

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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INDIRECTION.

Fair are the flowers and the children, but their subtle suggestion is fairer; Rare is the rose-burst of dawn, but the secret that elaps it is rarer; Sweet the exultance of song, but the strain that precedes it is sweeter; And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows but a mystery gulches the growing; Never a river that flows but a majesty scepters the flowing; Never a Shakespeare that soared but a stronger than he did unfold him; Nor ever a prophet foretells but a mightier seer hath foretold him.

Back of the canvass that throbs, the painter is hinted and hidden; Into the statue that breathes, the soul of the sculptor is hidden; Under the joy that is felt, lies the infinite issues of feeling; Crowning the glory revealed, is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater; Vast the creation and behold, but vaster the inward creator; Back of the sound broods the silence, back of the gift stands the giving; Back of the hand that receives, thrill the sensitive nerves of receiving.

Space is nothing to spirit, the deed is outdone by the doing; The heart of the wooer is warm, but warmer the heart of the wooed; And up from the depths where these shiver, and up from the heights where these shine, Twin voices and shadows swim starward, and the essence of life is divine.

RICHARD REALF.

The Influence of Christianity on Modern Civilization.

Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the ages of the Antonines, rather than at any period that elapsed between the triumph of Christianity and the fourteenth century.

In the first two centuries of the Christian Church the moral elevation was extremely high, and was continually appealed to as a proof of the divinity of the creed. In the century before the conversion of Constantine, a marked depression was already manifest. The two centuries after Constantine are uniformly represented by the Fathers as a period of general and scandalous vice. The ecclesiastical civilization that followed, though not without its distinctive merits, assuredly supplies no justification of the common boast about the regeneration of society by the Church.

That the civilization of the last three centuries has risen in most respects to a higher level than that which preceded it, I at least firmly believe; but theological ethics, though very important, form but one of the many and complex elements of its excellence. Mechanical inventions, the habits of industrialism, the discoveries of physical science, the improvements of government, the expansion of literature, the traditions of Pagan antiquity, have all a distinguished place, while the more fully its history is investigated, the more clearly two capital truths are disclosed. The first is that the influence of theology having for centuries numbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The Pagan literature of antiquity, and the Mohammedan schools of science, were the chief agencies in resuscitating the dormant energies of Christendom. The second fact which I have elsewhere endeavored to establish in detail, is that during more than three centuries the decadence of the theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations which

all defended as of vital importance, and were all in turn compelled to yield before the secularizing influences of civilization. From Lecky's History of European Morals.

"Sweet Bye and Bye."

Friend Harman: "I think I have made a great discovery. We read in the 'Good Book,' that, the 'Devil' took Christ up to the top of a mountain, and offered him the whole world if he would worship him." We have discovered that the church is the Devil. Mr. Taylor in his letter to yourself claimed everything good and great for the church, and now, Mr. Biggs says, "if you can produce or name an infidel production, set to music, that will at all compare with the soul-inspiring Christian composition of the 'Sweet Bye and Bye,' I will agree to give up my profession as minister." You can say to Mr. Biggs that he will have to give it up, as I have the proof in the house that the "Sweet Bye and Bye" is an infidel production. Dr. S. Fillmore Bennett, a practicing physician of Richmond, Ill., composed the words, and we will hear what he says about it. "From 1861 to 1871 I resided in Elkhart, Wis., where I kept an apothecary store, and during that period was associated with Joseph P. Webster, a music teacher in the production of musical works; and composed the words and Webster the music. It was in the fall of 1874 when we were at work on 'The Signet Ring,' that we composed 'The Sweet Bye and Bye.' Webster was given to fits of melancholy. One day I was standing at my desk, when Webster came in looking uncommonly blue. I said to him, 'Webster, what is the matter with you?' 'Ah,' he said, 'nothing much. It will be all right bye and bye.' 'That is so,' I said, and what is the reason that wouldn't be a good subject for a song—Bye and Bye? With that I snatched up a piece of paper, and in fifteen minutes I had the words written."

"Were not you and Webster Methodists?"

"No, sir. We were both Liberals, not members of any church."

Yours for the right,

ALBERT O. BALDWIN.

Horton, Kan., April 1st.

Thoughts Suggested by Lucifer.

My Friend Harman: What I read in Lucifer of March 25th induced me to offer a few thoughts as I read it.

THE METHODIST PREACHER.

Yes, he spoke the truth when he said, "I magnify mine office." He thought he was smart. Perhaps he was. There will be no one to doubt that he magnifies his office when they see him with "Clark Braden," the public who keep post d will need nothing more to endorse the idea that "I magnify mine office."

But as I read, I called to mind what was said by a Congregational minister some years ago in Chicago. Throwing down his morning paper, he said with a great deal of emphasis, "I am a great mind to leave the ministry and go into some thing respectable!"

Before me is one of the most valuable compilations of statistics that I have ever seen. It treats of the "Crimes of Preachers," by the way, is that the way they magnified their office? In this table, or in these tables, compiled and published by M. E. Billings, of Waverly, Ia., he takes as a basis 917 crimes of as many preachers, gives their names, and the crimes, which within his range of information were of notoriety.

Of these 917 crimes, 450 were against women, sexually, and 88 in other ways, 541 in all, against women.

The percentage as to denomination was, one half of one per cent to Universalists; 8 per cent Catholic, 30 per cent Methodists.

Of these 917 crimes of preachers, four were by Universalists; two hundred and seventy-five by Methodist preachers; the balance are divided among all other denominations.

Is this magnifying their office?

I once preached for a Methodist minister, who after the service, while speaking to me of his predecessor, pointing to the altar, said, "That altar was polluted by him with his lady organist." Yet that preacher was, the last I heard of him, in full travelling connection in that conference. He was never tried, but on the advice of his presiding elder left the conference for a year, then returned.

Another Methodist preacher told me of one who had recently been transferred from an eastern conference, who while connected with it was guilty of crim. con.

Let me condense what I find in the associated press dispatches to one of our leading Iowa journals: Rev. Charles L. Goodell of the Methodist Episcopal church in Rhode Island had had adulterous relations with a Mrs. Foster, who was a constant attendant of that church. The report states, "Mr. Foster took the stand, and told of his wife's confession in a broken voice, with tears running down his cheeks. His further testimony, the report states, 'was too indecent for publication.'"

Mrs. Goodell too has sued for divorce from her recreant lord. I could fill a column of your paper with facts that I have right before me, of how preachers have magnified their office by stealing, by bigamy, by eloping with wives and daughters of those who had received them into their houses only to find out to their cost how they magnified their offices.

Talk about the voluptuousness of Catholic priests! But it must not be charged on them by Methodist preachers.

THE HORTON OPINION.
As I read it I thought, what a contrast! A Judge, named Stratton, in England, found a law confronting him, a few months since, which affixed a penalty for parents to suffer, of both fine and imprisonment, who refused to permit their babe to be vaccinated. What did the grand man say? "I will leave the bench before I will inflict it!" We hear that courts must execute the law. They need not, and they will not, when they see that a law is contrary to reason, or justice, or that it comes in conflict with conscientious convictions. It is not for a judge to determine what conscientious convictions people may entertain; if it is good-bye to liberty!

Is it said that Stephen A. Douglas kept in his desk a charge to a jury by a Judge Dudley, and that he frequently read to friends the closing part of it. I propose to make it the foundation of some remarks in the "Nonconformist" ere long, but I will give it to you in advance. He was an English Judge:

"You have heard, gentlemen of the jury, what has been said in this case by the lawyers, the rascals! But no, I will not abuse them. It is their business to make a good case for their clients; they are paid for it, and they have done in this case well enough, but, you and I, gentlemen, have something else to consider. They talk of law, why, gentlemen, it is not law that we want, but justice! They would govern us by the common law of England. Trust me, gentlemen, common sense is a much safer guide for us; the common sense of Raymond, Epping, Exeter, and the other towns which have sent us here to try this case between two of our neighbors. A clear head, and an honest heart, are worth more than the law of lawyers. There was one good thing said at the bar, it was by one Shakespeare, an English lawyer, I believe. No matter, it is almost good enough to be in the bible. It is this: 'Be just and fear not.' It is our business to do justice between the parties, not quacks of the law out of Coker or Blackstone, books that I have never read and never will, but by common sense, and common honesty as between man and man. That is our business, and the curse of God is upon us if we neglect, or evade, or turn aside from it."

And now, Mr. Sheriff, take out the jury; and you, Mr. Foreman do not keep us waiting with idle talk; of which there has been too much already about matters that have nothing to do with the merits of the case. Give us an honest verdict, of which, as plain common sense men, you need not be ashamed."

Where do you hear such talk as that from a Judge now? Trust to what I say, friend Harman. The time is coming when the miserable creature who brought the case against your daughter, nor the constable that served the papers, nor the clerk who made them out, nor the sheriff who is making himself odious by his unbecoming oppression, nor the

parties to this oppressive transaction. We have never known a reform but had its martyrs; it is they who have heralded them, have given them their start onward, it is they whose names live, while the names of their oppressors do not slink into oblivion, but go down as Jeffries' name does, and ever will, with the frown of outraged humanity accompanying them. Yours truly,

JAMES VINCENT, SR.
Tabor, Iowa, March 30.

Next Step in Training.

In rearing children the first step should be in securing health. Taking it for granted that they are born with fair chances of life, sound in every part, and well tempered together, the very first parental duty is to secure for them from year to year, air, exercise, and wholesome food, that they may grow up healthily. There is no use in having a child with a genius head on a rye-straw body. There is no use in having a child that cannot keep hold of the animal that is to carry him on through life.

What are gifts? What would the noblest piece of artillery be worth if it had no gun-carriage? It would be just what a great many men are, and what a great many children are who have great gifts, intellectual and moral, but who have no health and no strength of body on which to carry those gifts.

Whence it follows that the denial of all those elements that are indispensable for the rearing of children in factories, in crowded neighborhoods, in the denser portions of the dens, the purities of the cities, is a popular wrong, unjustified by any supposed rights of property, and by any supposed rights of parents over their children. If there is one thing that this commonwealth cannot afford to do it is to breed criminals. No matter what the tenure of property may be, no city is justified in tolerating a neighborhood where children either perish by the hundreds or thousands every summer, or where they are reared up in such circumstances that the whole city is under the influence of morbidity.

The plow ought to go through every such city. The streets, no matter what it costs, ought to be widened. Broaden the streets, slay, if it be needful, the property owners that insist upon having tenement houses, which are the nests of sickness and the pests of civilization. Compel the poor to have light by night and air by day. Something of the privileges of the heavens above and the earth beneath belong to every citizen, and the city ought to make such provision that they shall not be blocked up and taken away by the stealthy steps either of commerce or of perverted industries.—Golden Age. (1872)

A THOUSAND wrongs are committed almost daily because it is popular to do so. While Galileo lay in prison the populace cursed him, not that he had done wrong to anyone, but because it was popular to do so. While John Fitch, the inventor of the steamboat, was carrying out his designs in want and suffering, the hoodlums would shout at him and call him "madman," as he hurried along. It was popular and they had no conception of the great good he was conferring upon an unappreciative age. The same spirit was manifested toward Garrison, John Brown and many others and is rife to-day, characterized by the same thoughtlessness that distinguished the revilers of Galileo and Fitch. J. C.

In times of war, affliction, or personal peril, a pretended friend—a half friend—is more to be dreaded than an open enemy.

LUCIFER

VALLEY FALLS, KAN., April 8, 1927.

MOSES HARMAN & E. C. WALKER
EDITORS.

M. HARMAN and GEO. S. HARMAN
PUBLISHERS.

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On Thursday morning, the 7th inst. the third day after his release from the Oskaloosa jail, Comrade Walker was arrested by deputy U. S. Marshal Thompson, on the same charge upon which M. & G. Harman were arrested in Feb. last. Mr. Thompson came to Valley Falls on Wednesday evening, and was informed at the Lucifer office, that the man he wanted would be found at the Ohio House, in Topeka. Comrade W. was speedily released from custody on giving bond (\$250.) for appearance on Monday next, the 11th inst. His bondsmen are L. Anton Smith, J. W. Higdon and N. J. Holm, all of Topeka.

At 4:30 p. m. of the same day we were once more shaking hands in the Lucifer office with him who seems to be the chief object of Christian love (?) on the part of the Jefferson county champions of Christian theology, and of Christian marriage laws and customs. Once more the aged and long-suffering mother welcomed the return of her only son from his six months captivity in the hands of modern Inquisitors who cannot or dare not meet an honest opponent by any argument except the argument of brute force, or of unclean, invasive laws.

Now that the unprecedented, if not unparalleled, robbery has been completed, it might, perhaps, be interesting to know whether our Valley Falls neighbors are satisfied with the result of their efforts. They have robbed us, of our time, they have robbed us of our hard earnings, robbed us of our rest and peace of mind; they have done their worst to rob us of our good name, have tried to destroy our business, have endangered our lives by inciting to mob violence and by means of the slow torture of solitary confinement for many months in prison cells. Now, is their vengeance glutted?

Once more we ask of our Valley Falls neighbors and persecutors—we ask, A. M. Cowan, C. C. Lord, Leo Hiser, W. F. Hiser, R. D. Simpson, R. E. Van Meter and all others who have taken an active part in this prosecution—we ask them, one and all, to show what crime we have committed that could warrant all this prosecution and persecution? Who is it—man, woman or child, that can rise and accuse us of doing an injury to him or to her, in person, property or reputation? These men know full well that if no individual can tell in what he or his friends are injured then no crime has been committed.

I wish to call the attention of our liberal friends to the advertisement of my lectures. I desire to be kept busy from now until October. E. C. WALKER.

Bain Jones received \$19,000 for one month work in Boston. It is now a "stand-off" as to which pays the best, being a professional face-painter or a professional pupil-pounder. Mr. Bain Jones and John Sullivan are both gathering in the shakels at about the same rate, and who knows but what at no distant date, they will join forces and do the Twain-Cable act? John could come out on the stage and break a few faces, just to get the audience interested; then Bain could step forth while John was for a week. Or, if there were a few souls present who refused to be saved, they could be brought on the stage and John could pound the religion into them.—Jock's Sun.

PAST AND PRESENT.

When on the 20th of September, 1926, we were arrested upon the charge of "living together as man and wife without being married," we expected, as we had the right to expect, that all Anarchists would denounce the outrage and do all possible to assist us. We had not then, nor have we since, violated any Anarchistic principle. We denied then as we deny now, and as we have all the time denied, the assumed right of the State to interfere in our relations. We announced that union because it was convenient so to do. To so announce it was our natural right. It was convenient to so announce it, because, in a provincial town like Valley Falls, it would have been foolish to attempt to keep it secret. We were working together and we desired to live together. That desire was natural and right. A. Warren to the contrary notwithstanding. We knew that, so living, if the wish to prosecute us existed, the means would be found, sooner or later, very soon, we believed. We were satisfied that the wish existed. We held also to the doctrine that sex relations *sans* law and gospel can inure to the benefit of the race only when known to the race, and so, while admitting and defending the right of clandestine relations, we do not deem them the most pleasant nor the most useful. Hence, we pursued the course that has been so unapologetically criticised by some of our brethren. But our line of defense added fuel to the flame. We said that we were married. So we still say. Marriage is the love union of the sexes. Call the union by some other name if you will. It is not material. Names are not vital. This love union of the sexes was prior and is paramount to all statutes. It is a natural fact and its actualization is a natural right. We affirmed our right to Choose and to Contract. We said that consent is ESSENTIAL in all sex unions; and we pointed prosecuting attorneys and judges to the statutes which say the same, and to the decisions of almost innumerable courts which have said that it is *non* essential. Some of those courts had said, as we say, that the law did not create marriage, and that it could not declare void marriages of consent even when entered into without any of the legal forms.

We knew, and we so said in reply to our Anarchistic critics, that we should be held to the duties and the bearing of the responsibilities of marriage in any event, and we naturally and properly claimed, when attacked, the protection of the marriage state, that is, immunity from prosecution. The event has justified our prediction. Says the Supreme Court of Kansas in its syllabus:

1st. "The mutual present assent to immediate marriage by persons capable of assuming that relation is sufficient to constitute marriage at common law, and such a marriage will be sustained in this state where its validity is directly drawn in question." Italics are ours. "Where its validity is directly drawn in question?" But its validity was directly drawn in question in our case. We were prosecuted for "living together as man and wife without being married to each other." We claimed that we were married, the whole battle (legal battle) was upon this very point, and yet the Supreme Court has the hardihood to say that the legality of consensual marriages was not "drawn in question." No, the court could not escape the conclusion that consensual marriages are valid and so it dodges the question by saying that their legality will be admitted when "directly drawn in question, saying, by inference, what it did not dare say directly, that it was not "drawn in question" in our case. In brief, we were prosecuted for living together without being married," we are admitted to be married, inferentially, at all events, and, we think, directly, (vide this syllabus and Chief Justice Horton's opinion) and we are punished for entering the relation "in disregard of the prescribed statutory requirements," an "offense" with which we were not charged. Aneht this the syllabus says:

3rd. "Punishment may be inflicted upon those who enter the marriage relation in disregard of the prescribed statutory requirements without rendering the marriage itself void."

So we were arrested for one thing, which it is now admitted is not a crime, and punished for something else! And Judge Horton says that we are perpetually liable to punishment for our informal way of getting married, although he the same as says that we are married. Concerning the latter point, the Chief Justice says:

"I do not say nor do I intend to intimate that a 'consensual marriage' is not valid, but the legislature has the right to require parties assuming the

marriage relation to have the marriage entered into publicly, and a record made of the same. This I think the purpose of the statutory regulations. Whatever commands the State may give respecting a formal marriage, the courts equally hold a marriage at common law to be good, notwithstanding the statute, unless it contains express words of nullity; yet persons marrying without conforming to the statutory requirements may be punished, although the marriage itself be valid."

Justice Horton can, of course, casuistically argue that it is *right* and legal to punish a person for his way of entering into a relation which "the courts usually hold" "to be good," but how can he, as a good lawyer (not necessarily as a just one) hold legal the infliction of the pains and penalties of a given "misdemeanor" upon persons who have not been (legally) charged with that misdemeanor? And more than this, how can he, as a constitutional lawyer, forget the constitutional provision that no person shall be twice put in jeopardy of life and liberty for the same offense? He and his associates say that we are punished for not entering the marriage relation in accordance with the "prescribed statutory requirements. This being true, then the one punishment inflicted would be all that could be inflicted upon us. But no, says Mr. Horton, you are perpetually liable to punishment for one offense. Hear him:

"For purposely and publicly defying the law enacted for their benefit, and the benefit of their offspring, if they have any, they are now punished, and if they persist in the future in living together as man and wife, without complying with the statute, they deserve, and undoubtedly will receive, further punishment, if criminal proceedings are instituted against them."

Was there ever a more monstrous perversion of justice and a more contemptuous trampling of the constitutional guarantees of personal rights? Certainly, our Anarchistic comrades should be satisfied with the result of this fight, for again is unmasked the hideous injustice and frightful hypocrisy of the State, this time in its judicial department.

Many of our friends have objected to the employment of counsel. We should have preferred to conduct our own case, but being unable to procure bail, it was impossible for us to personally make use of the "required legal processes" which Mr. Tucker seemed to favor employing when he outlived the ways and means of Anarchistic work.

WHY WE PAID COSTS.

No doubt many are wondering why we have paid costs after all our protests against payment of such ransom, and especially after our declarations in Lucifer of February 27th, dictated through the bars to Mr. Harman. In the first place, we will say that our opinion is in no wise changed, so far as the wrongfulness of the action of the State is concerned. We are victims of superior physical force. We were imprisoned and we have been robbed by overwhelming numbers. The State is not amenable to the logic of ideas, not immediately, only "in the long run." Like the tiger of the jungle, she has the brute strength and she knows just enough to mercilessly use it. So much for that aspect of the matter. Next for our reasons for paying costs at this time.

We had held, in common with Mr. Harman, that the Sex question was the paramount and vital issue, partly because of its intrinsic importance and partly because it seemed that it lay at the base of other questions. So we were willing to endure in the cause of woman's sex emancipation. But we knew then, as now, that that was the paramount issue only so long as Pen, Paper, Tongue and Mail were free. When freedom of discussion and investigation is threatened there is no longer any question which can rightfully take precedence of that. It becomes *THE* issue. We learned of the arrest of the publishers of the paper and we at once decided that we must go out and help fight the battle for a Free Press and Inviolable Mail. The success of the cause for which we had personally sacrificed the most depended upon the triumph of the cause of Free Publication. All our forces must be concentrated to defend the citadel of the Free Press. We waited only to see Mr. Harman that we might have accurate information and until the necessary funds could be raised. We felt that we must not act hastily and inconsiderately, but know fully our ground before we made a move. At last we knew for a surety that E. C. Walker was also wanted, that his name was on the warrant along with those of M. and G. Harman. Every consideration now urged that we should go out as soon as possible. With that warrant hanging over the head of one of us, every day that we remained in jail was a day lost. The issue had to be met some time, and

the sooner the better. This is written in jail; we expect to step into the outer air to-morrow and we shall be surprised if E. C. W. is not immediately rearrested. But he hopes to give bail and do some hard work before the trial, and Lillian will beat the case or the proof-reading table.

There is another reason which might be sufficient were it needed, but the first named is all-conclusive. There is an old adage to the effect that you must first find out what your enemy wants you to do and then—not do it! We are of the opinion that our persecutors would much prefer that we should remain in jail. So long as we are silent, they think that they have made that much clear gain, and that they can well afford to board us and pay other expenses. We have already cost them, in board, officers' fees, etc., much more than double the amount of costs which we pay them for our liberty, but they would think nothing of that could they keep us here indefinitely and thus *make us help to crush Lucifer*, for that is now their aim. Shall we aid them? No, we will not do so. This is what we asked each other, and so we answered.

And again, we felt that continued imprisonment would not be so useful for educational purposes as would be our services, though small, in the new field where the battle has now been forced by the reactionists. The State, through its tribunals of mis-called justice, has played its loaded dice, has shown its "hand," has perpetrated its crimes against the individual, and whatever we might hereafter be made to suffer, aside from the imprisonment itself, would be at the hands of petty officials and would be without special significance. Arrest for one "crime," and punishment for something entirely different; several, unlimited, punishments for one "offense," and that not the one for which the parties were arrested, imprisonment for debt—these are some of the barbarous deeds of the boasted "free" State of Kansas. This is enough for the present. We have unmasked the State and compelled it to reveal its innate enmity. Now for other work.

E. C. WALKER.
LILLIAN HARMAN.

THE FUTURE.

What will be the outcome of the U. S. prosecution, of course we can do no more than guess. Even though it be the worst possible, it will not plunge us into despair and it will not murder the cause of Free Press and Mails. And, more important than our individual fates, it will not kill *LUCIFER*. When one man falls a victim to the Comstock kidnappers, another will step into his place and do his work. Now is the time to be awake and to labor night and day for the cause made glorious by the heroes and martyrs of the generations gone, the cause our fathers loved, the cause it should be our highest joy, to serve, the cause which is the hope of the truest and noblest of earth—the cause of Liberty. And we appeal to the Free-thinkers of America to join hands with us as they did with D. M. Bennett of revered memory, as the Secularists of England did with Bradlaugh and Besant, with Foote and Ramsey and Kemp, and help us to roll back this assailing army of oppression, help us to keep the torch of *LUCIFER* brightly blazing in the van of the battle, help us to keep the stainless folds of its flag in the pure upper air, help us to make this indeed a land of Freedom and Justice. Each can do a little and all together can do much. Let each do his or her little and the much will be accomplished. The forces are aligned for the mightiest conflict of the ages. Be not deceived, ours is not an isolated case. We are an outpost, and the enemy means to drive us back, preparatory to an attack upon the second line, that of the purely Infidel Press. If you doubt, read the Church organs, read the daily papers, read the records of Congressional, legislative and municipal legislation.

Our Race—Humanity; Our Object—Liberty; Our Duty—Work; Our Inspiration—Love. This is our battle cry; is it also yours?
E. C. WALKER.
LILLIAN HARMAN.

Mr. David Housh is the Sheriff of Jefferson County, Kansas. He said to a friend of mine that "it was hard to tell whether Walker or Lillian or me run this jail, so I had to show my authority." But to ease his mind I will assure him that from the way we were treated we at least *inferred* that he was "running it." The jailor, Mr. Fairchild, is a gentleman. I give the sheriff the benefit of this free "adv." so that he may be sure that I, at least, have not forgotten the insults of my imprisonment nor have I forgotten who was the responsible party.

L. H.

ERRATUM.

In 33d line of "Warren's Wild," (No. 192,) read *label* after "None such."

CHRISTIAN HYPOCRISY.

The following, clipped from the Oskaloosa Independent, Mar. 20, is an average sample of the slime that paper has poured out upon us ever since our arrest, and well exhibits the vindictive spirit of our persecutors:

"Lucifer" Harman was down this week and had a talk with his daughter and her paramour through the grates of the jail. The couple within didn't like it because the old man had expressed himself vindictively in a late issue of his sheet against the late Geo. Slane, ex-commissioner. Probably they feared the effect such talk would have upon the present board, as it is supposed they hope the board will order their discharge next month and the county assume the costs. If the board, however, reflects the sentiment of the people, as frequently and emphatically expressed, it may make up its mind to set Mr. Walker to earning his board by daily labor as provided by law, if he continues his defiant attitude. He went into this matter with his eyes open, and has simply been trying to bulldoze the county officials. Let him suffer the consequences!

You, a Christian, are a nice man to talk about "paramours," are you not? You, worshipping a god whose "chosen people" were required to set apart a certain percentage of the girls taken in war for his use, and another certain percentage for the use of his priests. You whose Bible heroes and saints were mostly libertines by wholesale and scoundrels on general principles. You, who, as a devotee of the Bible god, call Solomon "the wisest of men" presumably because he had one thousand wives and "paramours." You, who, parrot-like, repeat that David was "the man after god's own heart," presumably because he murdered a man in the most cowardly way that he might possess his wife, with whom he had previously consorted, and whose other crimes were dark and terrible. You, who join in singing praises to Abraham as the "father of the faithful," presumably because he turned the mother of his child with the little one upon her breast out into the wilderness, and was willing to sell the sexual favors of his wife that thereby he might save himself from peril. You, who call Lot "righteous," presumably because he committed incest with his daughters, and who believe in a god who saw no way to perpetuate the race which he had begun except by the incestuous intercourse of the sons and daughters of Adam and Eve. You, who pray to the Nazarene as to a god, calling him "Redeemer" and "Savior," presumably because the four female ancestors of his who are mentioned in the Bible were, "Tamar, who seduced the father of her late husband; Rahab, a common prostitute; Ruth, who, instead of marrying one of her cousins, went to bed with another of them, and Bathsheba, an adulteress, who espoused David the murderer of her first husband," because he was himself "illegitimate" (according to your own social creed and your own definition of the word "illegitimate") and because his favorite woman follower and companion was a prostitute, again according to your own creeds and definitions. And all these on the authority of your own infallible oracle, the Bible.

Yes, you do well to call me Lillian Harman's "paramour," you, whose church furnishes to the prisons of the country the largest relative quota of inmates for offenses against women, and whose founder, Wesley, said that "the Methodists know and teach that all this (good works) is nothing before God." [Wesley's Miss. Wks., Vol. iii, 299.]

I have not been trying to "bulldoze the county officials." It is entirely the other way; they, together with other Christian citizens of the county, including your illustriously intolerant self, have been engaged in the bulldozing business. They have sought to force me to yield my rights of conscience and to conform to their ideas. It has been a defensive battle from the beginning, so far as we are concerned. For more than six months we were cruelly imprisoned, and that simply for minding our own business. We and our friends have been robbed of hundreds of dollars, money paid in conducting our defense and as a ransom for our release, our parents and other relatives and our dear friends have been made to suffer most keenly because of our incarceration, and our characters have been assailed in the most shameless and outrageous manner by every bigot and about every editor in the county, to say nothing of those in the State outside of the county and in the country at large.

Yes, I went into this fight with my eyes open, but they are open

Autonomy—Self-Law—What are its Demands. A Brief Exposition of the Basic Principles of Individualism in its Relation to Society and Government.

LETTERS FROM FRIENDS.

Friend Harman: I send you by to-day's mail \$1.00, worth of "The Irrepressible Conflict." They will not you \$1.50. The proceeds to be applied on the expenses of the trial. I have no money and consequently can not send any. "New Thought" struggles to live as all other reform papers do.

As ever,
MOSES HILL.

Des Moines, Ia., March 26.

Dear Lucifer: I was terribly shocked when I read the Ass. Press Telegram about your arrest and was considerably relieved when I learned that matters did not turn out as badly as your Christian persecutors wished. Wishing that all would be right yet, and happiness and prosperity will yet be in store for you and the dear martyr, to whom I beg you to give my heartfelt greetings. I remain, yours truly,
Savannah, Ga.

L. K.

Ero. Harman: Enclosed you will find postal note for \$1.25 for another year's subscription to Lucifer. Please send receipt. I should like to do something to help you in your great emergency, but am too poor.

I, too, am a victim of this government, and feel sure I have suffered far more at its hands than friends Walker and Lillian in their lonely cells, or you Bro. Harman, or Walker's mother in your trying ordeal.

R. E. LA FETRA.

Melior, Kansas.

M. Harman: I am sorry to hear of your getting into so much trouble by unkindly your own business. I hope that none of you suffer in health thereby. I hope, also, that you will soon have the satisfaction of knowing that you have struck an effective blow at the tyrant.

Well I know that it takes more than good wishes to get out of such trouble as you are in. I would be glad if circumstances permitted me to do something more substantial. Enclosed find \$2.00 for which send me Irene and Diana. Apply the rest to my credit on Lucifer.

AARON WADSWORTH.

Newton, Iowa, Mar. 1st.

Dr. J. Wm. Lloyd (in Liberty) has gleaned the fact that epistles are not necessarily dyspeptic.

I enclose stamps for a few copies of *Lucifer* No. 40, of Jan. 14th issue. Correspondents solicit my views on the sex and social questions and as "Elmina's" correspondent's comments on Chavannes article" express my views more clearly than I can easily do, you may send as many of those papers as you please and I will endeavor to mail them to friend. This will save me much writing, also introduce *Lucifer*. Really it is time such papers were well introduced and encouraged.

J. A. DOANE.

Grahamville, Fla.

Mr. Harman: Your correspondent, J. J. Cunningham, M. D., says: "You are old and will not live to see victory crown your efforts but they (L. and W.) will."

I suppose he means you will not live in the body. But what is the difference if you do not. You know it will come, and possibly you may rejoice over the victory as much or even more from the other side. And in case you don't feel sure of any "other side" (as I certainly do) allow me to suggest that you enjoy it as much in anticipation now as you can.

With sincere regret that I cannot be the channel through which more strength and aid may flow to you and yours, and with much sympathy for all, I am as ever,

MARY E. PUESTON.

Maquoketa, Iowa.

Dr. Harman: Find enclosed one dollar in currency, and fifty cents in stamps, for which please send me the *Lucifer* one year and that book called "Irene," according to your advertisement in *Lucifer*.

This is all I can do for you at this time as I am old and have to be careful for by others, on account of my poor health and poverty.

It seems to me the church is the worst enemy poor humanity has. Only those of us in this neighborhood who will or dare read *Lucifer*, I got the papers, etc., you sent me some time ago. Very thankful for them. You have our full sympathy anyhow.

I will register this letter, for I fear the P. O. in this matter of yours, and I believe your enemies will do anything to put you down if they think they can escape the consequences. I know them by experience.

O. C. CAMPBELL.

Ney, Defiance Co., Ohio.

Editors Lucifer: Lucifer of the 4th inst. is at hand and the letter from J. Hacker of February 15th, is read. The "old fellow" has good luck as ever, and I myself feel as though I too would like to "dance upon the graves of the last bigot and the last priest of any sect in America, but I fear many generations will pass ere that "good time" will arise, because the people have become "fossilized" as it were. It is "born" in them, and it will take more than one generation to eradicate the "condemned" superstition from them.

The laws of heredity must be brought to bear upon the fathers and mothers in order to replace the "generation of vipers" with people whose minds will be a fit dwelling place for the Lord (reason).

"Free Kansas" (small k) has an indelible blot upon her once bright escutcheon, by the arrest and imprisonment of Lillian and Edwin,

that will pass into history. "Poor" breeding Kansas (must have her "volts" money.)

Yours for Liberty,
JOSEPH BUCHER.

Ken City, Mich., March 25.

M. Harman & Son: I enclose draft on New York for \$1.00, for which send one copy of "Irene" and *Lucifer* another year, though I think my time is not out till June.

Yours Truly, W. D. HOWEAS.

As regards your martyrdom in this marriage affair I want to say plainly that in my opinion ceremonies are useless and not essential to marriage itself. The poorer classes cannot afford judges' and D. Ds. marriage certificates, bills, etc., too much ceremony about this matter. Two friends as witnesses are enough ceremony is a mere dead letter. True love is the test in marriage. A great field for reform, this.

Inclosed find twenty-five cents for one copy of *Cupid's Yokes*, and one copy of the *Prodigal Daughter*. Would you also send me a list of all your books? I am preparing a series of lectures on these subjects, and need more material. I intend to buy many books of you.

I remain your sympathizing friend,
HENRY ORR, the Truthseeker,
Union Hill, N. Y.

Dear Friend Harman: Edwin doubtless remembers D. day and Tennie my daughters—and the "Analyst," the radical monthly they used to publish at Rich Mountain, Ark. Please give him and dear Lillian our kindest regards. Sorry we have nothing better to offer. We, too, have been under the harrow, but we suffer in silence, and when our paper had to go we went into solitude and, I suppose, are quite forgotten by very many friends. Still our hearts are as firmly devoted to the cause as ever, and we shall live and die thinking, if we may never dare express our thoughts in public.

We learned, too, that in the day of adversity many who professed friendship turn away, and there are more Judases than we would likely dream of.

The October Gulf storm made a finale of what little persecution and ostracism spared us. Only life was left us, as we huddled together in our night clothes, on a little island to which we had escaped on the morning of the 13th October, 1886—never to be forgotten. But I did not commence to bore you with an epistle.

Wishing you final triumph and future success, I am fraternally thine.

W. A. J. BEAUCHAMP.

Orange, Orange Co., Tex., March 10.

DEAR MR. HARMAN: I have for years felt that it was lawful to commit literary barbarity and every species of ridicule to scold the old hide-bound carcasses, "public opinion"—the wolf of every civilization that has ever cropped out on the plane of humanity in its struggle upward; and never more than at the present day when a young and vigorous state is serving accepted traditions and opinions that date back thousands of years. Shame on a new, and in some respects, advanced people, whose freedom was bought with the best blood of the world, imprisoning its best men and women for "Debt," and that debt imposed by the State, not for value received. I know good men who went to Kansas to save her life to Liberty. They told me they did not go there to kill men and they had not killed a man. It was the hyenas and bloodthirsty wolves they had slain. I am inclined to believe they left enough for breeders.

Remember me to the brave debtors who are still kept in durance vile. I hope for the sake of future generations they will hold out to the bitter end. If the savages would grant the prisoners the courtesies given to murderers and swindlers in most states we might be content. Their friends would convert their cells into pleasant parlors. Their course ("W." and "L.") is the only one to be justified, looked at from aloft.

A. H. WOOD.

Lanenberg, Mass.

MISCELLANEOUS.

Law.

The crime of the ages has been and is man-made law. It is law that has enslaved and robbed the producer. It is law that has turned every bolt on the prisoners; it is law that has sprung the bolt of the murderous Christian gallows; it is law that keeps millions of helpless poor men on the bloody battle field; it is law that puts a murderous mortgage on a poor man's home; it is law that enables a few to take billions of dollars every year from the pockets of the producer by this doubly damned system of internalism, interest on money. It is the law that is fast taking the land from the people, that a few may live in idleness and luxury. It is law that keeps an innocent girl 17 years old, in prison. While such damnable deeds are being done, I protest against the waste of space on the "Superiority of the Female."

SEWARD MITCHELL.

"Graduated Land Tax."

Responding to J. M. Hook's invitation, *Lucifer*, March 11, I unite with him in aspiring towards a sound basis for the sexual relation by woman's industrial equality with man, through the awards

to all her useful functions, including that of stock breeding; because

"There is a good time a coming, boys.

A good time a coming!"

notwithstanding the mistake that our species has apparently made in dropping its tail, and coming down out of the mangosteen tree.

Now although sewing machines are well nigh perfect, and the knitting needle flourishes only in obscure corners of creation, while Desdemona's occupation will be gone if Mr. Edison takes to making mud pies; I agree that the soil is yet awhile a pretty good place to stand upon, in awaiting the decision by competent authority, of how many angels can dance on the point of a needle.

The next point for the fair, as well as for the fowl cox that have to scratch for a living, is how to get the soil without getting badly scratched on barbed wire fences, riddled with cow-boy bullets, or broken up by rackrenting landlords.

To have a common ground with Mr. Hook, on which to stand, I suppose we must beg the question of Government, without which the average American thinks he would fly to pieces immediately if not sooner.

Well then, Government existing and actually creating and sustaining monopoly titles to the soil, as to mines, as to forests, as to waters and fisheries, as to machinery by patents, and all the other means of production, wombs included; it remains for us to beg another question, that of the conversion of Government by the ballot, to the antimonopoly side. It must be confessed that its tendencies are just the other way and with a stiff current.

But as it is the transcendent virtue of ideas to rise above facts, I will borrow with Mr. Hook, Houssain's tapestry from the Arabian Nights, and inflating our imaginary vehicle, we will soar above realities, in supposing ourselves to be Government, and bent upon destroying monopoly in the soil.

It is fortunate for the wish that is father to the deed, that the landless are the great majority and that their sensible interests opposed to the monopoly of the soil.

This being the case, unless one is inspired with an exaggerated love of paying taxes, or like Henry George, with the prospect of, being some fine day a great tax eater; it is difficult to understand why one wants Government to do anything else than to quit making land grants or sustaining monopoly titles. If after withdrawing from usurpers of the soil the aid of courts, police and armies; it were found that the usurpers and privative monopolists excluded settlers by mercenary troops, then it would be in order to oppose to these the forces of government.

The bed-rock principle in question, the acknowledgement of which would liberate all social forces, either private or public, against the land monopolist, is that personal occupancy alone, with productive labor, usefulness and need, give a just title to the soil, the force of which depends upon its limitation, and is therefore incompatible with extension by hiring labor beyond the needs of decent support for a family, whose own members may not be competent to cultivate their allotment.

This natural principle accepted and declared, is in a great measure self-executive, for it would be difficult for any untitled proprietor to hold land against the pressure of settlers, among whom might be found even the soldiers he had hired to defend his land. The area of occupancy must vary with the numbers in family, or otherwise associated, and with the productivity of different soils and sites. The greatest difference is found between the garden in a city, or contiguous to one, and the area for the pasturage of a stock of cattle. The allotment respectively, is a proper matter for the decision of county courts or land officers of local autonomic election. Absolute equality is impossible, and would be equally so under a system of government rentals or of land taxing. So much must be left in any case to the discretion of officials, whose judgment is fallible, and who are biased by many considerations in favor of or against certain persons.

In opinion for the allotment by taxation, Mr. Hook would theoretically, by graduating the tax, combat speculation; while respecting the property of working farmers. Such a tax would be infinitely preferable to the promiscuous and abusive taxation proposed by Henry George, but being mainly of a prohibitory character it would not draw a large and continuous flow of income into the treasury. It would not flatter the official tax eaters, or those who hope to become so. It would be harder to obtain a ma-

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