

LUCIFER

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WHOLE No. 91.

LUCIFER

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DEATH OF FREEDOM.

Our fathers with talk with fiery tongues,
And the worm, when trodden, will turn
Towards, ye craves to the cruellest wrongs,And answer with never a spurn.

Our mothers with death's kiss are white,
Our sons are the rich man's serfs by day,
And our daughters his slaves by night.

Our fathers are praying for pauper pay,
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THE BREAD QUESTION.

Another very large industry here is flour making in some half dozen immense mills. My old friend Blake, the hardware man, told me the other day that the clear profit now on a barrel of flour was four dollars. How is this? Shall we have a commission to regulate flour mills as well as railroads? Mr. Blake says a barrel of Kansas flour, grown and made here sells in Vermont and in Toledo at the same price. Think these things over.—Topeka correspondence *Hawatha World*.

Yes, all who have to buy bread, or who have to buy meal and flour to make bread of, have been "thinking these things over" for a good while. We have often asked the question, Why is it that with wheat at 50cets. per bushel we are still obliged to pay \$2.25 @ \$2.50 per hundred lbs for flour at the mill? and with corn at 20cets per bushel, why should we pay .80 @ \$1.00 per hundred for bolted meal? It makes but little difference whether we are grain producers or not. The mills refuse to grind for toll at any price, so we must sell our wheat and corn to them at their own prices and pay their prices for flour and meal, else we pay the grain for the ground product at rates that are scarcely less oppressive than the plan first mentioned.

I have tried to sift—to bolt(?) this problem—have questioned the mill men themselves in regard to it, and have come to the conclusion that the causes interfering with the healthy operation of "demand and supply," whereby the millowner is enabled to pocket "a clear profit" of "four dollars on a barrel of flour," are chiefly these:

1. The "mania among educated people [so-called] for the bleached, the double-refined: white houses, white china, white skin" and last, but not most expensive and hurtful, *white bread!* If people were content to eat the cheaper and more wholesome brown bread the enormously expensive machinery now made use of to get the most white flour out of a bushel of wheat, would be quite unnecessary, and hence every neighborhood might have its mill, healthy competition would keep down the price of making wheat and corn into flour and meal, and oppressive combinations among mill owners would be quite impossible.

2. The Credit System, based as it is upon the assumed right and power of the state to compel men to pay their debts. If there were no laws and no lawyers, for the collection of debts then the mill owner would sell nothing on credit—unless he felt himself able to give or to lose the debt in case the debtor failed to pay. As it is now, he makes no calculations to lose anything himself, but gives credit to large dealers (though commonly denying it to his poor but honest neighbors) and when these fail he reimburses himself for the loss, including fees of lawyers employed in collecting bad debts, by increasing the price of his flour and meal; thus compelling honest men to pay the debts of the dishonest.

3. But last and greatest of these causes that keep up the price of the "staff of life," beyond what is fair and just, is the Spirit of Speculation—the haste to get rich by the profits of trade, that is so rife everywhere in our land. The same spirit that prompts the grain gamblers of Chicago and New York to get up "corners" on grain, pork, etc., thereby causing untold suffering among the poor consumers of these necessities of life, prompts also the mill owners to combine for the purpose of keeping up the price of flour and other products of their mills.

It is simply the old, old story over again: The right of the stronger to devour the weaker. Not that

millers as a class are more greedy and unscrupulous than other men. I wish by no means to be so understood. Many of the friends and patrons of LUCIFER are engaged in the milling business, and being in Rome they find it necessary to "do as the Romans do."

The remedy for this abnormal state of things is twofold. First, Educate the public conscience to see the wrong, the essential immorality of speculative profit; especially profits levied upon or from the necessities of human life.

Second: Co-operative Mills in every neighborhood; at which mills every farmer can have his grain ground at a minimum cost, and at which the mechanic or tradesman can purchase flour and meal at a slight advance upon the price of grain, instead of paying more than double the price of grain per lb. as he now does.

COMSTOCK, THE CENSOR.

Anthony Comstock, agent of the Vice Society, a moral smelling club composed partly of hypocrites and partly of ignoramuses, has recently pounced upon an unpurged edition of the "Arabian Nights," and bullied the New York agent, Mr. Worthington, into promising not to sell any more copies of it.

The "Arabian Nights" is a "classical," "standard," "regular" publication, and it is safe to say that no Comstock would be meddling with it to-day had the first performances of this sneak and tyrant received the stern and united condemnation of the Liberals. But, unfortunately, such was not the case. Many of the self-constituted "leaders" of the Liberal hosts feared him or believed in him and so they began to apologise for him and advance sophistical reasons why there should be either a State or National Censorship of the press and mails. They, the professed apostles of Liberty, feared her or distrusted her, one or both, and so they stabb'd her with tongues of slander and coldly refused to aid her in the hour of her sorest need. The discussion went on and the difference grew until it became a wedge which split in twain the ranks of American Free thought.

But the end was not yet. Last autumn at Cascadaga, the Liberal League laid its face in the dust at the feet of Anthony Comstock and since that day it has had no opinion regarding the freedom of the press and mails. It stands a trembling coward before the world. It dared not declare for "modification," lest it should lose the support of the friends of reform; and it dared not stand on the solid bed-rock of *liberty* for 'till thus could it reduce the ascenders of '90 back into the ranks. So he resorted to the truckling subtlety of silence, i. e., it surrendered—not openly and frankly and avowedly but it sneaked by a back way into the bombproofs of Comstockism and died to all honorable action thenceforth, so far as the postal censorship was concerned.

Had the League stood bravely by its guns and kept close ranks under the flag of *Repeal*, it would not be sure, have won for us liberty of publication in a day, nor in a year, nor in a decade of years, perhaps, but it would have saved for itself its honor and for the cause the prestige of a compact and aggressive organization. But it surrendered, and since that fatal day it has been morally *particeps criminis* with Comstock in every act of criminality of which he has been guilty.

But the agent of the Vice Society lives in luxury as the Nation's licensed meddler and murderer, for it is his boast that his meddling has sent to death many a poor victim of his machinations. He lives in elegant liberty while the objects of his pious vengeance lie in death beneath this winter's snows in hope-

less misery in dungeon depths or live in poverty and wretchedness caused by his crimes against them. This should not be. It ought to be impossible for any man to fill for one month the position occupied by Anthony Comstock. Such men and their backers should long since have been taught that there are pure and noble and high-minded men and women in the United States who will not submit to having a dirty Paul Pry, armed with police and magisterial power, poking his unclean nose into their libraries and albums and art galleries. It is time these carrion seekers should be taught a wholesome lesson. They must learn that the individual citizen has rights which they invade at their personal peril.

"They have rights who dare maintain them." Modellers must go. W.

Economic Terms.

DEAN LUCIFER:

I have been highly interested in your editorial controversy with Mr. Shepherd, a foe worthy of your steel, as a genuine and sincere advocate of privilege, which we must all confess is the fiat of nature up to date, and has had the whip hand of us socialists, all along the line. No less piquant is the widows letter, answered by Mr. Walker. Both these critics indirectly accuse a certain short-coming from the catholic, all sided, economic truth, that I have felt in your style of writing, as a residual sediment of former abolitionist or prohibitionist partisanship, yet which is rather a shade of manner, than an opinion with which I would make issue, for I understand you more congenially than the writers in question. It is clear that we agree in recognizing the futility of blame, and in one sense of the necessity of opposing to pernicious institutions, such as the exorcism of capitalism, other institutions, such as the People's Labor Exchange Bank, that shall absorb them by obviating their causes.

Now the widow lady very pertinently reveals some of the justifying causes of rent, as regards the interest of the parties contracting to which I would add the psychological element, a premium on foresight, self-denial, prudence and the economic virtues generally, which are bespeaken by cumulative results of one's own past labor when the property in question has been honestly acquired.

You fairly expose to our fair friend the reasons why she, however industrious, may not have either received or been able to economize in part the honest dues of her work, so as to subside upon her capital without taking rent or interest for it. But you know how it is with women; they "Kant" come it in the privilege of pure reason." They always get it mixed up with sentiment and interest of a personal nature. Your periods, theoretically just, silence without convincing her. That may be all true, she concludes, but what difference does it make to me? It is not indeed very flattering to consider that one is just a helpless wheel or screw in the great damnation of those words you have so eloquently and so well would feel more complacent at the invitation to invest her house as stock in a good real estate bank which though paying less interest than she now receives as rent, would more than make up the difference to her by the cheaper or better goods in its co-operative store.

Even Mr. Shepherd, who now loves you only because you are a rebel angel, might not be such a stickler for his privileges as a "capable," if he saw the way opened for lesser capacities to make a decent livelihood. He would not insist upon "building his palace upon mud-sills."

Let me ask whether in your estimate of the just constituents of rent and interest, which you admit in fact, though you exclude them from the name or definition of the interest? In your answer to Mr. Shepherd's definition of profit seems to me to him, too prostrated. The scholastic systematic, the arbitrary appear in your allotment of compensation for time, labor, risk, etc., without considering superiorities of faculty, which may or may not involve greater brain and nerve cost to their subject, but which make all the

difference between gain and loss to society, in the exertion of faculty. The estimation of labor by cost, has its importance in certain mechanical works, but is a kind of measurement only approximate at best, and practicable or arbitrary in application to many kinds of work, such as the fine arts, and literature and science.

Here our State Socialist bobbing up from the bottom of his well with the revelation that hour for hour is inexorable justice pays the artist with shin plasters of honor. But artists love display in more ways than the simple exhibition of their works, and like honor well but-tered.

The cost principle, if applied to rentals, discloses a number of ethical cases quite distinct; for in one region, the value of land has been exclusively the result of creation of costs; e. g. Hoed land reclaimed from the ocean, or the Mississippi Valley alluvions by levees, jetties and channel works. In other regions, cost though not the sole factor, is of primary importance, e. g. arctic wastes or aqueducts and canals for irrigation of deserts; while in a third class, the value depends on the discovery of minerals; in a fourth it has been the indirect creation of settlements in the vicinity, or otherwise depends upon topographical sites, as in the orange belts of Florida. Finally, the proportions of original and acquired values vary from farm to farm in the same district, and the value of the costs depends altogether upon their appropriateness to the site, or in other words to the judgement which has prescribed them. A days work in damming at a given point may be the salvation of a large area. To such compare the natural titles we must add the political and legal.

The costs of landed property where they can be approximately compared, have often been too little regarded in living, or in living, yet neither an individual nor a corporation; e. g. national conquests or purchases. Cost where individual is a subjective principle and therefore arbitrary, capricious, while value is generally objective and patent. Cost, often a constituent of value, is seldom an equation with it. It may be useful in some cases, for the computation of shares or of dividends, so to consider it; but this, must be conventional and cannot sustain its pretension to a natural or scientific basis. "Cost the limit of price" is a rule as arbitrary as government itself, and is only connected with Anarchism through the axiom of "individual sovereignty to be exercised at one's own cost." Thus qualified it has value for a lecture or a conversation, a pretty rhetorical phrase, but not much of a dip net in fishing for property. It is a good declaration of independence, for it cuts off the exercise of sovereignty at the people's cost. Edozworn.

(To be continued.)

THE LIBERAL FREE!

We wish to compile a Free thought Directory, containing the names, addresses and occupations of all the Free thinkers of the United States and Canada, and will send the List gratis for three months free to any one not now a subscriber, who will send us a list of all the Free thinkers in their town or neighborhood, as above.

H. P. RENOLOGIE,
Liberal, Mo.

Many men mistake don't-care-ism for Liberalism. Indifferentism they take to be Free thought. They pride themselves upon their liberality because it is a matter of supreme indifference to them whether they teach in a Sunday School, go to hear a radical lecture or attend a horse-race. What ails them is simply intellectual laziness and moral carelessness. W.

It is the experience of the world that tyrants can readily see the logic of force after their victims fling "renounced, petitioned and prostrated themselves at the foot of the throne," yet to-day the world condemns the use of force by a class which has a better reason for using it than has ever been known. Men who glory in the valor of their Revolutionary forefathers, and Union men who shot rebels, have suddenly concluded that "kingsmen have become utter depraved and fondling when they talk of applying force to their alleged oppressors."—Denver (Col.) Engineer.

Don't fail to see Elmina's "To My Friends" on fourth page.

LUCIFER.

VALLEY FALLS, KAN., March, 13, 1885.

M. HARMAN, } Editors and Publishers.
E. C. WALKER, }

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

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

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Joplin, Mo. (East)—Geo. H. Hutchinson.
Humboldt, Kan., Wm. Rath.
Burlington, " Chris. Brown.
Garnett, " O. Greer.

Among deferred articles we mention one from Mrs. Calla B. Whitehead, in reply to strictures by "H" in No. 24; Reply to "W" on the Sex question by "Rasp"; "Natural Rights" by C. S. Wood; "Free Love Demers" by J. H. Cook; "Death and Funerals" by Joseph Henry; Reply to Dr. Kinget by A. C. Stowe; "Policy," by Edgeworth. Most of these named will probably appear in our next.

JOHN S. VERITY.

From the Investigator and Truth Seeker I learn of the death at his home in Lynn, Mass., on the 10th ult., of the earnest Liberal above named. Having the pleasure of a personal acquaintance with Mr. Verity, I can cheerfully add my tribute to that of Mr. Seaver regarding his zeal, intelligence and genial sociability. His funeral took place on the 13th ult. from Paine Hall being conducted by Mr. Seaver, and it was purely Secular in character and in perfect keeping with the life of the deceased Radical. So may we all pass to the eternal and dreamless sleep, with no priest of superstition to falsify by his presence and words the testimony which can nevermore be repeated by the lips lying drawn and helpless before him. W.

ANARCHISTIC BOOKS.

So many of the readers of LUCIFER avow a desire to know what "yon Anarchists are driving at," and also make so many inquiries regarding Mutual Banking, that I am constrained to place before them this partial list of works bearing on these subjects.

- What is Property? By P. J. Proudhon. Translated by Benj. R. Tucker. \$3.50
True Civilization. By Josiah Warren. 60
Mutual Banking. By William B. Greene. 25
Yours or Mine. By E. H. Heywood. 15
Natural Law; or, the Science of Justice. By Lysander Spooner. 12
A Politician in Sight of Heaven. By Ananias Herbert. 11
An Anarchist on Anarchy. By Elisee Reclus. With a sketch of the Criminal record of the Author. By E. Vaughan. 11
God and the State. By Michael Bakounine. 15
Co-Operation: Self-Employment. By E. C. Walker. 10
Co-Operation. By C. T. Fowler. The Fallacies in "Progress and Poverty." By Wm. Hanson. 1.00
Single copy of Liberty. 5
Three copies. 15
Single copy. 5
Single copy. 5
One copy each of Liberty, Le Reveille and Die Zukunft. 10
A Vindication of Natural Society. By Edmund Burke. To be sold soon. Address: E. C. WALKER, Box 62, Valley Falls, Kan.

Trust Liberty to the utmost. She is the messenger of hope to all who pine in dungeons, the angel of light who appears to roll away the stone from the door of the sepulcher of human love, the avenging nemesis whose sword shall flash con- demnation into the eyes and hearts of the oppressors. Welcome her, cherish her, love her. W.

Red Cedar and Timber Tree Seedlings!!
Large Stock, Lowest Prices, Transplanted Red Cedars, (sure to grow.) Hardy Catalpa, Russian Mulberry, Cottonwood, Spycamore, Yellow Willow, White ash, Elm, Box Elder, Maple, Dogwood, Red Bud, Sweet Gum, Fir, Pine, Spruce and Raspberry plants, Apple Scions and Grafts, the famous "old Iron Old" Strawberry the largest and best Strawberry yet produced. Write for Price List.—Address: BARTLEY & HAWFORD, Muskogee, Jackson Co. Ill. Op. J. C. R. R.

"NATURAL RIGHTS."

The article of A. Chavannes, on 4th page is a thought-provoking one, and while I think his reasoning is perhaps, unimpeachable from the standpoint of physical science yet I should be glad to see his statement of Natural Rights supplemented from the Ethical or Human standpoint. Hoping that some one more capable than myself will do this for friend Chavannes I will merely venture to present an outline, thus:

1st. In the broad sense everything is "Natural"—because Nature includes all that there is, has been, or can be. Every event or phenomenon, including every thought or emotion of the mind, is natural because it has or had an adequate and therefore natural cause or antecedent. But nature, like truth, is prismatic—many-sided in manifestation. Nature in her purely physical moods or phases as manifested in sunshine and storm—in electrical and magnetic attraction and repulsion—exhibits no design or intention, whether good or bad. Physical or exterior nature shows no conscience—no sense of right or wrong—no love, no hate; no pity, no revenge.

But in what may be called her Ethical moods and phases, as exhibited in the so-called lower animals and in man, nature shows design, intention, conscience, remorse, love, hate, pity and revenge. From nature's physical or exterior standpoint, then, we may agree with friend Chavannes when he says "it is foolish to suppose that men have any rights that other men are bound to respect," and that "right is founded on might." But from nature's ethical or interior standpoint I, for one, would say that he is most decidedly wrong! To use a little slang I would say he is a "long way off his base!" Instead of right being founded on might I would say that right is founded on or in Equity, and equity would give to the weak all the rights and privileges possessed by the strong, and, as Ingersoll puts it, "one right more—the right to be protected."

Applying these principles to the treatment of our weaker (mentally) kindred, the horse, ox, etc., I would say that when we enslave them, work them, starve them, beat them, kill them and eat them and wear their hides we are ethically or morally in the wrong! Bro. Chavannes speaks of the "steer, born free and independent." Not so! he is commonly born a slave and lives a slave until such time as his master chooses to utilize his carcass as beef and his hide as leather.

But the public conscience as yet does not condemn the custom of enslaving our quadruped but half human brothers, neither did this same public conscience, one hundred years ago, condemn the custom of enslaving the weaker (because less cunning) African.

Our duty as reformers, we think is to strike at the slaveries that touch us most nearly. When woman shall have been emancipated, socially, politically and financially—when the despots represented by legalized rents, interest and profit, shall have been abolished, then, perhaps it will not be hard to convince people that it is morally wrong to enslave our quadruped relatives simply because they have not yet reached the plane of intellectual and psychic development attained by ourselves.

"Everything in its time." With Bro. Chavannes I "believe in the laws of Evolution," but I believe in evolution along the line of natural ethics as well as along the physical and intellectual lines. If man shows his superiority to "other animals" in having developed a greater degree of intelligence" he should also show his superiority by developing a greater degree of ethical culture. H.

A WORD TO CORRESPONDENTS

An extended reply to Messrs Edgeworth, Leclere and Shepherd on the interest and profits question, is impossible in this issue, for two very sufficient reasons: First I have already taken up my share of space in the paper; second, lack of time to prepare copy. Edgeworth asks whether I have "fully considered the inconvenience to which the proprietor submits in going without the use of his property, etc.;" LeClere thinks we have "lodged the point at issue" and that our doctrine would lead to receiving "benefits without conferring any." Further on friend L. says; "On one

side of the scale lay, the interest which are [sic] to go to the lender; and on the other side lay the benefit which are derived from the use of the money, and the scales are balanced." This our good brother calls the "emblem of reciprocity, justice, equilibrium." My answer in brief to the question thus raised by friends L. & L. is simply this, (and right here is the pivotal point upon which the whole subject hangs) viz:

The obligation subsisting between borrower and lender is a reciprocal one. The borrower needs the use of property, i. e., the accumulations of past labor. The property holder needs help to take care of his property. (Note: Property holders only lend or hire out that which they do not need for present convenience.) Instance: The man who owns several houses needs help in taking care of those not occupied by him. While nature's products commonly have the power of reproduction the products of man's labor have no such power. On the contrary the constant tendency of these is to depreciation, to decay and annihilation. Hence when the borrower or the renter restores to the owner his house in as good condition as when he received it, pays taxes and insurance upon it while it was in his possession, then justice equity and reciprocity would say that his obligation to the owner should cease.

And what is true in the case of the house to rent is true in case of all borrowing and lending of property. Money in the true sense of the word is not property, is not value, and the attempt to show, logically, that it should have the power of reproduction simply because of its "interchangeability," for property is to play the juggler with words.

The fear expressed by the words, "Destroy interest, rent and profits and we destroy all incentive to human activities," is as logical as to say, as the old slaveholders did, that to abolish the traffic in slaves would be to destroy the activities and blessings of commerce. Finally, for the present, I can only say that I quite agree with Bro. LeClere when he says "All we can expect to do is to reform abuse, abolish useless institutions, repeal or amend obnoxious laws." This is just what we in our humble way are trying to help along. As to inventing "patent backbones for moral weakness" we are quite willing to leave such experiments to the God-in-constitution folks. H.

FLASHES.

Senator Chaffee, Chm. of the Republican Nat. Ex. Com., speaking of the political prospect for '88 says: "The only thing that I am afraid of is that about the time the next campaign opens business will brighten up."

Afraid! Think of it ye long suffering people! This dirty politician is afraid that you will be prosperous and happy. As the priests of God have feared that happiness would lead men to forget God, so the miserable demagogue fears that your happiness will make you forget his party. To ladies with such men and with the State that gives them the power which makes them dangerous.

Perhaps more incompetent, meddling, unjust and partisan body of men never convened in Kansas than the legislature which has just adjourned. The most of these were creatures elected by the votes of citizens who cared more for party than for principle, and they have proven themselves to be fit servants of such masters.

In their elections and in their actions every principle of decency, fair play, candor, justice and liberty were trampled in the mire of paternalism and covered with the filth of partisan malice. There were a few good men in this body of amateur tyrants, but they were utterly powerless to stem the tide of hypocrisy and despotism. Such men as David Overmeyer could have accomplished far more for Humanity in the truly honorable capacity of private individuals. In such capacity their personal merits would distinguish them, but whelmed in the ooze of legislative inferiority, these merits are lost to view and their characters are stained by association!

"The man of virtuous soul commands not, nor obeys, and those who rightly respect themselves will strive to be men and never sink to the level of legislators. Touch not, taste not handle not the unclear thing!"

The petition of the cow-boys, and the facts cited by Capt. Couch, must cause every thoughtful man to conclude that ex-Secretaries Lincoln and Teller were woefully mistaken in their assertions respecting the Oklahoma lands. The question which I should like to have answered is, What was the consideration which induced those officials to so persistently lie about the matter? No one who has been on the southern border of Kansas and who has seen ordinary intelligence, has had any doubt that the Oklahoma district was and is occupied by the cattleman, as circumstantially detailed by the cowboys and by Capt. Couch. Neither can there be any doubt that Lincoln and Teller were equally, yes, much more, conversant with the facts, than were any not actually on the ground.

Perhaps the people some day will learn not to put their trust in princes, even though the prince bears an honored name. There is such a thing as family degeneracy. W.

THE GREAT STRIKE ENDED.

From John Swinton's Paper of last week, we clip the following: The great strike of the Hooking Valley coal miners is at last ended—the longest, most rancorous and most costly strike ever known in the United States.

The men have succumbed, and the combined corporations have gained a victory—one that will be used to the damage of every industry all over the country. The news will be a relief to many even of the friends of the miners, putting an end to the harrowing tales about these men who seemed unable to do anything for their own relief, or for the overthrow of the enemy.

Yes, it is something of a relief to know that this long, desperate, and, from the first, utterly hopeless struggle is at an end. The history of this great contest is only another illustration of the wickedness and folly of such strikes between capitalists and laborers. Instance, in this case, capital struck first. The mine owners struck for larger dividends, for greater profits, to gain which they reduced the pay of the miners from 70 cents per ton to 50 cents per ton. This was wicked. It was robbery. The soil and the coal deposits belong of right to those who work them, to those who utilize them—not to those who do not work them, do not utilize them. If capitalists furnished the necessary means of money to open the mines in the first place they are entitled to the return of that money with all legitimate costs attending the use of that money, and to no more. The rest of the products of the mines belongs of right to the miners. Then when the mine owners struck the first blow the miners struck back by refusing to work for the offered wages and by remaining on the ground and trying to prevent others from working the mines. This was foolish. A prolonged strike means slow starvation to the worker, but is commonly welcomed by the property owner because it enables him to sell his accumulated coal or manufactured goods at higher prices than he could otherwise do. The starving workers are in the condition of a beleaguered garrison or city. If they cannot fight their way through their foes then their unconditional surrender is only a question of time.

In the same article Mr. Swinton says: Many months ago when justifying the Hooking strike as a temporary protest, we urged the miners and their allies "to prepare for the organization of another kind of strike—a colossal strike against the seizure by capitalist rings of our country's coal mines, which were given by nature to all mankind, and which should be worked, not for the profit of the plunderers who hold them, but for the service of all who need the heat and power of coal." Perhaps in the course of time, an idea of this kind will work its way through the heads of the miners and their allies.

This is doubtless a pointer in the right direction. This indicates the remedy urged by the writer of this in the last issue of LUCIFER. The workers everywhere must organize and do their own thinking. Numbers and intelligent organization give effectiveness to effort. The fiat must go forth from the workers themselves—"He that will not work neither shall he eat." Now, he that works least eats or consumes most. The soil and the mines must be taken from the control of those who consume but produce nothing and given to the workers, to the producers. As a humanitarian I hope that this revolution can be made a peaceful one, but come in some shape it must, and that before many years. Bloodshed, violent revolution, is a bad thing in itself considered, but as a cure for worse evils it may even be welcomed when all peaceful means have been tried in vain. H.

Liberty, Fraternity, Equality.

ESSAYS ON DEATH AND FUNERALS.

From Joseph Henry of Salina, Kan., we have received the advance sheets of Part II of his series of pamphlets with the above title. The sub title of this work reads:

"After Death, What? Hell, Purgatory, or Resurrection? Spiritualism and other Issues."

This work is what may be very fittingly termed a "labor of love" by a veteran in the cause of mental enfranchisement. It needs no argument to show that the "Fear of Death"—intensified and exaggerated as it is by the slow-tolling bell of the hearse, the coffin, the long line of mourners and all the paraphernalia of modern funerals—constitutes and furnishes perhaps the most effective means by which the Christian clergy retain their hold upon the respect, confidences and purses of their parishioners, as well as upon society at large. The subject is not a pleasant one to dwell upon, and hence the great majority of Liberals, through sheer indifference, give the matter scarcely a passing thought; and when one of their number dies his surviving friends allow his mortal remains to be buried with the rites and ceremonies of the church—thus helping to perpetuate the very system that they themselves denounce as the greatest enemy of human progress.

To arouse, to awaken the Liberal public from this strange indifference—this astonishing lethargy in regard to this very important matter, is the object of this series of pamphlets.

We herewith insert a few paragraphs from the proof sheets before us:

Paganism includes a purgatory in its realm—but of a different character from the Catholic idea. The spirit of a deceased pagan was doomed to wander on the banks of the Styx for a definite period, when the merciless Charon, carried over only such as had the obolus to give him. As in the present it was merely a question of money. The pagan priests took the bribe and made the credulous people believe that their relatives had entered into the joys of eternity. The consideration to Charon was uniform to rich and poor. The modern Catholic priests have improved the plan of bribing; they have established services of the several systems, which are regulated by the number of wax tapers used, from a single one to a thousand. The patron can regulate the cost to suit his fancy.

Many people have impoverished themselves in order to give their relatives what they consider a suitable funeral. A society has lately been formed at Vineland, N.J., having for its purpose, the manner of burial of the dead in accordance with economy and due respect. A funeral may be conducted by this modern system as practiced by this society, so that the poor as well as the rich can lay away their loved ones and yet not be doomed to a burden of debt which will take years of labor to remove. Instances can be recalled when the poor had to sell that which they need to give them sustenance and comfort to bury their dead according to the popular custom.

This old burial fashion is a custom that people must submit to, and the priests take advantage of their helplessness or vanity to help his cause and fill his portmanteau.

In our next issue, No. 2, of Vol. III, we propose to commence the publication of Part III of Bro. Henry's series entitled "Death and Secular Funerals." H.

BOOKS RECEIVED.

THE TRUTH SEEKER ANNUAL, and Freethinkers Almanac, 1885. (E. M. S.)

With Thirty seven Portraits of Prominent American Freethinkers Published at the Truth Seeker office 38 Clinton Place, New York. Price, 25 cents.

It would take much more space than we can spare in this issue of LUCIFER to give even a brief outline of the many attractive features of this publication. To those who have seen the Truth Seeker Annual of last year we will simply say that as a work of art and of mechanical skill it much surpasses its predecessor.

In next issue we shall try to notice its literary merits.

DIANA: A Psycho-Physical Essay on the Sexual Relations. For Married men and Women.

This little work abounds in original ideas, tersely and vigorously expressed. Although written from what may be called the conservative standpoint its perusal will stimulate thought and investigation in regard to the causes that underlie and produce the crime and misery everywhere observed in connection with the marital relations of men and women.

Sent for 25cts by Elmira D. Slenker, Snowville, Va.

The power of wealth defies the nation's will.—Senator Charles H. Van Winkle.



