honored her for her purity of soul and sincerity of purpose. She never uttered a word, or wrote a line of which the most refined woman need have been ashamed. Her persecution was one of the most infernal outrages of modern times, and was possible only in a land completely permeated with the poison of Comstockism. The miserable judge who sentenced her is fit only to be a companion in infamy with the notorious Jeffries.

What are we going to do about it? We cannot undo the wrong, nor bring Ida Craddock back to life; but we can fight to the death the damnable Comstock law, under which a venal and heartless knave like Comstock, assisted by corrupt judges and ignorant juries, can thrust advanced thinkers into prison, and hound sensitive women to suicide. The time has come to make a last vigorous stand for free speech, and to persist in it, until we force the masses to recognize that here is the one gigantic issue of the day. The element in power is determined to strangle all freedom of expression. The devilish conspiracy cannot be carried out all at once, for fear of arousing too dangerous a storm of protest. The most unpopular sects must be attacked first, on one specious pretext or another, until the American people have become familiar with the idea of a censorship.

After that, the Russian policy, which forms part of the program of imperialism, can proceed more rapidly. A pleasant prospect, is it not? Apparently most of you think so, since you refuse to help the work of the only society which is formed expressly to combat the malign influence that is undermining the very foundations of liberty in this country. Had the Free Speech League been launched five years ago; had it received the active support of all who claim to be reformers; had speakers been put on the platform in every section of the country; had literature bearing on this one vital issue been everywhere circulated; had the United States been leavened with the idea that free speech was a heritage of the vastest consequence to every human being; Ida Craddock need not be lying dead today. Comstockism and its allies shun the light; for their vocation is one of darkness. It is by education and publicity that the assaults on freedom of speech can be met and vanquished. But there is no time to lose. Precedents are being accumulated, which strengthen the enemy, and bring discouragement to the friends of freedom. Our cause is in danger from apathy. The Socialists, who form the largest single class of advanced reformers today, show themselves utterly indifferent to the principle of free speech. In spite of the monstrous outrages of Comstockism, anti-Anarchist legislation, injunctions against free assemblage in the strike fields, imprisonment of editors in Havana and Manila for venturing to criticize the United States, dismissal of public servants for speaking against imperialism, the suppression of the Declaration of Independence in the Philippine Islands as a "damned incendiary document," countless local outrages on free speech, free press, free mails and free assemblage—in spite of these and countless other evidences of a deliberate plot to arrest all progress by choking up its source, which lies in free discussion, not one Socialist platform up to date has contained a declaration dealing with this all-important theme; and nearly every Socialist editor in the land keeps absolutely mum on the subject of free speech, except when the particular victim of its denial happens to be a member of his own party. And yet there are those who affect to wonder that some of us are not eager to accept Socialist professions of zeal for the cause of freedom. The Single Taxers are a little more wide awake; and some of their organs are doing splendid service in the cause of free expression. The Anarchists, being the first to suffer from the policy of suppression, are naturally foremost in protesting against it; but many of them, if not all, are also prompt to defend the rights of persecuted individuals with whose opinions they do not agree. The Free thinkers, who ought to take the lead in demanding free speech for all the advocates of all opinions, are shamefully lethargic, as a class; though there are some magnificent exceptions.

If you wish to be guiltless of the death of Ida Craddock; if you wish to check the outrages of which Anarchists, sex reformers, trades unionists, Cubans, Filipinos, Porto Ricans and already some Socialists and Anti-Imperialists are the victims, and which will shortly be multiplied against all these, and extended to Single Taxers, Free thinkers and religious, social and political "heretics" of every school; you must shake off your indifference, which in such a crisis is almost criminal, and take an active part in the struggle for free speech. Join the Press Writers, if you are able to wield a pen; but in any case, join the Free Speech League, and enable it to place speakers on the platform, and to flood the country with literature on the most vital issue of the day. Send a dollar more if you can spare it—to E. B. Foote, Jr., M. D., 120 Lexington Ave., New York, N. Y. Now let us see how many of *Lucifer's* readers really mean business.

That eccentric and pugnacious Texas periodical, *Yellow Reed's Isonomy*, has in its October issue a plea for the re-enslavement of the negro. This will do to go with Charles Carroll's absurd claim, based, like many absurdities, on the Bible, that the negro is a mere beast, created simply to be of service to the white man. The argument, based on the presumption that the silly aspect of human nature known as race prejudice will persist through all time, and can down the law of evolution, is of course too self-stultifying to be worthy of serious attention.

Our population is still on the increase. Among the latest arrivals, are Olivia Freecove Shepard and Fannie Spaulding, late publishers of "Spirit Mothers." Lois Walsbrooker is enjoying a well-earned vacation from office work, and is spending a little time in the lecture field. Mattie D. Penhallow is in Boston for the winter.

"After calm and mature deliberation," I am still persuaded that our tactics in the Walsbrooker and Penhallow cases were the wisest under all the circumstances. I do not believe that any real opportunity was slighted. I have already given full reasons for having taken this position, and need not now repeat, as these reasons are good, until refuted.

Home has just enjoyed a visit from E. Molenaar, a teacher from Holland, to whom the writer in particular feels indebted for much interesting information with reference to European educational methods.

JAS. F. MORTON, JR.

#### The Work Before Us.

DEAR FRIEND HARMAN:—Nothing in Lucifer escapes me and I feel that in writing the editorial you did in No. 939, you said the very best thing that could be said. The death of Mrs. Craddock, which was to all practicality a murder, should, if properly taken advantage of, give a great impetus to the work you have undertaken for purity and for the emancipation of women. All of those who have received good impulses and impressions from her nine years of devoted teaching should be brought in to continue the work that she began with so much bravery and for which she gave up her life, and these people should be brought into line to follow up exactly the work mapped out in your article.

Mrs. Craddock had hosts of friends who appreciated her efforts and the letters that have come to me since her death have overwhelmed me and kept me busy in many ways. You may be sure that I will not fail to push the gospel of freedom and purity at all times. Yours sincerely,

EDWARD W. CHAMBERLAIN.

111 W. 42 St., New York, N. Y.

#### What Is "The Truth?"

What are we going to tell Mrs. B., of Texas, my Lucifer, you and I? "I must have the truth at any cost," she says with all the naïveté of Pilate when he asked "What is Truth?" Shall we give her a weak and evasive answer, as did the divine Jesus of Nazareth, or shall we rise like a man and acknowledge you out of your vast and varied experiences and I in my narrow little way that neither has one word of comfort for her.

What shall be THE truth to her? Here is an actual momentous question demanding an immediate practical answer, and O for the wisdom of ages that we might say the right word to her!

There is one answer that would be almost a solution to her problem; an answer such as Stephen Girard might have made—an economic answer which if not the truth would be as potential.

There is another answer that a physician might give—but would not.

There is a theological answer which *misere di deo* I fancy she has heard.

That a child shall be born—what is to be consulted, the child's welfare or the parents' gratification? Is there in maternity a joy equal to or exceeding another joy, or is there in paternity a careless ignorance or an unconscious animality? We cannot call a man to account who is dead to his responsibility and he must be said to have a good conscience—because it was never used.

I hope I do not seem flippant. My heart goes out to the mother in these critical moments and also for the loss of her child. The way of life is fraught with more peril and hardship than the way he has gone. She would have grieved in the certainty of his danger here, and beyond our little systems the

universe is ordered for good. How consoling to think of him as promoted.

But the other transition—the new life coming. Can she not endow it with the love of love at least? It is time for her to realize her power in all its fulness.

Let her know that she is her own deliverer, that her child may never be the victim of the despair that is now hers. Emerson's Essay on Self-Reliance will help her.

You who have more of the truth give more.

690 W. 13th St., Phila., Pa.

H. B. HOLLAND.

#### VARIOUS VOICES.

J. C. S., Minneapolis, Minn.:—Ever since I heard of your work and paper I have been a subscriber, and believing that right knowledge and action along the lines of purity and sexual freedom is one of the most important questions of the day, I shall continue to do what little I can to hold up your hands, in what I believe to be good work. The more of your columns you devote to the solution of the sex problem the better I am personally pleased.

Volney Abbey, Wathens, Kansas:—Enclosed find \$1.10 to be applied on subscription and for a few copies of Lucifer containing Ida Craddock's last letter to the public. Berta and I have lately returned from Colorado after an extended visit of five months. We went in a one-horse buggy and camped out and had a most enjoyable time. Yes, Denver is truly the storm-center of thought—so many radicals on all lines of reform.

Kate Austin! What memories came back to all of us liberals at the thought of her name. We all mourn her early death in the springtime of life. Having been personally acquainted with her and her companion, Sam, I feel the loss all the more. O, the world is so slow, so slow. Sometimes I am almost discouraged and ask myself if there has been much progress from the legal murder of Christ down to the legal murder of the good men in Chicago fifteen years ago; and now to contemplate the late legal murder of the good Ida Craddock! Well, we all follow the line of least resistance and so we will continue to agitate, agitate, agitate.

Dr. Loretta Mann Hammond, 415 College Ave., Rosedale, Kansas:—Every day since I read in the Kansas City "Star" of the suicide of Ida C. Craddock, I have tried to get time to write to you. My thoughts have been with you in sympathy for the woman and the cause. You introduced me to her in Chicago, you remember. I was pleased that the truth had so pleasing an advocate. The pivotal truth in her book was the law of continence through spiritual growth, which I know to be true and have known it for many years, before I read it in any book. Indeed, in my younger days I promised myself, "sometime," to write a book, on that subject. But when others began to write, and much better than I could have done, I concluded I could do better work in circulating their books than in writing another.

Referring again to my personal meeting with Mrs. Craddock, I realized at the time that she was abnormally sensitive. You remember she wrote a long letter of apologies on some neglects that I never should have thought of, for you to send to me. I should have written her a letter, but I merely put a line in one I was writing to you saying to tell her I had not once thought of it, which was the truth. I bought her books, but I never gave her of myself, and now that I realize how much her nature needed human sympathy, I feel very sorry that I failed. When a person has a great truth, we are prone to think they are great enough to stand alone in every respect. Mrs. Craddock's ending shows that she could not; and in it we all stand indicted, i. e. all who failed to drop her a line of sympathy. You (Moses) showed that you were great enough to stand alone, but possibly your environments may have been better. If I remember correctly when she came out from her three months' incarceration she said the place was foul and infested with vermin; while you, out west, in some respects had a pretty



good place. Another thing, you did have many sympathizers who made a noise about it. You felt that you had moral backing, and as you said in your last editorial you would have betrayed a trust to have committed suicide. But poor Mrs. Craddock's case hardly made a ripple. She did not hear much from her "constituents." The fact is, people are getting accustomed to these incarcerations. There have been a good many of them since that of Lucifer's editor. My poor sympathy might not have stood for much or changed the result, but all the same I feel very sorry I neglected to write to her, and you are about the only people who will understand how I feel, so I write to you.

## The Woman Who Dares

BY URSULA N. GIESEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the simple right, nay, more, is the sacred duty of every married woman, to demand the absolute right to her own person in wedlock no less than out of wedlock. In the presentation of the vital thought found in these pages, Mrs. Giesefeld has given us a superb piece of work. It is a story of great vitality. The author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual natures, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 5 1/4 x 7 1/2 inches; 354 pages. Beautifully printed on laid paper, bound in green Hobbins linen, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GIESEFELD PUBLISHING CO., 178 Dearborn Street, Chicago, Ill. Department LF.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories, which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 128 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## FOR CHRISTMAS.

Just this a letter. THE RESURRECTION OF ADAM; the sin of Adam and Eve and what came of it. By Mabel Gifford, D. L. S. 15 cents.

HERE'S HEALTH FOR YOU! Simple mental and physical exercises. By Lejotou O. Mann (Mabel Gifford), 25 cents.

CHRISTMAS CAT BOOK. By Mabel Norman, the Children's Story-Writer. Greeting on covers. Artistic makes a pleasing to children and grown-ups. Twelve kindnesses to animals and the care of them. 12 original half-tone ill. 25 cents. Sold by Mabel Gifford, Blue Hill Ave., L. Mattapan, Mass.

## 943.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To New Subscribers: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Self.  
Women in Freedom.  
Marriage: a Retrograde.  
Marriage: a Forecast.  
The Free Society.  
Notes—on the early star and sex worship.  
Notes—on the Primitive Group Marriage; Jealousy; The Family; Fraternal Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY. AND OTHER WRITINGS.

BY HELENA BORN.

Comprising besides the title essay, Thoreau's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Inequalities of Economic Argument; The Last Word Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tullis. 128 pages. Edition limited to 500 copies; each copy numbered. Fine paper, about pages, bound in boards, paper label. Price \$1.

## Agents Wanted

To sell the Töteke Bandage Cure and the Töteke Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address: The Töteke Bandage Co., Box 1307 Denver Colo.

## "Pages of Socialist History."

By W. T. H. H. This book of all schools, as it deals with the history of the "Internationale" and the attitude of Marx and Engels towards Bakunin. Paper covers, 16 cents. By Mail, 30 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

- A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. B. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.
- ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous inaugural address before the British Association for the Advancement of Science, with the articles on Hygiene which so stirred the religious world. Cloth, 96c; paper, 50c.
- AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 30c.
- ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.
- A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has a colored plate showing different parts of the human body. The chapter on Infantile Mortality is worth its weight in gold to every mother. It is something every mother ought to read.
- THE "Cure of Children." This book cannot fail to please you. It contains the value of Air, Sunshine, and Water as medicines. It contains the value of information for the married. This book cannot fail to please you. It has eight hundred pages, is neatly bound in cloth, with gold lettering, and will be sent by mail express prepaid to any address, for \$1.75.
- A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.
- A TALE OF THE STRASSBURG GREENE. B. B. Kerr. Together with The Strike of the Hosiery Workers of W. Coltrage. A Traveler's Tale (B. B. Kerr). The Cat's Story (Edna Zola).
- AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 5c.
- BALZAC'S SERAPHTA: The Mystery of Sex. Mary Harford Ford. Cloth, 50c.
- BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close reference to the chapters and verses. 10c.
- BONDING SISTER. BAKER—Through regulating reproduction by controlling conception. E. B. Fooka, Jr., M. D. 5c.
- CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.
- CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.; 12 portraits of delegates, including Benj. B. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 50 pages. 5c.
- CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 5c.
- DARWIN, THE. (A novel.) Elmina D. Sienker. 5c.
- DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. G. Spence. 174 pages. 5c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 45.

CHICAGO, ILLINOIS, NOV. 20, E. M. 302. [C. E. 1902.]

WHOLE No. 944

### THE HOPE OF THE AGES.

Back in the ages, when earth was young  
The demon, Greed, stalked from out its den,  
And soon by its cruel hand was wrung  
Kindness and love from the hearts of men,  
Where peace and happiness long had dwelt  
Strife and misery took their place:  
Men at the shrine of Mammon knelt  
And saw but the sheen of its brazen face!  
War and famine and pestilence came;  
Freedom seemed sunk in eternal sleep;  
Kings despoiled in Greed's foul name  
And deeds were done that made angels weep.

So were the classes born that day—  
The Rich to rule and the Poor to toil—  
Masters and slaves, yet all of one clay,  
Fashioned alike from the earth's warm soil.  
Mankind seemed lost in its own dark shame,  
But a hope divine lay smouldering there,  
Bager to burst into glorious flame  
And light the way to an earth more fair.  
An earth with no hatred, nor strife, nor wrong,  
An earth where Justice and Love shall reign;  
Where the purf of the brook and of childhood's song  
Shall not be marred by the clanking chain.

O, Hope of the ages, burn ever on!  
Strong be thy light to guide our path;  
Give shame to those who trembling fawn  
In fear of Greed and its deadly wrath,  
Give courage, O, Hope! until men shall rise  
And sweep the earth like a tidal wave  
With a mighty roar that shall reach the skies  
And loose the shackles from every slave.  
Then shall Freedom come and Greed be killed,  
Then the tasks of life shared alike by men,  
The Hope of the Ages be fulfilled  
And love and kindness shall rule again.  
—W. W. Atkinson, in "The Comrade."

### Concerning Divorce.

TO THE EDITOR OF THE NEW YORK JOURNAL:—Mrs. Stanton is right in commending your articles on divorce, and in saying that on any commission there should be women as well as ecclesiastics and lawyers, but I would add, let there be physicians also. The fact is that if the way in were guarded by the consent of physicians as well as of parents and clergy, there would be less work for the lawyers in opening the way out.

What I have to offer is not with any expectation that it can be published. It is merely for your education, if need be. Ida Craddock was, in her feeble and inoffensive way really doing the right kind of work against divorce, for her main idea was to so instruct married folks, or those taking that important step, that they might be able to find the hoped-for harmony in marriage. Last Sunday's Journal had an account of a woman in a western town who left her husband on the fifth day after marriage, with a note saying "we have made a mistake." Perhaps they had, and may be it was merely a case of sexual inadaptation that might have been overcome by advice from a know-

ing sexual physiologist. I am in a position to know the inside history of many a marital dissension, and it is my opinion that no one thing would be so effective in preventing divorce as a more general knowledge of so-called "forbidden subjects." I have actually been invited by broad minded clergymen to write a book or tract on "The Wedding Night" that could be placed by them in the hands of young and inexperienced couples whom they marry every day, and I simply had to tell them it was impossible to write such a tract that would "fill the bill" and not risk my liberty. Now there is the fact, young folks undertake in ignorance relations and responsibilities they are entirely unfitted for, and in five days they want to quit and get out. All glittering generalities and persuasive pleading of your wise-wig bishops cannot alter the bottom fact that if folks hitch up who are sexually misfits they will not stay together, and may be it is physiological law that they should not, but often the misfit or inadaptation is merely not knowing how to adjust themselves to each other, a status of affairs that might be easily remedied by more instruction of the right kind at the right time.

All your writers of the symposium are bound to hit around the bush. I am the only one who hits the real mark of the most common and inevitable cause for divorce, and of course you can't use this because it wouldn't be proper. Yet it is well known, and not an uncommon subject of confidential talks just "tween you and me." If you will turn this over to Mrs. Wilcox may be she can find a way to discuss this center-shot aspect of the divorce question, but until some one does do so, it is "with Hamlet left out."

Here is my funny notion of what might be. The officiating minister of a marriage might require from the couple coming before him not only the usual formal and meaningless license, but also a paper from their family physician saying that to the best of his knowledge and belief they were fit and ready, and such papers should not be issued till he has acted as father confessor to both, learned their hopes and expectations, informed their ignorance, and paved the way for mutual understandings and satisfaction such as can only come from looking ahead before you leap. I heard that in Brazil a suitor for a young woman's hand must pass an examination for fitness at the hands of her father's physician. So far so good, and parents here might well follow that excellent example, but more is necessary in order to save certain neuters or asexual women from cowering on a state of life which they ought to keep out of. That afore-said lady in the west may have been almost ignorant of what would be expected of her as a married woman, and may be her mistake was in entering upon a new mode of life of which she had no fair idea, and for which she really had no liking.

E. B. POORE, JR., M. D.

Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is ability to do without it. He only is fit for this society who is magnanimous.  
—Emerson.



## Can We "Lend" An Individual?

In Lucifer No. 940 Jas. Armstrong Jr. in replying to C. L. James' question in 1937 makes use of the following language: "I do not think there is anything more unspeakably infamous than harlotry. As fierce as poverty often is under the industrial regime, it is not fierce enough to condone it," and further on "We may justly blame government for the most part for their existence."

Is government to blame for the present industrial regime? If not, will Mr. Armstrong explain what has led to the present condition? If no poverty is fierce enough to condone this offence, then government cannot justly be blamed for their existence.

But is it true? Under the shadow of the gaunt spectre that lurks in the tenements of our great cities, is there no excuse? Do the sweat shops of New York offer no palliation? Eking out a terrible existence on the pittance that is scarcely sufficient for food, and yet must furnish lodging and raiment as well; crowded into reeking unsanitary tenements, a thousand times worse housed than backs and pointers; worse fed than your dogs or your sheep; is it any wonder that out of the thousands thus suffering a few should turn from the sordid reality to the alluring prospect held out before them?

Many of these unfortunates are victims of a false education. There is nothing but social ostracism for the girl who "loves not wisely but too well." Society closes its doors against her while receiving her partner with open arms. Life has nothing more for her, so in sheer desperation she flings herself into the vortex of prostitution.

There is also the law of supply and demand which can be applied to this question and helps to place the blame where it justly belongs—on the shoulders of the "Lords of creation." They are responsible for the mistakes of government, and in a measure for the social ostracism, and they alone make the demand of which the supply is the result.

Mr. Armstrong further says "There is nothing I believe in more firmly than self-ownership" and . . . "I shall never be Roman enough to lend my sexual partner to a friend." The woman in this case ceases to be an individual and becomes simply Mr. Armstrong's sexual partner. He would not "lend" her but would she have the same control over his actions? It is the old idea of ownership which Mr. Armstrong despite his boasted love of liberty has not succeeded in overcoming. Would he think of "lending" his business partner? In the firm of Armstrong & Co., does Mr. Armstrong "lend" Co.? or is Co. an individual with the right to control his own private actions? Mr. Armstrong's "sexual partner" is just as much a person as is Co. in the business partnership, and he has just as much right to speak of "lending" one as the other. A man may lend a mowing machine, but I cannot conceive how one person can lend another, even though she has so far lost her individuality as to become Mr. Armstrong's "sexual partner."

Wathena, Kansas.

MAUD ABBEY.

## Why Am I An Ex-Christian?

In answering the above question asked me by a few of my friends, I will say that when I was a believer in Christianity, I thought that sex-communion outside of the state of matrimony was almost if not quite the greatest sin, and my prayer ever was "Father in heaven, keep my dear children from this sin." I had unbounded faith in God's ability and willingness to do this, or anything else. Judge then of my feelings when the knowledge came to me that our dear first-born would be a mother before she would have been a wife the allotted time prescribed by church and state. I still believed in God and Christianity, and accepted this great trial as a cross to be borne with Christian grace and fortitude.

Some time after this I was impressed with the idea that something very terrible was going to happen to us, but that I must not let it shake my belief in God. The calamity came in the shape of the fact that our second daughter not yet fourteen

years old had been seduced by her sister's husband. I was horror-stricken almost to a state of insanity. We consulted the oldest doctor in town. He said he would not permit a daughter of his to become a mother at that age; that he could prevent it, and he did.

I still believed in God and Christianity, though wondering much why God chastised me so severely. But believing from the Bible that "whom He loveth He chasteneth" I accepted this additional cross as best I could, and lived on, often wondering what would happen next and how much more I could stand and retain my reason.

Up to this time none of the children were church members, but now the oldest daughter united with the church and soon afterwards the second followed her example. Before the second united with the church I thought it right to let the preacher and members know of her great sin. (We lived some distance from the church and it was not generally known). I wrote a letter to the preacher, stating the facts. She united with the church, but the sisters were not the same to us as before, and the next time we went they did not speak to us, or look towards us. And I had expected and thought I needed Christian sympathy.

Think of it. A Christian mother heart-broken over a loved child needing and seeking and expecting sympathy, Christian love and fellowship in the church of God, and not finding it! There are no words to express my feelings. To say I was shocked is putting it very mild. I asked myself, Is this Christianity?

On the way home I did not stop thinking, and suddenly, without a moment's warning, every particle of my belief in Christianity and God left me, I had no voice whatever in the matter. My faith was gone and I had no ability or inclination to recall it, and never in all time do I expect to be able to desire to recall it. It is to me a broken idol, and having served its purpose it dropped out of my life, giving place to the more rational, the more humane belief that every one will finally be saved not because of any or all church doctrines but because it is a principle in nature that nothing can be lost. S. C. C.

## From One Woman's View-Point.

I was so glad to see the open letter addressed to E. C. Walker relating to the Lora Carter letter. It was just what I felt like saying though I didn't take the trouble to do it. Mr. Walker's determination to uphold certain radical ideals—the varietistic one for instance—often makes him cast anchor a long way from the truth; makes him appear narrow, to say the least. As a rule, however, we lesser ones hardly feel like tackling so much wisdom and authority as some of our masculine philosophers represent, so we allow them to rest in peace; though I think, as in this instance, that the truth wouldn't suffer by the occasional interference of the poor little mind of the woman.

Woman isn't so much of a philosopher as man; though she reaches ideal truth much easier than her philosophizing brother, and for this reason she ought not to cover before his seeming pompousness, but speak right out in "mettin'." This, as I hinted, is what she isn't so apt to do. Instead, she smoothes the truth welling up in her own soul, while, if she speaks at all she voices the philosophy peculiar to man.

This is so noticeable in the case of sex reform writers. Man is seen so often to have swallowed up the woman. We have woman's signature to an article, but the masculine philosophy, which more often than not debars from the real truth.

What we need at this time is more of the woman. We want her to speak from herself, and not speak what she has learned from man.

Woman doesn't need to borrow ideals and philosophies. She herself is a well of living truth filled to the brim. What she does need is to learn how to let this truth overflow, instead of smothering it in her own breast while she speaks things foreign to her nature. She must let it flow over until man is saturated and permeated with her own true ideals and conceptions.

And this time will come, the time when man's ideals will have been lifted to the plane occupied by woman's; then she will no longer have occasion to question his reasonings, for his philosophy must needs be in harmony with her own intuitions.

In this glad day I am quite sure that the open letters of our dear brothers and comrades will not be subject to the untoward criticism of the *sterns*.

CARRIE A.

#### Ida C. Craddock's Mother Speaks.

The following letter from Ida C. Craddock's mother will, I think, interest those who have read the matter concerning the Craddock case recently appearing in *Lucifer's* columns. I will admit that my impressions of the mother were similar to E. C. Walker's in an earlier issue. My motive and manner in addressing Mrs. Decker was with stringent disparagement of all concerned in "Comstock Censorship" or supporting the "Society for the Prevention of Purity by the Promotion of Ignorance" in their persecution of the "Gospel of Purity" preached by this sweet soul. I am glad to apprise the public of the motherly attitude and thus acknowledge the misjudgment.

W. C. T. U.

Mrs. Lizzie S. Decker, Treas.  
1030 Race St.

Philada., Pa., Oct., 28, '02.

CASSIUS V. COOK:—Yours duly at hand, and I thank you for your kind sympathy and all the true and good expressions of thought and feeling, for daughter. Much as you value her virtues, you fall short of my dear child's merits. She has been misunderstood, and oh that was so hard for us both, but she suffered what no tongue can tell from the time Comstock published to the world, "That she met the girls—mere children, coming out of school—gave them her books—had them in her office in the evening—and a lot of young men met the girls at the door as they came out," etc.

She did not know where a school house was in New York. That burnt into her very soul.

That woman was as pure as God's snow and as chaste as His ice.

Comstock has haunted her from city to city and hounded her to death. She hoped and struggled up to the last moment, for freedom of thought and speech. Her refined nature suffered so much during the three months in prison. She felt it too severe to put in five years more of such a life and so ended it.

The penalty was five years and as she had offended more than once she would be sure to get that term—death to her—so every one said. She has gone down, but I hope she will have made a bridge for others to walk over and teach all that was good and pure in her idea of life. She read any part of the Bible at two and a half years—wrote at five—spent her whole life studying and writing. A linguist—a musician—a born teacher, and it is too sad she is no more with us. Yours in friendship,

LIZZIE S. DECKER.

And now, who can say that censorship does not cause more misery than it cures?

C. V. C.

#### Repeal the Comstock Laws.

In the suicide of that bright, brainy woman, Ida C. Craddock, liberals have a gatling gun loaded with legitimate condemnation—facts and righteous indignation against Comstockism for the increasing number of reformers who are being driven to their graves by the "Society for the Suppression of Vice." That Comstock's society is now being attacked by the secular papers is shown by the following excerpt from the New York "Press" of Nov. 4:

"After the meeting of the society was over Anthony Comstock said: 'I understand that the Rev. Dr. Rainsford says that in view of my actions in connection with the Ida C. Craddock case I am not fit to hold the position I hold. I am going to give Dr. Rainsford the opportunity to make the amende honorable. . . . If necessary I will take him into court on a warrant.'"

In a letter written to Dr. Rainsford inviting him to come before their meeting and present any charges to his discredit, Comstock pleadingly asks: "Will you not, like a fair-minded man and a consistent preacher, . . . meet face to face one who has endured much in order to shield the children of the nation from the moral cancer planters of the day?"

Just think of the gall of calling such teachers of stricture as Ida C. Craddock "moral cancer planters?"

In view of the published threat to bring Dr. Rainsford into court, have not the people the right to call Anthony Comstock a drastic court plaster? But I do not believe in calling names. It is facts that must be considered.

Let Anthony Comstock trot out the multitude of "injured" innocents that he has "endured" so much to "shield" from "moral cancer planters of the day." How many are there?

If teaching people to live in harmony with the laws of the universe; if trying to raise the standard of mental and physical health; if to know what comprises "Right Marital Living;" if the knowledge of how to cease propagating defectives and demanding information upon generative laws—if all these are denied us, then indeed will Comstockism plunge us into the abyss of the dark ages. But this cannot be. The tide of Freedom and Progress rolls onward with the ripening of old mother earth.

A repeal of the Comstock laws is now in order!

FLORA W. FOX.

#### Elizabeth Cady Stanton's Last Appeal to Women.

To the many noble women and men who have labored during the last half century to secure equal laws for all the citizens of this republic I appeal for the same interest in another important battle yet to be fought.

What we have accomplished in the state we must now demand in the church.

Lord Brougham, one of the learned English authorities, long ago declared the civil laws for woman were a disgrace to the Christianity and civilization of the nineteenth century.

Canon Charles Kingsley, an equal authority in the church, said: "This will never be a good world for woman until the last remnant of this canon law is wiped out from the face of the earth." Many of our most odious civil laws have been essentially changed, and some of the civil rights of women have been recognized over a vast area. . . .

The greatest block in the way of woman's complete emancipation is the canon law, with the discipline of the church, the teachings of prelates in their pulpits, the innumerable texts in the Bible, altogether so degrading to the mother of the race, making her subordination absolute, because taught by the church as the will of God; thus perverting her religious sentiment, the strongest element in her nature.

Woman has always been one of the chief pillars of the church, contributing generously from her wealth for its support, and by her steadfast faith in its creeds and authorities has maintained its stability. Hence it is her right and duty to use her voice in purifying its laws and discipline, securing equal rights, justice and freedom for all womankind.

I earnestly appeal to my suffrage coadjutors to begin at once this battle, fraught with such vital consequences to the race, for we can never have a true civilization until, in the moral world, woman holds an equal place with man.

To this end, let us call an international convention of liberal men and women to prepare an expurgated edition of the Bible, placing in one volume all the grand declarations, moral lessons, science, philosophy and poetry, and in another the Christian mythology, the contradictions and absurdities for those who value it as ancient literature.

The one would then be fit to place in our schools and in the hands of our children, worthy the title of "The Holy Bible," inspired by the great Creator of the Universe.—*Chicago American*.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 14th Street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Experiences at "Harmony Home."

"O wad some power the giftie gie us  
To see oursel's as ithers see us."

All real knowledge of men and things comes to us through experience—our own or that of others. A free exchange of experiences would thus seem to be the dictate of wisdom.

One of the most readable of all the stories that appeared in the "Atlantic Monthly" during its best days, fifty years ago or thereabouts, was one entitled "Experiences of the A. C.," the letters A. and C. being an abbreviation for "Arcadian Club."

The members of the Arcadian Club were city people—Bostonsians, as well as I remember who had become disgusted with the shams, the abnormalities, the artificialities of life in the great city, tired of and disgusted with the conventional lies of hot-house civilization, the unhygienic habits and customs from which none can escape while in the city, and were longing for the more natural and less artificial life which they fondly hoped and believed to be the heritage of all who lived in the country.

At one of their meetings, an elderly member of this very select coterie said something like this:

"For many months if not years we have been meeting once a week or oftener, to talk 'dress reform,' 'food reform'—'getting back to nature,' etc., etc., but what have we done to practicalize these ideas?—what effort have we made to demonstrate or verify the truth of these beautiful ideals? Now it so happens that I own a little place in one of the most beautiful and sequestered parts of New England. I have never seen it but am told the house is large enough for what I am about to propose, and that everything is in fairly good shape for such an experiment. I have been working pretty hard for many months and feel that a vacation is in order. How many of you are ready to join in an earnest, an honest attempt to practicalize our reform notions? My wife and I have talked the matter over and we now invite as many as wish to try the experiment, to go with us to spend the summer at the sylvan retreat of which I am telling you."

According to the story this proposition was joyfully accepted by the group, and preparations made for putting it into immediate effect. The most enthusiastic of the little band of reformers was a young poet who now gave voice to his emotions in words like these:

"O Nature! Nature! generous and loving, yet wise and stern Mother Nature! You are now to see the return of your truant children to your maternal arms. Too long and too far have we strayed from the right paths, and now, repentant and foot sore, we ask to be received, instructed and guided by thee, and by thee only. Teach us, O teach us, wise and true parent, to avoid the errors into which false teachings and unnatural

creeds and customs have led us. Help us, O help us, to learn the all-important lesson that only Nature's ways are ways of pleasantness, and that only her paths are paths of peace."

While uttering rhapsodies like this the poet of the group would close his eyes, throw back his head and, with his wide-nostrilled reticulated nose pointing heavenward, would impress some of his hearers with the belief that an inspired prophet of a new dispensation had arisen to preach a newer and better gospel of life, and to lead mankind out of the mazes of artificiality and of diseased conditions to the promised land of health, of happiness and of right living.

It is not my purpose to repeat in detail, the "Experiences of the Arcadian Club," but would say that in planning for the late individualistic-socialistic experiment near Benton Harbor, Michigan, I tried to avoid some, at least, of the errors into which the Arcadian Club were led, through what I believe to have been too great desire for uniformity—on the part of the self-elected leader of the movement, and also because of crude and unsentimental notions in regard to what "getting back to Nature" really meant, or should mean. For instance, when the leader of the movement—who was the poet aforesaid, was asked how they were to know what kinds of food and drink were natural and healthful and what were not, his reply was,

"Do you see that pimple on my cheek? When that pimple dries up the last of the effects of unhygienic living will have disappeared from my physical organism. Then my bodily senses and appetites, being normal, will be a perfect guide in dietetics."

When this diminutive pustule had disappeared the leader announced that all flesh-meats are abnormal and injurious, if taken into the human stomach, and that all "condiments," including common "salt," must also be abjured.

As might have been expected, however, these stringent rules were not willingly submitted to by all members of the Arcadian Club, but such was the psychic influence exerted by the oracle that for a time there was no open rebellion. One morning at breakfast this enthusiastic preacher of the new gospel of health and right living noticed a movement he could not quite understand; an underhanded movement, so to speak. He noticed that something was being passed from hand to hand beneath the table and then sprinkled upon the lettuce, onions, etc., that composed the morning meal. The autocrat of this breakfast table at once demanded an explanation. After considerable hesitation a young lady co-operator very timidly ventured to say,

"It's only a little—a little Chloride of Sodium!"

"A little what?"—thundered the autocrat—then adding, "let me see it!"

After tasting and smelling the contraband stuff he pronounced it common salt, and having tried it on his own vegetables he decided that Mother Nature permits the use of Chloride of Sodium on lettuce and onions!

Not long after this it was noticed that certain members of the group were habitually absent at a certain hour of the day. Investigation into the cause revealed the terrible fact that these absences were caused by clandestine visits to a neighboring brook for the purpose of catching trout and broiling and eating them in the grove. About the same time, too, the leader happened to be "nosing" about among the barrels in the village grocery when his olfactory were pleasantly assailed by the smell of dried codfish! At once he decided that codfish was a permissible article of food, and thenceforward fish, both fresh and "cured," was given a place in the dietary of the Arcadian Club.

As intimated a few moments ago, I had the history of the Arcadian Club, thus briefly described, in mind when planning for the experiment near Benton Harbor, Michigan, called "Harmony Home." I had also in mind many other Socialistic, Autonomistic and Anarchistic experiments of whose history I had some knowledge, either through personal experience or otherwise, and if I know myself, I tried hard to avoid the whirlpools, the breakers and the quicksands that had proved disastrous to



most previous voyagers and prospectors for the yet undiscovered "Islands of the Blest"—the islands inhabited by colonists from the mainland where reigns Privilege for the Few and Slavery for the Many.

First of all I decided to attempt but little and therefore could expect but little; remembering the old Beatitude—"Blessed are they that expect nothing, for they shall not be disappointed;" and well it was, and is, for my own mental tranquility, that such was my plan of campaign—as the sequel seems now to show. On my way Chicago-ward, while waiting the hour of departure at the Benton Harbor landing, I had a short interview with a neighbor who had, from the first, manifested considerable interest in the success of the experiment at Harmony Home. This neighbor—whom I will call Jones, because Jones is not his name—had at one time confided to me a plan of his own, to get liberal people from Chicago and elsewhere to join in a co-operative experiment in the Michigan Fruit Belt. As a friend and sympathizer I now asked Brother Jones if he still cherished the plan just referred to.

"No," said he, with emphasis, "I gave that up long ago."

"Well," said I, "I think your plan a good one, and I should like very much to see it tried, and to take part therein myself." In substance if not in exact words Brother Jones replied as follows:

"If my advice is worth anything you will stick to your writing in the future, and let co-operative schemes alone. As a writer you are a success, but as a man of practical affairs you are a failure, a pronounced failure. This is not my own opinion merely but that of nearly if not quite all your neighbors and nearly all who have taken any part in your co-operative experiment. Of the visitors who came here with high expectations and sincere regard for you and your work I know that the large majority have gone away disappointed, and am sure that hereafter you will find them taking little if any interest in you or your paper. I did not mean to say this to you, but your question seemed to make it proper if not unavoidable."

Asking for names and particulars Brother Jones gave most of the names of my neighbors with whom I had dealings, and also the names of nearly all who had stopped at the "Home" for a shorter or longer visit.

Having much else to do before this paper goes to press, and having little strength to do it with—suffering as I am from a severe cold caught in last week's storm, and during my trip over the lake, I shall have to postpone my answer to Brother Jones till next issue, and for this time will only say that I regard the soft impeachment—as a lack of good business tact and talent—as eminently TRUE! Yes, as a MANAGER of men, and especially of WOMEN, I have never been a success, and it is perhaps hopeless to expect it now. This statement, however, as I see it, has reference only to the SOCIALISTIC features of business affairs. As an INDIVIDUALISTIC worker I think it not hard to show that I have achieved a very fair average of success, in all or nearly all the lines of human endeavor in which I have from time to time engaged.

I will just add for the benefit of those who know nothing of what was attempted at Harmony Home, that I did not engage to BOARD my visitors, and that to the very best of my knowledge and belief I did for them all quite as much as I promised to do, and for some of them MUCH MORE than I promised, and that, so far as I have heard, the persons most dissatisfied got the greater share of accommodations for the least pay, or for NO pay at all; but that, putting myself in their places—looking for CAUSES of actions and words, I BLAME no one! Each has followed the line of least resistance, and under like circumstances and with like initial bent of character, I myself would have done and said as my critics have done and said.

M. HARMAN.

Forty copies of Lucifer, no. two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

## Memorial Meeting—November Eleventh.

The fifteenth anniversary of the never-to-be-forgotten November Eleventh was duly celebrated in Chicago at the North Side Turner Hall. The number of persons present was variously stated by the city papers at 2,000 to 3,000. The meeting was opened by the chairman, L. S. Oliver, of Maywood, Illinois, in a few brief but very suitable remarks.

The first address was delivered in Italian by G. Ciandibelli, who as our readers will remember, was imprisoned in Spring Valley, Illinois, for alleged treasonable utterances in his magazine, "La Protesta Umana," at the time of the assassination of President McKinley.

The second address was in English, and was delivered by George Brown of Philadelphia, who in opening said:

"I am by trade a shoemaker and hope that I know much better how to make shoes than to make speeches."

In the opinion of one, at least, of his hearers Brother Brown must be a remarkably good shoemaker if his own judgment of himself is to be taken as the correct one. I have heard many addresses commemorating the most tremendously important event of the last century—the offering up of the lives of the "Chicago Labor Martyrs" on the altar of Mammon, the altar of Ignorance, Credulity and Class Privilege—but never have I heard the case quite so well put, and in so few words. That an ordinary manual laborer, with no special training and with but little previous practice in public speaking, should be able in a forty-minute address to present so clearly and so fully the case of the Unprivileged Masses against the Privileged Classes, is simply marvelous.

Having been present at the Haymarket massacre, as a spectator rather than participant, Mr. Brown was able to give unbiased testimony in regard to the truth of the throwing of the fatal bomb. He says the volley fired by the police PRECEDED the bursting of the bomb by not less than THREE MINUTES!

The city papers, with their usual disregard for truth and fairness, reported Mr. Brown as praising the act of Czolgosz. In emphasizing his opposition to "government" because government means "force"—means MURDER, Mr. Brown used a quotation from a well known poem, Browning's "Paracelsus," published a half century ago or more, in which occur these words:

"No shepherd king regal for his white locks; no youth who stands silent and very calm amid the throng, his right hand ever hid beneath his robe until the tyrant pass; no law giver, . . . too hard!"

The entire poem should be read in order fully to understand the purpose of the reference to the "youth who stands" etc. Evidently the reporters for the city dailies had either never read "Paracelsus," or they were hard pressed for something out of which to make a sensational charge against the speaker and those who cheered him.

The address in German was delivered by R. Grossman, of Paterson, N. J., now under sentence of five years' imprisonment for alleged complicity in the late "riots" of that city.

In our next we shall probably have something more to say of the Memorial addresses and of other important meetings held recently in this city. For the present our space is full. M. H.

## "How Shall We Solve the Divorce Problem?"

The editorial columns of the Chicago "American" and of the New York "Journal-American," have been largely filled for a month or more with articles on the Divorce Problem, written by distinguished men and women, representative men and women, in the various literary avocations and "learned" professions in this country. Leading educators, clergymen—including priests, bishops and archbishops,—women of national fame, such as Elizabeth Cady Stanton, Julia Ward Howe, Belva Lockwood, Clara Barton and others, have taken part in a "Symposium for the Discussion of How to Check the Divorce Evil, the Great National Disgrace, and Preserve the Purity of the American Home."

The last named in the above list, Clara Barton, President of

the American Red Cross Society, gives her views in an article numbered XXVI. of the series, and printed in the Chicago "American" of Tuesday Nov. 11. As compared with nearly all the other essays I have seen on this subject, forming the "American's" Symposium, this one of Miss Barton's is so sensible, so rational and so nearly voices the thought of the majority of those who oppose legislation of any sort upon the conjugal relations of women and men, that I herewith insert the following paragraphs, forming perhaps one-third of Miss Barton's essay.

M. H.

Again: Is it not possible that divorce per se, bad as it is may not be the worst evil that exists along these lines—not the worst in the world, as we are apt to regard it? May not the prime evil lie largely back of this? Are there not many more persons married every year who are totally unfit for the marriage relation than are divorced or than seek to be divorced?

From my point of view, the prime evil seems not so much in their seeking to get apart, as in their ever having gotten together. This having been permitted, sanctioned by the highest and strongest laws and customs of the land, if the parties prove unable or unfit to live together, what recourse is to be sought?

Compelling them to remain together will scarcely make them more fit companions for each other.

If, as suggested, the object of marriage is parentage, it can hardly be conceded that children born under or reared amid such circumstances are the most hopeful product, either for society or the state, and least of all for themselves.

Taking for granted that all persons are constituted and intended for marriage, that in order to fulfill the divine behest and their duties to mankind, socially and rationally—this is the object to be attained and the life to be lived—what preparation is made, what instruction given the young men and women on whom this duty devolves?

Who carefully cautions them? Who is appointed to give them words of wisdom, to teach them how to live together, and not wish to get apart?

Who warns them that they are about to take hold on real life, and not a round of merry-making; that a spirit of willingness to bear each other's burdens and endure their frailties would be worth more to them than wedding presents?

All other professions in life require and receive instruction. What provision is made for this?

Alas! None save what comes by chance.

Ignorant, misled, blindfold, too often deceived, they enter gayly in through an easy swinging gate, and the law, stern and relentless, bolts it after them.

When they awake to realizations they never dreamed of, to the entanglement of meshes they cannot thread, what could be more natural than that they turn to the law, to withdraw its bolt and let them loose? They have suddenly awakened from a rosy dream, to find a bed of thistles.

Revelations and disappointments follow each other; defects magnify; humiliated and perplexed, students of unrest, victims of ignorance, where shall they find the patience to endure, the wisdom to make the best of it, and the calmness to be content within the galling lines?

The silken cords have grown to bands of steel. All nature rebels against enforced confinement—the hound pulls at his leash, the tiny bird beats the wires.

To some, open disclosure and an appeal for divorce were worse than death; and for this, and for the love of the children that may have come to them, the life is lived, if life it can be called. All smooth on the surface, the public is not disturbed, and these cases, often the most pitiful and the most worthy, do not enter in, and have no part in this consideration.

We are reformers in spring and summer. In autumn and winter we stand by the old. Reformers in the morning; conservatives at night.—Emerson.

Cornelia Boccklis, Brooklyn, New York:—Ida Craddock has passed away—another victim to the indifference of the general public. Evolution is indeed a very slow process. A few only seem capable of seeing what might be.

Katy C. K., Manistee, Mich.:—Please send me copies of Lucifer Nov. 13 containing Ida C. Craddock's last letter to the public. I enclose stamps for same. Could you tell me where Miss Craddock's book "The Wedding Night" can be obtained? I am very anxious to own it. Miss Craddock should have lived to promulgate her high ideals but being dead she yet speaketh.

Henry Thomas Buckle's thoughts and conversation were always on a high level. Once he remarked: "Men and women range themselves into three classes or orders of intelligence; you can tell the lowest class by their habit of always talking about persons; the next by the fact that their habit is always to converse about things; the highest by their preference for the discussion of ideas."

Lydia R. Todd, 1213 Powell St., San Francisco, Cal.:—It is impossible for me to exist without Lucifer. Enclosed find another dollar for same. I think it is the best liberal paper I have ever read. I hope your father's country life has done him good, and will keep him in good health so he can keep on with this grand work of woman's emancipation. There will never be freedom until we have free mothers.

Albina L. Washburn, 1569 G St. San Diego, Cal.:—I have been here a week and expect to remain all winter "and then some." Have had only time to get located and learn the points of the compass and a few streets, take a glimpse of the bay and of Point Loma, and to write a few letters back to the land of snows and backbone. Hope to soon find some Lucifer readers, Socialists, Anarchists and other free people.

Kate Kraus, Pomona, Kansas:—I have enjoyed reading Lucifer more than any other sheet I read, though not approving all it contains. It champions the cause of woman and believes in fair play, and that, in itself, makes it valuable to me. Enclosed find \$3 on subscription. Regret that I have been so slow. Glad you have had a pleasant vacation and hope you may continue many years in your chosen work, causing people to think.

W. A. Whimrey, Caplinger's Mill, Mo.:—Myself and wife have known and neighbored with Kate Austin and her family, some five or six years, and we freely say that a more honest, charitable, and devoted person we have never met. Her only enemies were those who knew her the least. To know was to admire her as she was always extremely considerate of her neighbors' rights. She was a true blue Woman's Rights woman and never lost an opportunity when it was presented, to blast the blinding superstitions that infest our political and social institutions.

Nellie M. Mastick, Home, Wash.:—Will you kindly send my Lucifer to Home, Washington until further notice, as I expect to spend the next few weeks and possibly the winter there. We have a little place there and our family have been there all summer and we think it an ideal place to live, Mrs. Levison to the contrary notwithstanding. Just fancy going from the city into a community where each and every individual greets you as a friend and comrade. Where every neighbor sends you choice fruits, flowers and vegetables, fresh from his own garden—where you may leave your windows open all night and your doors unlocked all day and never have a fear of being robbed or otherwise molested. Where you send out an invitation in the afternoon, and every man, woman and child in the settlement will gather at your home to spend the evening, with music, song and social converse. All this and much more is possible at Home and to us there is no place like it.

E. B. Nebraska City, Neb.—I believe that the judge and prosecutor have, in the case of Ida C. Craddock, done more harm to society than Ida C. Craddock could have done in a lifetime—even if her teaching had been pernicious.

E. C. Walker's article in 1941 was fine. While writing I wish to express my opinion of the controversies carried on from time to time between C. L. James, R. B. Kerr and others over Socialism, Anarchism, the Single Tax, Vaccination, etc. A controversy in a paper is much like an argument on the street, "interesting only to those engaged therein"—and the newspaper argument is not usually even as interesting to the bystanders as the street discussion. Each man is supposed to know something about the side he espouses—let him present it as he sees it, the other man presenting the other side, and then leave the reader free to decide for himself. Then if the controversialists want to "scrap it out to a finish" let them "go off behind the barn" for the "scrapping match," and not torment a disinterested public.

## The Woman Who Dares

BY URSULA N. GESTFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equitable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate the mastery presentation of what is the simple right, nay, more, is the sacred duty of every married woman, to demand the absolute right to her own person in wedlock no less than out of wedlock. In the presentation of the vital thought found in these pages, Mrs. Gestfeld has given us a superb piece of work. It is a story of great vitality. The author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual nature, she has discerned one of the greatest moral crimes of the present."

—The Arena.  
Size 3-4x7-1/2 inches; 354 pages. Beautifully printed on laid paper, bound in green Hildston linen, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GESTFELD PUBLISHING CO., 125 Dearborn Street, Chicago, Ill. Department L.F.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

### SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads disease; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 126 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

## 944.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungroomed.  
Woman, the Serf.  
Woman in Freedom.  
Marriage: a Betrothment.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group: Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## WHITMAN'S IDEAL DEMOCRACY, AND OTHER WRITINGS.

BY HELENA DOHN.

Comprising besides the title essay, Whitman's Joy in Nature; Poets of Revolt; Shelley, Whitman, Carpenter; Whitman's Altruism; Individualism versus Organization; Imperatives of Economic Marriage; The Last Stand Against Democracy in Sex; Inequality in Divorce; Marriage Safeguards. With portrait of author and biographical introduction by Helen Tufts. 125 pages. Edition limited to 500 copies; each copy numbered. Fine paper, music pages, bound in henna, paper label. Price \$1.

## Agents Wanted

To sell the Toltet Dandruff Cure and the Toltet Hair Dressing (restores natural color). Are clean and perfect. Liberal commission.

The Toltet Remedies Co., Box 1267 Denver Colo.

"Pages of Socialist History" By W. T. Hearns. This book of all schools, as it deals with the history of the "International" and the attitude of Marx and Engels towards Bakunin. Paper covers, 25 cents. By mail, 30 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. H. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous inaugural Address before the British Association for the Advancement of Science, with the address on Prayer which so stirred the religious world. Cloth, 96c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 90c; paper, 50c.  
ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Groce. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous and harmful drugs. It teaches how to save health and life by safe methods. It teaches drugs that it is better to know how to live and avoid disease than to prevent it—that it is better to know how to live and avoid disease than to prevent it. It has hundreds of excellent recipes for the cure of the various diseases. It has a colored plate showing different parts of the human body. The chapter on "Palates Millitary" is worth its weight in gold to the soldier. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.75.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GERS. R. B. Kerr. Together with The Strike of the Strassburg Gers (C. W. Coudridge), A Traveler's Tale (H. B. Kerr), The Cat's Story (Kurtis Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 5c.

BALEAZ'S SERAPHTA: The Mystery of Sex. Mary Hanford Ford. Cloth, 25c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close references to the chapters and verses. 10c.

BORING BROTHER BABING—Through regulating reproduction by controlling conception. E. R. Foote, Jr., M. D. 50c.

CAUSES OF HARD TIMES and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUTHS. Speeches, debates, etc.; 12 portraits of delegates, including Benj. H. Tucker, Laurence Grodman, William Brewster, Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 60c paper, 10c.

CHILDREN OF THE ITALIAN POOL. Paola Lombroso. 10c.


DARWIN, THE. (A novel.) Elmina D. Henker. 5c.

DAWN OF CIVILIZATION, The, or, England in the Nineteenth Century. J. G. Sponson. 125 pages. 50c.



- DAWN-THOUGHT ON THE RECONCILIATION.** By J. Wm. Lloyd. An inspired treatise that, with insight and audacity, broaches all the questions of life, love, soul and society. A poem-poem, simple enough for a child to enjoy, deep enough to make a philosopher's hair curl. The most serious theory, the gladdest gospel. A book of life. A religion of growth and the over-look-freedom and optimism. Read it. Printed in side style antique type, ruled with vertical lines, illustrated in three editions, de luxe, plain and paper bound. Prices, \$1.25, \$1.00 and 50c.
- DROGGIN FOR RED-ROCK.** Camp-meeting talks and sketches by Moses Harman. 5c.
- DR. FOOT'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS.** Well-known Scientific Marriage; Heredity; A B C of Temperaments; Power and its Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Industry and Frugality; Love; A Step Backward. Any of the above books sent by mail on receipt of price.
- DYNAMIC THEORY OF LIFE AND MIND.** An attempt to show that all organic beings are both constructed and operated by the dynamic agencies of their respective environments. By James D. Alexander. Over 400 illustrations. 12 chapters, 1,967 pages and a 2-column index of 11 pages. Cloth, \$2.75.
- EAST TENNESSEE SKETCHES.** A and C. C. Chavannes. 5c.
- ECONOMICS OF ANARCHY.** A Study of the Industrial Type. By D. L. Low. 10c.
- EIGHT-HOUR MOVEMENT.** John P. Altgeld, ex-Governor of Illinois. 1c.
- EVOLUTION AND REVOLUTION.** Elmer Reclus. 5c.
- FALSE CLAIMS OF THE CHURCH.** John E. Remond. Analyzing and crushing the claims of the Church by discrediting its religion, its promised rewards, its teaching, its temperance, its science, its freedom, and showing how she has opposed progress. Paper, 50c.
- FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work.** Peter Kropotkin. 10c paper, 5c.
- FREE PRESS.** Arguments in support of democracy to the indictment of M. T. Harman. E. C. Walker and G. C. Harman, under the Connecticut law. G. C. Harman and David Overmyer. 5c.
- GIORDANO BRUNO.** His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.
- GOD AND THE STATE.** Bakunin. 5c.
- GOVERNMENT ANALYZED.** A remarkable work by a remarkable man, Col. John H. Kegan, the history of whose life reads more like romance than reality. This book is the last of a series—*Curly Analysis*, *Brain Analysis*, *Universe Analysis*. By the author's death this work was left unfinished, but was completed by his wife, Miss Dunbar Kegan. 415 pages; cloth. Price reduced from \$1.50 to 1c.
- HILDA'S HOME.** Rosa Grant. "An 'e'er true tale' of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters." 65 pages. Cloth, 1c; paper, 5c.
- HUMAN RIGHTS.** J. Madison Hook. 5c.
- IMPORTANCE OF HONEST MONEY.** A simple, scientific, invariable standard of price. James Adelman. 25c paper, 5c.
- IN BRIGHTER CLIMES; or, Life in Scotland.** Albert Chavannes. 5c.
- INVIDIOUS DEATH-HEAD.** "The Tale of Dying Heretics." G. W. Fools. Brief biographical sketches of 47 heretics, including Bruno, Galileo, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Voltaire, and Voltaire. 25c.
- IN HELL AND THE WAY OUT.** A plan of Social Democracy outlined. Henry E. Allen. 10c.
- INSTITUTIONAL MARRIAGE.** From the viewpoint of an exiled Maritan. M. Harman. 5c.
- JORDAN'S WAY.** A domestic radical story. Elmina D. Sienker. 5c.
- KAREZZA.** Rhetoric of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free.
- KORALDINE.** A story for young and old. Eliza Levant cloth. 1c.
- LIBERTY IN LITERATURE.** Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 12, 1894, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 21, 1895. Cloth, 5c; paper, 5c.
- LIBERTY.** Political, Religious, Social, and Moral. A. F. Tinsell. 5c.
- LITTLE LESSONS FOR LITTLE FOLKS.** Elmina D. Sienker. Boards, 4c.
- LIZZIE MELTON.** A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 5c.
- LUCIFER.** Third Series, Vol. III (1895). Cloth, 1.50. Postage, 5c.
- MAGNETIZATION, and Its Relation to Health and Character.** Albert Chavannes. 5c.
- MARRIAGE.** An address by Dr. Juliet H. Severance. 5c.
- MARRIAGE IN FREE SOCIETY.** Edward Carpenter. A dainty little gift book. 5c.
- MEN, WOMEN AND CHANCE.** William Flax. Containing two tales: *The Ascent to the Heights*, and *Dead Men and Dead*. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 1c.
- MEN, WOMEN, AND GOD.** Helen H. Gardner. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and God. Various statements. Historical Facts and Theological Politics. Appendix. Address to the Clergy and Others. Letter to Cleveland Conference of Freeholders. The only authorized and correct edition. Large 12mo, heavy-bound paper. Portrait. This volume is by far the best writing this famous author ever did. It is very S. B. Cloth, 1c; paper, 5c.
- MISSING LINK IN MODERN SPIRITUALISM.** VERA. A. Leah (Pseud.) Underhill. With portraits of the Free Sisters and others. 65 pages. Cloth. Reduced to 1c.
- MORIBUND SOCIETY AND ANARCHY.** Juan Goya. Cloth, 5c; paper, 5c.
- MOTHERHOOD IN FREEDOM.** M. Harman. 5c.
- MUTUAL BANKING.** A simple plan to abolish interest on money. William B. Greene. 10c.
- NORA, A DOLL'S HOUSE AND GHOSTS.** Eben. Cloth, 5c.
- OUR WORSHIP OF PRIMITIVE SOCIAL OVERSEERS.** E. C. Walker. Contents: Love and Love; The Mother of the Monogamous; The Contrasts of Race-Life, and Tyranny; Food and Sex Politics; A Criticism; What Men and Women Are and What They Are Not Varieties; The New Woman; What is she? What will she be? The State History; What is Our Maker? Bishop Potter's Opinion of Divorce; Love: Its Attraction and Repulsion; Is She an Honest Girl; Lying, Plait, and the Plaited Pair; Social Racism and Privilege; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Flax's "Women, Love, and Life." 15c.
- PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIOLENCEISTS IN VARIOUS COUNTRIES.** Philip G. Pashby. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 1c.
- PERSONAL RIGHTS AND SEXUAL WRONGS.** Oswald Dawson. 5c.
- FRIENDLY CELEBRITY.** Prof. A. L. Rawson. Together with *The Incoherence of Transition* (E. C. Walker), *Motherhood in Freedom* (M. Harman), *The Greatest Sin* (an allegory, H. B. Kerr), and *Jealousy and the Poe of Freedom* (Oscar Reutter). 5c.
- RELIGION AND RATIONALISM.** The relation of each to human liberty. The investigation, and by its system to reveal the truth in the discovery of thinkers who are only unbelieving or disgruntled religiousists. The country for separate organizations and a division of labor among reformers. The secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.
- RIGHTS OF MAN.** Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, and a thrilling liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 5c; paper, 5c.
- RUBAIYAT (QUARAIN) OF OMAR KHAYYAM.** Edward Fitzgerald's interpretation, with English introduction and notes; latest version. Paper, 5c.
- RULED BY THE TOMB.** A discussion of free thought and free love. Orford Marchmont. 5c.
- SCIENCE IN STORY; or, BARRY TUBBS, the Boy Doctor, and Spontana, the Troublesome Monkey.** Prof. George John. Dr. K. H. P. Five volumes in "red line," presentation edition. 1c. Five volumes, plainer binding, 1.50; all in one volume, 1c.
- SEXUAL PHYSIOLOGY FOR THE YOUNG.** Being the 5th volume of "Education in Story." 5c; paper, cloth bound, illustrated, 5c.
- SONGS OF THE UNCLAD CUPID.** J. Wm. Lloyd. Edition de luxe. Verses printed from Kilmanto type upon double edged hand made paper of various tints. Initial letters, ornaments and borders in red; initial letter and clasp upon the opening page new land painted in water colors. Covers brown, with choice of silver or gold lettering. Very handsome gift book. 5c.
- STUDIES IN SOCIOLOGY.** In four parts: I. The Law of Happiness; II. The Law of Individual Control; III. The Law of Exchange; IV. The Law of Revolutionism. Albert Chavannes. 5c.
- TALKS ON NATURE.** Important information for both sexes. Dr. J. H. Gezer. 10c paper. Reduced from 50c to 1c.
- THE ABOLITION OF MARRIAGE.** John Beverly Robinson. Together with *Isabel's Island* (Marjorie), *Reminiscences of Berlin Heights* (A. Warren), and *On the Road to Freedom*. 5c.
- THE BAR BROTHER AND LIT LOVE.** Including the first biennial proceedings of the Legation League, and a full account of the Lancaster case, with full-page half-tone pictures of Edith Lancaster, and Lillian Harman. Handsomely bound in green and gold covers. 50 pages. 5c.
- THE BLUE LAWS OF CONNECTICUT.** Taken from the Code of 1600 and the public records of the Colony of Connecticut previous to 1650. With an account of the persecution of Witches and Quakers in New England, and some extracts from the laws of Virginia. Copiously illustrated. 5c.
- THE BRITISH BARBARISM.** Grant Allen, the greatest of the 19th-century philosophers. Dedicated "to all who have heart enough, brain enough, and soul enough to understand it." Handsomely bound in cloth. 1c; paper, 1c.
- THE WOMAN WHO DIED.** Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. 1c.
- THE NEW HEDONISM.** Grant Allen. The opening paragraph says: "The old hedonism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.' In another place the writer says: 'In proportion as men have freed themselves from mediocrity and superstition they begin to perceive that the unclean and impure things are selfish and dishonest, and that the pure and beautiful and ennobling is the 50 and worthy exercise of the reproductive function.' Paper covers, 1c; paper, 1c; cloth, 1c.
- THE CHICAGO MARTYR.** The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Algea's reasons for pardoning Vidler, Neve and Schwab. 5c.
- THE COMING WOMAN.** Lilla D. Wain. 1c.
- THE DEMANDS OF LIBERALISM.** Principles and platform of organized Free thought. 1c.
- THE REVOLUTION OF MODESTY.** Jonathan Mayne Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions answered: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is modesty immediate? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.
- THE MOUNTAIN OF LIFE; or, The Threelined Power of Sex.** Lois Walden. 5c.
- THE FUTURE OF SECULARISM.** When will the Cause of Justice triumph? 5c.
- THE PRODIGAL DAUGHTER; or, The Price of Virtue.** Rachel Campbell. Together with *Legal Wives* (Lillian), *Life's Gamble* (G. C. Harman), *Widowhood, and Marriage—What It Was and Is*; *Will the Coming Woman Marry?* 5c.
- THE REVIVAL OF PURITANISM.** E. C. Walker. 1c.
- THE RIGHTS OF CHILDREN.** K. B. Kerr. Together with *What Are Women Worth?* (E. C. Walker), *K. B. Kerr*, *The New Martyrdom* (Lillian Harman), and *The New Woman* (G. C. Harman). 5c.
- THE SANCTITY OF MARRIAGE.** As viewed from a moral and sanitary standpoint. A solemn protest against the present degrading manner of marriage. Its effects upon offspring and its influence upon education. By Dr. Robert A. Gezer. A valuable "opening wedge" in missionary work. Price reduced from 50c to 1c.
- THE SECRET INSTRUCTIONS OF THE JESUITS.** A reprint from an edition published in 1725, quoted by the highest authorities as authentic. The work that order against the welfare of individuals and society. 1c.
- THE STATE: ITS HISTORIC ROLE.** Prince Peter Kropotkin. 1c.
- THE UNWOMANLY WOMAN.** Lillian Harman. Together with *That Great Mistake* (Robert A. Gezer), *Virgin Soil* (George Egerton), and *Natural Sexual Action* (Ernest Wilson). 5c.
- THE WORM TURN.** Revolutionary Poems. Voltaire de Cleyre. 5c.
- THOMAS JEFFERSON.** His Political, Social and Religious Philosophy. Geo. M. M. Trumbull. 1c.
- TOKOLOGY.** A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tells plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and birth to children and women need not go down to death giving.
- TRAVELS IN FAITH.** By Capt. Robert C. Adams. His mental experience from superstition to rationalism. Cloth, 5c; paper, 5c.
- VACCINATION AN GIANTIC CRIME.** Samuel Darling. 1c.
- VINDICATION OF THOMAS PAINE.** Col. R. O. Gezer. Dealing with all the slanders and calumnies against the name and fame of Paine. A little pamphlet for every admirer of Thomas Paine should have by him for reference. Paper, 5c.
- VITAL FORCE.** Marguerite Exchange and Magnetism. Albert Chavannes. 5c.
- WHAT THE YOUNG NEED TO KNOW:** A Primer of Sexual Rationalism. What makes us women, or men, and how to be satisfied of what makes us men, or women, or both. Paper covers, 4c; paper, 5c.
- WHAT IS RELIGION?** Ingersoll's last public address, delivered at the meeting of the Free Religion Association in Boston on June 1, 1895. To which the great Free Religionists of the "Free," the last verse written by WHEN LOVE IS LIBERTY AND NATURE LAW, John Badcock, Jr. 1c.
- WHY THE UNDERSTONK?** An open letter to Judge Gary. Sarah E. Ames. 1c.
- WOMAN, CHURCH, AND STATE.** Marjorie John Gage. "The woman's work, and the woman's work. Every woman who reads it, it is Mrs. Gage's work, and the woman's work. It is a burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do." 1c.
- WOMAN IN THE PAST, PRESENT AND FUTURE.** 1c. Paper, 5c. The first edition. The basis of all oppression. Woman was a slave before the slave. This has been the condition of woman in the past and is so still. She is now a slave of the state. This work is August Bebel's masterpiece. 1c.
- Address M. HARMAN, 406 Fulton street, Chicago, Ill.

# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 46.

CHICAGO, ILLINOIS, NOV. 27, E. M. 302. [C. E. 1902.]

WHOLE No. 945

**BATUSCHKA.\***

From yonder gilded minaret  
Beside the steel blue Neva set,  
I faintly catch, from time to time,  
The sweet, aerial midnight chime—  
"God save the Czar!"

Above the ravelins and the moats  
Of the white citadel it floats;  
And men in dungeons far beneath  
Listen, and pray, and gnash their teeth—  
"God save the Czar!"

The soft reiterations sweep  
Across the horror of their sleep,  
As if some demon in his gloom  
Were mocking at their misery—  
"God save the Czar!"

In his Red Palace over there,  
Wakeful, he needs must hear the prayer,  
How can it drown the broken cries  
Wrung from his children's agonies?—  
"God save the Czar!"

Father they called him from of old—  
Batuschka! . . . How his heart is cold!  
Wait till a million scourged men  
Rise in their awful might, and then—  
GOD SAVE THE CZAR!

—Thomas Bailey Aldrich.

\*Batuschka means "Little Father," or "Dear Little Father," a term of endearment applied to the Czar of Russian folk song.

**Mrs. Grundy's Two Boarding Schools.**

Once upon a time there was an energetic lady called Mrs. Grundy, who kept two boarding schools, the one for little boys and the other for little girls. Mrs. Grundy had many merits, but she had one quality that made all the little boys and girls hate her. She could not bear that people should enjoy themselves. She thought all pleasure was wicked, and was always hovering round stair heads, or listening at key holes, in order to make sure that none of the children were having any fun.

The pleasure which more than all others shocked Mrs. Grundy was that of eating jam. Having a sweet tooth herself, she thought nothing else could be so dreadfully nice as that. So she took the strongest measures to make sure that none of the children should ever taste jam. Not only did she take care never to give them any herself, she also told them that if they ever ate jam they would go to the bad place. Moreover, she made a rule that she should be informed at once if any boy or girl was caught eating jam; and the bad child was to be put in a corner in disgrace, and held up to the scorn of the whole school.

The rule was the same for both schools, but its reception was very different. The boys considered it a glorious joke. They spent half their time scheming how to get jam on the sly. When Mrs. Grundy was not looking, they ran and stole her jam. At nights they got out of the dormitory windows, and went to town for jam. Of course no boy ever told on any of the others;

on the contrary they concealed everything, and told many a fib to keep one another from being found out. Sometimes a boy was caught, and put in a corner in disgrace. But instead of looking down on him the other boys made a hero of him, and sniggered and exchanged telegraphic signs the moment Mrs. Grundy's back was turned. The whole thing became such a farce that Mrs. Grundy decided the boys were incorrigible, and gave up the jam question as hopeless, so far as they were concerned.

With the girls it was quite otherwise. They took for gospel truth all Mrs. Grundy said, and really believed that eating jam was a very wicked and dreadful thing. They thought nothing was so noble as to watch each other day and night, to see that no jam was eaten; and the proudest day of a girl's life was when she could run to Mrs. Grundy and tell how she had caught one of the others eating jam. When a girl was caught, she was put in the corner, and treated with such disdain and contempt by all the other girls that she usually ran away from school because she could not bear it. In fact the girls were so anxious to catch each other eating jam that they often made unjust accusations, and some girls who had eaten none were yet punished for doing so. The slightest suspicion had the same effect as proof positive, for the girls all believed eating jam was such a delightful thing that envy and jealousy made each one think all the rest were having a good time except herself. Really, however, each girl was so closely watched, and so afraid of the rest, that very few managed to get any jam.

Some may suppose that Mrs. Grundy was much prouder of her dutiful and obedient girls than of her bad boys. Quite the reverse. She was always boasting of her boys, but spoke of her girls only with contempt. She said the boys were spirited, but the girls were poor sneaking creatures. In private she often admitted that the jam rule was only suitable for girls, and she had no objection to the boys having jam if it were not too openly licensed. At last it became well understood that only girls were forbidden jam, although the rule read the same for both schools.

Children, which would you rather be like, Mrs. Grundy's bad little boys or her good little girls? R. B. KERR.

**An Open Letter to the Vice Society.**

The following letter to the president of the Vice Society was written by Mr. Chamberlain, on the 30th October. Up to the present time no answer has been received by him. It is not likely that any answer will be forthcoming:

111 West 42d Street, New York, 30 Oct. 1902.

Mr. Welcome G. Hitchcock President and others—The Executive Committee of the Society for the Suppression of Vice.

GENTLEMEN:—You cannot fail to be sensible of the fact that public opinion holds your society responsible for driving Mrs. Ida Craddock to desperation and death by persistent misrepresentation of her motives and conduct.

This misrepresentation appears so palpably and so flagrantly that it is impossible to conceive of it as proceeding from any honest purpose. The differing stories of your agent Comstock, told at various times, all calculated to create prejudice against Mrs. Craddock seem, when compared with each other to be so fictitious as to excite wonder that misrepresentation itself cannot be more consistent.

In a letter written by Comstock to Mrs. Craddock 31 January 1902, he says, "The complaints that have been sent to this office by mothers who have been to your lectures describe them as gross and very improper for young people."

The New York "Evening Sun" of 17th October reports Comstock as saying, "About this time a prominent business man came to me and complained that his daughter, a girl of sixteen, and her friend, a girl of the same age, had been accosted by the Craddock woman at the entrance to his place of business. She gave the two girls copies of her books. I saw the mother of one of the girls, and she was in a hysterical condition over the matter." Evidently Comstock had forgotten the old story of the mothers who had attended Mrs. Craddock's lectures, and hastily improvised a hysterical woman for the occasion.

But on the alleged trial of Mrs. Craddock the story was that the janitress of the building was horrified to find that Mrs. Craddock's books had been given to her daughter. Now it so happens that there is neither janitor nor janitress in that building, and no daughter and the story is a pure creation of Comstock's imagination.

It is also likely that the "mothers" of the letter of 31 Jan, and the "prominent business man" of the "Evening Sun" report have the same mythical identity.

Your society certainly owes it to the people to whom you appeal for funds, to see to it that the allegations as to Mrs. Craddock's distributing her pamphlets among young girls to their detriment be either substantiated or refuted in which latter case it would be consistent with your pretensions to discontinue the employment of Mr. Comstock, and I propose that you require Mr. Comstock to produce before a committee of seven citizens of whom I will name three, you three and they the seventh.

1. The mothers who were so shocked by Mrs. Craddock's grossness.

2. The prominent business man. We will omit the janitress unless Mr. Comstock should care to produce some woman to act the part.

I have absolute confidence in Mrs. Craddock's integrity and truthfulness when she disclaimed ever having given her books to minors. If you have equal confidence in Mr. Comstock you will not decline this test.

Yours &c.

ED. W. CHAMBERLAIN.

#### Why I Am Not a Socialist.

I have been an interested reader of the discussion in Lucifer, which has resulted from J. W. Lloyd's question as to the rights of secession under Socialism, but I have not felt like taking part in it until now. R. B. Kerr's last communication, however, seems to require some answer to explain why a great many persons, and myself among the number, refuse to join the ranks of the Socialists.

Mr. Kerr says that with industrial centralization, production is cheaper than when it is decentralized. This is only partially correct. In many lines of production, decentralized production is much less wasteful, more convenient, can make use of spare hours, and in fact has much more of the elements of true cheapness, than centralized production. Decentralized production has besides an immense advantage over centralized production, in this, that the individual has much more personal independence. For these reasons, I do not believe that the dream of the Socialists will ever become true, and all production fall in the hands of the state.

I personally believe in organization and in majority rule, but I believe that the law of economic organization is not, as the Socialists claim, one monster organization, embracing all the

individuals, but a series of organizations, increasing in numbers and in complexity, and each with a special sphere of usefulness, and in biology. An individual is an organization.

This is the law in biology. Each cell has a special work to do, with which the ego does not interfere. These cells organize themselves into what we call subordinate organisms, each with special functions, and each possessing an intelligence and will of their own, sufficient to control their own actions. These subordinate organisms in their turn organize themselves into what we call the ego, which has a general control over the whole, and attends to that part of conduct which cannot be controlled by the cells or subordinate organisms separately.

The same law obtains in politics and economics, not, as Mr. Kerr points out, because men will to do so, but because it is the condition of progress.

It is because the Socialists do not recognize this law of series of organizations in economics, that I am not willing to join them. True to their principles, they ask for many things in their program which I do not believe would be conducive to my happiness or to social prosperity. Thus I do not want to see the wage system abolished, for I believe it best that the best workman should receive the highest salary; I want to own my own home, and have no desire to become a life tenant; I do not want to see the right of inheritance abolished, for I want my children to benefit from my labors.

And especially I am not a Socialist because every economic advantage they are striving for, can be attained without resorting to their scheme of gigantic organization. We can reach the same result, and at the same time increase our individual independence, by extending public ownership to the limit where centralized production is cheaper than decentralized, by carrying on public business at a profit so as to defray public expenses, and thus abolish taxation, and by limiting the ownership of land. By so doing, not only will we reach the highest production at the least expense of efforts, but we will have what I call an intelligent distribution, that is, an equal distribution of the products due to the ownership of the means of production, and an unequal distribution of the results of individual efforts.

The social dream of the philosophical Anarchists has no attraction for me, but I want to see as large an amount of personal independence as is compatible with economic prosperity, and I believe that this will be attained when the principle of gradation of organizations, each with a special sphere of control, will have been recognized. It is not organization which today unduly restrains individual conduct, but the encroachment of the larger organizations upon the sphere of control of the lesser. The state encroaches upon the cities, the cities upon the families, the families upon the individuals, and the individuals upon the subordinate organisms. This encroachment manifests itself just as much when the ascetic denies his faculties that normal exercise which is necessary to them to enjoy pleasant sensations, as when a state denies a city home rule, or a city seeks to make laws to regulate conduct which concerns only the individuals.

When the units of society will have acquired sufficient knowledge to recognize the law of organization, and will have applied it to the control of politics and economics, the question asked by Mr. Lloyd will be easily answered.

Whenever a certain number of individuals will find themselves in the majority in any organization, they will be allowed to manage it as they think best for their happiness. Anarchistic families will not be interfered with, and can increase in number in any location, until they can control large territories, even including cities and states. They will not be allowed to secede from the nation, and will have to submit to the control of the larger organization, in all these things for which it has been organized.

But within their own organization, they will have full control, and thus will be able to experiment as to the practical value of their special ideas, and their experiments will be watched with interest by the remainder of the nation, and adopted by all if found conducive to human happiness.

But under Socialism, as now expounded by its adherents



there will be no chance for secessions, even in the least degree. The nation will control everything, and only such changes or experiments will be made as will be acceptable to a majority of the citizens. The present system has many faults, but until Socialists modify considerably their program, I prefer Capitalism to Socialism.

ALBERT CHAVANNE.

### Symposium on Divorce.

One of the most interesting—because showing the drift of popular thought—of all the discussions now carried on in the columns of metropolitan journals, is that concerning the proposed national divorce law. Last week we republished part of an essay on this subject by Clara Barton, President of the American Red Cross Society. This essay was selected because of its moderate tone, and for the unusually sane, rational and humane treatment of a problem that is now giving the leaders of modern society much anxiety and trouble. This week we reproduce from the Chicago "American's" editorial pages a contribution from the pen of Mrs. Burton Harrison who is called by the editor "the distinguished American novelist and social leader," and lest any one should say that the quoted paragraphs do not fully express the thought of the writer we give the essay entire—as follows:

Following what has been said on this vital subject in the "American" by so many leaders and lawgivers of church and state, so many women honored in our land for the strength and wisdom of their views, I feel that my words need be few.

It is, however, a theme upon which one cannot afford to be silent who has stood in any shape before the public for the exaltation of the American home, and the ridding of American society of its chief reproaches in the eyes of the outside world.

Wherever of late years in other countries the discussion of our national characteristics has occurred in my hearing, there has been no answer to a summing up like this:

"Great, prosperous, overpowering in successful achievement your America may be; the willing, generous stepmother of our sons and daughters whom we send to you; bounteous in giving to all the world; as a rule more exemplary in domestic life, and decent in externals than any other community of like importance on the globe; but scandalous in her free practice of divorce!"

What can be said in protest, when so often is seen, challenging all eyes in foreign capitals by her resplendent toilets and equipage, some woman recently the heroine of an unsavory divorce suit in New York, or Boston, Chicago, or San Francisco, whose affairs have been a precious morsel rolled upon every gossip's tongue, going forth to display herself in Hyde Park or the Bois de Boulogne, beside the new husband acquired at such a cost?

Nay, more, when following in their wake appears the ex-husband of this unblushing personage, in his turn equipped with a wife picked up among the flotsam of still another wreck of a home and a marriage vow?

Or shall we venture to defend the spectacle, unfortunately nowadays not rare, in foreign theaters, hotel restaurants and other such places of resort—that of well-known American couples, snatched severally from their bonds of matrimony and united elsewhere according to their own sweet will; former husbands facing, or sitting near former wives; all cool, indifferent, panoplied by wealth and conspicuous position, come abroad to get out of the commotion produced by their astounding actions in a society, which, however, will receive and forgive them on their return to their native land?

What wonder at the confusion of mind among European hotel keepers, who see their American patrons come back after a brief season's absence bringing with them a distinctly new assortment of old material in the way of connubial ties!

These are sights of such frequent recurrence abroad they may not be overlooked.

They make of us a byword among nations, a laughing stock for the light-minded and an eyesore to respectable lookers-on.

While the crying shame of them continues to be laid to our

account, America cannot take her proper, dignified place among nations, Americans cannot hold up their heads and look the world squarely in the face!

In our own country the exhibit and its influence are even worse, for here the whole structure of society is gradually becoming permeated with the ease of the divorce and remarriage habit among people exalted by public voice to be leaders of the rest.

Young girls have become used to hearing the practice complacently discussed among their elders; to seeing its followers soon welcomed again within the fold of polite society as if there had been nothing in particular to overlook.

The change of partners is at most a nine days' wonder. For such a one, who has been pitied for the wretched infelicities of her married lot, does not lose caste or vogue, when, after a short absence from her accustomed haunts, she is announced to have been divorced, and promptly marries another man.

Thus, the young mind of today is trained to look upon the evil as merely a slight irregularity, the result of mistaken judgment in selection, regrettable, but happily remediable by law.

Is it not a cruel wrong inflicted upon her child by any mother who allows these matters to remain blurred in the child's mind through lack of understanding?

I am not here decrying the practices of thoroughly bad men and women, reckless of consequence.

It is at the phase of our national social disease as exhibited among respectable people that one looks with infinite sorrow, wondering when and how it may be checked—the now common acceptance of divorce in the circle of one's acquaintance—the glossing over of its offence against the most sacred safeguard of our lives and homes.

### REMARKS.

The first and most obvious of the reflections suggested by reading the above is that Mrs. Harrison's standard of sex-morality is that of the "old world"—Europe, and of barbaric or medieval times. "Ridding American society of its chief reproaches in the eyes of the outside world," seems to concern this "social leader" more than any other consideration. Evidently Mrs. Harrison does not think Americans have a duty to perform in giving to the old world a new and better code of sex ethics, as well as a new and better code of political morality.

In this slavish following of old world standards, however, there is no cause for surprise, since the entire example of our leaders—social, religious, political, financial and commercial, is in the same direction. We are neither more nor less than servile imitators of old world systems of government, of religion, of morals, of social customs, fashions—EVERYTHING!

Time was when to be an American meant something different from this. Time was when America was looked upon by the oppressed everywhere as the synonym for liberty and progress; the home of freedom of thought and of action; the land where all had the right to life, liberty and pursuit of happiness, each in his or her own way, so long as there was no violation of the equal right of all others to the same heritage. How is it now?

A careful canvas, however, of the history of the American nation, so-called, compels us to admit that in one respect at least, the principles of the "Declaration of Independence," here as elsewhere, have always been a dead letter, and that is in the matter of conjugal relations, the sex relations of women and men. The right of self-ownership and control of the reproductive, the creative, powers and functions, has never been conceded by the rulers of church and state, and for the very good reason that, consciously or unconsciously these rulers know that freedom of parenthood, especially freedom of motherhood, would mean, in the near future, an end to class-privileges, class distinctions, in human society, and with the end of class privileges would necessarily come an end to the necessity for government of man by his fellow man. The most obvious moral to be drawn from Mrs. Harrison's showing of the troubles of divorced people would seem to be, DON'T GET MARRIED! M. HARMAN.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 142d street, New York.

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Outlook.

Among the discouraging features of the general outlook are the following:

First: The very evident drift of public affairs in this country towards unlimited monarchy—imperialism. There is not a monarch in Europe, not even the czar of Russia, whose power over the destinies of his people is so nearly unlimited as is that of the President of the United States.

It is commonly stated and currently believed that the American government is one of "checks and balances," whereby no department can dangerously encroach upon the prerogatives of any other department. That the President is simply the executive arm of the government while the business of law-making and law-interpreting are reserved for other and co-ordinate departments. But in his management of the Philippine business—involving as it did, a complete overthrow of the traditional policy and principles of our general government, President McKinley was law-maker, law-interpreter and law executor—all in one, and in the adjustment of the recent naval difficulty, the Schley-Sampson affair, President Roosevelt has followed the example set by McKinley, in addition to carrying out the policy of his predecessor in regard to the Philippines.

And now in the proposed adjustment of the trouble between the coal-barons and their employes there is much danger, much probability, to say the least, judging from the drift aforesaid, that the settlement will be such as will best suit the interests of a strong, centralized, one-man-power government, whose interests, it need not be said, are always identical with the interests of concentrated capital and time-honored privilege.

The very worst feature of this drift towards imperialism is the fact that the great mass of the voting population seems quite contented and well satisfied to have things done in this way. These seem to prefer a strong ruler, an aggressive, self-willed, autocratic ruler; one who asks no advice from anyone except from counselors of his own appointment, that is, from members of his own official household. The late elections seem to show that the rank and file of the political armies are fairly well satisfied with Roosevelt and his methods of administering the national affairs.

## PER CONTRA.

On the other hand, a close examination of the intellectual and moral horizon shows that the people are not all asleep; that a few, a pretty large minority in fact, are making themselves heard and felt in protest against the popular drift towards imperialistic control of the destinies of the great masses of people by a privileged and self-seeking few. The fact that the coal-barons, through their mouthpiece, President Baer of the Read-

ing Railroad, have felt themselves compelled by public sentiment to make a defensive statement of their side of the questions at issue, is of itself a hopeful sign. Hitherto the barons have always assumed that "there is but one side to this question, and that is our side."

Another hopeful sign in the general outlook is the prominence now given, in the large city dailies and in the magazines, also in sermons from the pulpit, to the Divorce Problem. The fact that so many of the popular leaders of modern society, women and men, are coming to the front with elaborate essays in defense of the ages-old institution called marriage—"the only form of serfdom now sanctioned by law," as John Stuart Mill calls it—this fact is evidence to me that this venerated institution is now in its dotage and tottering to its fall. While it may be true that few of the marriage reformers fully understand the work they are doing; while few know the real nature and history of the relic of barbarism they are contending against, the fact that this unorganized band of reformers have put the advocates of marriage on the defensive, is enough to gladden the hearts of all who labor and wait for human emancipation from class privilege whose strongest hold is "canon law" marriage.

And still another hopeful sign is the increasing revolt against the modern Witchcraft Craze, commonly known as Comstockism—the revolt against the modern crusade that would prevent communication of the knowledge of what is true and good and healthful in the sex relations of women and men, the knowledge of how to lift mankind out of the mire of sensualism, of vicious and criminal indulgence of the sexual passion, by the only means possible, namely, ENLIGHTENMENT!

The tragic ending of the life of Ida C. Craddock, of which full particulars have been given in these columns, has brought the work of this man Comstock prominently before the public, and especially before the thinking people of New York City, the headquarters of the society of which Anthony Comstock is the founder and most active member.

Among those who have denounced Anthony Comstock and his methods is Dr. Rainsford, pastor of St. George's Church New York. As an orthodox clergyman Dr. Rainsford would naturally ally himself with the New York "Society for the Suppression of Vice," but having read Mrs. Craddock's book and made himself acquainted with the persecution against her, this well known and highly respected clergyman did not hesitate to say that Anthony Comstock had "hounded her to her death," and that he was "not fit to hold the position" he has so long held as public censor of morals. The New York "Press," of November 4, in giving an account of a monthly meeting of the executive committee of the Society for the Suppression of Vice—which society "The Press" says is "better known as the Comstock Society"—reports as follows:

## "MR. COMSTOCK'S WOE."

"There is nothing much for me to say," said Mr. Comstock. "How so truly good a man as the Rev. Dr. Rainsford could say such things about me?"—here Mr. Comstock clasped his hands and rolled his eyes in a look of unspeakable horror—"when I have worked so hard for this cause, but then even the Mas—but you see, I sent a letter to Dr. Rainsford, asking him to come to seer, but I am told he is out of the city. I am so sorry! In my letter I told him he would be accorded all the time and opportunity to say anything he had against me to the committee."

## PIETY, THE LAST RESORT OF KNAVES.

Some one has said that "patriotism is the last resort of knaves." Is it not true, likewise, that PIETY is often the last resort, or main reliance of knavery?

For more than a quarter of a century this man Anthony Comstock has held a lucrative position as head of an amateur organization of men and women whose professed object is to protect the public, and especially children, from the contamination of vicious literature, pictures, statuary, etc. In other words this society arrogates to itself the functions of an index

expurgatorius, a tribunal that assumes the right and duty to decide what books, papers, pictures and statues are of a moral and uplifting tendency and what are not, a tribunal similar to the Roman Catholic "Holy Office" that formerly sent men and women by hundreds and thousands to prison and to the stake for promulgating literature condemned by that church.

The men who composed this holy tribunal in Roman Catholic countries were eminent for their piety and for their zeal as defenders of public morality, and especially for their zeal as guardians of the faith and morals of the young, the ignorant and the unwary, and the general public accepting these professions of superior piety and goodness, continued the censors in office until the slowly growing sense of justice and humanity demanded the repeal—or at least the modification, of the powers of the "Holy Office."

Are not the reasons given by Anthony Comstock for the powers granted to him by an over-indulgent public, an indiscriminating, an ignorant and priest-led public, precisely similar to those urged by the Roman Catholic Inquisition, a century or two ago? All through his career of more than twenty-five years this man's utterances have been literally *excruciating* with piety, and also with self-praise, as in the paragraph quoted from the N. Y. "Press," which paper is only one of many journals of metropolitan circulation and influence that are now holding up to public scorn and contempt the man who, it is charitable to believe, has become a MANIAC, a mental PERVERT, by his unceasing contemplation of what he calls the "moral cancers" of human society; but which social phenomena so far as they can rightly be called cancers, are in great measure the direct as well as indirect result of such methods of suppression as those Mr. Comstock and his society are champions of. M. H.

#### Experiences at Harmony Home.

The little foxes that spoil the vines.—*Old Proverb.*

A guilty conscience needs no accuser.—*Old Proverb.*

A conscience void of offense needs no defender.—*New Proverb.*

Trust thyself. . . . Go upright and vital, and speak the rude truth in all ways. . . . Do not take back your words. . . . Be true to your own act. . . . A simple manly character need never make an apology. . . . Whoso would be a man must be a nonconformist.—*Emerson.*

#### THE LITTLE THINGS OF LIFE.

On Sunday November 16 I had the privilege of listening to a discourse on prisons and prison discipline, by John L. Whitman head-keeper of Cook County Jail, Chicago, claimed to be one of the largest institutions of its kind in the world, and also one of the best managed.

Mr. Whitman gave some account of the reforms introduced by himself into this penal institution, and of the work he is now personally doing among the prisoners. One thing, among many, that arrested my attention was the account given by him of his efforts to convince those under his charge that it was inattention to little things, rather than intentional wrong doing, that had brought them to where they now are, and that it will depend on little things rather than on great ones—upon the way in which they discharge the little everyday duties required of them—as to how soon, if ever, they are to be restored to liberty and to useful and honorable citizenship.

In this view Mr. Whitman is in accord with R. W. Emerson when he says—see Essay on Heroism—

"The unremitting retention of simple and high sentiments, in obscure duties, is hardening the character to that temper which will work with honor, if need be, in the tumult, or on the scaffold."

That is to say, it is careful and conscientious attention to the little duties, the daily requirements that seem too insignificant to deserve mention, that will prepare the man or woman to act heroically when great occasions arise, and that without such preparation, without the "hardening of one's character"

by attention to little things it will be impossible to meet the strain, with credit to ourselves, when great deeds, or great endurance, are required of us.

#### CAUSES OF FAILURE.

Looking for causes of failure of the late experiment in co-operation at Benton Harbor, Michigan—if Brother Jones is right in calling it a failure—I would name as prominent among those causes,

First, Inattention to little things.

Second, Too much Socialism.

To begin, however, I do not admit the alleged fact of failure. No honest effort ever is, ever was or ever will be a failure. It will have its subjective success, its character-building success, if no other.

Some great chieftain said, "We may not achieve success, but we can do better; we can *deserve* it;" and in the best sense of the word, to deserve success is to achieve it.

The common and popular standards of success are false, irrational, delusive. The accumulation of money for money's sake; the applause of the populace for deeds of daring—often in a bad cause, or to secure promotion in an army of aggression, as for instance the reckless daring of British officers on the danger line in the late South African war—these and similar illustrations might be extended indefinitely to show the falsity of popular standards of success and of failure.

"They are slaves who will not be in the right with two or three," says Lowell. I would paraphrase by saying, He is a slave who will not be in the right with only one, and that one *himself*. Hence I am not greatly disturbed by Bro. Jones' report that I am considered a failure by my Michigan neighbors, or by my visitors while at "Harmony Home."

In returning from my summer's vacation in the Michigan Fruit Belt I said in Lucifer: "I find myself not richer in dollars but very, very much richer in experience," and now, treating my readers as I would like to be treated in turn, I purpose in the ensuing weekly issues of our little paper, to show in what respects the experiment at "Harmony Home" failed to achieve all that was hoped from it, and also the causes of such partial failure, as I see them. M. HARMAN.

#### A Far-Reaching Decision.

The following paragraph clipped from the editorial columns of a leading Chicago daily paper would seem to indicate that the writer thereof has been reading Peter Kropotkin's works, or listening to the lectures of Emma Goldman:

It has just been decided in court that somnambulism is not disorderly conduct, and that if a person while asleep is caught perambulating the public thoroughfares without being attired according to the rules that are supposed to be observed by refined and cultured people, he cannot be punished—since, being asleep, he is not responsible for what he does.

It is a far-reaching decision, and if carried out to its full logical length it would play havoc with all the branches of government.

The man that is asleep is not responsible for what he may do—while asleep—and how many of us are asleep!

In fact, how few there are that are truly awake!

The overwhelming majority of us are asleep all our lives—not physically, but mentally, morally and spiritually—and we are no more responsible for our actions than the somnambulist is for his.

Legislators, lawyers, the constabulary, preachers, psychologists, would do well to find out just how many people are really awake in this world before they go any further with the making and executing of the laws of the land.

If only those are to be punished who are really and truly awake—awake "mentally, morally and spiritually"—the business of administering our cumbersome, our vastly voluminous and very costly body of statutory and judge-made law, would be reduced to very small proportions. M. HARMAN.



## Emma Goldman in Chicago.

The Chicago Philosophical Society has been meeting weekly for some months in Handel Hall a large, centrally located and well known place of holding meetings that call together the non-church-going and independent thinkers of the city. Among the speakers employed by this association have been leading political reformers such as Samuel Jones, Mayor of Toledo, Ohio; advocates of the Single Tax, the Referendum, and other popular reforms. Sunday Nov. 23, Emma Goldman of New York, was announced as first speaker. It will be remembered by most of our readers that Miss Goldman was imprisoned in this city a year ago, accused of complicity with Czolgosz in the assassination of President McKinley, and released after a few weeks' detention, for lack of evidence. As shown by the following paragraph clipped from the "Inter-Ocean" of Nov. 24, the doors of Handel Hall were closed against the Philosophical Society last Sunday afternoon:

"The doors of Handel Hall were shut against the members of the Chicago Philosophical Society yesterday. It had been announced that Emma Goldman was to speak upon 'Modern Anarchism,' and the management of the hall refused to allow the place to be used for the discussion of the subject. That, however, was not the subject of Miss Goldman's talk, and when the meeting had adjourned to Trades' Union Hall, at 55 North Clark street, she addressed the audience that packed the hall, upon the subject, 'The Radical and the Child.'

"She said she believed that parents owed more to their children than the children owed to the parents, because the children were not born of their own volition. She said that she did not believe a ceremony made a marriage any more binding than a mere agreement."

Lack of time and space prevent further report of Miss Goldman's lecture, for this week's issue. The importance of the subject and the circumstances under which the lecture was delivered, would seem to demand a more extended notice from Lucifer, which notice we hope to give in next week's issue. M. H.

## VARIOUS VOICES.

Volney Abbey, Wathens, Kas.:—Please send me a few copies of Lucifer containing Ida Craddock's last letter to the public. I want them for missionary work; in fact I use all my Lucifers in that manner.

Richard Davenport, Home, Wash.:—Enclosed is \$1 for one year's subscription to Lucifer. I have seen but two copies since leaving Home, and I miss it very much. I admire the courage and clearheadedness of its editor and his assistant, Lillian. I shall endeavor to keep paid up hereafter and in case of removal will give timely notice.

Mrs. K., N. Dak.:—I am obliged to ask you to discontinue sending Lucifer to me. Don't send another copy, please. I am not making this request because I wish to, but because my husband peremptorily demands it. But I mean to have a divorce from him as soon as it can be procured, then I will read what I choose. How very slowly evolution moves! It seems so strange to me that people in general have so little sympathy and perception. Supplying their animal wants, and a little amusement, seems to fill their lives.

W. H. Walz, Joplin, Mo.:—I have been reading your accounts of the outrageous persecution of Mrs. Craddock. It is certainly hard to endure such things in these "enlightened" times. But truth must finally triumph. What are the prices of her books? I have moved my free reading room to 215 W. 5 St. It is large and well fitted up for the benefit of the public. If you or any of your readers have any books, either new or old to donate to this reading room I would be pleased to receive them. If the donor does not feel able to pay charges, the books may be sent by express at my expense.

W. Belt, Detroit, Mich.:—I received a sample copy of Lucifer and found it very interesting reading. Herewith I enclose two clippings from Detroit "Evening News" of November 8, in relation to vaccination. The City Council of Detroit had appropriated fifty thousand dollars for the purpose of compulsory vaccination. This appropriation had slipped through, as usual, by deception and trickery. The Board of Health had asked for a larger amount, but was given \$50,000. Now they are sending out notices to people, "You are required to be vaccinated, unless you can show certificate of vaccination within five years." The Health Board, being a gang of politicians, and having used their influence last winter in securing the passage of Ripper laws which took the appointing power out of the hands of the Mayor, are now getting their reward—getting their hands into the public purse. The vaccination law is not compulsory, but these men send out their notices, make a big bluff, as though they were doing something—then pocket the money!

Enclosed find twenty-five cents for which send "Vaccination a Crime," by F. L. Oswald M. D., 10 cents, and "Vaccination a Gigantic Crime," 15 cents, by Samuel Darling. Send books right away, as I want to use them; also send complete catalogue of books.

## Incineration a Party Badge.

I have seen brief mention of Kate Austin in the last three numbers of Lucifer, and would like to see, at an opportune time in the near future, a brief sketch of her life and work, cause of death etc. When I read the two line notice on page 340, which told of one more of our fellow Press-Writers passing away, I could not help feeling that the notice should have read, "and was incinerated at—?"

Of course cremation did not take place in either her case or Ida Craddock's, but as this final disposition of the body has become the party badge of radical Liberalism all over the world, how much more fitting would it be for all of us Liberals to see to it that arrangements are made when we are alive that will insure incineration after death?

We should not lose sight of the fact that if we decree the burial of our body we decree the poisoning of so many feet of earth for a period variously estimated at from twenty to sixty years, and in some well proved instances for longer periods.

Cremation is as cheap as earth burial. Cremation certificates payable in ten per cent installments are now issued by several cremation companies and if from \$25 to \$35 can insure cremation after death it should not be neglected by believers in burial reform when they are alive and well.

Let us say to ourselves, if you are living a good life in this active existence on this planet don't commence to poison mother earth when your activities are over.

WALTER BRYEN.

## "Search Me."

The people by thousands were crowded about  
And the president spoke, with intent to give out  
His position on trusts—and the things that he said  
Caused every codger to doddle his head

And remark:  
"Well, whar does he stand? D'y'e see?"  
And I said  
"Search me!"

The newspaper fellows were writing like smoke,  
Shortbanding every darn'd word that he spoke,  
But when the pothooks and curves were unspun  
I heard each asking the next other one

This remark:  
"Where did he land? Could you see?"  
And he said  
"Search me."

The folks read the papers, all anxious to see  
How dead right on trusts our Teddy must be,  
But when they had scanned all thorough and clean  
Each turned to his neighbor with questioning mien

And remarked:  
"Well, whar in this trust business is he?"  
But 'tother un said:  
"Search me."

—People's Paper.

## Trial Trip Subscriptions.

For one dollar we will send *Lucifer* ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend *Lucifer's* circulation materially.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to *Lucifer* the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Forty copies of *Lucifer*, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

## FOR CHRISTMAS.

Just like a letter. THE RESURRECTION OF ADAM: the story of Adam and Eve and what came of it. By Mabel Gifford, D. L. S., 15 cents.

HERE'S HEALTH FOR YOU! Simple mental and physical exercises. By Mabel Gifford, D. L. S., 15 cents.

CHRISTMAS CAT BOOK. By Mabel Gifford, Norman, the Children's Story-Writer. Ground on cover. Artistic make-up. Amusing to children and grown-ups. Tracks kindness to animals and the care of them. 12 original half-tone ill., 25 cents. Sold by Mabel Gifford, Blue Hill Ave., Mattapan, Mass.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 500 Fulton St. Chicago.

## A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address. Suite 63-119 LaSalle St., Chicago, Ill. C. A. WOOD, M. D.

## 945.

If these figures correspond with the number printed on the wrapper of your *Lucifer*, your subscription expires with this number.

If a copy of *Lucifer* fails to reach you, please order by number or date.

*Lucifer* will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No.

If you have not ordered *Lucifer*, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Problem.  
Man, the Ungroomed.  
Woman, the Soft.  
Women in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Primitive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## "Kipling is Dead"

This is the title of a strong, critical article in the "Goose-Quill," the new unconventional literary magazine that is making such an unprecedented sensation on account of its virile letter-press and audacious illustrations. If you like the brain-amalgamating slushmagazine magazines, you won't like the "Goose-Quill." Every number is a verbal volcano. Interesting articles in recent numbers are:

"Sobley, Dewey, Miles and Roosevelt" is critical comparison.  
"The Rage for Leg-Literature."  
"Kipling is Dead."  
"The Truth About Robert Louis Stevenson."  
"Rossetti's Starting Point, 'Jeany'" (reprint).  
"About That Man in East Aurora."  
"Gears Wide's Ballade of Reading Class" (reprint).  
Also full-page caricatures of Hall Caine and Zangwill.  
Recent Kipling (Book Reviews).  
"Why Chicago is a Hell Upon Earth."  
"The Fleas School of Poetry."  
"Sir John Suckling's Audacious 'Ballad on a Wedding'" (reprint).  
The "Goose-Quill" is for sale everywhere in Chicago prior to 10 cents each, or a copy will be sent postpaid on receipt of 15 cents in stamps. Address, the Manager, The Goose-Quill, Chicago, Ill.  
Note: The subscription to the "Goose-Quill" for one year (12 issues) is \$1 and the time to subscribe is now, because those subscribing before January 1 will receive the above mentioned numbers free.

## RADICAL LITERATURE.


For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 60c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.  
ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.  
A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Grear. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous and harmless home remedies. It teaches how to save health and life by safe methods. It teaches drugs. It teaches how to know how to live and avoid disease than to prevention—that it is better to know how to live and avoid disease than to cure to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapters on Paediatrics, Midwifery is worth its weight in gold to mothers. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fall to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.  
A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.  
A TALE OF THE STRASBURG GREEK. R. B. Kerr. Together with The Sic W. Coolidge, A Traveler's Tale (R. B. Kerr), The Cat's Story (Hilde Zeia) 5c.  
AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-sacrifice self-hood. 5c.  
BALZAC'S ELEGANTIA: The Mystery of Sex. Mary Harbord Ford. Cloth, 50c.  
BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoyed by the Bible, and giving close references to the chapters and verses. 10c.  
BOUNTING BETTER BARRERS—Through regulating reproduction by controlling conception. R. B. Foote, Jr., M. D. 50c.  
CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.  
CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 51 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William J. Wines, Samuel Gompers, Louis F. Post, and George Schilling. 40c; paper, 30c.  
CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 5c.  
DARWIN, THE. (A novel.) Elmina D. Shinker. 50c.  
DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. G. Spence. 176 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 47. CHICAGO, ILLINOIS, DEC. 4, E. M. 302. [C. E. 1902.]

WHOLE No. 946

### SUCCESS.

'Tis the coward who quits to misfortune,  
'Tis the knave who changes each day,  
'Tis the fool who wins half the battle,  
Then throws all his chances away.

There is little in life but labor,  
And tomorrow may find that a dream;  
Success is the bride of Eudæavor,  
And luck—but a meteor's gleam.

The time to succeed is when others,  
Discouraged, show traces of tire;  
The battle is fought in the homestretch—  
And won—'twixt the flag and the wire!

—John Trotwood Moore.

### Mrs. Stanton's Last Plea for Women.

Three days before her death, at the advanced age of eighty-seven, Mrs. Elizabeth Cady Stanton sent to the "American," New York and Chicago, the following contribution to the "Symposium for the Discussion of How to Solve the Divorce Problem," now running in the Hearst newspapers:

I have read all the papers so far printed in the American's educational symposium on the divorce question, and disagree most heartily with most of the eminent churchmen who have stated their views.

Bolton's Hall's article was exceptionally good; it must have been written in a spirit of true liberality.

I take pleasure in submitting a second paper, which gives my views more fully than my first article printed recently.

If marriage is a human institution, about which man may legislate, it seems but just that he should treat this branch of his legislation with the same common sense that he applies to all others. If it is a mere legal contract, then should it be subject to the restraints and privileges of all other contracts. A contract, to be valid in law, must be formed between parties of mature age, with an honest intention in said parties to do what they agree. The least concealment, fraud, or intention to deceive, if proved, annuls the contract.

A boy cannot contract for an acre of land or a horse until he is twenty-one, but he may contract for a wife at fourteen. If a man sell a horse and the purchaser find in him "great incompatibility of temper"—a disposition to stand still when the owner is in haste to go—the sale is null and void; the man and his horse part company.

But in marriage, no matter how much fraud and deception are practiced, nor how cruelly one or both parties have been misled, no matter how young or inexperienced or thoughtless the parties, nor how unequal their condition and position in life, the contract cannot be annulled in this state.

My attention was called to this question very early in life by the sufferings of a friend of my girlhood—a victim of one of those unfortunate unions called marriage. What my great love for that young girl and my holy intuitions then decided to be

right has not been changed by years of experience, observation and reason.

I have pondered well these things in my heart and ever felt the deepest interest in all that has been written and said on this subject, and the most profound respect and loving sympathy for those heroic women who, in face of law and public sentiment, have dared to sunder the unholy ties of a joyless, loveless union.

Think of a husband telling a young and trusting girl, but one short month his wife, that he married her for her money, that those letters so precious to her that she had read and re-read and kissed and cherished were written by another; that their splendid home, of which, on their wedding day, her father gave to him the deed, is already in the hands of his creditors; that she must give up the elegance and luxury that now surround her unless she can draw fresh supplies of money to meet their wants!

When my girlhood friend told the story of her wrongs to me—the abuse to which she was subject and the dread in which she lived—I impulsively urged her to flee from such a monster and villain as she would before the hot breath of a ferocious beast of the wilderness, and she did flee, and it was well with her.

Now, who believes that such wretched marriages are made in heaven? That all these sad, miserable people are bound together by God?

But, say you, does not separation cover all these difficulties? No one objects to separation when the parties are so disposed.

To separation there are two serious objections; first, so long as you insist on marriage as a divine institution, as an indissoluble tie, so long as you maintain your present laws against divorce, you make separation even so odious that the most noble, virtuous, and sensitive men and women choose a life of misery rather than a partial, disgraceful release.

Secondly, those who, in their impetuosity and despair, do, in spite of public sentiment, separate, find themselves in their new position beset with many temptations to lead a false, unreal life.

This isolation bears especially hard on women. Marriage is not all of life to man. His resources for amusement and occupation are boundless. He has the whole world for his home.

His business, his politics, his club, his friendships with either sex, can help to fill the void made by an unfortunate union or separation.

But to woman, as she is now educated, marriage is all and everything—her sole object in life—that for which she is taught to live, the all-engrossing subject of her sleeping and her waking dreams.

Think you that human law can set bounds to love?

Alas, like faith, it comes upon us unawares.

It is not by an act of will we believe new doctrines, nor love what is true and noble in mankind.

If you think it wise to legislate on human affections, pray make your laws with reference to what our natures are. Let them harmonize in some measure with the immutable laws of God.

A very wise father once remarked that in the government of his children he forbade as few things as possible; a wise legislation would do the same.

It is folly to make laws on subjects beyond human prerogative, knowing that in the very nature of things they must be set aside.

To make laws that man cannot and will not obey serves to bring all law into contempt.

It is all important in a republican government that the people should respect the laws, for if we throw law to the winds what becomes of civil government?

So long as people marry from considerations of policy—from every possible motive but the true one—discord and division must be the result.

So long as the state provides no education for youth on these questions and throws no safeguards around the formation of marriage ties, it is honor bound to open wide the door of escape.

From a woman's standpoint, I see that marriage, as an indissoluble tie, is slavery for woman, because law, religion, and public sentiment all combine under this idea to hold her true in this relation, whatever it may be, and that there is no other human slavery that knows such depths of degradation as a wife chained to a man whom she neither loves nor respects; no other slavery so disastrous in its consequence on the race or to individual respect, growth, and development.

The question today with the Protestant world is not whether marriage is an indissoluble tie, but, as a civil contract, for how many and what reasons may it be dissolved.

In closing let me submit the following propositions:

1. In the language of John Milton, "Those who marry intend as little to conspire their own ruin as those who swear allegiance, and as the whole people is to an ill government, so is one man or woman to an ill marriage."

"If a whole people, against any authority, covenant, or statute, may, by the sovereign edict of charity save not only their lives, but honest liberties, from unworthy bondage, as well may a married party, against any private covenant which he or she never entered to his or her mischief, be redeemed from unsupportable disturbances to honest peace and just contentment."

2. Any constitution, compact, or covenant between human beings that failed to produce or promote human happiness could not in the nature of things be of any force or authority, and it would be not only a right, but a duty to abolish it.

3. Though marriage be in itself divinely founded and is fortified as an institution by innumerable analogies in the whole kingdom of universal nature, still a true marriage is only known by its results, and, like the fountain, if pure, will reveal only pure manifestations. Nor need it ever be said: What God has joined together let no man put asunder; for man could not put it asunder; nor can he any more unite what God and nature have not joined together.

4. Of all insulting mockeries of heavenly truth and holy law none can be greater than that physical impotency is cause sufficient for divorce, while no amount of mental or moral or spiritual imbecility is ever to be pleaded in support of such a demand.

5. Such a law was worthy those dark periods when marriage was held by the greatest doctors and priests of the church to be a work of the flesh only, and almost, if not altogether, a defilement, denied wholly to the clergy, and, a second time, forbidden to all.

6. An unfortunate or ill-assorted marriage is ever a calamity, but not ever, perhaps never, a crime; and when society and government, by its laws and customs, compels its continuance, always to the grief of one of the parties and the actual loss and damage of both, it usurps an authority never delegated to man nor exercised by God himself.

7. Observation and experience daily show how incompetent are men, as individuals or as governments, to select partners in business, teachers for their children, ministers of their religion,

or makers, adjudicators, or administrators of their laws; and as the same weakness and blindness must attend in the selection of matrimonial partners, the dictates of humanity and common sense alike show that the latter and most important contract should no more be perpetual than either or all of the former.

8. Children born in these unhappy and unhallowed connections are in the most solemn sense of unlawful birth—the fruit of lust, but not of love; and so not of God, divinely descended, but from beneath, whence proceed all manner of evil and uncleanness.

9. Next to the calamity of such a birth to the child is the misfortune of being trained in the atmosphere of a household where love is not the law, but where discord and bitterness abound, stamping their demonic features on the moral nature, with all their odious peculiarities, thus continuing the race in a weakness and depravity that must be a sure precursor of its ruin as a just penalty of long violated laws.

### An Essay in Classification.

Jas. Armstrong Jr. quotes from me (in number 937 of *Lucifer*) as follows: "Will some one who conceives prostitutes to be made of different stuff from well behaved women explain in what way she appears unlike some other victim of the blind archer?"

Who is "she"? Reference to *Lucifer* 937 will show that "she" is Bianca, in Shakespeare's *Othello*, of whom I also remarked that, unless Cassio wrongs her, she is a prostitute in love. This makes the sentence intelligible. Please remember it.

It has the effect of reducing most of Mr. Armstrong's criticism to what logicians call an *ignoratio elenchii*. "That the virtuous and the vicious trace their origin to exactly the same source is in itself no defense or justification of the prostitute." Who said it was? This reply does equally well for every passage which assumes that I justify prostitution.

There are, however, some real differences between Mr. Armstrong's view of the social evil and mine. He thinks the question I asked altogether an idle one—because no two pictures in a kaleidoscope are alike, though all are made of the same colored glass. My question was in what respect Bianca, a prostitute in love, appears unlike some other woman in love? The parallel therefore, strikes me as like "the legs of the lame."

"The plutocrat and the prostitute are both criminals." I think rather differently. Both may be bad in some respects. So are we all. But a criminal is a breaker of laws which it was meant he should keep. Plutocrats and prostitutes are social functionaries, representatives of institutions essential to society as it is, against whom laws made by that society are bancombe.

Mr. Armstrong does not think there is anything more unspeakably infamous than harlotry. I think "the essentially tyrannical exclusive possession in which every well balanced man holds the woman of his choice" is worse! At any rate it cannot exist without harlotry. Louis the Ninth of France (St. Louis) and Maria Theresa, both proved that, by the actual experiment of putting the harlotry down till they found the result was to make this "essentially tyrannical exclusive possession" insecure.

Mr. Armstrong's idea of a well-balanced man is very consistent with his declaration that he will "never be Roman enough to lend a friend" his sexual partner. But I find a trifling inconsistency between his idea that the sexual partner is an article of "essentially tyrannical possession" which it may be optional with him to "lend" or not, and his assertion that he believes in nothing more firmly than self-ownership! Nor does the statement that it is none of his business if his neighbor is given to such practice impress me as quite harmonious with his assertion that, in a rational society, the harlot would be a perfect outcast; or with his demand that the quasi-defense of prostitutes by Anarchist papers and writers should cease.

His arguments in favor of Anarchism strikes me as very sensible. But when he says he wants to be subject to a "rational and enlightened public opinion," I do feel like asking him where he expects to find it? Will existing public opinion

do? Apparently not; for Mr. Armstrong exposes many of its absurdities in a way which I think entirely satisfactory. The public opinion which is to be so rational and enlightened that Mr. Armstrong would like being subject to it, must, however, divide mankind into classes. And we get some information as to what sort of classes Mr. Armstrong thinks a rational and enlightened public opinion such as he would like to live under, will have to recognize. It must draw a broad black line dividing "the white man from the negro"! It must also divide the wise man from the fool. Quite a job. It had need be pretty enlightened. Perhaps Mr. Armstrong proposes going to Heaven in search of it? Little as I believe in submission to public opinion which I have always found to mean public stupidity, I will agree that when Mr. Armstrong finds his Menu he may learn something. For the public opinion which is to be so rational and enlightened as to command his loyalty will draw a line dividing "the harlot from the freeloader." That is more than Mr. Armstrong can do; or he would not cite Cleopatra as an example of a harlot. It will also draw a line dividing "the individualist from the governmentalist." I fear Mr. Armstrong will find it divide joints and marrow, soul and spirit. For is the man a governmentalist or an individualist who wants classes like the above established by status, and who also says scientific classification will take place of itself when we have outlived "the present procrustean governmental machine" (an excellent characterization)? I vow I cannot tell. I doubt if he can. Perhaps a rational and enlightened public opinion could.

The trouble with Mr. Armstrong is at bottom the same as with Mrs. Stowe and Bertha Moore. If it does not affect his English, it does his logic. He writes faster than he thinks—a perhaps inevitable journalistic fault, but one of which he must cure himself before his abilities have fair play. Firing off one's wishes regardless of their compatibility with each other is—he has furnished me the simile—like putting gold and silver to every use just because they look pretty. It is a good way to make a sensation—a poor one to produce anything else. And he says that in spite of government there are virtuous women! Perhaps there are. How does he know? There are many who pass for virtuous undoubtedly. One of them was Mrs. Quickly. I extract a recipe for securing that way from her note-book. Divide your neighbors into classes, as prescribed by "rational and enlightened public opinion," and dispose of them as such.

Evans. What is your genitive case plural, William?

William. Genitive case?

Evans. Aye.

Wil. Horum, harum, horum.

Mrs. Quickly. Vengeance of Jenny's case? lie on her! never name her, child, if she be a whore!

C. L. JAMES.

### How Is the Country to Be Peopled?

One out of three marriages in Topka fails so abominably that the enchained ones seek divorce. How about the number of those who have not the nerve to seek divorce, but would to heaven they were out of it? I believe that three-fourths of those who marry are of this kind.

Now I want to call attention to a matter which is rapidly becoming grave. With this growing hatred of marriage and determination to get out of it, on the one side, and on the other the general insistence that it is the chiefly divine institution that we have, and that children mustn't be allowed to exist except by coming through its perfect portals, how is the population of the United States to be kept up? As people grow intelligent they will not marry; but it is made difficult to have and rear children in freedom. Hence the supply of intelligence is cut off at its fountain source, the having of children by the most intelligent. The country is peopled by the duller and lower. But evidently (see Topka) intelligence on this subject is growing rapidly—hence it will soon come that the country will not be peopled at all, except by the semi-insane which are sent here by European monarchies to get rid of them to save the monarchs' crowns.

If the free bearing of children is to be opposed, and yet if population is to be continued, I see no way but to let the Chinese flood in, and respectfully hand over the populating of the United States to them. Probably they will not object to abiding by the family, in exchange for America, while the people here would clearly rather give up America and let the American race die than to permit that sacred ghost the family evaporate.

We live for ghosts, we must take the consequences. I myself think marriage was made for man, not man for marriage. I don't care a hang for any institution that isn't for the best good of the race, however sacred it may have been. What is the use of existing for the may-have-beens?

The free people should leave children of their own blood to fight the battles of liberty. A devil was once asked why he did not procreate devils. He replied that he considered it a crime to bring little devils into life with a view to improving hell, for it couldn't be done. I would not say exactly this of the world although I do admit that it is hard on children to produce them to fight the battle of world-improvement. Yet the prospects of success are growing brighter. We have had to fight the battle and we can hand on better weapons to them. If there were only more of them, of the intelligent fighting kind. And as good blood is itself the chief weapon, ought not the liberated to continue their blood in the world?

MORRISON I. SWIFT.

### The Motherhood Trust.

In your recent paper, "The Motherhood Trust," you rightly recognize the primary development of the instinct of the savage to appropriate what is the common right of all, and use it for his personal advantage only.

But in common with other social reformers who denounce the granting by the State of proprietary rights in those gifts of Nature that should be free to all, you advocate with passionate insistence the right of every individual to use the supreme gift of Nature for his individual gratification.

If the human species was able to rationally appreciate the source through which the greatest of blessings must be derived, it would be recognized that in every community, however numerous, there is at any particular moment one man, and one man only, who by the fitness of his age, by his mental and physical endowments as well as by the character of all that in the past he has attempted and achieved, is pointed out as the only one through whom the highest development of human life may be inherited by posterity. And yet, while you claim it as the most sacred right and duty of a woman to choose such as the father of her child, you claim it as a superior right that he may refuse and waste this gift in barren commerce with a prostitute. Such "rights" mutually destroy each other; how do you propose to harmonize them?

Whatever folly may be ascribed to imagined deities Nature is not such an inconsequential fool as to send "Men and women up and down the earth furnishing" for a gratification the indulgence of which will render unavailing the culminating glory of organic evolution. What their system blindly craves is the stimulus of their vital functions that the organs of sex can alone supply; not by such a degradation of the function of creation as may be attained by a process akin to the promiscuous slicing of potatoes into "sets," but by the assiduous cultivation of the whole plant, whose seed may conduce to the development of life in consequent perfection.

In this matter we inherit the ignorance of those races of bloodthirsty and lecherous lunatics who by their abuse of the human attributes have, as far as their species is concerned, changed this world into a shambles and a brothel from which we have hardly yet begun to dream of delivering ourselves.

These races have always been the victims of the extortioner and tyrant, to further whose interests the social development of the race has been moulded, first by brute force and subsequently by the more insidious bias of ideas that derive their sanction from "revelation" only.

I am ready to continue this argument if you encourage it by publication.

Yours very truly, CHAS. THONGER.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 14th Street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCIFIC**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## The Worst of All Slaverys.

Half a century ago the upholders of "law-and-order" in the United States were put upon the defensive by such "lawless" agitators as Stephen Foster, Gerritt Smith, Wm. L. Garrison, Wendell Phillips and others. Learned doctors of divinity and of the civil law; presidents of colleges, etc., etc., felt themselves compelled by the agitation headed by the aforesaid champions of the right of all men, black as well as white, to own their persons and the proceeds of their labor—compelled by this persistent agitation to take up the cudgels and fight, with tongue and pen, in defense of the time-honored institution called chattel slavery.

Now, at the beginning of the twentieth century of the Christian Era, we find a very similar conflict raging in regard to another of the pet institutions of modern society, that of statutory and canon law marriage. By far the most elaborate series of articles that has appeared in any newspaper for many years is that which has now been running for many weeks in the Hearst newspapers, New York and Chicago, entitled "How Shall We Solve the Divorce Problem—A Symposium for the Discussion of How Best to Check the Divorce Evil, the Great National Disgrace, and Preserve the Purity of the American Home." More than forty double column articles have appeared on the editorial pages of the aforesaid widely circulated and influential journals, most of them written by leading clergymen, bishops and archbishops of the Roman Catholic and Protestant churches, also by learned judges and presidents of colleges, also by women of national fame as writers and lecturers.

The demand of most of these writers is for a National Divorce law; a law which shall have much the same effect upon discontented wives and husbands as did the Fugitive Slave law of half a century ago, namely, to make it more difficult to escape from the chains of legalized slavery. If this law should be enacted fugitive wives and husbands would have to leave the United States and go to Canada or Mexico, in order to gain marital freedom, as the fugitive slaves of the south were compelled to do, by the enactment of the national fugitive slave law.

Robert G. Ingersoll's latest lecture entitled "What is Religion," delivered before the Boston Free Religion Association, will probably go down to future generations as his most important public utterance, because in that lecture he gave a summary of his matured thought upon what is the true, the basic cause of human ills such as poverty, vice and crime, which cause he most emphatically declared to be the denial of self-ownership to woman, in the relation of wife and mother. In other words this distinguished orator and image-breaker in his last appearance before the public, planted himself squarely upon the plat-

form long before occupied by the people called in derision "free lovers," namely, that womanhood and motherhood must be FREE! free to do the best possible in creating new human beings.

"There is but one hope," says Col. Ingersoll in the lecture referred to. "Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question."

The logical outcome of the demand for self-ownership is the abolition of statutory and canon law marriage. It is a coincidence that augurs good for mankind that the woman whose name stands highest among women reformers in this country, has left as her latest legacy to the world, utterances very similar to those just quoted from Robert G. Ingersoll's last lecture. In her latest public utterance, an article sent, three days before her death, to Hearst's "American," New York and Chicago, Elizabeth Cady Stanton wrote these ever memorable words:

"I see that marriage, as an indissoluble tie, is slavery for woman, because law, religion and public sentiment all combine . . . to hold her true to this relation, whatever it may be, and that there is no other human slavery that knows such depths of degradation as a wife chained to a man whom she neither loves nor respects; no other slavery so disastrous in its consequences on the race or to individual growth, respect and development."

On our first page will be found the entire article from which this quotation is taken. It is to be hoped some enterprising publisher will print this grand utterance in leaflet form, so that it can be scattered and read by liberty loving people in every land and clime.

M. HARMAN.

## Replies to Critics.

ROOSEVELT AND THE TRUSTS.

In the "Truth Seeker," New York, of Nov. 15, among editorial brevities appears the following paragraph:

"We notice in *Lucifer* some pretty wild writing against President Roosevelt. Mr. Harman accuses him of 'criminal neglect' in allowing the coal barons to violate the federal statutes. It would be much more to the point to show how Mr. Roosevelt could have interfered in Pennsylvania's affairs than to declaim against him. Mr. Roosevelt did all he could to get the coal strike settled. The commission has and can have no authority except as the parties to the arbitration agree to abide by its decision. The national government has powers delegated to it by the states, and the power to compel the coal barons to be decent toward the coal miners does not appear on the list. Neither does the power to compel the miners to work when they do not choose to."

REPLY.

With the man, Theodore Roosevelt, and with the motives that lie back of his acts, I have nothing whatever to do. "Judge not." "Who made thee a judge?" "Neither do I condemn thee." These sayings attributed to the Nazarene are excellent as mottoes to be remembered, but with the acts of public officials, public servants, it is a very different matter. The acts of a public official are public property; they concern all who are politically or morally responsible for the election or appointment of such public official, and are therefore proper subjects of criticism.

And so also with the man whose name appears as editor of the "Truth Seeker," and who shoots his barbed arrows from behind a breastwork—the impersonal "we," the autocratic, the arrogantly dogmatic, the despotic editorial "we." Many of the editorial writers and leading contributors to the columns of the New York "Truth Seeker" have treated *Lucifer* and its editor fairly, honorably, justly, fraternally. Most heartily do wish I could say as much for the personality represented by the editorial "we." If instead of a garbled sentence or two this champion of statecraft and of its chief exponent now in the Presidential White House, had quoted a characteristic paragraph or two from my brief editorial, and had told his readers where *Lucifer* is published and given the date of the number con-

taining the matter criticized by him, I would have thanked him for the courtesy, and the necessity of this reply would have been mainly removed.

Personally, and on general principles, I do not object to criticism; on the contrary am always glad to have my friends—also my enemies if I have such—to tell me candidly and honestly what they think of my utterances. Criticism that enables us to see ourselves as others see us is perhaps the best of all educators. But criticism such as that I have just quoted is so evidently unfair and disingenuous that its value to the person criticized is microscopic, if it can be found at all. A careful search of Lucifer's columns for some weeks past fails to show with certainty what particular editorial it was to which Bro. Macdonald has reference. In No. 942, under date of Nov. 6, I spoke of Roosevelt's "failure to enforce the Federal Statutes in reference to 'trusts,'" and called attention to the oath that the Presidents of the United States must take, when entering upon their official duties. Among the laws Mr. Roosevelt has sworn to enforce is one called the Sherman anti-trust law, which law prohibits combinations of operators of coal mines with the owners or operators of transportation lines. That the operators of the Pennsylvania coal mines have habitually violated this law is conceded by all, if I mistake not, and that they have done so with the knowledge and connivance of the federal authorities is also notorious.

Bro. Macdonald wants to know how "Mr. Roosevelt could have interfered in Pennsylvania's affairs." If the federal statutes are violated in Pennsylvania, and if Pennsylvania is within the jurisdiction or limits of the federal government, it strikes me that *there*, if anywhere, is the place to punish violators of the federal statutes. Would the editor of the "Truth Seeker" have Roosevelt's Attorney General go to Canada, to Russia or to Abyssinia, in search of territory in which the United States laws have been or may be violated?

As to the dogmatic assertion that "Mr. Roosevelt did all he could to get the coal strike settled" I would briefly say, judging from my experience with and observation of politicians and their ways for more than half a century. Mr. Roosevelt could not have done *less*, if he did any thing at all in the matter, than appoint a commission of his friends to arbitrate the differences between the law-breaking barons and their protesting victims. This would naturally relieve him of the responsibility of failure to enforce the laws he is sworn to execute, and would give him the honor, the prestige, of being a friend to the real workers of the country and the opponent of the non-producing trusts.

One thing more, however, he has done to relieve himself of present responsibility, and that is to recommend a Constitutional Amendment to take the place of, or to serve as basis for, Congressional legislation restraining the almighty greed of the trusts. This constitutional amendment dodge is an old one, and is perfectly safe as a political subterfuge, and was doubtless anticipated or inserted by the friends of aristocratic privilege in the Constitutional convention of 1787, as a sure means of heading off the friends of liberty and justice and preventing them from ever obtaining any real protection from that political hodge-podge called the Federal Constitution. In order to secure an amendment to this document so much time is required by the terms of that document itself, and so many are the ways in which such amendments may be defeated by a rich and unscrupulous and yet small minority of citizens, that this alleged safety-valve against tyranny is practically useless; useless and vain except for purposes of political buncombe and jugglery to deceive and pacify those who suffer from concentration of power and wealth in the hands of a few individuals—as in the case of the poor coal-miners against the rich and soulless corporations who operate the people's mines and the people's railways.

In replying to the "Truth Seeker's" criticism I would by no means have it understood that I claim superior political wisdom. I am only a learner, an investigator, a challenger of old time superstitions. To my thinking the logic of "freethought"

—of which modern cult "The Truth Seeker" claims to be par excellence the organ and exponent on this continent—to my thinking the logic of freethought is quite as much the foe of political government—government of man by man, as it is of religious or priestly rule, through belief in the existence of an anthropomorphic god, angels, devils, vicarious sacrifices etc. In what I now consider my *callow* days, the transitional and sophomoric period of my mental development, I too was a devout believer in "the State," the "Government," as expounded by the leaders of the Republican party. But for more than twenty years I have said, as Ibsen has since put it:

"The State must go. That will be a revolution which will find me on its side. Undermine the idea of the State, set up in its place spontaneous action, and the idea that spiritual relationship is the only thing that makes for unity, and you will start the elements of a liberty that will be something worth possessing."

By the State I of course mean the body of old-time superstitious, man-made statutes, that compose the authoritarian political machine.

With those who want political rulership and who are willing to pay for it and allow others to accept or refuse—as in the case of religious governments, I can have no quarrel, but when political fakirs compel me to pay for the running of their machines—machines whose chief business is robbery and murder, I *rebel*, and for much the same reasons that I rebel and refuse to be led by the nose by religious fakirs such as Alex. Dowie, Cyrus Teed, Wm. Booth, Archbishop Ireland, or by such religious-moralistic fakirs as Anthony Comstock, The New York Society for the Suppression of Vice, the leaders in the crusade for National Divorce, etc., etc.

Let those who want marriage—with or without divorce attachment, have it, at their own expense; let those who want political government of the Roosevelt and Hanna and Dingley and Grover Cleveland brand, have it, at their own expense. Let those who want their children to grow up in ignorance of the most momentous facts of human life, manage their children in their own way and at their own expense, but let all these fakirs and reactionaries towards medieval darkness keep their foul fingers out of the pockets and off the persons of such as have evolved to higher intellectual and to purer ethical planes.

#### MOTHERHOOD AND FATHERHOOD.

In his letter entitled "The Motherhood Trust" Chas. Thonger has correctly indicated the basic cause of the social evils that afflict the human race, namely *ignorance*. But when he assumes that "there is in every community . . . one man and one only . . . through whom the highest development may be inherited by posterity,"—that is to say, but one man who is best fitted to become the father of all the children of such community he ignores the teachings of all past experience, also the dictates of physiology as well as of psychology. *Diversity* and not *uniformity*, is the tendency or trend of untrammelled Nature, in all her realms, and in none more than in that department of animal life known as the human. Unless compelled to do so by outside authority, paternal authority, or by force of economic, religious or society influences, all the women of any given community would not choose one man for the father of their children. Temperamental differences alone would prevent such choosing. In mating for reproduction the prospective mother must *idealize* the father of her child, and must be drawn to him by what is termed a "grand passion," an overpowering, all-controlling attraction, in order that best results may be obtained.

That a comparatively few men in any community would in freedom be chosen for the fathers of all the children of that community, is doubtless true; true of all communities as they now exist, but this is largely if not chiefly owing to lack of freedom of motherhood in the past. Most men of today are the children of slave mothers, mothers who were not allowed to freely choose the fathers of their children, the result being that most men are *apologetic*, poor apologies for men, rather than well developed

specimens of the genus homo. What wonder then that the well-developed few should be elected for the tremendously important office or function of fatherhood.

As to the possible waste of virile forces, under freedom, by the best man or best men, Bro. Thonger forgets that with liberty comes the sense of responsibility for one's acts. The best man will be governed by altruistic considerations—a feeling of responsibility to the larger ego, the whole human race, rather than by narrowly egoistic selfishness.

The subject is much too large and important for exhaustive treatment at this time and place. Friend Thonger, as well as all other readers and helpers of Lucifer, are invited to send in their condensed thoughts upon the subject of freedom of motherhood and of fatherhood as factors in the evolution of a better race of human beings.

M. HARMAN.

#### Emma Goldman's Lectures.

In last week's issue mention was made of the closing of the doors of Handel Hall against the meeting arranged for Miss Goldman. The rent money had been accepted by the management, but when people in large numbers came at the appointed hour they were denied admission. The same thing occurred on Sunday Nov. 30. Aurora Hall had been engaged and the proper announcements made when, by the arbitrary and despotic interference of Police Captain Wheeler Miss Goldman was informed that she would not be allowed to speak in his district.

Another attempt will be made in another police district. Uhlich's Hall at 27 North Clark street, has been engaged, for Sunday Dec. 7, at 3 p. m., to protest against the adoption of Russian police methods in Chicago; at which time and place it is hoped the freedom loving and justice loving citizens of this great city will show by their presence and their voices that the "Spirit of '76" has not yet been entirely extinguished by the popular drift towards imperialism in the United States.

Miss Goldman has sent us a short article giving her experience with the police authorities in Chicago. Lack of time and space will prevent the publication of this article for this week. It will appear in our next.

Sunday December 14 Miss Goldman will lecture in Cleveland, Ohio, at Hungarian Hall, on the student and peasant riots in Russia.

M. HARMAN.

FRIENDS OF MATTIE E. HURSEN will be interested to know that she is now in Chicago, at the Home for Incurables, 56th St. and Ellis Ave., where she will be glad to see all her old friends or to receive letters from such as cannot call in person.

#### Honor to Thomas Paine.

EDITOR LUCIFER:—The Centennial of Thomas Paine's return to America was celebrated by a dinner in the same house in which he lodged while residing in Philadelphia, and where Washington used to visit him during the "times that tried men's souls," where they used to discuss matters of Statecraft—over bread and cheese. It was here in this modest dwelling that Paine wrote his reply to the Abbe Raynal's history of the Revolution.

A unique feature of the dinner was the napkin rings made from a tree growing upon Paine's grave at New Rochelle the gift of Captain G. W. Lloyd, and a candlestick once owned by Thomas Paine. The repast finished, Major F. L. Taylor the President being unable to be present on account of sickness, Thomas Phillips of New Jersey was selected to preside. Mr. Phillips was born at Paddington where Paine's iron bridge was exhibited. He has talked with men who worked in the foundry in which it was made.

Letters from members of the Association from Maine to California were read regretting their inability to be present. The company present were of all shades of religious belief—Atheists, Deists, Spiritualists and Agnostics.

A poem on Thomas Paine by John Prescott Guild was read

by Anthony Baker. It has appeared in the "Torch of Reason" and "Investigator."

By request the candles were lighted and Thomas Phillips then read Common Sense from the original edition of 1776, which carried the audience back again into the dark days before the Revolution.

#### TOASTS.

May the Association live as long as a slanderer of Paine remains.

Our women helpers and Paine defenders—may they increase as the years roll on.

The heroines of Free Thought of the Eighteenth and Nineteenth centuries—Mary Wollstonecraft, Francis Wright and Ernestine Rose, whose work made possible the writers and speakers of the Twentieth Century.

Only cowards forget their heroes.

Only the base their benefactors.—T. B. Wakeman.

I never miss an opportunity to show my appreciation of the character and work of the one man who was never guilty of diplomatic lies—Thomas Paine—M. H. Brigham. (Mass.)

Capt. G. W. Lloyd—Ring the Liberty Bell—again as it was when the Declaration of Independence was announced.

Frank Stephens—Paine made America a Republic; may it continue to be such as he labored to make it.

What a wonder that man (Paine) was!—Moncure D. Conway.

It would take the whole of Lucifer to tell what the Association has accomplished since it was organized.

Yours Sincerely, J. B. ELLIOTT, Secy.

3515 Wallace St., Philadelphia, Oct. 30, 1902.

#### VARIOUS VOICES.

Mrs. C. D., Selma, Ala.:—Your sample copy of Lucifer was received and I am particularly interested in the case of Ida C. Craddock. I enclose 25 cents for which please send me Lucifer for three months beginning with the first issue of November.

A. A., Cleveland, Ohio:—I intend to join a Socialist order next Sunday and perhaps may be able to help you to a few subscribers by distributing Lucifers where they will do the most good. Am sending you addresses to which you may send sample copies.

T. J., Lock Box 589, St. Joseph, Mo.:—Enclosed find \$1 for Lucifer for the coming year. Our subscription expired some time ago. I thank you for having sent it right along. Mrs. J. and I want to obtain "Right Marital Living" and "The Wedding Night" by the lamented Mrs. Craddock. We want one of each for ourselves and perhaps may want one or two more for wedding presents. Also find 15 cents for forty back numbers of Lucifer.

W. B. J., Monroe Center, Mich.:—For the enclosed \$1 please send Kareza to accompanying address. Can I get Ida C. Craddock's "Right Marital Living" and what would it cost? When will come the time we shall put an end to Comstockism? Years ago when Bennett edited "The Truth Seeker" Comstock was practicing his diabolical work, and a so called just God has allowed this man to live and persecute many an innocent person.

Mattie B. Coy, Monson, Maine:—Enclosed you will find \$1.25 for which please send me "Kareza" and credit my subscription to date. Please stop my copy of Lucifer—not because I don't want it, for I value it highly, and bless you for publishing it. But I live in the house with my sister and she has Lucifer, and I thought I might do more good by buying a book now and then, than by subscribing for the paper. I feel sorry to stop it, for the principles it teaches are what is needed to make this grand land of America a perfect home.



## Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoy. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

## FOR CHRISTMAS.

Just fix a letter. THE RESURRECTION OF ADAM; the sin(?) of Adam and Eve and what came of it. By Mabel Gifford, D. L. S., 15 cents.

HERE'S HEALTH FOR YOU! simple mental and physical exercises. By E. Joyce (H. Mann) (Mabel Gifford), 25 cents.

CHRISTMAS CAT BOOK. By Mildred Norman, the Children's Story. Writer. Greeting on cover. Artistic make-up. Appealing to children and grown-ups. Twelve kindness to animals and the care of them. Original half-tones 13, 25 cents. Sold by Mabel Gifford, Blue Hill Ave., Mattapan, Mass.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 500 Fulton St., Chicago.

## A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address. Suite 63-119 LaSalle St., Chicago Ill. C. S. WOOD, M. D.

## 946.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. 946. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTIER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungrown.  
Woman, the Serf.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Freve Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## "Kipling is Dead"

This is the title of a strong, critical article in the "Goose-Quill," the new unconventional literary magazine that is making such an unprecedented sensation on account of its virile letter-press and audacious illustrations. If you live the brain-analyst's slush-magazine magazines, you won't like the "Goose-Quill." Every number's a veritable volcano. Interesting articles in recent numbers are:

"Nobley, Dewey, Miles and Roosevelt" is a critical comparison.  
"The Image for Leg Literature."  
"Kipling is Dead."  
"The Truth About Robert Louis Stevenson."  
"Robert's Starting Point, 'Jenny' (reprint)."  
"About That Man in East Aurora."  
"Oscar Wilde's 'Ballade de Reading Gaol' (reprint)."  
Also full-page caricatures of Hail Caine and Zangwill.  
"Recent Rabbits" (book reviews).  
"Why Cheever is a Hell Upon Earth."  
"The Fleeting School of Poetry."

"Mr John Buehling's Autobiography 'Balanced on a Wedding'" (reprint).  
The "Goose-Quill" is for sale everywhere in Chicago price 15 cents each, or \$1.00 per copy with postage on receipt of 10 cents in stamps. Address, the Managers, The Goose-Quill, Chicago, Ill.

Note—The subscription to the "Goose-Quill" for one year (12 issues) is \$1 and the time to subscribe is now, because those subscribing before January 1 will receive the above mentioned numbers free.

## RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Mabel E. Tucker. 66 pages. Handsomely bound in cloth. \$1.50.

ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 50c; paper, 30c.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to cure it. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on Pediatrics, Midwifery is worth its weight in gold to the mother. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$2.10.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tones portrait. 15c.

A TALE OF THE STRASSBURG OREER. R. B. Kerr. Together with The Strike of the Strassburg (Gene C. W. Cochrane), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola) 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to associative selfhood. 5c.

BALEAC'S HERAPHTA: The Mystery of Sex. Mary Heaford Ford. Cloth, 5c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close references to the chapters and verses. 15c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. B. Fooks, Jr., M. D. 5c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 5c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, Debatable, etc.; 15 portraits of delegates, including Wendell R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 45c pages, 50c.


CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 5c.

DARWIN, THE. (A novel.) Elmina D. Shanker. 5c.

DAWN OF CIVILIZATION, The; or, England in the Nineteenth Century. J. S. Spence. 17c pages, 5c.



# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 48. CHICAGO, ILLINOIS, DEC. 11, E. M. 302. [C. E. 1902.]

WHOLE No. 947

### JUSTIFICATION.

She has uttered her heart to them all. The warm maiden moon,  
The stars gleaming white in the zenith when night is at noon,  
The clear dawning flame, and the sunset-sky rivers which show  
Rare gold and red beauty and purple that follow and flow,  
Cool depths of dim woods, and crystal-voiced besant streams,  
Blown clouds in the sky that wander like dreamers of dreams,  
Wide emerald fields made glorious with blossoms of flowers,  
The hills in the dim purple distance, the zephyrs and showers,  
Have heard her love's story; by day and deep in the night  
She has breathed to the world all her hope, her desire, her  
delight.

The love of a heart is the boon that she joys to possess;  
The love of a heart, and the kisses and every caress.  
The union of all within all, and the service and meeds,  
The whole of love's uttermost gifts and rich rapturous deeds  
Are hers, in life's springtime: untainted, unbroken; the whole  
That a soul full of love and of truth can confer on a soul.  
It is rapture; a joy unconfined, and that needs must be sung;  
A glory of hope and of faith from a heart that is young;  
A love that but claims what it gives that the life lamp may  
burn—

An equal abandon of life unto love in return.

She has uttered her heart to the earth, and all pure things that  
live;

She has spoken her soul, and besought these responses to give.  
The sunlight has blessed her; the moonlight has kissed her white  
brow;

The trees sigh delight to her message; the wild blossoms bow;  
In the vales, on the hills, all voices are gladness in throng,  
And her purpose is sealed by the sound of sweet birds in their  
song.

Naught has she invoked but has heard her, and answered her so  
With a voice or an aspect most fair; and she surely doth know  
That what seems to her sweetest of sweet things a glad soul  
may tell,

Is at one with all beauty that lives; and she says, "It is well."

She yields for a gift all she is to him finding her fair,  
A splendor of longing and courage, her spirit stands bare,  
And confesses itself; clear discerning, the while it is fed,  
All shapes of all sorrow as nothing thrust from it and fled;  
While the fervors of passion grow strong and consume as with  
flame

Dim darkening doubts and the shadowy substance of shame.  
All sound she deems music; all bitterness changes to sweet;  
All souls seem as one, and all pathways grow smooth to her feet.  
God fills the whole world, around her, beneath, and above;  
Joy melts into life, and the substance of life into love.

WILLIAM FRANCIS BARNARD.

### George Macdonald on the Craddock Case.

I should not suppose that anything but a total lack of sensibility could have spared Anthony Comstock the remorse of a murderer when he heard of the death of Ida Craddock; for her blood is on his hands as certainly as that of the woman who defends her person at the expense of her life is on the hands of the ravishing brute. But Comstock's talk since the tragedy shows that he has no realization of the fact. Between him and the man of sensibility there is the difference that marks "the boundary line between the beast and man." A dog having chased a

kitten and broken its back, looks up at his owner, wagging his tail, expecting praise. He does not know that he is a dog. Comstock drives a woman to suicide, and then whines because some of his owners, the clergy do not praise him. He does not know that he is a comstock.

I had thought out some comments on the trial of Mrs. Craddock, but, being slow in the matter, I did not write them down. They have been anticipated by Mr. E. C. Walker in an article contributed to *Lucifer*. It was a solemn travesty of justice—the judge on the bench assuming to say for the people that the indicted pamphlet was criminal, and then passing it to the jury for that body to determine whether the defendant had mailed it as she admitted that she had. I can imagine the jurymen soberly turning the leaves over and looking at both sides to discover corroborative evidence of the fact that, as stated by the prisoner, she had deposited the same in the United States mails; and then returning a verdict of guilty. Guilty of what? Of mailing a pamphlet, of the character of which the jury would not presume to judge. It might have been a book of directions for playing crokinole; their verdict would have to be "Guilty" if the jury believed Mrs. Craddock when she said she mailed it. And supposing the judge had decided that the work was innocent, there was no way for the jury to acquit. The jury must confine itself to the question whether Mrs. Craddock deposited it in the mails; and she admitted that she did. Why was the book given to the jury at all, to the peril of the jurymen's morals, when the admission of the defense and the opinion of the court had already convicted the prisoner? The proceeding was so unbelievably idiotic that it cannot be burlesque, and it defies ridicule by being itself more ridiculous than anything that words can picture.

The agent of the Vice Society has in his repertory of transparent fictions the story of a woman who found her daughter in possession of Mrs. Craddock's "Wedding Night," and went into hysterics. But are prisons built and courts established to prevent hysterical women from exercising their gift? How sternly, then, should justice deal with a person turning loose a mouse among the female population? Who would have been responsible if some woman, with a sense of humor, being present at this trial, had yielded to the comicalities of the proceedings and laughed herself into hysterics? Seriously, are hysterics comparable to death? Admitting that Mrs. Craddock caused another woman to become hysterical it is not charged that she hounded one of that sex to her grave.

I read the "Wedding Night" a while ago. In its way it should prove as informing as a cook-book in the housekeeping department. I cannot say how much it would add to the theoretical knowledge of young people of today, whose general ignorance of such matters as it treats of I believe parents are prone to exaggerate. Instinct and the imagination of adolescent youth make them wise, and experience does little but dis-



pel illusions. Nevertheless, knowledge is fortified, good inclinations strengthened, and the imagination cooled by sober, scientific reading; and I should judge that the circulation of the work would lessen the number of marriages that prove to be the funerals of bright anticipations. Certainly, if there is as much blindness among young people as some of us fondly believe, it is time that a little consciousness was introduced. Pious souls find no fault with St. Paul for substituting intelligence for the ignorant devotions of the Athenians.

I have not seen any remarks about the wickedness of suicide in connection with the death of Mrs. Craddock. She had served a term of imprisonment, and saw a longer one in prospect, which she was convinced would be fatal. Under these conditions life, not death, became the king of terrors. She preferred illuminating gas to the atmosphere of a cell because it spared her suffering, and there is no bodily pain in the grave. Whatever doubts she may have had about another world—of that she seems to have had none—she knew it could not be worse than this while the Vice Society exists here. As to her sanity, I cannot deem a person insane who chooses the devil before Anthony Comstock.

I had a little conversation with Mrs. Craddock just after her Blackwell's Island experience, and asked her if she did not think she had better join the veteran corps. I spoke cheerfully, and said I regretted to see youth and beauty sacrificed to the vice-hunting ogre. She replied that, although she enjoyed living, she would that her life might be turned to water and poured out for cleansing the lives of others. I saw that she was every inch a martyr, and devoted in the old sacrificial sense. For one, I am grateful to her. It is good for us that such people live nobly and die bravely to inspire us with a little more earnestness and seriousness. When I think of her calmly and without agitation sitting at the typewriter, with all her thoughts in order, thumping out her last words on the machine, correcting the sheets with a pen, and then lying down in the belief that she died as she had lived, that the cause nearest her heart might gain new sympathizers, I see how to her there was truth in the lines of Halleck's apostrophe to death:

Thy voice sounds like a prophet's word,  
And in its hollow tones are heard  
The thanks of millions yet to be.

—"Truth Seeker," N. Y., 11-15, '02.

### Free Speech in Chicago.

EDITOR LUCIFER:—For the benefit of those of your readers who still believe that freedom of speech is a reality, and that America is the freest country on earth, permit me to give you a few details of my experience with the Chicago police.

I came to this city to acquaint the American public with the conditions in Russia, and to raise funds for the unfortunate victims of the Russian knout, many of whom have been flogged to death, while others have been sent to long terms of imprisonment, simply because they dared to ask for bread for the suffering Russian peasants.

To my amazement I found two hundred policemen—some of them high officials, at my first meeting; men who came not out of sympathy with the starving Russian people but who were there to take me to the nearest police station should I not meet their own conception of what liberty means.

O Liberty! poor outraged, degraded Liberty. Fallen indeed art thou from thy once lofty height when every petty policeman can soil thy pure form with his foul hands, and trample in the mire of Chicago's streets thy beauteous lineaments.

Since that first meeting the police have followed me from hall to hall, threatening me with arrest if I dared to say anything against the American government. "Say what you please about Russia, but you must not attack our institutions," said Captain Campbell to me at a meeting on the West side.

Another little Tsar, Captain Wheeler, went his colleague one better: "I will not have Miss Goldman speak in my district," and prohibited the meeting that was to take place at Aurora Turn Hall, corner of Ashland Ave. and Division street.

Surely there must be something wrong with the American institutions of today; something terribly black and corrupt, if they cannot stand the light of criticism; if they can thrive only when physical force is used to defend them against the light of free discussion.

This is not the first time that meetings for free discussion have been prohibited here; not the first time speakers have been shadowed from place to place. On previous occasions the Chicago authorities have had to give some excuse for such interference. They have had to plead either public excitement, too radical utterance on the part of the speaker, or some similar excuse as justification of their acts.

What excuse will they give now?

What excuse will the self-styled Jeffersonian-Democratic mayor of Chicago give for the acts of his subordinates?

There is now no public excitement; no radical utterances made—at least not in reference to "our own sacred government."

What other conclusion can be reached, or inference drawn, than that America is fast being Russianized, and that unless the American people awake from the pleasant dream into which they have been lulled by the strains of "My Country 'tis of Thee," etc., we shall soon be obliged to meet in cellars, or in darkened back rooms with closed doors, and speak in whispers lest our next door neighbors should hear that free-born American citizens dare not speak in the open; that they have sold their birthright to the Russian Tsar disguised by the coat of an American policeman?

Is it not time that SOMETHING BE DONE?

Is it not time that all advanced people unite in protesting against such brutal invasion? all, at least, who have enough Americanism left in them to maintain the right of freedom of speech, of press and of assembly?

Or, are they going to wait until the number of victims of suppression increase to legions—as in Russia today?

Chicago, Nov. 30, 1902.

EMMA GOLDMAN.

### What Is "Free Secession"?

From Comrades Lloyd and Morton we learn of two sorts of Socialists, "Free Socialists" and another sort not named, but "Tyranny Socialists" might be inferred. I note the benevolence of these comrades in allowing that the latter sort mean well enough, but their logic is faulty; they advocate tyranny unknowingly. They will not permit of "free secession" and the necessary land.

In 1880 the Socialists in the Greenback Convention offered but one resolution, which was approximately as follows: "Resolved, that land, light, air and water are free gifts of Nature to all mankind; any law or custom that permits any one to monopolize these gifts, we earnestly condemn and seek to abolish." Mr. Lloyd should not object to this, and it has never been repudiated. Within a year or two a faction left the Socialist party of that time because not enough freedom was taught, and this faction became known as Anarchists. Some of them advocated absolute liberty of action, unlimited by any sort of rules, laws or codes, even to taking of life. "Murder is Righteous" at least one of them was fond of saying.

There may be Socialists who would not permit an individual to secede and hie away to the woods, but I never met one. Those I have met are occupied in seeking the law of relations where association is accepted as natural and right. They may debate at times with those mental giants who state the abstract law of liberty but never apply it to human affairs.

With many individualists "free secession" means the right to secede but remain in a collectivity, refusing to bear the burdens but continuing to enjoy collective benefits in the way of pavements, light, fire protection, etc. They may contribute but must not be taxed, basing their position on the idea that the rights of the individual are greater than the rights of the majority; that is the rights of one are greater than the rights of many, for if he use a pavement built by many he is consuming their product just as any other form of privilege would permit him to do.

Speaking of logic, I think the Anarchist who is sure that common ownership of collectively used wealth logically leads to tyrannical interference in personal matters, will not stand examination much better than the Socialist who advocates despotism without knowing it. I mean "Ironics."

BRASSICUS.

### Philosophy of Socialism.

I am surprised to read a letter from Albert Chavannes in last issue of this paper which indicates that the good brother does not comprehend the Socialist philosophy. He mistakes the facts.

Under Socialism every citizen would have a home, for all that is "privately used would be privately owned." This would be impossible under the conditions Chavannes points out where inheritance, wage slavery and land monopoly are allowed. "Limiting land ownership" would be about as much of a remedy as limiting the size and weight of a foot-pad's weapon.

Dr. Herron and others have shown that the wages system is in fact a form of slavery, and that chattel slavery could not today hold its own in competition with wage slavery.

The very fact that Bro. Chavannes wants larger wages than others who may be toiling just as faithfully at his side shows plainly that he is a long way from the true brotherhood spirit. The trades unions have already demonstrated the feasibility of a uniform wage scale. Under Socialism industry will be conducted for the best good of all and for the greatest happiness of all. The state will go out of fashion and will exist only as a bureau of information.

Strange to say the features of Capitalism that the good brother would retain are the elements which today more than all others are filling the world with misery and strife and war.

The fact is capitalism has ceased to be decent, moral or humane. The wage system is at best an exploiting system. "It is no fit system for free men," says Dr. Herron. I believe that any person who has shown as much heart and conscience in the writing of several books as Bro. Chavannes has shown only needs to be fully and correctly informed as to the true Socialist philosophy in order to accept it. He holds a false idea of what Socialism really is, so opposes it. These books give a correct idea: Socialism and Slavery, Hyndman; or, any books by the following authors: Liebknecht, Engels, Vail, Lafarque.

HENRY E. ALLEN.

P. S.: If the above authors fail to convince the good brother then as a last resort "Shrouds with Pockets, A Life Sketch," by the writer might be tried. This book is promised to come from the press Dec. 10, and is guaranteed to either kill or cure.

H. E. A.

### Organization, the Watchword!

A new liberal fraternal organization will shortly be launched at Portland, Oregon. Representatives from surrounding communities and radical clubs met in Portland, Oregon, on November 29, 1902 and perfected a temporary organization, selected committees and adjourned subject to the call of the chair, as it is the desire of those participating to hear from all earnest workers for the cause before effecting permanent organization.

We therefore extend a cordial invitation to all readers of Lucifer to write to the chairmen of the various committees and give them the benefit of advice and suggestions that will make this organization a grand and glorious movement for the cause of liberty.

The idea expressed by the delegates is to pattern our order after the plans of the Independent Order of Forerunners, Benevolent and Protective Order of Elks, Fraternal Order of Eagles; and other similar fraternal societies whose local lodges pay sick and distress benefits together with funeral expenses. This will give our membership a surer interest in our order and arouse greater and united efforts for our fundamental principles.

The fundamental principles of our order will be the promulgation of all liberal and radical ideas and protection to our membership agitating the same. We aim for a free press and

free speech. Had Ida C. Craddock had an organization of this kind behind her she would have been saved years of persecution that caused her untimely death.

We want earnest workers everywhere to act as organizers and unite all liberal minded men and women in local lodges in each city or hamlet.

The work of organization will be pushed just as rapidly as we hear from sincere men and women who are working for the cause of outraged humanity, who will aid in this good work by giving us the benefit of their ideas for our constitution, a name for our order and all other suggestions needed for a liberal minded modern fraternal order.

RALPH C. CLYDE, Chairman.

Chairman Committee on Organization and State of Order.  
P. O. Box 309, Portland, Oregon.

MARCUS SUGARMAN, Secretary.

Chairman Committee on Constitution, Oregon City, Oregon.

ALBERT A. PRICE,

Chairman Committee Selection of Name. P. O. Box 273.  
Oregon City, Oregon.

### First Impressions of Home.

On the evening of Nov. 7, I landed from the little steamer Tyconda on the floating dock which rides serenely on the waters of Joe's Bay, opposite the Anarchist colony of Home, Wash. To those who are acquainted with the climate here it will be unnecessary to mention that it was raining a little. The location is charming; a gentle slope between the forest and the sea; on one side the tall firs stand like sentinels to guard against further invasion, while away to the front stretch the placid waters of Puget Sound, one of the prettiest sheets of water on earth.

A lovelier spot could not have been chosen for the abiding place of Truth, Justice and Liberty. I was surprised at the amount of work that had been done since this place was settled.

The people here are the most hospitable and friendly that I ever had the good fortune to meet. They say "Blood is thicker than water;" I believe congeniality of mind is thicker yet. If the comrades here like me one half as much as I do them, we stand a chance of being on very good terms. We are trying here to live up to the ideals of Anarchy and free love; but theory is one thing, practice is another. A few days after my arrival here a twelve year old boy came crying down the street; he had been grabbed by the neck and roughly shaken by a man who does not believe in the doctrine of force, because the boy had not returned a boat to its proper place. Another Anarchist friend of mine could not control a mischievous child of five years who threw clubs at the door and indulged in other childish pranks, without giving him a sound spanking with a board. And another comrade, who is one of our best declaimers on the right of free speech has been known to command children in his care to "shut up" and to enforce such commands by superior strength.

Without doubt there is a great deal more kindness and love shown to children here than in the average community of its size. A command to a child is the exception, a request is the rule.

The display of affection between grown-up people is quite customary. I have seen more kissing in the few days I have been in this colony than I would see outside in a year, and the way some of them have of going at it I should judge it was real good.

There is a whispered undercurrent of opinion that a few have not found free love in practice quite as pleasant as in theory. Perhaps it is true that we expect too much of each other; at any rate we know what people shouldn't do who "live in glass houses."

A few years ago I was an avowed and outspoken free lover (I am yet). A sweet young woman and I got married, intending to live a free life. Within a few weeks the "green-eyed monster" took complete possession of me—I don't know what the Devil took possession of her—and for the short time we stayed together I continued without much effort to make every one around me exceedingly miserable, including myself. For a year or so after that I did not have much to say about free love, but I did considerable thinking. Because a man makes a fool of himself once is no reason to suppose he will repeat it all his life. "Though thou slay us yet will we trust in thee." If the experience of the past is any guide for the future, I hope to say in years to come—kind Fate, that drifted my storm-tossed weather-beaten bark to a pleasant anchorage in Joe's Bay.

Lake Bay, Wash., 11-17, '02.

J. J. LASON.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 145th street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving light; affording light or the means of discovery.—*Same.*

**LUCIFER**—Producing light.—*Same.*

**LUCIFORM**—Having the form of light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Experiences at Harmony Home.

In his Address to the Devil Robert Burns wrote:

But fare you weel, auld Nickie-ben!  
O wad ye take a thought an' men!  
Ye ablin's might—I dinna ken—  
Still hae a stake—  
I'm wae to think upo' your den,  
Ev'n for your sake.

In these characteristic lines we may see, as I think, the basic cause of the very pronounced heterodoxy of Robert Burns. His kindly sympathetic nature could not endure the thought of perpetual purposeless suffering, nor of everlasting vengeful punishment—as taught, even at this late stage of evolutionary progress by the vast majority of Christian creeds.

Burns wanted all wrong-doers, including the orthodox devil himself, to be allowed a "stake"—a chance to "take thought and mend"—that is, a chance to learn from experience to avoid the errors, the mistakes, the crimes, into which ignorance, momentary impulse or prolonged and uncontrollable passion—insanity—may have led them.

Believing this to be the true philosophy of human life, human conduct, I will utilize the mistakes into which inexperience and misdirection led the co-operators, myself of course included, at the place called "Harmony Home," near Benton Harbor, Michigan, during the summer of the year three hundred and two, of the Brunonian Era.

As said in No. 935 I think the failure of this co-operative experiment, so far as it can rightly be called a failure, was owing mainly to,

First, Inattention to little things.

Second, Too much Socialism.

The word Socialism is here used in its narrow, its restricted, its unsentimental sense, rather than in its general, its philosophic or truly scientific meaning. *Socius* means a companion; hence all who live in families, in communities, in political or religious organizations, in society of any kind—are socialists.

The Morgans, the Rockefellers, the Goulds and other magnates of the financial and commercial world, are as truly Socialistic as are the members of the latest organized club of wage-earners under rules laid down by the leaders of the organization calling itself par excellence the "Socialist Party."

All government officials from President to Constable are socialists. All churchmen of high and low degree, also all church women, are socialists, no matter how vigorously they may repel the charge. Hence the attempt to appropriate and monopolize the term socialist by a comparatively small and modern political organization is as futile, as illogical, as bigoted, as

sophomoric, as arrogant and self-conceited as is the attempt to appropriate and monopolize the name "Christian" by John Alexander Dowie, or by the followers of that other ambitious Scotch sectary and inordinately egotistic hierarch, Alexander Campbell.

In the broader, truer, sense—the etymologic sense, I claim to be a socialist. I am also an individualist, in the true, the etymologic, the scientific sense. My individualism and socialism are interdependent—neither can get along without the other. Without the socialistic act of my mother and father at the moment of conception, there would have been no ego, such as now pencils this line. Without a persistent and continuous fight for individualized existence on my part, from the moment of conception onward, there never would have been the personality now and here known as Moses Harman.

The fight for separate or individualized existence is commonly known as egoism or egoistic selfishness, and is generally condemned by moralists as wrong, unless kept well in check by the opposite principle or motive commonly called altruism, or sympathetic care for others.

To attain or practicalize the proper balance, the normal or healthful balance between egoism and altruism, or between individualism and socialism, is the most difficult and yet most important of all problems pertaining to human life and human progress. To contribute a little, though ever so little, towards the practical solution of this ages old problem, this race-old problem, was one of the chief objects in view when planning my summer outing in the famous Michigan Fruit Belt.

After this somewhat prolix introductory I proceed to say that the first serious mistake was the failure to provide myself with a horse and vehicle for the accommodation of visitors and co-operators. This mistake was a socialistic blunder, pure and simple. Wishing to economize in all ways I thankfully accepted the offer of an enthusiastic brother socialist who said,

"Tell your Chicago friends that I will see that they get free transportation from and to the boat-landing at Benton Harbor."

I had spent a week or more in the vicinage before leaving the house, and had been thoroughly charmed and delighted with the uniform friendliness of manner, the cordiality, simplicity and sociability of almost everybody I met. When walking along the road it was a common experience to be invited to ride—by women as well as men. The farmers and fruit-growers seemed all to have buggies or spring-wagons and fat and sleek horses. The roads were excellent; the distance from the Benton Harbor street car line to the house I was leasing was less than three miles—only a pleasant and healthful walk for an active pedestrian, with the almost certainty of being invited to ride, in case he or she should tire of walking. All these considerations suggested to me the uselessness of buying a horse and wagon for the four or five months we would probably need them.

Illustrative of the vexations consequent upon my failure to take a horse and vehicle with me from Chicago to the farm, and as a fit comment upon my text—"Inattention to little things and too much Socialism"—I will give just one realistic instance out of many that could very truthfully be related:

After a short visit to the Home in the Fruit Belt two of our Chicago lady friends wanted transportation to the boat-landing. Having made several fruitless efforts nearer home I finally succeeded in getting a horse and buggy of neighbor Kelley. On returning the same to the owner I asked the charge.

"Suit yourself," was the reply—a very good and characteristic answer from the socialistic standpoint; as much as to say:

"It is a matter of indifference to me. If you want to pay me anything, all right. If not convenient to pay, it is all right anyway. I do not make my living by letting my horse and buggy and can afford to be neighborly."

Now it so happened that I had spent nearly all my loose cash and had but twenty-five cents in pocket. Consciously or unconsciously I thought and felt something like this:



"When living in the country I never, or scarcely ever, charged a neighbor for the use of my horse and buggy. Brother Kelley's horse has nothing to do; it is probably a kindness to give him a little exercise on the smooth road; and yet the harnessing and unharnessing is worth something." I remembered also that on a former occasion when there was a prospect that a friend would need conveyance to the Harbor I had asked Bro. Kelley what the charge would be for a horse and buggy. "Fifty cents," was the reply—this to include a coachman or driver. So I thought, as no coachman was required in this case one half the regular charge will probably satisfy him. So I said,

"It so happens that I am short of change this evening. Here is all I have"—offering him one of Uncle Sam's quarters—"will this answer the purpose?"—or words to that effect.

Taking the proffered coin he answered, somewhat hesitatingly as I thought,

"Yes, I guess so."

As I now see it, and as the sequel proved, I made a serious blunder just here. Proper attention to little things should have prevented the offer of a sum so small as twenty-five cents. The proper reply to the socialistic and indifferent "suit yourself!" would have been,

"I have practically no money now, but will pay your usual charge, when I get the change." This would have been plain straight-forward individualism and would have prevented the most regrettable scene witnessed in Michigan. As soon as my back was turned my hitherto cordial and obliging neighbor began a socialistic fire in the rear; so I was informed just as I was leaving for Chicago. Following the tactics of Teddy the Strenuous when he brought down the Spaniard by a well directed shot in the back, Bro. Kelley began telling all his neighbors what a small mean man I was. Judging from his manner on taking the quarter that his "suit yourself!" didn't mean what the words would naturally imply, I offered to pay him an additional quarter the next time we met, which offer was, however, very promptly and decidedly refused, but without a word of explanation, for such refusal. Later, and as I was getting ready to leave the neighborhood I made one more attempt, in language like this:

"Friend Kelley, I would feel much better pleased if you would take something more for the use of the horse and buggy I had of you."

"I want nothing from you," was the short and incisive answer. "You and I have had one deal and we'll never have another."

Not being apt at repartee I did not reply to this palpable Hibernicism by saying, as I should have done,

"When I ask you for another deal it will be time enough to refuse me. I am now asking only the privilege of straightening out a former deal that seems to have not been satisfactory to you."

Surprised at his language and manner I asked for an explanation.

"I mean what I say," said he, with increasing energy and wrath. "When a man deceives me once he will never have a chance to do so again. When you asked for the horse and buggy you said you wanted it for a couple of lady friends who were able to pay for it. Then to come to me with a poor mouth and say you had no money—that was enough for me. I will have nothing more to do with you!"

In reply I said, in substance, that while I had no recollection of telling him the ladies could or would pay, yet admitting that his statement was correct it is certainly never too late to correct mistakes, or to mend what is amiss, and so I urged him to take fifty cents, seventy five cents, or one dollar, if that would make the matter right, but no! The more I urged the more angry he became, and so, to avoid being ordered out of his house I withdrew, with as little exhibition of resentment as possible, for the very unconvincing and ungentlemanly treatment I had received, and with the thought uppermost in mind that Bro. Kelley must have had good orthodox training in Christian theology, the creed that will not allow a repentant sinner to

make restitution or compensation, after the final sentence, "Depart from me ye cursed," etc.

As before said, this episode in my recent Michigan experience is now recalled for the purpose of emphasizing or clenching a double lesson, namely:

First, Be careful of the little things.

It is the "little foxes that spoil the vines;" the old foxes take the fruit but do not spoil the vines that yield the fruit. It is the little things of life, the every day duties, more than large affairs, that make for success or failure.

Second, Beware of socialism in the business affairs of life.

Socialism, as commonly understood, keeps no books; no accounts; makes no settlements. WHY SHOULD IT?

Everybody is sure of a home and a sufficient support. Why then should we keep tab on every little transaction, such as the hire of a horse, the number of hours spent in labor for others, or why should we inquire whether the work done in those hours be faithfully and efficiently performed?

The owner of the vineyard in the parable was doubtless a good socialist, a benevolent and sympathetic if not public-spirited citizen, when he paid as much to him who worked one hour in the cool of the evening as he did to him who had "borne the burden and heat" of ten or twelve hours toil in a hot climate.

The time MAY come in the dim and distant future when book-keeping will be no longer necessary; when skill and diligence will no longer be factors in estimating the worth of the worker; when he who hates work on general principles and who habitually shirks his equitable share of work will be rewarded and welcomed equally with him who loves his work, loves it for the work's sake and for the things of use and beauty it produces; who loves it also for the subjective, the character-building effect of work faithfully and lovingly performed; but, for one, I confess to no great desire to live to see that day.

There are many who call themselves socialists who would more truthfully be called individualists, co-operating individualists, or perhaps voluntary co-operators. Names are often misleading, and among all misleading names, thought-confusing names, I know of none more confusing and misleading than the names "Socialist" and "Socialism."

If my talks on this subject, and my object lessons drawn from practical life, help a little to clarify this old-time problem, and to show how individualism and socialism may be made to harmonize and work together for the common good of all, I shall think myself well rewarded for any labor and expense in time and money it may cost to write and to print these "Heart to Heart Talks," to and with the readers of Lucifer.

M. HARMAN.

#### "Modern Phases of Anarchism."

This was the subject of Emma Goldman's lecture at Uhlrich's Hall, this city, yesterday, Sunday Dec. 7. Elsewhere in this issue will be found a short statement of her late experiences with the Chicago police, by Miss Goldman herself. On opening the meeting Chairman Brown said that Chief O'Neil had stated that if Miss Goldman had been prevented from speaking in Chicago it was without orders from him. So then it would appear that in suppressing freedom of speech the police captains had acted without authority other than that of their own arbitrary and despotic wills.

In her opening remarks Miss Goldman said the speech to which she was then about to give utterance was the same that had been advertised far and near by the public press, also from pulpit and platform, as that which caused the killing of President McKinley.

Being slightly deaf I did not hear all that was said by the distinguished speaker, and as we go to press each week on Monday, a report of this historic address, and of the discussion to which its recital gave rise, will have to be postponed till next week.

On Saturday Dec. 6, a farewell reception, followed by music and dancing, was tendered the speaker, on her return from Milwaukee, at Ruel's Hall on West Twelfth street, this city, which seems to have been a very enjoyable social function to a pretty large section of Miss Goldman's many Chicago friends.

On the way to her home in New York Miss Goldman will speak, Dec. 15, in Cleveland, Ohio, the city in which was first delivered the address entitled "Modern Phases of Anarchism," and which is still currently believed, by those who know nothing of the facts, to have instigated Leon Czolgosz to fire the fatal shot at the breast of the nation's chief executive, September 6, 1901.

M. HARMAN.

THE WORKMEN'S EDUCATIONAL CLUB'S Lecture and Reading Room 278 Blue Island Ave., is now open every evening, six to ten o'clock—Saturdays and Sundays all day. Lectures every Saturday evening at 8 o'clock. Saturday eve Dec 13, M. Harman will speak on Some Social Problems that should interest All Workers in the Great Human Hive.

All are welcome.

### Varietism.

I think that "Carrie A" in number 934 probably expresses the feelings of many at the present day in regard to varietism. We would be much indebted to her if she would explain the ideal of exclusive love, and how it can be carried out by persons who are neither much above nor much below ordinary human beings. Must this exclusive devotion be "first love" on both sides? For certainly no subsequent variety can compare to the change involved in relinquishing the first love, yet this is an experience that nearly every one of us, except those of a very unenthusiastic temperament, has to go through.

The importance of first love in the life of the individual seems as great as that of "love's coming of age" in the history of the race; yet this crisis is certainly embittered by the ideal of exclusive love, so often preached and so seldom practised.

I know a man who was hopelessly in love for the eight best years of his youth—without any dishonorable trifling on the part of the girl. None but a puritan fanatic could doubt the injury to moral and physical health by this protracted tragedy; it was, I believe, due to the acceptance of the current morbidly selfish ideal of exclusive love.

If first love is to be sealed with the exclusive seal, at what age should this take place? Sex companionship is greatly needed by boys and girls in their teens: is exclusive love endowed with preternaturally early power of choice for life?

Again, is not exclusive love infringed by devotion to another object? Yet if so, every woman with her child in her arms is disloyal to her man companion, who may well doubt if he even ranks as a "side love"—to borrow the language of some of our comrades.

The inheritors of puritan ideas have, I believe, but one test of exclusive love, and it is the same crude test recognized by the law. But our puritan ancestors, living simple animal lives, were content to regard the "husband," or the "wife," as a combined social comrade, sex companion, parent of children and upper servant; are we content so to regard our domestic partners?

Suppose a vigorous young woman whose intellect and affections are satisfied in her man companion, and who does not wish to leave him, finds her ambitions as to motherhood and as to the magnetism of ardent passion are disappointed, is she to be debarrd from these last for the rest of her life? Is this the ideal we are to hand on to our descendants? and will they accept it?

Who but a bigot does not rejoice to learn that Zola, who had no children by his wife, had two by another woman, and that the wife was quite friendly to the other woman and her children?

Let me say that I should never dream of accepting a philosophy of sex from any individual, least of all from a man. My beliefs are my own, founded on my own observations and experience of life, and on my own reading.

DORA FORSTER.

### Function of the State.

By "function of the present state" does Mr. Kerr mean the function defined by the fundamental law, or what may be inferred as such function from the many violations of that fundamental law? In either case his assertion that the function of the present state is to keep the laborers in subjection to the capitalists, will not stand the test of facts. Most laborers choose the present condition, and choose eliminates tyranny. No people can be said to be in subjection who periodically and persistently endorse the same set of parasites.

How is it that the central thought of Socialism is not merely common ownership, but in addition "it is the class struggle," when it is evident that private ownership of collective wealth is the only thing that gives the parasites the power to struggle, and common ownership would render them powerless.

C. F. HUNT.

### VARIOUS VOICES.

H. C. Roberts, Beunington, Kas.:—Can you give me the address of the Crematory Association nearest to us?

[We think there is one in Kansas City, but are not sure. Probably some of our readers can give the desired information.]

Lena Selde, Davenport, Wash.:—Will you kindly tell me if the books for which Ida C. Craddock suffered death can be obtained? I feel like saying with others, How many more noble lives will have to be given to the cause of free speech, before the bridge is built over which we all may pass? I enclose \$2.50 for which please send me the accompanying list of books.

Mrs. Lizzie S. Decker, 1032 Race St., Phila.:—Thanks for promptness in sending me the desired papers—back numbers of *Lucifer*. Can you use in schools an excellent book on Primary Phonography? My daughter Ida C. Craddock wrote it especially for the boys of Girard College while teaching there. She taught there eight years. What we have on hand is the second edition. They cost \$1.12 each book. Plates are expensive. I will sell them now at 80 cents each.

Celia B. Whitehead, Denver, Colo.:—I believe in free speech as the basic remedy for all our ills, and am willing to take my medicine. Nevertheless, when a specially nauseous dose comes along I must be pardoned if I swallow it with a wry face; I can't help it. A case in point is *Lucifer's* first page article, Nov. 27, entitled "Mrs. Grundy's Two Boarding Schools." If R. B. Kerr has grown only to the height of manhood where "eating jam" seems a fit, delicate and sufficiently important action with which to compare the use of the organs of human creation it is his inalienable right to advertise it; nevertheless—as I said. Perhaps such things are necessary reactions against Comstockism. As to the question with which the fable closes—I should reply in the words of a good old down-easter I once knew: "Some folks say 'Of tu evils chuse the least,' but I say chuse neither."

The only sin is to be unkind; the only virtue is to serve.

To expose another is to expose yourself.

If a man has faith in his power, he can wait.

Our greatest deeds we do unknowingly.

It is a fine thing to make yourself needed.

All that glitters is not brass.

I used to live in a glass house, but now there is nothing left but the sash.—*Fra Elbertus*.

It is the act of an ill-instructed man to blame others for his own bad condition; it is the act of one who has begun to be instructed to lay the blame on himself; and of one whose instruction is completed to blame neither another nor himself.—*Epictetus*.

## REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Send for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewelry, Chains, Clocks, Free-thought and other badges, Ingersoll spoons, and my tract—"Them in the Crucible"—free. OTTO WETTSTEIN, La Grange, Illinois.

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible.—Rouche de laud.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

## FOR CHRISTMAS.

Just sit a letter. THE RESURRECTION OF ADAM: the sin of Adam and Eve and what came of it. By Mabel Gifford, D. L. R., 15 cents. HERMAN HEALTH FOR YOU: Simple mental and physical exercises. By Raymond O. Mann (Mabel Gifford), 25 cents. CHRISTMAS CAT BOOK. By Mildred Norman, the Children's Story-Writer. Greeting on cover. Artistic make-up. Amusing to children and grown-ups. Teaches kindness to animals and the care of them. 12 original half-tones. Ill., 25 cents. Sold by Mabel Gifford, Blue Hill Ave., L. Mattapan, Mass.

## The Ladies' "PERFECT" Sanitary Protector.



The only Sanitary Protector on the market made of pure rubber and perfectly soft and pliable; will last for years; can be worn with perfect comfort, can be adjusted to any size, no canvas, no cloth, but pure rubber.

This is something that no woman can afford to be without. Perfectly sanitary, comfortable, indispensable and safe.

Price reduced to \$1. Order of L. Harman, 500 Fulton St. Chicago.

## A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address. Suite 65-119 LaSalle St., Chicago, Ill. C. S. Wood, M. D.

## 947.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Engendered.  
Woman, the Suffer.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Primitive Cheques to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## THERATURE.

500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Basil R. Tucker. 480 pages. Handsomely bound in cloth. \$1.50  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 80c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 90c; paper, 50c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.

A FETTER IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Green. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to cure it. It has hundreds of excellent recipes for the cure of the various diseases. It has 14 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health for the infant and earliest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.

A FLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 50c.

A TALE OF THE STRASSBURG GREEK. R. B. Kerr. Together with The Strike of the Strassburg Grease (C. W. Coudridge). A Traveler's Tale (H. B. Kerr). The Ch. Story (Katie Solis) 50c.

AUTONOMY. SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 30c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Harford Ford. Cloth, 50c.

BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Disputed and Exploited by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Fort, Jr., M. D. 50c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 50c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc. 11 portraits of delegates, including Basil R. Tucker, Laurence Greenlund, William Jennings Bryan, Samuel Compere, Louis F. Post, and George Schelling. 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 50c.


DARWINISM. THE (A novel.) Elmina D. Shanker. 50c.

DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century. J. G. Spence. 170 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 49. CHICAGO, ILLINOIS, DEC. 18, E. M. 302. [C. E. 1902.]

WHOLE No 48

### A CREED.

There's change in times, in fashions, manners, speech;  
There's change in parties, governments, and creeds;  
There's the exchange, whose pious fingers reach  
The heart of commerce, and it straightway bleeds;  
There's change in what we learn, and what we teach;  
There's change in what one writes, and what he reads;  
There's change in everything, or—not to mock it—  
In everything except a poor man's pocket.

I like experience, though, how'er it tells  
For or against me; all is one at last.  
These hearts of ours are much like soundless wells,  
Wherein the shining pearls of Truth are cast;  
And very happy he who rightly spells  
The sweet and bitter lessons of the past,  
For only thus he comes himself to know,—  
Which all his knowledge is, as Pope will show.\*

I like experience, therefore, I have had  
My share of blows and bruises; but I think—  
Let it be good, indifferent or bad—  
The "wine of life" is a very decent drink.  
Yet, if a man lives on, and don't go mad,  
When finally he trembles on the brink  
Of death,—I judge, though certain people treat it—  
The chances are that he will not regret it.

I relish self-dissection; for I woo  
All knowledge, and this process finds it out.  
I love to judge between the false and true;  
I bow off the dust of romance and of doubt;  
Break error's crust and let the sunlight through;  
Ope mystery's doors; give bigotry the knout;  
I love the good, the beautiful, the great,  
And all the noblest hopes in man's estate.

—William Winter.

\* "All our knowledge is ourselves to know."—Pope's "Essay on Man."

### Parry and Thrust.

Voting is war.

Parties are prisons.

Schwab, "he wipes 'em out."

Perhaps Mr. Baer can hibernate.

Abolish divorce by abolishing marriage.

All up-to-date lies are carrying fine disguises.

"Intellectual lights" are very often only gas lights.

Does Christmas come but once a year because we are poor?

Those who work for Truth rarely have interviews with the cashier.

The god of the Single Taxer is land; but liberty gives more than land.

Theologians are the tribute which superstition pays for the use of fools.

Wall Street thinks Mr. Roosevelt an ass, but Wall Street itself is bulging long ears.

When woman learns that she was not made for man's use she will learn what she was made for.

Dr. Parker used to say that religious talks to business men made a labor of Hercules. Honest Parker!

The latest party cry is that the President settled the coal strike. Perhaps he settled it as he settled Spanish soldiers.

"Socialism is coming." So are cyclones, earthquakes, and tidal waves. What then? Simply this, things are not good just because they are coming.

Many who had begun to fear that "Liberty" was "kinder Tuckered out," will be glad to know that Benj. R. is working again at the Sign of the Ragged Edge.

Someone is spreading the story that Anthony Comstock was looking for a light opera engagement, but that a late tragedy changed his plans. What a pity!

Strange how people forget their history. This man Morgan, why, wasn't he the fellow who used to be so feared long ago? "Morgan, Morgan the raider?" Of course; yes.

A man with capital and land can do a great deal; a man with capital and no land can do something; but a man with land and no capital can—well he might read "Progress and Poverty."

Now is the season when the rich go through the blessed ceremony of giving away other people's money in charity, and "all God's little ones who are hungry are cared for and fed." How nice!

In Russia they knout arrested suspects; but in "free" America they only starve them, put them in dungeons, insult them, question them till they are nearly mad, and will not allow them to secure bail. What a difference!

The dupes of Dawie furnish another proof that until now men will endure privation, insult, ostracism, ridicule and all kinds of persecution for the sake of monstrous tyranny. When will they endure these for liberty?

In the recent elections the Socialists claim to have cast 400 000 votes. It is about time for the "practical politicians" to think about going over to this party and show those who follow its flag the inevitable logic of political action.

The "benevolent assimilation" (guarded eating) of an Asiatic island people is proceeding apace, and it is calculated that with the right kind of persuasion (guns and bribery) their savagery (love of liberty) will disappear within a decade or two.

Fourteen people were roasted to death in a Chicago fire recently, but as the responsible men were government officials and not Anarchists their acts do not result in public madness, attempted killings, and other excesses dear to law-abiding peoples.

An American statesman favors the passing of a law which would make it a capital crime to advocate the abolition of government, and this regardless of the means advocated. That is just the thing. This man is destined to shine, and should be given a chance.

The creed of liberty is that a man only knows enough to manage his own affairs, and that it is to the interest of every man to work for such social adjustments as shall make this management inevitable, that each minding his own business and possessing enough for his needs, may spontaneously keep order.

Love is a law of life; marriage is a crime against it. Love comes, and goes as it will; marriage endeavors to hold it in check. Love brings sorrow perhaps, but marriage brings misery. Love is freedom; marriage is slavery. Love is life; marriage is the death of love. Let those who love look at those who marry; what do these gain? Body possession perhaps, but nothing more. To possess the flesh without the spirit is to be treasuring a corpse. Love is free or it dies. IRONICUS.

### Marriage and Divorce.

For some time, and with increasing vehemence in recent years, that element in our society, which calls itself Christian, has been agitating for more stringent divorce laws. This agitation found expression at a recent meeting of the Bishops of the Episcopal church, which was held in the city of San Francisco, in the passage of the following resolution:

"That no minister shall solemnize a marriage between any two persons unless by enquiry he shall satisfy himself that neither person has been, or is, the husband or wife of any other person living, unless the former marriage was annulled by a decree of some civil court of competent jurisdiction—for cause existing before the former marriage."

The foregoing resolution is now a part of the canon of this religious sect, and at the behest of the same element the congress of the United States recently passed a law for the District of Columbia, which went into effect on Jan. 1st, 1892, in which one cause only, that of infidelity, is recognized as sufficient cause for the granting of a divorce.

The chief interest in these acts centers in the fact that this same element is now striving with all its power to induce congress to pass a uniform divorce law for the whole of the United States and its territories, and we are forced to conclude that should they succeed, the law passed by it for the District of Columbia is a fair sample of what they would enact for the whole. Whether such a law, if passed, would be for the better or for the worse for humanity is the question which we are herein to discuss.

To increase the sum total of human happiness in this world is the purpose for which governments are organized and laws passed. Any law that does not have this effect, is a bad law.

"By their fruits, shall ye know them," says the Proverb. Right principles lead to peace, prosperity and happiness, while wrong ones lead to slavery, contention and war.

Measured by this standard, the correctness of which I believe will be admitted, the recent law passed by congress for the District of Columbia and also all other laws, state or national, that make impossible or more difficult the dissolution of unhappy unions, are bad.

In the District of Columbia, a man may now marry an innocent, worthy and confiding woman whom he has made to believe that he is the personification of goodness, love and manhood, but who may immediately prove to be just the reverse of all this. From the day of their marriage, he may abuse her to his heart's content. She is his captive, his slave, his prisoner while life shall last, without any hope of escape.

He may squander his earnings for drink and make no effort to provide for her or her offspring. He may abandon her entirely at any time and yet she must remain his wife as long as she lives. For her, there is no hope in this world; no relief save in death.

The Christian world and the United States congress have built the gates strong and forever closed them in her face. They have both, in effect, said to her that the woman who makes a mistake, or who is deceived into an unhappy marriage by a man, no matter how much a villain he may be, is deserving of no mercy, no pity. What has been said of the mistake of the woman, may also be said of that of the man.

The woman whom he marries may prove to be an entirely different person from what he believed her to be. She may wreck his fortune, refuse to cook his meals, absent herself from his home for long intervals, or abandon him entirely. Indeed, she need not trouble herself in the least about trying to make life pleasant for him. He is alike her captive, and there is no escape for him.

What can more surely develop the tyrannical element in the nature of two persons than, by force of law, to make them the life long unwilling slaves of each other?

Such laws are the generators of Anarchy; for those who find themselves thus imprisoned can scarcely help becoming bitter enemies of both church and state, which have made their escape impossible.

William Jennings Bryan recently said in the "Commoner," while speaking on this subject, "that a Christian home is not a prison." If this is true 'tis equally true that a Christian prison is not a home; and that is all that can be said of a union held together by ties other than those of pure love.

Where there is no love there is no marriage; no matter how impressive the ceremony of the priest or how solemn the declaration of the state may have been. These things do not constitute marriage. The union that is solemnized by jumping over a broomstick is as likely to prove a wise and happy one as any solemnized by the most elaborate priestly auguries.

Not only is it true that where there is no love there is no marriage, but if there be love and it dies for any cause, the divorce has already taken place, and it is not within the power of the church or state to restore the marriage, and it is unwise and unjust to insist that divorced persons should continue in a conjugal union. They should not only be permitted to separate for the preservation of purity and morality but they should be encouraged to do so. Nothing can be more pure than a conjugal union that is held by no bonds save those of pure love, and these are the only ones whom God has really joined together, while nothing can be more immoral than for two persons to continue in such union when united by other ties, whether with or without the permission of the priesthood or the state.

Those who surrender themselves in the most sacred relation of the sexes in obedience to any other consideration save those of pure love, commit a crime against both morality and humanity, for offspring resulting from such union can not be endowed with the finer qualities of either, and as between the woman who surrenders herself for a moment to one whom she does not love, for a small material consideration, and the one surrenders herself for life for a larger material consideration, there is no difference in point of morality.

What has either church or state to gain by trying to compel, or even persuade, a man and woman to continue a conjugal union that has proved to be a degrading bondage to both?

If such a union has proven destructive of their mutual happiness, why should it continue? Both church and state admit that it is competent for a man and woman to determine whether they should enter into the married relation or not. Certainly then, if they are competent to determine this, then they must be equally competent to determine whether or not they have made a mistake; whether the union, which both may have entered upon in good faith, has proven a blessing or a curse. No one is so competent to decide as they, and it concerns no person, and no social order, so much as it concerns them.

If they both have decided that the union was a mistake and a separation is desirable, why should they not be considered as competent to make an agreement for dissolving the union as they were to effect it?

If an agreement for separation can not be arrived at between



them, it is perfectly in order that the courts should intervene, as it is the function of courts to settle disagreements.

But where no disagreement exists as to desirability of separation or the terms thereof, the invasion of the state through the medium of the courts is an abridgment of human liberty, and a denial of the right of contract, for which there seems no consistent or reasonable excuse. If the simple procurement of a recorded announcement or license is sufficient notice to the public that an agreement for a union has been effected, why should not a like announcement be sufficient notice to the public when an agreement for separation has been made? Why should the parties to such an agreement be compelled to go into court and make public their unhappiness? I cannot see that any one is benefitted by compelling them to do so, except Mother Grundy.

I. WM. KELLEY.

[TO BE CONCLUDED NEXT WEEK.]

### An Unconscious Socialist.

In his article in No. 945, entitled "Why I am not a Socialist," Albert Chavannes shows that he is not only a Socialist, but a very up to date one. I was thinking of advising Lucifer's readers to get "Collectivism and Industrial Evolution," by the Belgian leader, Emile Vandervelde; but Mr. Chavannes' views are such a perfect synopsis of Vandervelde's, that he has made it almost unnecessary to read the book.

Mr. Chavannes thinks that Socialists want the nation to own and operate everything. Such was once their proposal, but it is no longer considered necessary. The following quotations indicate the modern view:

On page 50 of his book Vandervelde says: "Nothing hinders us from imagining a socialist state in which individual property and labor should co-exist with collective property and labor."

On page 46 he says: "Peasant proprietorship, the industry of the artisan, and the little independent business are not on the eve of disappearing; and wherever they survive, realizing the union of property and labor, Socialism has no thought of using compulsion to socialize them."

On the same page Vandervelde quotes the following from Frederick Engels, written about 1894: "It is evident that if the public powers came into our hands we should not think of expropriating forcibly the little peasants (with or without compensation), as we should be obliged to do with the large proprietors."

In his new book on "The Social Revolution" Karl Kautsky expresses the belief that a good deal of individual ownership will continue under Socialism. In its "Report on Fabian Policy", 1896, the Fabian Society, which contains half the ablest Socialists in England, advocated the right of each individual "to practise all arts, crafts, and professions independently," and repudiated the idea that everything should be owned collectively.

Modern Socialists have no wish to force everybody into the Socialist organization. Most of them believe, however, that the superiority of centralized production will in time bring nearly all producers in staple industries into Socialism, while perhaps the more skilled and artistic occupations will remain partly individualistic.

Socialists do not believe in having only a great central organization. They believe that some industries, like the railways, must be managed on a national or even a continental scale; but most Socialists favor local and municipal management wherever practicable.

"I do not want to see the wage system abolished," says Mr. Chavannes. It is true that the silly phrase, "abolition of the wage system," is still used by Socialists, though the best writers are discarding it. The real aim of most Socialists is to abolish rent, interest, and profit, so that the whole product of labor may be distributed as wages. Of course many Socialists, including myself, dream of a golden age of communistic equality; but we all admit that it is not a practical issue of our time.

As for the right of inheritance, and owning one's own home, Mr. Chavannes will at once see that these things are quite consistent with the views of the writers I have quoted.

R. B. KERR.

### Mrs. Craddock's Books.

Ever since Mrs. Craddock was driven to her death no day has passed without my receiving one or more requests for her books or for information where they can be procured. So impossible is it for the American citizen to comprehend that he is in the grasp of a censorship which stands in the way of his getting information on matters of vital importance that among these letters is one from a member of the very jury whose supineness delivered Mrs. Craddock to the vindictiveness of Judge Thomas.

Mrs. Craddock's books are certainly very valuable contributions to the subject they discuss and so far from being injurious to any one they are of the most useful and beneficent purpose. They are models of refined and delicate treatment of their subject, and as to this I want to produce right here a letter not heretofore given to the public which reads as follows:

March, 15, 1902.

DEAR MADAM:—I heartily endorse Dr. Rainsford's letter of Jan. 25 1902 to you. I do not see how your book, on account of which, I hear, you have been arrested, could harm anyone. I know that there are many to whom it would do good. You are at liberty to make what use you please of this letter. I am

Yours Sincerely

BOLTON HALL.

111 Broadway, N. Y.

Many other testimonials to the value of these books are in my possession and I would certainly like to promote the widespread circulation of the books but the death of the author seems to have marked, for the present at least, their total suppression. During Mrs. Craddock's imprisonment at Blackwell's Island the sale of her books was so great that the edition was nearly exhausted and as matter of fact I do not know where a supply of them could be obtained at present and the purpose of my writing this is to state the fact to the applicants for the books, who are so many that I must hereby apologize for being unable to respond to each one individually. ED. W. CHAMBERLAIN.

### "Whom God Hath Joined Together."

We in Europe are all greatly interested in that Italian man who, with a woman, went to the naturalization office of New York in order to get married, and only got naturalized.

They only swore solemnly to uphold and support the Constitution of the United States, instead of promising to keep their love and faithfulness to each other safe. The police are after them.

After all, as they have committed no crime, the police may catch them.

However, I prefer the story of the couple who had been married by a registrar in the State of Maine, and who in the evening, heard a knock at their door.

"Who's there?" cried the bridegroom.

"It's me?"

"Who's me?"

"Me, the registrar."

"Well, what d'ye want?"

"Come out quickly. I made a mistake. I gave you a dog license."—Max O'Rell.

### A Fine Portrait of Elizabeth Cady Stanton

Is printed in the December issue of "The Comrade," together with a tribute by Leonard D. Abbott. Many other timely and interesting contributions, illustrations, portraits and cartoons.

Price, 10 cents a copy; one dollar per year. Bound volumes \$2.25, postpaid.

THE COMRADE PUBLISHING CO.

111 Cooper Square, New York.

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 14th Street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same*.

**LUCINE**—Producing Light.—*Same*.

**LUCIFORM**—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Some Social Problems.

William Shakespeare puts into the mouth of one of his characters words like these:

"Who steals my purse steals trash. Who steals my good name takes that which not enriches him but leaves me poor indeed."

Many good and wise sayings are credited to the "bard of Avon," but how is it with the one just quoted?

Money, as representing the product of time and labor; money as a means of exchange between producers and consumers, is not "trash," but a very useful and desirable thing.

Money of some kind is one of the prime social necessities.

It is only when used as a means of oppression, of exploitation, of robbery—only when used as an agent whereby the products of labor, the labor of all, may be monopolized by the few, that money becomes something much worse than trash. Of itself money is neither good nor bad.

Much the same may be said of reputation. As commonly understood, a man's good name is part of his capital; part of his available wealth. It means that if he has no money, no exchangeable property of any kind, he can still get what he needs because of his reputation as a man of veracity, a man of honor, of integrity, of diligence, frugality, etc.

On the other hand a good man's reputation may suffer eclipse from no fault of his own, but simply because he is not understood. The people with whom he associates may not be able to catch, seize, or sense the occult vibrations that emanate from his personality; from the invisible, intangible substance we call his ego. Whatever this man may do, or may not do, he is the victim of misrepresentation, of calumny, of persecution and prosecution, sometimes even unto death.

Yes, reputation, like money, may be a friend or it may prove a foe. It may be used to help or to crush, and that without real merit or demerit on the part of the object of such help or persecution.

But when a man—or woman—is misunderstood, misrepresented, persecuted; when his or her good name is cast out as evil, it does not necessarily follow that the person thus misunderstood and maligned is "left poor indeed"—as Shakespeare puts it. Poor he or she may be in this world's goods and yet rich in the best sense of that word; rich in CHARACTER!—something wholly different from and incomparably better and more enduring than reputation, or good name.

Often it happens, as I think, that the person maligned, persecuted, robbed of good name and material wealth, is made richer by such robbery, such persecution. The fires of persecu-

tion, of calumny and detraction serving as the best possible school or training to develop the inner qualities, the mental and spiritual fiber, that constitute real manhood or womanhood.

## AS TO GLASS HOUSES.

Elbert Hubbard says:

"I used to live in a glass house, but now there is nothing left but the sash."

I would amend by saying that in my case the sash also is gone!

There is not left even the iron framework of what was once my glass house.

That house was not built for my own comfort, health or convenience, but rather to please my Grundyite neighbors who lived in glass houses and wanted me to do likewise.

One by one the panes, stained with various colors—some pretty and attractive enough but all ARTIFICIAL, all more or less grotesque and fanciful—have been broken, and not only have I refused to go to the expense and trouble of replacing them but have deliberately removed even the sash, so that now I am beginning to feel that there is nothing to keep out the light, the pure and health-giving sunlight and starlight of Truth; of truth as it is in Nature.

## RESTRAINTMENT VERSUS GOVERNMENT.

Last Sunday eve—Dec. 7—I listened to an interesting address by Emma Goldman of New York, sometimes called the "High priestess of Anarchy." Her subject on this occasion was "Modern Phases of Anarchism." As stated last week in these columns, it was this address, first delivered in Cleveland, Ohio, that was reported far and wide as having prompted Leon Czolgosz to assassinate President McKinley.

In this historic address, as I heard it, there was certainly no language used that could be construed as counseling deeds of violence or murder. As I now recall it the address was mainly devoted to showing the difference between the methods of reform advocated and used by Anarchists of a generation or two ago, and those advocated and used now, by Anarchists such as Leo Tolstoi, Benjamin R. Tucker, and other distinguished teachers of that cult.

At the close of the lecture, in response to invitation by the chairman, several short addresses were made by persons in the audience. Among the rest I took occasion to briefly state my own views in regard to Anarchy and Anarchists, in language something like this:

With the speaker of the evening I recognize that there are more kinds of Anarchists than one—almost as many kinds as of Socialists. For twenty years I have been called an Anarchist. In reply to those who thus catalogue me I sometimes say: Give me my own definition of the word and I have no objection to the name Anarchist, but emphatically protest against being reckoned such in the common and popular meaning of that much abused term. With Miss Goldman I agree that "propaganda by deed"—that is, by violence, by assassination, is not Anarchy—in the modern, the evolved and more philosophic meaning of the word. The assassination of McKinley, in my opinion, was not the act of an Anarchist, but rather of a revolutionist who scarcely knew what he wanted, or what the natural effect of his act would be.

With the facts before me, bearing upon the question, I incline to the belief that Leon Czolgosz was a tool, a victim, in the hands of others. In obedience to his instructions—as I now think it probable—he called himself an Anarchist; said Miss Goldman's speech incited him to kill McKinley; said, "I have done my duty," and refused to say more. His managers pretty evidently feared he would talk too much, and hence took special and unheard-of precautions to prevent him from talking to the public.

Personally I accept the definition of liberty given by Herbert Spencer: "Each has the right to do as he pleases so long as he invades not the equal right of others," and this is what I under-

stand by Anarchy. A legitimate inference from this definition is that invaders should be restrained; that those who cannot or will not limit their acts to their own proper sphere of action should be compelled to do so—compelled by physical force if necessary. This restraint, this resistance to invasion is demanded by the law, or principle, of self-preservation, and should be exercised by the person invaded, in his own behalf, and also co-operatively, by all who do not wish to be invaded—assaulted, robbed or murdered.

In accord with this view I have advocated the term "restraintment" to take the place of what is now called "government," government of man by his fellow man. I have also favored the use of the word "Autarchy," or "Auto-archy," meaning self-government, to take the place of Anarchy, which means denial of government, or opposition to government.

This is brief is a synopsis of my five minute talk in comment upon the subject of the lecture. In her reply to criticisms Miss Goldman spent most of her closing fifteen minutes in an effort to refute the views presented by me. She said, in substance, that restraintment is the same as government, and that my arguments were simply those in common use by the defenders of our present system of government, namely, that evil doers must be restrained and that for this purpose we have courts, sheriffs, jails, penitentiaries, etc., etc., all the machinery of government.

"Who is wise enough to decide," asked Miss Goldman, "where one man's right ends and another man's begins? who will have the right, under freedom, to say who shall be restrained and who shall not? There are many who think Mr. Harman should be restrained from printing and mailing the doctrines he has been teaching many years past. Who shall decide in cases like this?"

Proceeding Miss Goldman said she did not condemn violence; did not sit in judgment upon the man, Czolgosz and condemn him for his act. On the contrary she felt unbounded sympathy for one who was not allowed the citizen right to say a word in his own behalf—kept in a dungeon and treated more like a wild beast than a human being.

When deeds of violence are committed the rational method of procedure would be to study the causes that led to such acts, then by removing the causes prevent a like occurrence in future.

This, if I heard correctly, is a brief but substantially correct synopsis of Miss Goldman's concluding remarks, at her last appearance before the public in Chicago. Expecting to meet her again before her departure for New York I hoped to have, from her own hand, a synopsis of her speech at Ulich's Hall, for publication in *Lucifer*, but of this I was disappointed.

Under the peremptory ruling of the chair, which ruling was sustained by the custom of giving the last word to the first speaker, I was denied the privilege of even a very brief rejoinder to Miss Goldman's reply to my remarks. I wished merely to say, at that time, that I certainly had not the slightest desire or intention to misrepresent the speaker's attitude on the question of the right to use violence, force, as a means of righting unendurable wrongs. I wanted to say that I, too, take the ground,—as I have often done in public as well as in private—that there is nothing man or woman can do that, under conceivable circumstances, it may not be perfectly right and proper for him or her to do. I also wanted to add that I did not, and do not, sit upon and condemn the man, Czolgosz, nor the motives that prompted him to fire the fatal shot. Of persons and their motives I know—judicially know—nothing, but of their acts I must form a judgment, and decide for or against them. The conditions of human existence upon earth demand this much of me, and of every other rational human mind.

Elaborating a little upon this point I would now say that, from a rational standpoint the act of Czolgosz was most unwise, because furnishing the enemies of freedom with a most unanswerable argument in favor of drastic measures against human liberty.

Second. The act of Czolgosz was a plain violation of the Spencerian formula in regard to human liberty, since it was an invasion of McKinley's right to life, liberty and pursuit of happiness, without any attempt to show how or when he—McKinley, had forfeited such right by first invading Czolgosz. It was also an invasion of the right of all those who wanted McKinley to live and to be their chief ruler.

In answer to Miss Goldman's question, will say that I would have all disputes settled by arbitration—by arbiters selected by the disputants themselves. For instance, when the wolf charged the lamb with the offense of defiling the water that he must drink, if disinterested arbiters should decide that the charge was sustained by the facts, even though the water ran from the wolf towards the lamb, then the wolf would gain his suit and the lamb be restrained from repeating the offense in future.

For another illustration, take the case of Anthony Comstock against Ida C. Craddock. If the plaintiff could have shown to the satisfaction of the board of arbitrators that Miss Craddock had really corrupted his own morals, or the morals of children of which he was parent or guardian, then a verdict of "guilty" would have been rendered and Miss Craddock would have been enjoined not to repeat the offense of selling or giving her literature to Anthony Comstock, his minor children or minor wards. If, on the contrary, the board of arbitration should decide in favor of defendant then the plaintiff would be liable to indictment for unwarrantably meddling with Miss Craddock's affairs.

Likewise in my own case—reference to which was made by Miss Goldman. When certain citizens of Kansas complained that I had sent to them an immoral document, namely, *Lucifer*, containing a plainly worded account of and protest against marital outrage, if the properly selected arbiters had decided that the complaint was valid, and that I had no legal nor moral right to harrow up the feelings of my subscribers and patrons by such recitals, then it would have been competent for such arbitration board to assess damages in dollars and cents, such as judges now assess damages in slander suits, and in "breach of marriage promise" cases, and I would have been enjoined not to send any more such literature to the plaintiffs in the case.

Failure to obey the injunctions, the awards, of boards of arbitration would, I presume, be punished, under freedom, by the boycott, by loss of social standing and by loss of financial patronage on the part of all who subscribe to, or support the principle of arbitration as against government by authority of officials backed by professional butchers and cutthroats—the standing armies and navies of the world.

#### A FEW DEFINITIONS.

While it may be true that Miss Goldman is a much better linguist or philologist than I, as her criticism would seem to assume, I will, with all due diffidence, venture to suggest that she study the origin, the true meaning, of the words "restraintment" and "government." This latter word is derived from the Latin *gubernare*, and is defined thus:

"To steer a ship; to order, to manage, to conduct."

"Restraintment" is derived from the Latin *restringere*, and is defined: "To bind; to stop; to stay."

Thus it is seen that the two words are radically different in meaning. Government means directing or guiding power, as a pilot directs or guides a ship; while restraintment means simply to prevent further advance; to stay or limit the power that directs or guides.

Many apt illustrations of this radical difference in meaning will doubtless occur to many of our readers, but the great length of this article prohibits further elaboration of social and governmental problems for this issue.

The proof sheet of this editorial utterance was made the text and outline for an hour's talk by the writer, before the Workmen's Club, at their Reading Room, 278 Blue Island Ave., Saturday eve, Dec. 13.

M. HARMAN



## Marriage and Divorce

Will be the subject of discussion at the regular meeting of the Society of Anthropology Sunday afternoon Dec. 21. Dr. Juliet H. Severance will deliver the opening lecture. The views of this pioneer worker in radical reforms, upon the subject of Marriage are well known to Lucifer's readers, but the prominence recently given to Divorce, in leading public journals, will no doubt call out an up-to-date handling of the whole question by Dr. Severance and by members of this the most radically iconoclastic club of Chicago. Meeting opens promptly at 3:30 p. m. It is hoped that a FULL ATTENDANCE will greet the opening speaker, and that all will come prepared to take part in the discussion of this vitally important subject. Remember the place—Hall 13, ninth floor of the Masonic Temple.

## A Socialist's View of Lucifer's Literature.

Phoenix, B. C., November 10 1902.

DEAR COMRADE—I see that you recommend Edward Carpenter's admirable little book "Love's Coming of Age," and I think that you may be interested to have names of some other books on the sex question. I send you the two last numbers of Lucifer—the only periodical devoted to this immensely important subject.

I would especially recommend the following, all mentioned in Lucifer's advertisements.

1. "Woman in the Past, Present and Future," by August Bebel, leader of the German Socialist Party.
2. "What the Young Need to Know," by Edwin C. Walker.
3. "The British Barbarians," by Grant Allen.
4. "Motherhood in Freedom," by Moses Harman.
5. "Origin of the Family," by Frederick Engels, one of the founders of scientific socialism.

It is to be regretted that American Socialists shirk this subject, which has been frankly and so well dealt with by European Socialist leaders—such as Marx, Engels, Bebel, Carpenter, Grant Allen and Bernard Shaw. In America nearly all the advanced thinkers on the sex question have been driven into the Anarchist movement.

With warmest good wishes yours fraternally. P. D. K.

Bebel's book ought certainly to be in the hands of every woman who is at all interested in herself, either as a mere member of the human family or as the mother of the race. It is in thinking of ourselves in this latter capacity that we first begin to realize our vast importance in the world. Has the motherhood of the universe reason to be most proud or most ashamed of the present product of her womb? Can we improve the men of the future by improving ourselves now, by giving ourselves a chance to develop rationally into the beautiful beings nature is capable of making us if she but has half a chance? "The Origin of the Family" is most interesting as I mentioned some weeks ago. The other books named I have not read, but they are not so expensive they cannot be obtained by even a "poor Socialist," and I shall get them. M. Harman, 500 Fulton street, Chicago, supplies them. Another book mentioned in Lucifer's catalogue that I think may be of use to the mother whose letter introduced this subject is "Sexual Physiology for the Young," price 50 cents. This with "What the Young Need to Know," 10 cents ought to provide suggestions enough to enable any mother to enlighten her children along these lines without needless embarrassment.

Thank you, Comrade Dora, for your information, and for the copies of Lucifer. I shall do what I have long meant to do, send in a subscription. Your encouragement is heart-warming. The motives of a woman who essays reforms in matters of sex are always open to the worst possible construction by "over-modest world. It is gratifying to be understood. Write again. —By Dorothy Drew, in "The Western Socialist," Vancouver, B. C.

SEND US NAMES for samples and trial subscriptions.

## Views of An Atavist.

We often hear it said "There is nothing new under the sun." Did it ever occur to you that the converse of this is also true. There is nothing old under the sun? That is, old in the sense of being worn out, obsolete and lost.

I was reading some short time ago of the customs of Ancient Egypt and an article on the marriage laws of Egypt struck me with great force, more especially as the writer assumed that nothing like what he described now existed, and that the belief and practice of the peculiar marriage rites of Egypt had wholly vanished from the world. These obligations contemplated the complete sovereignty of the wife in the home. The husband swore to obey her without default or hesitation, and she vowed to punish him in case he failed to do so. That she, at least, kept her vow to the letter, is abundantly proved by the pictures and statuettes of the period. These show the wife administering to the disobedient husband the needed correction in many ways.

It was assumed that this mode of life had disappeared completely, but we find that it has not done so. There is now a constantly increasing body of very intelligent people in all civilized countries who follow in the steps of the people of Ancient Egypt. These people are a quiet unobtrusive sort of folk. They seek no recognition of their belief. They belong to all churches, and to no churches at all. They seek no converts although, in a sense, they are extremely clannish, and regard themselves as of a peculiarly holy cast of faith. Although all churches teach the subjection of women, the Atavist appeals without hesitation to the Bible for support in his belief. He points to the fact that in the Bible narrative the serpent went to Eve, not to Adam; he would most certainly go to the most important of the pair. Again, once convinced herself, Eve does not reason with Adam. She simply gave him to eat and he did eat. Adam defended himself on the ground that "The woman thou gavest me did give to eat and I did eat." In other words the guide you gave me led me astray. The woman is told that she shall be subject to man. This is her punishment. It certainly bears the inference that the man before this was subject to her. Again Christ says, "A man shall leave father and mother and cleave to his wife." In other words his wife shall take the place of his father and mother who certainly controlled him up to that time in these countries. It is evident that the disciples of Christ read his meaning the same as the Atavist does, for they were deeply offended old Jews, they could not bear to think that their master taught them subjection to their wives.

But it is not only among the believers in the Bible that this cult is making progress. Men well read in science defend it on other grounds. Sexual reformers claim that it solves the problem of the social evil; and best of all, those who have the experience claim it as an ideal life. Yet with all this in its favor a court in enlightened liberal Canada refused to acknowledge the validity of a contract based on this form of marriage.

C. C. CARLYLE.

P. S. The writer would like to hear from those holding Atavist views or having experience in accordance therewith. C. C. C.

I know I am restless and make others so.  
I know my words are weapons, full of danger, full of fire,  
For I confront peace, security, and all the settled laws, to un-  
settle them.  
I am more resolute because all have denied me than I could ever  
have been had all accepted me.  
I heed not and have never heeded either experience, caution  
majorities, nor ridicule.  
And the threat of what is called hell is little or nothing to me.  
And the lure of what is called heaven is little or nothing to me.  
—Walt Whitman.

Forty copies of Lucifer, no two alike, of 1901 will be sent to any address for 15 cents. Nine bundles for \$1. We are anxious to place these papers where they will do good. Please let us have your orders soon.

## REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Send for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewelry, Chains, Clocks, Free-thought and other badges, Ingersoll spoons, and my tract—"Therism in the Crucible"—free. OTTO WEITSTEIN, La Grange, Illinois.

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible.—Roucheffoucauld.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## The Woman Who Dares

BY ELSA N. GUSTAFSON.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many homes.

"Here we have a well written story with a noble purpose. It is a woman's story, and by that I do not mean that it is intended only for women; on the contrary, it is by and for every man in America, who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the simple right, nay, more, the sacred duty of every married woman, to demand the absolute right to her own person in wedlock on as good terms as out of wedlock. In the presentation of the vital thought found in these pages, Mrs. Gustafson has given us a superb piece of work. It is a story of great vitality, this author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual natures, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 5-4x7 1-8 inches; 354 pages. Beautifully printed on laid paper, bound in green Holliston linen, and stamped in ink with original cover design. Price, \$1.25, postpaid. ELSA GUSTAFSON PUBLISHING CO., 175 Dearborn Street, Chicago, Ill., Department LF.

## VICE; ITS FRIENDS AND ITS FOES

BY EDWIN O. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only," Definition of Vice; Horrors of Prostitution; Abominable Sensuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusades; The "Spinning of the Web"; What are the Effects of Babel and Confusion? The Economic Side of the Problem, Fair Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of M.A.L. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address. Suite 6519 LaSalle St., Chicago, Ill.

G. B. WOOD, M. D.

## 948.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS: Your subscription is paid to No. 948. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

## LOVE'S COMING OF AGE.

BY EDWARD CARPENTIER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.  
Man, the Ungroomed.  
Woman, the Ape.  
Woman in Freedom.  
Marriage: a Hindrance.  
Marriage: a Forecast.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Primitive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE

For Sale by Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. \$1.00.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Fray which so stirred the religious world. Cloth, 80c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 60c; paper, 30c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 50c.

A FETTER IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is an advertisement to give you medicine to sell. It has hundreds of excellent recipes for the cure of the various body. It has colored plates showing different parts of the human anatomy. The chapter on Female Misdeeds is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you if you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for \$1.50.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portraits. 50c.

A TALE OF THE STRASBURG GEESE. R. H. Kerr. Together with The Strike of the Strasburg Geese (C. W. Coolidge), A Traveler's Tale (R. H. Kerr), The Cat's Story (Emile Zola) 50c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive selfhood. 50c.

BALZAC'S SERAPHTA: The Mystery of Sex. Mary Hadden Ford. Cloth, 80c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Embodied and Exalted by the Bible, and giving close reference to the chapters and verses. 10c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. E. R. Foote Jr., M. D. 50c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 50c.

CHICAGO CONFERENCE OF TRUTH. Speeches, debates, etc.; 52 portraits of delegates, including Benj. R. Tucker, Laurence Grosholtz, William Zane Grey, Samuel Gompers, Louis F. Post, and George Schilling. 65 pages, 50c.

CHILDREN OF THE ITALIAN POOR. Paolo Lombroso. 50c.


DARWINISM. (A novel.) Thomas D. Swicker. 50c.

DAWN OF CIVILIZATION. The dawn of the Nineteenth Century. J. G. Squire. 176 pages. 50c.





# LUCIFER.



## THE LIGHT-BEARER.

THIRD SERIES, VOL. VI., No. 50. CHICAGO, ILLINOIS, DEC. 25, E. M. 302. [C. E. 1902.]

WHOLE No. 949

### THE MAN HE KILLED.

SCENE: *The settle of the Fox Inn, Stagfoot Lane.*CHARACTERS: *The speaker (a returned soldier), and his friends, natives of the hamlet.*

Had he and I but met  
By some old ancient inn,  
We should have sat us down to wet  
Right many a nipperkin.

But ranged as infantry,  
And staring face to face,  
I shot at him, as he at me,  
And killed him in his place.

I shot him dead, because—  
Because he was my foe.  
You see; my foe of course he was;  
That's clear enough; although

He thought he'd 'list, perhaps,  
Off-hand like—just as I—  
Was out of work—had sold his traps—  
No other reason why.

Yes; quaint and curious war is  
You shoot a fellow down  
You'd treat if met where any bar is,  
Or help to half-a-crown.

—Thomas Hardy, in *Harper's Weekly*.

### Parry and Thrust.

Justice has always been a vagrant.

The true spelling of "right"—C-u-r-i-o-u-s.

A thief is a man who steals from the rich.

The rights of woman are kept in trust for her.

J. P. Morgan is Napoleon minus the ideals of Napoleon.

De Wet's book should be suppressed; it will hurt Britain.

How good we must be; it is always the other man who is bad.

Love is the one passion which makes wise men and fools act alike.

It is easy to defend her name, but it is hard to defend Freedom herself.

Freak thinking should not be confused with free thinking; there is a difference.

Hillis condemns trade unions, but trades unions do not condemn Hillis; they let him do that.

Let us have another war; that will bring the people back to our "grand" institutions with a rush.

The unctuous moralist digs in his mind for filth. An eastern one has found a veritable Comstock lode.

Enough may be as good as a feast. If the workers of the world had but enough it would seem like a feast.

The Illinois bituminous coal companies have doubled the price of their product; wages though are unchanged.

Roosevelt in his writings has assailed the names of several presidents, using vile epithets. Don't assail Roosevelt.

"The fear of God is the beginning of folly," the preparation of a state of mind in which the fear and respect of tyrants finds birth.

Dissatisfaction initiates progress, and the fault-finder is a greater friend of his kind than the defender of the "best of all possible worlds."

A prominent eastern financier fears that America has reached the pinnacle of its prosperity and that the time of decay is near. We may yet be happy?

Venezuela assumes a defiant attitude. Perhaps the State Department at Washington could explain all this bristling. The President is fond of war. Watch him.

It may be accepted as axiomatic that any social change which involves a sacrifice of liberty, be that sacrifice ever so small, is not a change for the better.

The Single Tax is a misnomer, because it would leave undisturbed the tax on buildings, called rent, and the tax on other forms of wealth, called interest.

An Illinois girl is accused of murder, and the State is spending thousands of dollars to convict her. The Lincoln Hotel murderers can testify that in their cases justice was pecking.

Cap. Streeter has been convicted, and "The District of Lake Michigan" is no more. When you want to "grab" land, have more money than the other man, a political "pull," and then irritate him into shooting.

Recent suppressions of free speech in Chicago remind one again of the old homily, that lies always ask to be protected from the sunlight of criticism, while truth only asks an opportunity to be heard of men.

When "Brassica" becomes fair enough to correctly represent me, quoting with exactitude, I will reply to his animadversions. At present he has the brass; and I—well, I have the patience to await his crow eating.

Life is too short to be making one's self crystal-clear to every enquiring mind and facile tongue. Utter your message with seriousness and enthusiasm, and though polemics crowd thick as smoke, and logic do its worst, the truth will live.

The difference betwixt Marx and George, in a word—(It emerges at last from the strife so hodgepodgical) George in his logic is perfectly absurd, While Marx in his absurdity is perfectly logical.

The new school of evolutionists, the exploiters, ring the changes on the struggle for existence, and the survival of the fittest. They find themselves the fittest. Here's to you, Gentle-

men; now find no fault with labor or its methods if it aims at becoming the fittest. "Sauce for the goose."

"God is love," in that old book, the Bible, we read;  
But we doubt when we hear of God's rod.  
Why love we? For Love all Hell's torture will breed.  
For those who take Love for their God. IROXICUS.

### Marriage and Divorce.

[CONCLUDED FROM LAST WEEK.]

There are certainly very many cases where a separation becomes desirable on the part of both the contracting parties, without either one of them being to blame; many cases in which God has not only not joined them together, but composed them of such elements as to make a union impossible; that God has joined together persons whose union is a perpetual torture to them both, and whose legal relation is a distressing bondage, is a libel upon infinite wisdom and goodness.

By what process of reasoning either church or state arrives at the conclusion that in making impossible or more difficult the dissolution of such unions they are serving either Christ or humanity, is more than I can comprehend. Their intentions are doubtless good but their judgment is open to question.

If all the laws concerning the relation of the sexes were wiped from the statute books at one stroke, not one couple who are really married would separate. Those who are really married need no bonds save those of love to keep them together. No estimate of the sacredness of the marriage relation can be placed too high. It ought to be high enough at least to permit those who have become divorced or who have never really been married, to separate, in order that they might get married.

The priesthood and the state may give their consent to, and they may even insist that two persons who have proven to be as water and fire to each other, shall continue in a conjugal union, but neither can marry them. The priesthood may consign them to hell if they refuse to obey, and the state may consign them to prison, but if they do obey, they need not go to either place. They are in both already.

Nothing can be more erroneous or productive of evil than the idea perpetuated through the centuries, that a ceremony by a priest or official constitutes marriage and sanctifies a union.

If a man and woman are wedded by the laws of their being in temperament and adaptability and the affection that alone can sanctify a conjugal union—ceremony can only announce the fact. If they are not so wedded, no ceremony or man-made law can unite them.

The state is only interested in the status of the child. It should be protected from incompetent and neglectful parenthood. Further than this, it has no right to interfere; therefore, where there are no children of immature age, it has no valid excuse for interfering in a separation at all unless invited to do so.

The best environment and most important education for the child is a harmonious home and family life, but this can never be furnished by incompatible, inharmonious parents. While inharmonious exists, the reasons why the child should be removed from its influence are more weighty than any that can be named why its parents should be forced to remain together. The well-being of the child in such cases will be better served by making it dependent upon the state, either by separating it entirely from its parents and placing it in homes provided by the state, or by making the mother a pensioner of the state in proportion as she may have contributed to its inhabitants, so long as they may require her protection.

No civilization can ever be worthy of the name that permits its mothers to become economic dependents upon any one man, who as likely as not will prove to be a tyrant. Economic dependence is the basis of all slavery, and the well-being of society demands that at least all enslaved mothers should be set free. Under a true civilization, every child would be considered the child of the state, and every mother, the mother of the state's children, and as such, entitled to its very first and best consideration.

Since the law passed by congress for the District of Columbia went into effect, I notice in one of our exchanges a very vivid pen picture of a woman resident of that district—holding in her arms a starving babe while fleeing from a drunken husband, who had already pounded her face into a pulp.

Now think of the priesthood bidding the state to forever slam the door shut through which this woman seeks to escape from this wretch, and send a policeman with a club to drive her back into his arms. A wise state might say to this man, "you can not longer have this woman for your wife or any other. Your habit has rendered you incapable of performing the sacred duties of parenthood," but to forever shut the door of escape in this woman's face—to compel her and her child to remain economic dependents upon this man, or to refuse her the right to leave his bed and board, and to form a union with another, is none the less a crime because it is committed by the state or in the name of religion.

The increasing number of divorces of which our clergy complain and which they would seek to lessen by the force of a uniform divorce law, such as congress has passed for the District of Columbia, are not evidence of decaying civilization, but of social progress. They are not evidence of increasing immorality but of social purity.

The divorce law passed by congress for the District of Columbia is not a step forward and toward a higher civilization; it is a step backward and toward barbarism. Its extension over our states and territories would be a national calamity—a death blow to human liberty.

Every nation since civilization began has had its laws respecting divorce, and the degree of civilization to which a nation had attained when these laws were written can always be determined by their liberality, especially toward women.

The first we see of the institution of marriage the woman is a captive of war—no hope—she was the absolute property of her captor. He was her lord and master. She had no rights that he felt in the least bound to respect. He could put her away at his pleasure, but she must remain while he wished. He could abuse her to his heart's content, even put her to death.

What laws there were, were made to protect the rights of men. Women didn't have any. She was later an article of definite worth; a much sought article of exchange; considered unworthy of occupying even a place at the table with her own husband.

Thence, step by step, slowly but steadily, she has climbed the ladder of emancipation, though beaten back at every step by church and state, both of which have been dominated by men, until at last men really seem becoming conscious of the fact that women do have some rights that they ought to respect, and above all her right to be through life the absolute owner of herself, and no institution that in effect reduces her to property is either good or sacred.

The whole world of nature around and within us, together with the whole history of the past, stands a monument in evidence that social freedom is necessary to social purity. It is the water above the dam and in the pond that becomes poisonous and emits foul odors and disease. It is only from enslaved forces that explosions result. No matter when or where or in what line of human activity liberty has been tried, it has always been beneficial.

The law of love is the only law upon which conjugal unions can safely be based. All attempts at perpetuating them by arbitrary force are both unwise and unchristian.

It is a sorry day for Christian faith when it seeks to incorporate barbarous customs into law and compel obedience to them as religious duty.

It should be the privilege of each individual to live in obedience to their highest conceptions; the adherents of any creed may rightfully make such rules or laws respecting the conduct of members as they may deem proper, but when under penalty they seek to compel non-subscribers to comply with their rules and regulations they abandon the law of all true Christian conduct.

J. WM. KELLEY.

### Repeal the Comstock Law.

Anthony Comstock chuckles again over another victim, the late Ida C. Craddock, formerly of Chicago, latterly of New York, when he induced Judge Thomas, to convict her on a charge of publishing obscene literature, and depositing same in United States mails.

As this was her second conviction, and knowing her innocence of this, as of the former charge, rather than submit to unjust, cruel and degrading imprisonment, similar to that already suffered, Mrs. Craddock nobly preferred to get off the earth, and by her own hand.

This monster in shape of man, Anthony Comstock, seems happy only when running to earth and hounding to death helpless men and women who dare undertake to educate on lines of sex, for the information of the ignorant, and uplifting of humanity.

This work, educating the ignorant and uplifting humanity had been the ruling thought, the sole purpose of Ida Craddock's life.

Strange to say, nobody has ever been known to be injured by her literature; the only complainant being the champion decoy letter writer and prosecutor himself.

But Anthony Comstock dare not attack formidable corporate medical publishers who publish and deposit in United States mails, literature on precisely similar lines to that of Ida C. Craddock, and yet no meddling espionage or police interference was ever inflicted upon them. Therefore I ask in the name of all that is just, why should the postal laws discriminate between a strong medical corporate body and a weak individual?

If a treatise on biology or sexual science by the one is obscene, so also is the other. If the one has a right to the mails for such literature, so also has the other.

Why then should the small individual publisher be dragged to prison and debarred the use of the mails, while the other, the great corporate publishers, are allowed to go free? Practically the United States mails in such cases are forbidden to the poor and their use connived at in the rich.

The literature of Ida C. Craddock was not obscene. On the contrary, from a moral and medical standpoint it was clean as the cleanest. It advocated clean living. It was simply a sermon on morals, a homily against social vice and the sin of licentiousness in married life, telling of its woeful effects upon adult human lives and lives of offspring.

Is there anything obscene in this? Yet it was for this that Ida Craddock was doomed to a long term of degrading penal servitude, which servitude to her intensely fine and sensitive nature would be living death; therefore she preferred to make her exit to the land of souls "where the wicked cease from troubling, and the weary are at rest."

And now the question is, did Anthony Comstock hypnotize Judge Thomas, and thus make him believe the literature obscene? Judge Thomas did not submit the indicted literature, as was his plain duty, to the argument of competent persons, men and women of judgment and culture, whose opinion should be best regarded on this subject. Judge Thomas evidently took Anthony Comstock's word for it, and convicted the innocent defendant accordingly.

But who is this highly moral American censor who is always so averse to sex knowledge, sex literature? who hoodwinks judges and hoodooes his victims to prison? to suicide? to death? Is he a saint or a devil? or is he a cross between these? A saint perhaps he may be; a reincarnation of the old original St. Anthony who unlike Mark Anthony could not be tempted by the charms of woman; for like our modern St. Anthony the original was cold as an iceberg.

Tell this man, Anthony Comstock, Mr. Editor, that while it is his privilege to engage in open warfare against sex knowledge and sex literature, he is butting his head against a stone wall, or scientific sex knowledge, for the purification of morals and redemption of the race, must prevail. If Anthony could see it in this light, instead of suppressing such literature he would wel-

come and encourage it, if his aim is what he claims it to be—and congratulate its promoters. He would also see that the public has a right to all useful knowledge; that while suppression of knowledge benefits no one it is this suppression alone that is dangerous.

Tell him that as well might he try to blot out the King of Day as try to suppress the alleged obscene literature. He cannot do it. If such literature could be killed his cruel tactics would have killed it long ago, when he hounded to death some of its best authors and defenders, men whose names are honored far above his own, and ever will be, as martyrs to cruel wrong.

Referring to the question of obscene literature I argue there is no such thing; nothing obscene in all nature. No department of the human being is obscene; every part is sacred, and so also is its literature. What God—or Nature—has made sacred cannot be obscene, and to say that treating of the creative functions makes literature obscene is grossest ignorance; an infamous libel on the Creator who is said to have created man in his own image. "In the image of God created He him." If, therefore, man is the image of the divine there is no department of his organism obscene; why then should any literature concerning this organism be considered obscene?

I repeat, there is no such thing as obscene literature. If literature such as that of Ida Craddock's were freely admitted to circulate among the masses, it would do more to suppress vice in a hundred years than the Comstock Anti-Vice Society, without such literature, could do in one hundred million years.

I have written the above, not only to tell of a dangerous subversion of justice, and of the awful tragedy resulting therefrom, and of the awful lesson to be learned therefrom, but also out of respect to the memory of one of the brightest of intellects, most devoted and most unselfish of characters, one of the noblest of souls, and most steadfast in the inculcation and promotion of social purity—the highest cause of enlightened humanity.

But who is responsible—morally responsible—for this deplorable tragedy? Anthony Comstock, Judge Thomas, or the American public? If you say the American public, then, in all seriousness, let there be an immediate wiping out of the abominable un-American Comstock law, which law was first enacted in the interests of a pious scoundrel, one whose heartless methods of administering it makes Comstock infinitely worse than the senseless law itself, both of which are a national disgrace, and for the sake of public decency both should be removed at the next assemblage of Congress.

Awake! Awake! O ye liberals, or soon your "land of the free" will be a thing only in name! See, already your liberties are being abridged, and if there are further abridgements you and your apathy will be chiefly to blame. Wake up!

Chicago, Ill.

A SPIRITUALIST.

### Money.

I have received requests for money from my small pile from many parts of this nation, recently. This causes me to know there is a demand for money; money to help keep men, women and children, now, from poverty, misery and from enforced idleness.

Old men and old women ask for money, also the white and black prostitutes want money, money. Prophets behold signs of a famine of work and of income.

Lucifer—The Light-Bearer, be thou our light as in a wilderness. Show us how we may live in abundance now. Men and women worked in spring, summer and autumn; now they ask for money to exchange for products which they lack, and of which there is abundance in stores and store-houses.

Money—the love of which is because it is a good medium of exchange for other products of the energy and industry of mankind.

Do you, Mr. Lucifer, ever think of the many more subscriptions you might have if your readers had money?—money?—money?

Now the worst form of slavery is to be in money poverty and no employment.

Liberty-loving people want money to exchange their products with others who have work or other things to sell. I hope Lucifer, though you be his Satanic majesty incarnated, you may lead us with good advice about money. You ask for money. I want, I need money.

Press-Writer 76, 13 Isabella St., Boston, Mass.



# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 344 W. 14th street, New York.

## Lucifer—Its Meaning and Purpose.

**LUCIFER**—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

**LUCIFEROUS**—Giving Light; affording light or the means of discovery.—*Same.*

**LUCIFER**—Producing Light.—*Same.*

**LUCIFORM**—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

## Prosperity in Chunks and Bunches.

Among the well established institutions of Chicago—with branch offices in London, Paris and Berlin, is the Chicago "Daily News," now in its twenty-seventh year of publication claiming an average daily paid circulation of more than three hundred thousand copies. The five o'clock edition of the "Daily News" Dec. 15, contained the following editorial—entitled "What is Prosperity?"

"Are the people of this country more comfortable now as a whole than they are in years that are not so prosperous, according to the boasts of statesmen and the figures of statisticians? Perhaps so. Yet Superintendent Bicknell of the Chicago Bureau of Charities calls attention to one peculiarity of flush times that should not be overlooked. Prosperity, he says, increases the hardships of poverty because prosperity raises prices of food and fuel.

"People must live. The trouble with what the world calls prosperity is that it comes in bunches. If it could be handed around with careful attention to evenness of distribution everybody would rejoice in its abundance. However, as it manifests itself in this imperfect world prosperity has its victims as well as its beneficiaries. When one man is abnormally prosperous at another man's expense the situation is not enjoyed by the latter. The contentment of the man who obtains the big profits is surpassed only by the disquiet of the man who not only gets left out in the distribution of good things but is distinctly less prosperous than at other times because of the high price of everything he buys.

"Prosperity which does not reduce the volume of suffering has something the matter with it. Superintendent Bicknell says: 'The present winter promises to test the resources of Chicago's charities to their utmost.' There is a lesson here which is not simply the lesson of giving bountifully.

"All persons who are prospering under present conditions should endeavor to eliminate the element of greed from their prosperity, not only that they shall not cause suffering elsewhere but that their own prosperity may endure. The reasonable profit should suffice and the extortionate profit should be driven out of the avenues of trade so that real prosperity may come among us."

As poverty is the lot of the vast majority of people in this city, if not in all the cities, towns and rural districts of the country called the United States, it follows from the above statement that the "prosperity," of which our political leaders talk so much, is a curse, rather than a blessing to the majority of people, including a majority of the men whose votes placed the present political administration in power.

What better proof do we need of the oft-repeated yet constantly ignored and denied statement that governments exist for the benefit of the rich, the property-owners, and not for the poor, the property-less, the poverty-stricken classes—which latter classes always, under all governments of man by man, constitute the masses of population?

The great masses of people in this country are ASLEEP. They are asleep all their lives. This sleep is none the less real because it is a HYPONOTIC sleep; a sleep induced by the well-known process called "suggestion."

The hypnotizers—that is to say, the governing classes, the privileged few, the professionals, suggest to the non-professionals, the less capable and less greedy masses, that this is a "land of liberty, of equality, of fraternity"—that here every man, even the poorest, has all the rights and privileges, all the opportunities to succeed in life, that any other man possesses, and that if he does not succeed in the race for competence, for comfort, or for wealth even, it is his own fault; not the fault of the government, or of the institutions of the country.

This suggestion is a LIE so palpable, so monstrous in proportions, that it needs to be constantly repeated. Hence it is one of the very first lessons taught in the nursery, at the parental knee; then in the common school, the Sunday school, the higher schools and colleges; then from the pulpit and political platform, not to mention Fourth of July and other occasions of a socio-political-religious nature, and last but by no means least by the popular press—the daily, weekly, monthly and quarterly publications of the country—all, ALL, with the rarest exception, join in the combined effort to put to sleep, to hypnotize, the easily persuaded, the gullible masses and make them believe that "government" means liberty and justice for all and special privileges for none, and that if any are defrauded of their equal right it is not the fault of government as such, but of those who for the time being administer the government, and that all we have to do is to go to the polls and by means of a slip of paper called the ballot, "turn the rascals out and put honest men in their places."

If the masses of voters were not asleep they would know that the voting machine is always "fixed," always "loaded," as dice are loaded. That like lottery schemes, however fair they may seem to the innocent purchaser of tickets, the "bank always wins out," simply because the whole amount of prizes paid out is always much less than the money taken in by the sale of tickets.

The editorial copied from the "Daily News" gives us additional proof of the hypnotic condition of the masses of the American people. If they were not asleep they would know that prosperity that comes in "bunches," that is, by means of protective tariffs for "infant industries," private ownership and control of public utilities—such as coal mines, petroleum wells, iron mines and their products; the issue and control of circulating medium and of debt-and-tax-paying money—if the masses of people were not asleep they would know that prosperity that comes of a governmental arrangement such as this must necessarily mean power and wealth for the few and slavery and grinding poverty for the many.

The remedy prescribed by the editor of "The Daily News" reminds us of the advice given to slaveholders fifty years ago, namely that enlightened selfishness should teach them to treat their slaves HUMANELY. In order that the "prosperity" of the rich, the privileged classes, "may endure" they are told to be a little less greedy now.

As Shylock asked of the judge—who advised him to be "merciful"—"On what compulsion must I tell me THAT?" so the coal barons answer the editor of the "News" by putting up the price of coal another dollar in midwinter, and the petroleum syndicate answers by advancing the price of Kerosene one cent per gallon in one day, adding another fifty millions to the ir-

already enormous revenues; then to mollify or prevent popular wrath the head of this syndicate gives one of these fifty millions to the University of Chicago!

Millionaire Schwab, who got his millions by plain straight robbery of both producer and consumer through "trust" measures—which measures are protected and made possible by the same government that now promises to be opposed to trusts—Millionaire Schwab agrees with the editor of the "Daily News" in saying that the rich and prosperous should be less selfish, less greedy. From his luxurious winter home in Paris, whither he has gone to escape the cares of business and the importunities of his needy countrymen, Schwab sends, through the reporter, advice like this:

"Yes, there is pleasure in riches if properly employed. Their use should be altruistic, not selfish. The old teaching that we can do what we please with our own is wrong. Wealth means responsibility; more wealth, more responsibility. The man who helps others judiciously feels better for it. All this reverts to the question of the brotherhood of man."

Millionaire Schwab is president of the Steel Trust, one of the most gigantic and conscienceless of all the robber schemes ever conceived and made possible by the ingenuity of man, and yet he can talk of the "brotherhood of man," and declaim against selfishness.

Talk is cheap; also giving a few thousands or even millions in charity, is cheap, when it helps to make the robbed more willing to allow the robbers to keep and enjoy the bulk of their plunder.

M. HARMAN

#### The New Abolition.

An imperative demand for a national marriage and divorce law—a uniform FUGITIVE WIFE law—to take the place of the conflicting laws of the various states, on this subject, is the summing up of the most notable symposium on the subject of marriage and divorce ever written or published, so far as I know. For more than two months this symposium has been a leading feature of the editorial columns of the Chicago "Examiner-American," and of the New York "Journal-American."

The last and "summing up" article of this series of articles, or essays, forty-five in all, appeared in the morning edition of the "Examiner-American," Dec. 11. It was written by "Hon." Robert Taylor—the "Honorable" in this case meaning "Congressman," or member of the political body called "the congress of the United States."

Of the writers composing this historic symposium by far the greater number belonging to a single class are priests and clergymen. Fourteen of these are "bishops," one "archbishop," four "reverends," with the affix "D. D." and "L. L. D.," fifteen are women—only one of whom has a title other than "Mrs."—Rev. Antoinette Brown Blackwell, D. D.; one "general," several "professors"—presidents of colleges, lawyers, etc., etc.

As marriage is either "canonical," that is, a law of the church, else based on canon law, it is eminently fitting that the clergy should have more to say in regard to what marriage is, and how it should be enforced, than any other class. And as all laws relating to marriage and divorce have been hitherto made by men, and not by women, it would seem fitting that a man, a law-maker, a member of the national congress, should have the last word, the final summing up, of this memorable discussion.

The opening paragraphs of Congressman Taylor's article read thus:

"Through all the eloquence and despair which we find in the interesting series of articles which have appeared in the 'Examiner-American' on the question of divorce runs one persistent note—the cry for uniform legislation. My contribution to the discussion will sound no other chord. I shall hope for it and work for it, not in the expectation that upon its accomplishment human nature will change or that men and women will more wisely marry or be more faithful to the marriage vows."

But I must assert, and I do insist, that the first and most effective practical step can be taken only by an authoritative definition, universal throughout the country, of what the marriage tie is, and how it can be lawfully broken."

As a lawyer and legislator Mr. Taylor is chiefly concerned in magnifying his office and making it honorable, respected, not only in one state or section of country but throughout the nation. Hence he considers that the "moral and political shame of our civilization here in the United States" consists in the fact that the word "husband" does not mean the same in "New York as in Ohio and Dakota," and that the "issue of a marriage in one state is not lawfully the issue of that marriage in every other state."

Hence Mr. Taylor is an earnest advocate of a Constitutional Amendment permitting the national congress to define what constitutes legal marriage and also what should constitute lawful ground for divorce, or annulment of such marriage.

As to the nature of that proposed national legislation Mr. Taylor clearly indicates what he thinks it should be, when he says:

"The concentration of public sentiment upon the Congressional mind would undoubtedly result in entirely suitable legislation in this regard. Congress has recently passed divorce laws for the District of Columbia, and they are of such quality and character as to satisfy the best sentiment in the country."

As noted elsewhere in this issue the Divorce law enacted for the District of Columbia is substantially the canon law, the church law, which recognizes but one legal cause for divorce, namely, adultery, sometimes also called "infidelity."

By "the best sentiment in the country" Mr. Taylor very evidently means the sentiment of churchmen and church women such as have expressed their opinion in the symposium of which he himself has the distinguished honor of writing the synopsis and the closing word—the morally if not the legally authoritative word.

Of those who wrote for this symposium on Marriage and Divorce, is one of Lucifer's subscribers, J. W. Kelley, of Marion, Indiana. Because of his iconoclastic treatment of the subject, or for some unexplained reason, Bro. Kelley's article was denied admission to the columns of the "Examiner and American," whereupon it was sent to Lucifer and was published by us in two installments, the last of which appears in this week's issue. When compared with the utterances of the long line of distinguished names whose articles were accepted by the editor of the symposium, that of Bro. Kelley has no need of apology. For logical and manly treatment of a subject that will not down at the bidding of Madame Grundy or of any one else, it is equal to the best, and superior to many.

On one point, however, Lucifer's readers, many of them, will doubtless be inclined to take issue with Friend Kelley, and that is when he says: "Under a true civilization every child would be considered the child of the state," also when he would have the state decide who should be fathers and who should not.

A sufficient answer to this plan, as it seems to me, is to ask, "How or where does 'the state' get its authority to take such paternal control? The state is only a policeman to help the citizens to guard against invasion. If I as a citizen have no right to assume such authority over others I certainly cannot delegate such rights and powers to my servant and agent, the state."

As I see it, state supervision of marriage and the care of children would be a far greater evil than the evils it is intended to alleviate or cure.

M. HARMAN.

THE ARTICLE signed "A Spiritualist" was written by a well-known physician of Chicago, and though somewhat long the importance of the subject and the able manner in which it is handled should cause it to receive more than a casual reading. "Repeal the Comstock Law," is one of burning issues of the hour.

### Voltaire de Cleyre Shot.

Word comes from Philadelphia that Voltaire de Cleyre, who is personally known to many of our readers, was shot by a man named Heleher, on Friday Inst. Unrequited love is believed to have been the cause of the probably fatal wounding of the most distinguished poet of the Anarchist movement of this country. Further particulars of this tragical affair will be given in our next.

### VARIOUS VOICES.

J. A. W., Amesbury, Mass.:—Miss Billa M. Hollis, of Groveland, Mass., died Tuesday, Dec. 9. She was a liberal and a noble woman.

John Newman, Ouray, Colo.:—A. Isaak and other critics who think that wages are not compatible with Anarchy should read pages 51-2 and 3 of Lum's "Economics of Anarchy." The following is part: "Remember that the abolition of the wage-system is but the cessation of conditions which confine productive labor to that system, and if hiring labor remains—and there is no reason why it should not, the sum paid must present greater inducements than equal opportunities for self labor [self-employment] presents." It cannot be said that all Anarchists desire to abolish wages.

Carrie A., Des Moines, Iowa:—I am enclosing \$1 in renewal of my subscription to Lucifer, and 10 cents for which please send me two or three copies of Lucifer Oct. 9. If you have any of those pink leaflets entitled "Do you know," please send me a few. They gave the legal status of women on several points and were a real eye-opener. I disposed of mine and have always wanted more. Now give me a little credit please. I have read Lucifer for four years at least and with the exception of a very few numbers every one of my Lucifers have passed into the hands of some one else. Possibly considerable thought has been awakened by this method, whether many have become subscribers or not.

D. L., Goshen, Ind.:—Lucifer is indeed a Light-Bearer. Its chief power, it seems to me, is in its effort in giving light on sex. The press and platform should certainly have the right of free and unlimited discussion in this line. Lucifer does all it can and since I began reading it (about three years ago) I have succeeded in learning of Ellis' "Studies in the Psychology of Sex" and of "Psychopathia Sexualis" both of which I have procured and thoroughly examined. In reading these works, references are found to the History of Human Marriage (Westermarck), Chapters on Human Love (Mortimer) and the Psychology of the Sexual Instinct (Roux). I endeavored to get these works and sent to the "Truth Seeker," Bradford, England, but was informed that the house publishing them (The University Press, London) had just been raided by the police and all the books destroyed. The "Truth Seeker," however, sent round to a number of firms in England, hoping to get copies for me but failed. If Lucifer knows of any American dealers in this line of literature who would be likely to have copies of the above named works, will it kindly give me addresses?

Volney Abbey, Wathena, Kansas:—"No question is ever settled until it is settled right." More than half a century ago Congress passed the Fugitive Slave law, because such a law had become necessary, to compel people to return the runaway slave. Now we are confronted with the divorce question. Divorce is becoming more common, thanks to increasing intelligence of the people; therefore the same old trinity "god, government and gravity" are clamoring for a national divorce law, knowing well that their marriage system is doomed, as was their other divine institution, human slavery. They prate about the shame and disgrace of divorce when we know that divorce is neither a shame nor disgrace. Several writers in Lucifer have proposed reform in the divorce laws. No mere

reform will do. Let us have no temporary makeshift, but let us build for all time. Let us repeal all marriage and divorce laws and leave all men and women free to attend to their own private affairs and then we shall see fewer home quarrels and much less misery; fewer murders and suicides. My next neighbor will tell us that if women were free they would each want twenty men. Well, if so, let them each have twenty men; but my knowledge—gained from many good physicians and by observation, convinces me that most women have too much husband in one man.

I know of a few instances of people being divorced and then becoming good friends. Not long ago I saw a letter from a divorced man who says he and his former wife are now on friendly terms, visit and take meals together. Now let me tell the aforesaid trinity a little secret: Your marriage institution is doomed. It may live for a generation or more, but it is dying. Speed the day when it shall be consigned to oblivion!

J. M. Gilbert, M. D., Homer, Ind. Ter.:—I send you 25 cents for Lucifer for thirteen weeks and "The Prodigal Daughter." I also send 15 cents for forty back numbers. Every now and then I have been receiving sample copies sent out by the editor or some friend, and I have desired the paper ever since the first two or three copies.

I believe in the free discussion of every subject no matter how long stupidity has regarded it in the past as too sacred to be approached or too obscene to be mentioned. Ignorance and stupidity are the cause of prejudice, false modesty, and superstition—the mother of all religions.

I have entertained the thought for some time as expressed in an editorial of the last number of Lucifer: "With those who want political rulership. . . . I have no quarrel but do not want them to compel me to help them support it. I rebel, and for much the same reasons that I rebel and refuse to be led by the nose by religious fakirs." The government is continually trampling on many of the liberties dear to us, and it is a constant menace to all of them. The Constitution has almost become a dead letter, and we are very insecure. Governments are profitable to those who rule and their special favorites, but to the great majority they are evils. It ought to be plain to any one that government and religion are twin evils.

Again I have asked: In what way does legal or religious ceremonies change the relation between husband and wife? Is it possible that any one can see how mummy makes any difference? I think not. If the relation between lovers is respectable and right after such has been complied with, it is before. Ceremony does not and cannot change it. Love, like belief, cannot be controlled by the will, and he who endeavors to control it by laws is very stupid to say the least. When either husband or wife has lost the love for the other, to force them to continue the relation is legalized prostitution. Radical reform on this line would put an end to prostitution. So I think.

### MENTAL SCIENCE AS A GUIDE TO HEALTH, HAPPINESS, AND BUSINESS SUCCESS.

BY ALBERT CHAVANNES.

Chapter Contents: What is Mental Science? What will it do for us? Happiness; Character; Intellectual Character; Physical Character; Heredity and Health; Mind Cures; Business Success; The Law of Circumstances; Individuality; Marriage; Parents and Children; Political (Organic) and Political Economy; Communication and Co-operation; Communication and Organization. Address: Albert Chavannes, 308 Fourth Ave. Knoxville, Tenn. Price 25 cents. Stamps taken in payment.

### Self Hypnotic Healing.

I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time and thereby cure all known diseases and bad habits. Anyone can induce this sleep in themselves instantly at first trial, control their dreams, read the minds of friends and enemies, with any part of the earth, solve hard questions and problems in the mind, and remember all when awake. This so-called Mental Vision lesson will be sent to anyone absolutely FREE usually enabling him to do the above without further charge.

Prof. H. B. DUTTON, Lincoln, Neb., U. S. A.

USE PINK PERRY. It will keep your brain sweet and fresh, and do a score of other useful things. Price 2 cents. Send stamps for descriptive leaflet. Orofino, Idaho. BROOKS.



## REMOVAL NOTICE.

Facilities for properly conducting my ever increasing Mail-Order Department being inadequate in Denver I have permanently located in this suburb of Chicago, and trust my many friends and patrons will continue to favor me with their many kind orders.

Sent for prices of Watches, Diamonds, Opals, Silver, Plated and Optical goods, Music boxes, Jewelry, Chains, Clocks, Precious and other badges, Ingersoll spoons, and my tract—"Theism in the Crucible"—free. OTTO WETTSTEIN, La Grange, Illinois.

## DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

## SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

## The Woman Who Dares

BY URSULA N. GENTEFELD.

A novel, whose heroine seeks to find and realize her own individuality and, having found it, dares to maintain it in the marital relation. It is a carefully written story and meant to show the injustice of the marriage relation as usually regarded, and of the dual standard of morality, tacitly accepted however theoretically opposed. The subject is treated forcefully and directly, yet always tactfully and fairly, and possesses all the strength of moderation combined with just and equable criticism. The story reads more like events in real life than those of romance.

It is seldom that the most vital though most delicate of subjects is treated with such delicacy. The large number of letters from women received after its first publication is evidence that there is room for its heroine in many home.

"Here we have a well written story with a noble purpose. It is a woman's novel, and by that I do not mean that it is intended only for women; on the contrary, it ought to be read by every man in America who has the brain, conscience, and refinement of nature to appreciate its masterly presentation of what is the sturdy right, nay, more, the sacred duty of every married woman to demand the absolute right to her own person in overlook no less than out of wedlock. . . . In the presentation of the vital thought found in these pages, Mrs. Gentefeld has given us a superb piece of work. It is a story of great vitality. The author is a thoughtful and a deeply spiritual woman. With the keen intuitive insight so often met with in profoundly spiritual nature, she has discerned one of the greatest moral crimes of the present."—The Arena.

Size 6 1/4 x 7 1/2 inches; 288 pages. Beautifully printed on laid paper, bound in green Bohemian linen, and stamped in ink with original cover design. Price, \$1.25, postpaid. THE GENTEFELD PUBLISHING CO., 175 Dearborn Street, Chicago, Ill., Department L.P.

## VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS.—Brotherhood of Man; The Recognition of Facts; Fully of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spinning of the Heavens"; What are the Effects of Kicks and Crusts? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Trenches; Action for Advanced Women.

WITH APPENDIX.—The Wanderings of a Spirit; Our Fair Civilization. The Policy and Cruelty of It All. Price 10c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address. 405-419 LaSalle St., Chicago Ill. C. S. WOOD, M. D.

## 489.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

## Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

## LOVE'S COMING OF AGE.

BY HOWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who writes a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Problem.  
Man, the Ungrateful.  
Woman, the Self.  
Woman in Freedom.  
Marriage: a Retrospect.  
Marriage: a Prospect.  
The Free Society.  
Some remarks on the early star and sex worship.  
Notes—On the Primitive Group Marriage; Jealousy; The Family; Pre-ventive Checks to Population.  
The book is printed on extra book paper and handsomely bound in cloth. Price, \$1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

## RADICAL LITERATURE.

For Sale by Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 460 pages. Handsomely bound in cloth. \$1.50.  
ADVANCEMENT OF SCIENCE. Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Cloth, 60c; paper, 50c.  
AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper, 30c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctor's bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisons or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that is, it is better to know how to live and avoid disease than to cure it. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicine. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gilt letters, and will be sent by mail or express, prepaid to any address. For \$1.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 30c.

A TALE OF THE STRASBURG GEESE. E. B. Kerr. Together with The Strike of the Strasburg Geese (C. W. Coolidge). A Traveler's Tale (R. B. Kerr). The Cuckoo's Story (Gifford Zola). 3c.

ANTHONY, K.E.P.L.A.W. A fragmentary dissertation on the right to non-resistance self-hood. 3c.

BALZAC'S BERNAPHTA: The Mystery of Sex. Mary Stanford Ford. Cloth, 3c. BIBLE TEMPERANCE. E. C. Walker. Proving that Liquor Drinking is Commanded, Defended and Enjoined by the Bible, and giving close references to the chapters and verses. 3c.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. R. B. Foster, Jr., M. D. 3c.

CAUSES OF HARD TIMES, and the Money Question. Albert Chavannes. 6c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 41 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Zandvoort, Bryan, Samuel Gompers, Louis F. Post, and George Schelling. 60c; paper, 30c.

CHILDREN OF THE ITALIAN POOL. Paolo Lombroso. 3c.

DARWIN, THE. (A novel.) Elsie D. Waterhouse. 3c.

DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. G. Spence. 175 pages. 3c.

