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## LUCIFER---THE LIGHT-BEARER

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PHOTOGRAPHS

# "PRISONERS."

To gratify many friends who have asked for pictures of the "unhawfully-wedded couple," and to help to defray the expenses of the defense, we offer below thotographs of Li lian Harman and E. O. Walker. Lilian has never sat for cubnet negative, so we can offer only a carte de visite of her, and that from a negative taken considerably more than a yearago. Prices: Cards of E. O. Walker and Lilian Harman, Each 200 One of each 38

# FOWLER'S PAMPHLETS!

CO-OPERATION, its Laws and Prin-splendid reading matter. Just what is need-ed to-day. Don't miss it.

THE REORGANIZATION OF BUSINESS. In the Store and the Bank, on the INESS. Farm and in the Factory. Practical application of the principles of Co-operation.

INDIRECTION

Pair are the flowers and the children, but their subtle suggestion is fairer; fare is the rose-burst of dawn, but the secret that class it is rurer; Sweet the caultainee of song, but the strain that precedes it is sweeter; And nover was poem; but wit, but the meaning

was poem jet writ, but the meaning astered the meter.

Never a dalay that grows but a mystery guideth the growing:
Nevera river that flows but a majesty scepters
the flowing:
Nover as hakepearethat soared but a stronger
than ho did enfold him:
Nor ever a prophet foretells but a mightier
seer hath foretold him:

seer nati foretold him.

Back of the canyas that throbs, the painter in thinted and hidden;

In the state that breathes, the soul of the sculptor is bidden;

Under the joy that is felf, 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 symboled is greater:

Vast the create and beheld, but vaster the linward creater:

Back of the sound broods the silence, back of the gift stands the giving:

Back of the sound that receives, thrill the seusitive nerves of receiving.

sousity on nerves of receiving.

Space is nothing to spirit, the deed is outdone by the doing:
The heat of the wooder is warm, but warmer had up from the pits where these shiver, and up from the pits where these shiver, and up from the pits where these shine, Twin voices and shadows swim starward, and the essence of life is diving.

The Influence of Chataland Reals.

# 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 contract.

and the fourteenth century.

In the first two centuries of the Christian Church the moral eleva-In the first two centuries of the Christian Church the moral elevation 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 three centuries has risen in most prespects to a higher level than any that had preceded it, I at least firmly believe; but theological ethics,

that had preceded it, I at least firm-ly believe; but theological ethics, though very important, form but one of the many and complex ele-ments of its excellence. Mechanical inventions, the habits of indus-trialism, the discoveries of physical science, the improvements of movat 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 THE REORGANIZATION OF BUSIN the Store and the Bank, on the sceptre of Catholicism. The Pagan part in the Factory, Practical application of the principles of Co-operation.

PROHIBITION. An unanswerable arruph was manner of antiquity, and the Mohammedan schools of science, were the chief agencies in resuscitating usry methods in temperance reform.

CORPORATIONS: With Special Reference of independence of the decadence of the difference between over the conceptation. This is Mr. Power's latest.

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Itch, Prattie Mange, and Scratches cured in 30 minutes by Woolford's Sant-latest.

With the doctain and the Bank, on the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The Pagan it terature of antiquity, and the Mohammedan schools of science, were the chief agencies in resuscitating the More and projects of Christen dom. The second fact which I lave the original by the project of the most valuable that the worling computations of statistics that I lave ever even e. It treats of the "Origines of Preachers; by the way, is that the way it the stat the the formation of the interest of the fact that two spheres of the difference of Catholicism. The Pagan it treature of antiquity, and the Mohammedan schools of science, were the chief agencies in resuscitating the Mohammedan schools of science, were the chief agencies in resuscitating the Mohammedan schools of science, were the chief agencies in resuscitating the Mohammedan schools of science, were the chief agencies in resuscitating the Mohammedan schools of science, compiled and proposed to the most valuable to in these tables of the original science, by the original scie

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 Byo and Bye."

Friend Harman: "I think I have made a great discovery." We read in the "Good Book," that the "Devil" took "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 fourself 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 cumposition of the 'Sweet Hye and Bye,' I will agree to give up my prefession as 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 as Infidel production. Dr. S. Fillmore Bennett, a practicing physician of Richmond, Ills., composed the words, and we will hear what he says about it. "From 1861 to 1871 I re-sided in Elkhart, Wis., where I kept an anothecary store, and during that period was associated with Joseph P. Webster, a music teleher in the production of musical works; Lucan Tradactho 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." Wobster 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 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 Method-

"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 "I Clark Braden;" the public who keep post d will need nothing more to en orse 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. Turowing 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

Is this magnifying their office?

I once preached for a Methodist min-

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 condonse what I find in the associated press dispatches to one of our leading fown journals: Rev. Obarles L. Goodell of the Methodist Episcopal church in Rhode Island had ladadulerous 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 abroken voice, with tears running down his cheeks." His turther testimony, the report states, "was too indecent for publication." Mrs. Goodell too has sued for divorce, from her recreast 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 bigotry, by eloping with wives and daughters of those-who had received them into their houses only to find out to their cost low they magnified their office.

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

canonic priests! But it must not be charged on them by Methodist preachers.

\*\* Froad it I thought, what a contrast! A judge, named Stratton, in England, found a law confronting lim, a few months since, which affixed a penalty for parents to suffer, of both flue 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 alm 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 is 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 rescals! But no, I will not abuse them. It is their business to make a good case for their clients; they are pand 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, the subjust the faw, why, gentlemen, common sense is a much suffer. They talk of law. Why, gentlemen, common sense is a much suffer. They talk of law. Why, gentlemen, common sense is a much suffer. They talk of law. Why, gentlemen, common sense is a much suffer. They talk of law. Why, gentlemen, common sense is a much suffer. They falk of law. Why, gentlemen, common sense is a much suffer guide for as; the common sense of Rajmond, Exping, Exeter, and the other towns which have sent us heart, are worth more than the law of lawyers. There was one good thing said at the bar, it was by one Blackstone, books that I have never read and never will, but by our more s

parties to this oppressive transaction. We have never known a reform but had We have nover 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 sink 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.

#### Plest Step in Teatning.

First 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, exercese, and wholesome food, that they may grow up healthily. There is no use in having a child with a genlus head on a ryestraw body. There is no use in having a child that cannot keep hold of child with a genius head on a rye-straw body. There is no use in hav-ing 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

worth if it had no guncarriage? 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 hav no health and no strength of body on which to carry those—gifts. Whence it follows that the denial of all those clements that are indispensible for the rearing of children in factorics, in crowded neighborhoods, in the denser portions of the dens, the purlieus 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 commonweath cannot afford to do it is to breed criminals. No matter what the tenure of propthat this commonwealth cannot alford 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 posts of civilization. Compet 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 Gallico 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 concepton 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 thought lessness that distinguished the revilers of Galileo and Fitch.

In times of war, affliction, or person-

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

# LUCIFER

VALLEY FALLS, KAR., April 8, 287.

Moses harman & e. c. walker EDITORS.

M. HARMAN AND GEO. S. HARMAN PUBLISHERS.

#### OUR PLATFORM.

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Joplin, Mo.—J. Hoorichs & Bro.
Joplin, Mo.—East)—Ceo H. Hotchinson.
Humboldt, Kan., Wm. Rath.
Burlington, "Cries Brown.
Garnett, "C. Gregg.
Ottawa, "W. W. Frazer.
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M. O. Hicks, Biloam Springs, Ark.
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T. E. Palmer, Manning, Iowa,
Kansas City, Mo., Dr. C. Iona Marsters,
"Carrie V. NaLotte.
New Haven, Conn., M. Franklin. The Defence Funda Previously acknowledged from

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 ovening, and was informed at the Lucitor office, that the man he wanted would be found at the Ohio House, in Topeka. Comrade W. was speedily son, on the same charge upon which M released from custody on giving bond (\$250.) for appearance on Monday next the 11th inst. His boudsmen are L. An ton Smith, J. W.Rigdon and N. J. Hol um, all of Topeks.

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 marriago 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 Inquicitors who cannot or dare not meet an honest opponent by any argument except the argument of brute force, or of uncivil, invasive laws.

Now that the unprecedented, if not unparalleled, robbery has been com-pleted, 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 en-dangered our lives by inciting to mob violence and by means of the slow torture of solitary confluement for many months in prison cells. Now, is their vengence glutted?

Once more we ask of our Valley Falls Once more we ask of our Valley Palls neighbors and persecutors—we ask, A. M. Cowan, C. C. Lord, Lee Hiser, W. F. Hiser, R. D. Sunpson, 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, weman or child, that car rise and accure 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 heor his friends are injured then no crime has been committed.

I wish to call the attention of our lib eral 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 Bosion. It is now a "stand-off" as to which pays the best, being a professional face-pounder or a professional pulpit-pound er. Bain Jones and John Sullivan are both gathering in the shekels 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 Sain could step forth while John was being rubbed down and save enough souls for a mess, Ur, it there were a few souls present who refused to be saved, they could be brought on the stage and John could yound the religion into them.—Peck's Sun. Sam Jones received \$19,000 for one month

#### PAST AND PRESENT.

When on the 20th of September, were arrested upon the charge of "living together as man and wife with-out 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 demed then as we deny now, and as we have all the time denied, the assumed right of the State to interfere in our relations. announced that union because it was 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 provicial 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 so, while admitting and 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 unsparingly criticised by some of our brethren. our line of defense added fuel to the our line of defense added fuel to the flame. We said that we were married. So we still say. Marringe 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 fact and its actualization is the status. 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 the essential. Some of those courts had said, as we say, that the law did not create marriage, and that it could not declare youd marriages of consent even when entered into without any of the legal forms. Woknew, and we so said in reply to

our Anarchistic critics, that we should beheld 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 jus-tified 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 such a marriage will be sustained in this state where its validity is directly drawn in question." Italies 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 consesual marriages are valid and so it consequal 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 are 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 privious and was a supplied. For extension, and was a supplied. opinion) and we are punished for enter-ing the relation "in disregard of the pre-scribed statutory requirements," on "offense" with which we were not charg-

ed. Anent this the syllabus says:

3rd. "Punishment may be inflicted upon those who enter the marriage relation in disregard of the prescribed statutory requirements without renderding 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 per-petually liable to punishment for our

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 usually 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.

Justica 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 indiction 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, se 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 "pre-scribed statutory requirements. This

scribed 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 per version 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 hypocricy 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 out ceing unable to procure ball, it was impossible for us to personally make use of the "required legal processes" which Mr. Tucker seemed to favor employing when he outlined the ways and means of Anarchistic work.

wify we raid costs.

No doubt many are wendering 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 wrong fulness of the action of the State is co cerned. We are victims of superior physical force. We were imprisoned and we have been robbed by overwhelm ing numbers. The State is not amena ble 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 morci-lessly 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 bas of other questions. So we were willing to endurein the cause of woman's sex emanci pation. But we knew then, as now, that that was the paramount issue only solong as Pep. Paper, Tongue and Mail were free When freedom of discussion and investi-gation is threatened there is no longer any question which can rightfully take precedence of that. It becomes THE same. We learned of the arrest of the nublishers of the paper and we at once decided that we must go out and help fight the battle for a Free Press and In violable 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. necessary funds could be raised. We felt that we must not act hastily and inconsiderately, but knowfully 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 petually 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 marriago" is not valid, but the legislature has the right to require parties assuming the latter that a "consensual marriago" is not valid, but the legislature has the right to require parties assuming the latter 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. O. W. is not immediately rearrested But he hopes to give bail and do some hard work before the trial, and Lillian will be at the case or the proof-reading table.

There is another reason which might be sufficient were it needed, but the firstnamed is all-conclusive. There is an 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

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 immurement 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 miscalled 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, unprisonment for debt—these are some of the barbarous deeds of the boasted "free" State of Kansas. This is enough for the present. We liave 'unmasked the State and compelled it to reveal its innate sayagery. Now for other work.

E.C. Wakker,
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. important than our individua 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 i should be our highest joy to serve, the cause which is the hope of the truesland 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 meniory, as the Secularists of England did with Bradlaugh and Besant, with Foote and Ramsey and Kemp, and help us to roll back this assaulting army of oppression, help us to keep the torch of LUCIPER brightly blazing in the van of the battle holp 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. 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 legis

Intion.

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

E.O. WALKER.
LILLIAN HARMAN.

Mr. David Housh is the Sheriff of Jesterson 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 sherist the benefit of this free "adv." so that he may be sure that I, at least, have not forof this fee "aux." so that he may be sure that I, at least, have not for soften the insults of my imprisonment nor have I forgotten who was the responsible party.

L. H.

## ERRATUM.

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

The following, clipped from the Gakaloosa 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:

paper has poured out upon us ever since our arrest, and well exhibits the vindictive spirit of our persecutors:

"Lucifer" Harmon 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, er-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 will be more apt to set Mr. Welker to earning his board by daily labor as provided by law, if he continues his deflant attitude.—He went into this matter with his eyesopen, and has simply been trying to buildoze 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 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 fatthful," presumably because he turned the mother of his child with the little one upon her breast out into the wildeness, 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 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 Evo. Fou, who pray to the Nazarene as to a god, calling him "Redeemer" and "Savior," presunably 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 the mean adultant was a social creed and the mean adultant of the mean adu ing to your own social creed and your own definition of the word "ilyour 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

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 Mis. W'ks, Vol. iii. 299.]

I have not been trying to "bull-doze 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 over but they they are and and a part of the county and in the country at large.

country at large.
Yes, I went into this fight with
my eyes open, but they are open

much wider now. I have found that there is about a hundred times more meanness to the square inch in the average Christian character than I had supposed. I have found in the average Christian character than I had supposed. I have found that the Christians of the last quarter of the Nineteenth Century differ from those of the Dark Ages chiefly in that the latter had immensely more sincerity and because the absence of the ameliorating influences of Infidelity and Science enabled them to use more cruel and extreme measures of "persuasion" in dealing with heretics.

A few words as to facts, Mr.

A few words as to facts. Mr. Harman had not "spoken vindictive-ly" against Geo. Slane,—it is not in his nature to speak so concerning any one. Consequently, the "couple within" had not upbraided him for such attributed utterances. But what could be expected of a man so obtains that six month's almost obtuse that six month's almost weekly abuse of Mr. Harman, Lillian Harman and myself has not been sufficient to teach him to spell the name Harman rightly. Or does he purposely misspell it?

#### JAIL DELIVERY.

On Monday evening the 4th inst. the doors of the Oskaloosa Bastile were opened and Lillian and Edwin walked out a free man and a free woman. But how? By the payment of one hundred and thirteen dollars and eighty cents—the amount of coets charged by the officials of Jefferson County for their trouble in arresting, trying and convicting two peaceable, unoffending citizens accused of the crime of—ninding their own business.

citizens accused of the crimo of—
minding their own business.

And thus the curtain falle, for the
present at least, upon one of the
most inexcusable, one of the most
inhuman, most fiendish outrages
that ever blackened the history of a
self-styled civilized people.

It will beasked, "why this change
of attitude? Why did you pay
costs and thus assist your enemies in
completing the robbery? Why did
you abandon your oft expressed policy of passive resistance to the power of the invasive and despotic
state?"

The chief reason actuating those of us who were on the outside was that we thought it better to pay a ransom in money to a band of robbers calling themselves the state, rather than to see two innocent lives destroyed—wasted away by slow degrees in the dark and narrow confines of prison cells.

To avoid repetitions, we refer the reader to the long article written by Edwin and Lillian themselves, in another place, for the reasons that to us seemed to justify our action.

It will still be asked why these reasons were not acted upon immediately after the decision of the supreme court became known,—why were the prisoners allowed to remain another month in jail?

One reason is that the writer of

One reason is that the writer of this wished to make one more appeal to the sense of justice and humanity of the people of Jefferson county. We thought it possible that a few weeks' reflection would have the affect of arousing the public conscience to a realization of the enormity of the crime that had just received official sanction at the hands of the highest judiciary of Kansas. We believed it scarcely possible that men and women in their soler senses could, on reflection, be willing senses could on reflection, be willing to consign to perpetual imprison ment two inoffensive people, one of them a girl of only seventeen of them a girl of only seventeen summers, simply because—by the admissions of the court—they had failed to take the proper steps to secure a record of their marriage.

We were told that the county board of commissioners would meet on the first Monday in April. Our intention was to make a personal appeal to them at that time. Meanappeal to them at that time. Mean-time we took some pains to ascer-tain the drift of public opinion in regard to the matter. From these regard to the matter. From these inquiries we became satisfied, that while there was a pretty general opinion that Lillian should be reopinion that Elimin should be leased with or without payment of costs, there were comparatively few who favored the release of Edwin. Of the three commissioners, Mr. Of the three commissioners, Mr. I cannot speak of the outrage as Hicks was noncommittal, the other though I only half believed my nttwo. Messrs. Saylor and Finney had declared their intention to keep both the prisoners in jail as long as spected for my opinions, however they lived, in default of payment of costs. On Sunday the 3rd inst. I sought an interview with Mr. Hicks, and was by him informed that the board would not meet till Monday, the area of the majority. We have numer sought an interview with Mr. Hicks, and statesmen who have hurled an love and sympathy, there will be desired for my opinions, however that he (Stewart) had been requested by the Sceptics of Valley Falls to accept the challenges that the Great through I cannot speak of the outrage as t

ly and courteously, Mr. Hicks gave but little, if any encouragement to hope for favorable action by the board at its next meeting. These board at its next meeting. These facts, added to the motives mentioned by Edwin and Lillian in this tioned by Edwin and Lillian in this issue, decided us to wait no longer, but as a choice of evils, submit to be robbed of our hard carnings, in addition to the weary months deprivation of liberty—and thus bring the cruelly persecuted and outraged ones to the enjoyment of sunlight and free air once more.

M. H.

#### FREE AGAIN.

On Monday, April 4th, just four months from the time my sentence expired, my father visited me for the last time in jail. Owing to the expired, my father visited me for the last time in jail. Owing to the unsatisfactory method of conversation those outside were not quite sure of what we wanted done, so papa asked the Sheriff of Jefferson County, Kansas, U. S. A., if he could possibly allow me to go out and talk with him. The latter replied that he could and would. "Where are you going to take her?" he asked. Papa replied that he would go across the street to Mr. Harts." "She dont go to Hart's," declared the sheriff. He would kindly allow me to go to his office or up in the court room, however, and so we went to the latter place. When we had finished talking we went to the door and found it locked and His Mite-iness gone.

Finally he returned and unlocked the door and we once more attendant.

and His Mite-iness gone.

Finally he returned and unlocked the door and we once more entered the jail where I remained until papa and N. II. Harman had paid the great state of Kansas for depriving us of our constitutional right to "Liberty and the Pursuit of Happiness." Perhaps some of our friends who think it was rather small in the

nrss." Perhaps some of our friends who think it was rather small in the Sheriff of Jefferson County, Kansas, U. S. A., to refuse to allow me to see my friends, will be interested to know that we did "go to Hart's" before we left town.

The ride of eighteen miles to Valley Falls was pleasant, indeed. It was a calm, moonlight night, and Venus shone brightly "a beacon light to guide us." Reaching home late I found the "little mother" well and glad to welcome "her girl" home again. And oh, how happy late I found the "little mother" well and glad to welcome "her girl" home again. And oh, how happy it made the mother heart to learn that after all these weary months of waiting, her durling son was once more free! Whether or not our coming jout has been for the best, time will tell. "Past and Present" lives our reasons and it is unnecessive our reasons and it is unnecessive. gives our reasons, and it is unneces-sary to repeat them here. We want to do r ght and we will work for the light as we see it, come what may.

# THINGS BY THEIR RIGHT NAMES.

It is often said by reformers who only see half way around the horizon of individual rights, that we are too iconoclastic, too severe in opposing the ideas of those who have been rocked in the cradle of Christantly. Others say we retard the cause of progress by our radical and rap d measures.

The charges are not true in any sense. The extreme radical men

The charges are not true in any sense. The extreme radical men and women, as a class, in all ages that history gives any record of, hav been quiet, orderly, thoughtful persons who only asked the right to speak and write their thoughts, and only when this right has been decided them have they exhibited any degree of invective. To them we have all our partial and mental degree of invective. To them we owe all our material and mental progress—our rapid strides up the ladder of science, art and philosophy. Is there not cause for severity when the constant of the constant of

progress—our rapid strides up the ladder of science, art and philosophy. Is there not cause for severity when the sacred rights of the soul are invaded? When men and women are impri oned for opin on's sake only, and shut out from the sunlight and the sights and sounds of nature's great amphitheater? Garrison said—"I will be as harsh as truth, and as uncompromising as justice." They mobbed and dragged him through the streets of Boston with a rope around his neck. What for? For praching Freedom. Today all classes honor him for his bravery and forget his terrible invertives against the popular vice of his time. When I see the sacred rights of individuals trampled upon I cannot speak of the outrage as at though I only half believed my utterances. But at all times I believed in being respectful as well as respected for my conflict with those of the majority. We have numerous examples in our time of scholars and statesmen who have hurled an elegant the severe and scathing

wrongs engendered by ages of relig-ious superstitions.

One we remember with distinct-

ious superstitions.

One we remember with distinctness, that fell from the lips of that grand man, Wendell Phillips. A young negro woman and man in the south loved each other. They also loved freedom so well—which was a great crime for them in the eyes of the respectable Grundies of their day—that she consented to be boxed up and shipped as freight on board a schooner from Baltimore, Md., to Philadelphia, Pa. Her lover boxed her up with provisions and water sufficient for the journey; boring holes in the box for the air to penetrate. She was put aboord and the vessel started on its voyage while he made his way at night, across the country by the light of the North Star, to, as they supposed, the free North. The schooner, with its precious builden, met with adverse vinds, and the man arrived many days before the white suils of the vessel were seen coming up the Delaware. Great fears were entertained by the lover and the few tried vessel were seen coming up the Delaware. Great fears were entertained by the lover and the few tried friends to whom he had intrusted his secret, that she would be found dead. After a time which seemed ages to him the freight was paid and the box safely opened in the house of a friend, the heroic woman, though pearly exhausted was found house of a friend, the heroic woman, though nearly exhausted, was found alive and resuscitated. In time they went to Massachusetts where, as in Pennsylvania they were both liable to arrest under the Fugitive Slave Law, and sent back into slavery Wendell Phillipps, at an anti-slavery meeting, had occasion to comment on this case, and in glowing eloquence, pathos and invective, in speaking of Massachusetts and the cruel laws that would consign those cruel laws that would consign those persons back into slavery, taid, as only a Wendell Phillips could say — "God Damn the Commonwealth of Massachusetts!"

or Massachuserts!"
It was a terrible sentence in those days, but he was applicated by the best men and women of the time Men and women who dare stand for justice and individual liberty—and instice and individual liberty—and whose names, in consequence, now shine with lustre while those who his ded him, as his they did, have sunk into oblivior if not infamy. The class that his dhim on that occasion were of the same spirit that threw rotten eggs at him in Cincinnatti, Ohio, in 1861.

As is usual with ignorance, superstition and tyranny, when they cannot answer arguments they resort to rotten eggs and force. I find few persons to day who think Phillips was wrong in using just those words against any Commonwealth that would allow persons to be enslayed

against any Common weath that would allow persons to be enslaved and their sacred rights wrenched from them in the name of law.

from them in the name of law.

What has proved true in the conflict with negro slavery will also prove true in the conflict now waging with sex-slavery and the questions of marriage and divorce. The persecutors of E. C. Walker and Lillian Harman, in the name of law, will ultimately regret their course however sincere they may be, just as did those who mobbed Garrison and Abby Kelly Foster, forty years ago.

J. C.

## ENDORSEMENT FOR BRADEN

The following endorsement was handed to us with request for pub-lication. Notwithstanding the pressure upon our columns we give place to this matter and repeat our offer to find a man to meet Braden in de-bate on the conditious named in last issue:

issue:

Valley Falls, Kan, April 4th, 1887.

We, the undersigned ministers of the gospel and representatives of the churches in Valley Falls, hereby endorse Clark Braden our representative to meet C, W. Stewart on the terms of Mr. Braden's challenge to Mr. Stewart, published in the weekly papers of this city on April 8th, and 8th.

A. B. Wade, Christian Minister.

W. F. Parker, ""

John McFarland, Elder Christian Ch.

J. E. Farrar, M. E. Church.

L. D. White, Presbyterian Church.

A. M. Cowan, Congregational Church.

Also, by request, we give place to

A.M. Cowun, Congregational Church.
Also, by request, we give place to
the following, notwithstanding the
very ungentlemanly treatment received by us from the man whose
name is attached thereto.

During the debate between Clark Bra den and C. W. Stewart at Newton, Kan Mr. Stewart stated to Mr. Braden tha

drive him to the wall, I publish this CHALLENGE TO C. W. STEWART:

I hereby challenge C. W. Stewart to meet me in public discussion in Valley Falls, Kausas, on these terms:

The propositions debated shall be:
[The propositions are identical with those published by us from Mr. Braden, in our issue of March 11. Ed. L.]

III. Neither party shall indulge in any personal reflections on, or personal ridicule of his opponent. Everything of a personal nature shall be rigidly excluded.

ed.

IV. Neither party shall address any remark to his opponent, but shall always address the audience.

V. All questions, asked by either party shall be reduced to writing, and presented to the other who must answer them fully and frankly as soon as he oun do so.

sented to the other who must answer them fully and frankly as soon as he can do so.

VI. No stamping of feet, clapping of hands, or other expressions of approval or disapproval shall be indulged in by any one during the debate.

VII. The debate shall begin at 8 p. m., Monday, April 18th, 1837.

VIII. Eight sessions of two hours each shall be given to the discussion of the first proposition. Four sessions two hours each to the discussion of the second proposition.

The above arrangement will remove all cavil of C. W. Stewart. Will he keep the engagement he made in Newton? Or will he back out? He will have to do one or the other.

P. S.—I. will he in Valley Falls, Monday, April 18th, 1837, ready to debate. If Stewart does not appear, I will lecture and expose the cowardice of Infidelity.

Sada Balley to A. Warren. Good Brother Warren: True, Lucifer has denounced the idea that legalities constitute marriage; but when did it declare that love did not constitute mar-ringe, or that it was inconsistent with freedom to make declarations of love either public or private? The point of difference between Lucifer and other individualists seems to be this. want Lucifor to say, "We inten-tionally disobey the law." Lucifor says, "we have no intention either to obey or disobey the law. We merely advocate "We intenthe right of a couple to declare their love; it so happens that declaration did amount to a civil contract and thus answered to the requirements of Kansas statutes in regard to marriage We have therefore a right to say that our arrest and prosecution are illegal!

When a man and woman, in their declaration of love, vow that neither shall dispossess the other of self ownership; that both shall maintain their dithat they ask no law but the law of love to bind them—that they will not continue their sex relationship after that love should cense—when they prove that they will stand true to these principles at whatever cost; when they willingly indure the persecutions of prison cells rather than recant, when they are ready to sacrifice their lives—if need be, to this cause of individual rights,—can it be truly said of them-"They are not yet conceived of the holy ghost of freedom?

Seest thou not, my brother, that when such unions as this are understood that when marriage, by civil contract, comes to be considered as respectable as those performed by priest or magis-trate, that the result will be a revolution in public opinion; which will open the way for the establishment of associative homes where marriage will be unneces-sary? Most certainly; then who is doing greater work for freedom than the Lucifer Fraternity? I do say that it is impossible to have

perfect freedom yet, for the very logical

reason that it is impossible for anything to exist without the conditions for its existence. You do not deny that the foundation of society is the home. foundation of society is the home. You ask, Can we have only the two kinds? The isolated family and the individual family? My arithmetic tells me that it a home is not instituted by one man and one woman, it must be instituted by a large number of men and women. Society conly be founded upon the first or t second. The unreasonable position of those free lovers who repudiate both, is fully discussed in my book "Irone." The sequel will answer many of your ques tions in regard to my idea of the Indus-trial Home. I believe we can prepare conditions in which marriage is unneces-

sary. Each member, in an industrial family group, doing their share toward maintenance, each one accepting their maintenance, each one accepting their part of responsibility, all the members of one group being congenially united in love and sympathy, there will be no ne cessity for public announcement of conjugal relationships.

tem of home life-or without man's cooperation in building homes? Must not mothers and their children have homes? And why should not men have homes with these mothers and their children? Why should not men and women to-gether build these homes before undertaking the sacred responsibilities of parenthood? In my humble opinion your plan would make of men, free love your plan would make of men, free fore transps—of women free love slaves!
Not not my mistaken, though well intentioned brother; we women will do better than this for ourselves, our children and their fathers. We will arise in deen and their fathers. We will arise in the majesty of a nobler womanhood. We will unite as a sacred sisterhood in the name of truth and justice—and perfect faith in the powers of our uprising souls we will demand of society the right to build homes of truth and freedom! Yes, we will do this in co-operation with noble men of construct-ive power, and we shall succeed in this grand work of societary reconstructiont

This is the age of woman's ascension, and she must arise to the dignity of honesty-of integrity of character-cense claudostine relations and conse breeding hypocrites!

From the voice of noble Lillian in her prison cell rang out the grand and telling words. "Secret long relations have been tried a thousand years. are going to substitute something botter on outspoken principles!"

The autonomistic marriage is the best tween the old and the new. The parties to each a contract are not likely press each other because they unite to prepare conditions for a broader freedom. We women will be inspired with an inspiration which will prevent opposition from crushing us, because we will become divine builders.

SADA BAILEY FOWLER.

It is currently reported here in Valley Falls that Clark Braden claims a complete victory over Stewart in the late de-bate at Newton, Kan. We print here-with a statement from C. R. Munger, President of the Secular Union at Newton, which statement we are assured can be corroborated by the testimony of many other responsible citizens of that

Newton, Kau., April 6, 1887.
M. Haman: Dear Sic: I heard the debate between Braden and Siewart. I have talked with no one yet who does not agree that Stewart used Braden all up. He had not a corner left to crawl

not agree that Stowart used Braden all up. He had not a corner left to crawl into.

When the debate was half over, that is, after they had debated elx nights, the Christians of all denominations were declaring that Braden did not represent them. No one stood by him breept a few of the Campbollitos.

No man who has any self-respect can afford to debate with that man Braden, I consider him so filtly and such a falsifier that Stewart is perfectly right in refusing to debate with han.

P. S.—Mr. Stewart is not atraid to debate with any man, and said here that he would be glad to debate with any man who has the ability to be a gentleman and the inclination to so act; and who has enough self-respect to tell the truth when he knows it, and courteous concipit to treat his opponent as a man. Braden, he says, and I agree with him, has none of these qualifications.

C. R. M.

Of Freethoughts in the brains of free

Of Freethoughts in the brains of free

men From speech on their lips is the token, True courage in our bearts for the right, The flag of Free Press flies in the light.

PERSONAL.

## Lectures!

Having just emerged from my winter re-treat, to which I was consigned by my "return good-for-evil Caristian na, abova I wi htosey of the Freetblicking public hat I done sectur, ing engagements at once and for several

ing engagements at once and for several mouths. In addition to my already long list of lect-tres, I am prepared to deliver three new ones, visi

"Kunsas Liberty and Justice;"
"Prison Life and its Lessons;"
"Choice and Contract." "Choice and Contract."

Torms reasonable. For lists, rates, etc., address me at Valley Falls. Kansus.
E. C. WALKER.

MRS. S. C. SCOVELL,

Psychometrist and Spirit Medium.

onto yourself in magnolic rapport with pirit band, send lock of hair, mane, ago sex, she will diagnose your disease, or valuable article in all social and humans tern. A trial reading will be given first trial reading will be given first trial missouri and Kansus. Corresponde solicited. Address her at 1031 flain tet, Kausse City, Mo.

### THE WORD

Favors the abolition of Usury, Rentand Marriage and Taxation, -working for the reconstruction of Nociety on the basis of Voluntzry Enterprise.

The original Labor Reform, Money Reform and Free Love newspaper, now in its fitteent year. Seventy-five-mis yeariy, Address, The Word, Princeton, Mass.

Autonomy- Self-Law-What are 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 net you \$1.50. The proceeds to be applied on the expenses of the trial. Have no money and consequently can not send any. "New Thought" strugglesio live as all other reform papers do. As ever, Moses Hull.

Des Moines, In., Blarch 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 will come out right yet, and happinoss and prosperity will yet be in store for you and the dear martyre, to whom I beg you to give my heartfelt greeting. I remine, I remine, yours truly. ings, I remain, yours truly, Savannah, Ga.

Ero, Harman: Enclosed you will find postal note for \$1.23 for another year's sub-scription to Lucifer. Please send receipt. I should like to do something to help you

in your great emergencies, but am too poor I, too, am a victim of this government, and sure I have suffered far more at its feet sure I have sunded far more active
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 Ferra.

Melior, Kausas.

M. Harman: I am sorry to bose of you getting into so much troub a by minding your own business. Those 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

Well I know that it takes more than good whell a 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 todo something more substantial. Enclosed find \$2.00 for which send me Irene and Diana. Apply the rest to my credit on Instantial. Lucifer.

AARON WADSWORTH. Newton, Iowa, Mar. 1st.

Dr. J. Wm. Lloyd (in Liberty) has gleaned that epicures are not necessarily

dyspeptics.

I enclose stamps for a few copies of Luciren No. 40, of Jan. 14th. issue. Correspond ents solicit my views on the sex and social onts 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 Luciren. Really it is tim such papers were well introduced and or

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

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 from the other side And in case you dont 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. PRESTON.

Maquoketa, Iowa.

Bro. Harman; Find enclosed one dollar in currency, and fits cents in stamps, for which please send mo the Lucifer one jour and that book called "Irene," according to your advertisement in Lucifor.

This is all I can do for you at this time as I am old and have to be cared for by

others, on account of my poor health as

poverty.

It seems to me the church is the worst enemy poor Humanity has. Only three of us in this neighborhood who will or dare read Lacifer. I got the papers, etc., you sent me some time ago. Very thankful for them. You have our full sympaths any how. 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.

C. C. CAMPBELLA Ney, Deflance Co., Ohio.

Ney, Deflance Co., Obio.

Editors Lucifer: Incider of the 4th inst. is at hand and the letter from J. Hacker of February 15th, is read. The "old fellow" has good pluck 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 feen "many coverations with pass one that there?" "many generations will pass ere that "good time" will arise, because the people have become "fossilized" asit were. It is "born" in them, and it will take more generation to eradicate the "condemned"

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 unluds will be a fit dwelling place for the Lord (reason).

"free kaneas (small k) has an indellible blot mean her ones bright accretions.

that will pass into history. "Poor" bleeding kansas (must have her "rictims" money.)

kansas (must have her "rictims" money.)
Yours for Liberty,
JOSEPH BUCHER.
Ken City, Mich., March 25.

M. Harman & Son: —I enclose draft on New York for \$1.50, for which send one copy of "Irene" and Lucifer mother year, though I think my time is not out till June

Yours Truly, W. D. Bowens.

As regards your martyrdom in this mar-riage affair I want to say plainly that in my opinion ceremonies are useless and not es sential to marriage itself. The poorer classes cannot afford judges' and D. Da'. marring cannot anoru judges and D. Da. marringe certificates, bills, atc., too much ceremony about this matter. Two friends as witnesses are anough; ceremony is a mero dead letter. True love is the test in marringe. A great field for reform, this.

neid for reform, this.
Inclosed find twenty five cents for one copy of Cupid's Yokes, and one copy of the Predigal Dangliter. 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 retend to buy many books of you.

pooks of you.
I remain your sympathizing friend, HENDY OFFI, The Truthseeker, Union IIII, N. Y.

Dear Friend Harman: Edwin doubtless remembers D. dy aud Tonnie -my daughters—and the "analyst," the radical monthly they need to publish at Rich Mountain, Ark. Please give him and dear Lillian our kindest regards. Forry 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 solitide and, I suppose, are quite forgotton 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 Dear Friend Harman: Edwin doubtles

sity 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 he forwards. But July are commense to morning of the 13th October, 1885—never to be forgotten. But I did not commonce to bore you with an episite.

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 careass, "public opinion"—the she wolf of every civilization that has ever cropped out on the plane of humanity in its structly moved; and near move that in its struggle upward; and never more than 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, unprisoning its best men and women for imprisoning its best men and women for "Debt," and that debt imposed by the State, not for value received. I knew good men who went to Kansas to save her life to Libwho went to Kansas to eare 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 welves they had sain. 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 butter and. It the surgest whold

out to the bitter end. If the savages would out to the bitter end. If the savages would grant the prisoners the courtesies given to murderers and swinders in most states we might be content. Their friends would convert their cells into pleasant pariors. Phoir course (Wis, and L. 's) is the only one to be justified, looked at from aloft.

A. H. Wood.

Lunenberg, Mass.

MISCELLANEOUS.

Law.

The crime of the ages has been and is an made law, It is law that has enman-made law. It is law that has en-staved and robbed the producer. It is 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 morigage on a poor man's homo; 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 infernalism, interest on money. It is the law that is fast tak-ing 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 Lucifor, March 11, I unite with him in ing piace for the Lord (reason).

"free kaneas (small k) has an indellible blot aspiring towards a sound basis for the treasury. It would not flatter the official upon her once bright escutcheon, by the arrisation by woman's industrial tax enters, or those who hope to become rest and imprisonment of Lillian and Edwin, equality with man, through the awards so. It would be harder to obtain a ma-

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

"There is a good time a comin, boys, A good time a comin;" notwithstanding the mistake that our species has apparently made in dropping its tail, and coming down out of the mangostoeu 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. Houk, 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 mo-nopol, titles to the soil, as to mines, as to forests, as to waters and fisheries, as to mechanism by patents, and all the other means of production, wombs included; it remains for us to beg another question, that of the conversion of Guternment by the ballot, to the antimouopoly side. It must be confessed that its toudencies are just the other way and with a stiff current.

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

At its 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

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 enter; 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 morcenary 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 hireling 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 This natural principle accepted and declared, is in a great measure relf 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 ferent soils and sites. The greatest difference is found between the girden 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 covernment rentals or of land taxing. So much must be left in any case to the discretion of officials, whose judgment is fallable, and who are biassed by many considerations in favor of or against certuin persons.

In unining 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 abusive taxation proposed by Henry George, but being mainly of a prohibit-ory character it would not draw a large and continuous flow of income into the

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jority vote for such a measure favoring justice, than for one which like George's, flatters greedy political ambi-tions. Mr. Hook is not crooked enough; tions. his letter does not boar internal evidence of that happy combination of folly and knavery which fits a man to be agreat statesman in this republic. He does know that taxation is a cob-web which catches only the small flies. He is perhaps unaware that the hundred million acre grants pay no taxes. He has not verified the statements before me that as a rule the greatest real estates and in-comes in cities are assessed at a fourth or less of their market values. His graduated tax would in a great measure fail to secure its object, by the dishonesty or incompetence of the officials employed in its execution; but even supposing it faithfully executed at first, what guarantee of its continuing to be so? All positive governmental measures are arbitrary, and become targets for future arbitrary legislations, they are, however well intentioned, essen essentially fullacious, and incomparably less useful than the simple recognition of executive natural laws, which the general interest of mankind may crystallize in Such is personal occupancy, with productive use and need, as the title of possession to a limited area of soil. Taxation can only invade and in validate such a title.

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