

# LUCIFER.

## THE LIGHT-BEARER.

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### LUCIFER--THE LIGHT-BEARER.

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#### A POET'S DEATH SONG.

When  
For me the end has come, and I am dead,  
And little solace, cheering days of men  
Peek at me curiously, let it then be said  
By some one brave enough to speak the truth,  
"Here lies a great soul killed by cruel  
wrong."  
Down all the balmy days of his fresh youth  
To this bleak, desolate noon, with sword and  
song  
And speech that rushed up hotly from the  
loar  
He wrought for liberty, till his own wound  
(He had been stabbed), concealed with  
painful art  
Through wasting years, mastered him, and  
he swooned.  
And sank there, where you see him lying now  
With that word "Failure" written on his brow.

But say that he succeeded. If he missed the  
World's honors and world's plaudits and t.e

W go  
Of the world's debt-lacked, still his lips were  
kissed  
Daily by those angels who assume  
The thirsting of the poets—for he was  
Born unto singing—and a buried lay  
Mightily on him, and he moaned because  
He could not rightly utter to this day  
What God taught in the night. Sometimes,  
pathless,  
Power fell upon him, and bright tongues of  
flame,  
And blessings reached him from poor souls in  
stress;  
And benedictions from black pits of shame;  
And little children's love, and old men's  
prayer;  
And a Great Hand that led him unawares.

So he died rich. And if his eyes were blurred  
With thick fumes—silence! lies in his grave.  
Greatly he suffered, greatly too, he craved.  
Yet broke his heart in trying to be brave.  
Nor did he wait till freedom had become  
The popular shibboleth of courtiers' lips;  
But smote for her when God himself seemed  
dumb.

And all his arching skies were in eclipse.  
He was a weary, but he fought his fight,  
And stood for simple manhood, and was  
joyed  
To see an August broadening on the light.  
And now earth's heavenward from the void  
He loved his fellows, and their love was sweet—  
Plant daisies at his head and at his foot.

RICHARD HEALY.

#### THE BIBLE AND TEMPERANCE.

There are but very few passages,  
none of which are found in the  
New Testament, which condemn  
the use of intoxicants; more than  
five times as many encourage or en-  
join their use; a few condemn the  
use of wine on stated occasions by  
certain persons, or in excess, while  
a large number of other passages  
make mention of its use as a matter  
of course, and with no hint of cen-  
sure or of its evil effects; and, finally,  
there is nothing found in the Bi-  
ble which supports the assumption  
that Bible wine was not intoxicat-  
ing.

Ten to one, the influence of the  
Bible is on the side of the wine-  
maker and drinker. On the natural  
supposition that it was written by  
men, and considering when and  
where it was written, there is nothing  
remarkable in this; nor are those  
men to be severely censured because  
they, upon the whole, were not in  
advance of their time. But upon  
the hypothesis that God wrote it,  
the conclusion is irresistible that  
he either could not see or did not  
care for the evils that intemperance  
entails. Christian people who be-  
lieve that the Bible is the inspired  
word of a good God cannot under-  
stand why it is not a temperance  
book; and to keep them from ques-  
tioning too closely regarding its  
moral teachings, its origin etc., their  
unscrupulous guides attempt to im-  
pose upon them the idle tales that it  
is a temperance book, and that the  
wine mentioned therein was not in-  
toxicating. Most of these preach-  
ers and editors of religious papers  
know better, but they do not care  
how much they deceive their people  
so long as they can thereby keep  
them within the pale of the church  
and successfully manipulate them  
in furtherance of their own ambi-  
tions, using their votes to consoli-  
date church and state, and wielding  
their aspirations for the good and  
true as a club wherewith to beat out  
the brains of Liberty. Here and  
now, in our own land and time, the  
priest is, as he has ever been, the en-  
emy of the race, because the enemy  
of human rights. To help advance the

Covenanter movement for the sub-  
version of our civil liberties, the  
Reverend Stevenson would enslave  
the children of the land to a book,  
poisoning their tender minds with  
the lie that the Bible is the great  
bulwark of the temperance cause.  
How miserably false is his claim an  
unprejudiced perusal of these  
pages will show. He and his co-  
workers aim at the establishment of  
an ecclesiastical hierarchy built up  
on imposture and tyranny.—From  
E. C. W.'s "Bible Temperance."

#### Evolution.

"As with organic evolution, so with  
super-organic evolution. Though  
taking the entire assemblage of so-  
cieties, evolution may be held in-  
evitable as an ultimate effect of the co-  
operating factors intrinsic and ex-  
trinsic, acting on them all through  
indefinite periods of time, yet it can-  
not be held inevitable in each par-  
ticular society, or even probable. A  
social organism, like an individual  
organism, undergoes modifications  
until it comes into equilibrium with  
environing conditions, and thereupon  
continues without change of  
structure. When the conditions are  
changed, meteorologically or geo-  
logically, or by the alterations in the  
flora or fauna, or by migration  
consequent on pressure of popula-  
tion, or by flight before usurping  
races, some change of social struc-  
ture is entailed. But this change  
does not necessarily imply advance.  
Often it is toward neither a higher  
nor a lower structure. Where the  
habitat entails modes of life that  
are inferior, some degradation re-  
sults. Only occasionally is the new  
combination of factors such as to  
cause a change constituting a step  
in social evolution, and initiating a  
social type which spreads and sup-  
plants inferior types. For with  
these super-organic aggregates, as  
with the organic aggregates, pro-  
gression in some produces retrogres-  
sion in others; the more evolved so-  
cieties drive the less-evolved socie-  
ties into unfavorable habitats, and  
so entail on them decrease of size  
or decay of structure.

"Direct evidence forces this con-  
clusion upon us. Lapse from higher  
to lower civilization, made familiar  
during school days, is further exam-  
plified as our knowledge widens.  
Egyptians, Babylonians, Assyrians,  
Phoenicians, Persians, Jews, Greeks,  
Romans—it needs but to name these  
to be reminded that many large and  
highly evolved societies have either  
entirely disappeared, or have dwind-  
led to barbarous hordes, or have  
been long passing through slow de-  
cay. Ruins show us that in Java  
there existed, in the past, a more de-  
veloped society than exists now; and  
the like is shown by ruins in Cam-  
bodia, Peru and Mexico, where once  
the seats of societies large and elab-  
orately organized, that have been  
disorganized by conquest; and where  
the cities of Central America once  
contained great populations, carry-  
ing on various industries and arts,  
there are now but scattered tribes of  
savages. Unquestionably, causes  
like those which produce these re-  
gressions, have been at work dur-  
ing the whole period of human ex-  
istence. Always there have been  
cosmical and terrestrial changes  
going on, which, bettering  
some habitats, have made others  
worse; always there have been over-  
populations, spreading of tribes, and  
escapes of the defeated into locali-  
ties unfit for such advanced social  
life as they had reached; always,  
where evolution has been uninter-  
fered with externally, there have  
been those decays and dissolutions  
which complete the cycles of social

changes. That supplanting of race  
by race, and thrusting into corners  
such inferior races as are not exter-  
minated, which are now going on  
so actively, and which have been go-  
ing on since the earliest recorded  
times, must have always been going  
on. And the implication is that re-  
maining inferior races, taking  
refuge in inclement, barren, or oth-  
erwise unfit regions, have retrograd-  
ed.—Herbert Spencer.

#### "Big Words."

EDITOR LUCIFER: Whatever my con-  
dition and business, I must write a few  
words about the "Plain Talk," by  
E. M. D., in Lucifer of March 11th; your  
correspondent who "seizes his pen in-  
stantly to dispel learned ignorance" and  
tells us why American people take no  
interest to science and are so "ignorant."  
The cause, he says, is "the use of high  
and big words the meaning of which to  
discover requires a constant use of the  
dictionary, a thing few laboring men  
have, nor the time to consult, if they  
have it."

As you see, Mr. Editor, we agree, I and  
my critic, as to the fact that the ignorance  
and carelessness for science exist, as I  
have said, but we differ as to the cause  
of this sad situation. If those people  
could have the will they surely would  
find the way and the time to learn the  
biggest words and study their meaning.  
Those people, as I show further in my  
"Hints," are not so much the laboring  
men, the workers, as they are the loaf-  
ers—refused people, savants, dudes and  
prudes; the men of knowledge and of  
devotion to science and investigation,  
are generally found among the working  
men who exercise their brains simultane-  
ously with their hands. Instead of at-  
tributing the cause of the ignorance  
and carelessness for science to the use  
of big words by reform writers, and to  
the lack of time to consult the diction-  
aries, would it not be more correct to  
attribute it to the defects of the educa-  
tional system, to the depraved taste of  
the present society (Mrs. Grundy), to  
the Government (?) that instead of pro-  
tecting science persecutes scientists or  
allows them to die of starvation? If  
the learning of big words brought big  
money and high consideration, people  
would find the way to learn them.

"They have not the time!" Have  
they not the time to go to the show, to  
church and Sunday school? Have they  
not time to keep up idle conversations  
for several hours each day—on the street  
corners, if not in saloons and gambling  
houses?

"They have no dictionaries!" What is  
the use of dictionaries, if as "E. M. D."   
himself rightly acknowledges, these big  
words i. e. neologisms, are not found in  
those books? If some words are bigger  
or higher than others, are not such  
words as transcendentalism, theology,  
Almighty God, &c., the highest and  
biggest rather than biology, sociology,  
&c.?

Your correspondent says that in my ar-  
ticle, "Hints about the Teachings of  
Natural History" in Lucifer of February  
18, he found under the head of "An-  
archial Nomenclature" a frequent repe-  
tition of such words as sociology, bi-  
ology, proletarians, cosmology, plutocra-  
cy, exploitation." The last three words  
are not in my article. "Exploitation" is  
not an uncommon word. It is in very  
common use among workmen in  
Europe, and is understood by nearly  
everybody, except, perhaps, by the ex-  
ploiterers themselves.

If the words biology, sociology, prole-  
tary or proletarians—which are not often  
repeated in my article—are not used nor  
understood by Americans it is not my  
fault. Those words are in common use  
and understood by nearly everybody in

Europe. How can we speak of Labor  
of Social Science, without using them?  
Of course they are not used in parla-  
mentary and diplomatic speeches, in  
American novels, etc.

It is something astonishing to a prole-  
tary like myself to hear anyone reproach-  
ing him for the use of learned words and  
to be mixed up with "valuable writers"  
who do not comprehend the conditions  
of the laboring classes," etc. Being a  
workingman, myself who never fre-  
quently any academy or college, if my  
writings have any merit it is due to their  
simplicity and common language, relat-  
ing to facts referring to myself or ob-  
served by myself. "E. M. D." says, "I  
am a farmer, have, I think, a fair educa-  
tion," &c. So I thought, when I was 25  
or 30 years old. It was only at 50 years  
that I saw that I knew nothing, and  
commenced to learn little by little.  
Now at 75 I know but little yet, but I  
am always willing to learn; and I find  
time to study and learn something every  
day, although my hard hands must work.  
Yours for Science and Liberty,

PROLETARY.

Salina, Kan., March 17, '87.

#### Wages and Employment.

As found in existing society, both  
the depression of wages and the  
lack of employment are the result of  
pernicious artificial institutions and of  
the ignorant or purposed violations of  
economic law, and not of the op-  
eration of any natural force or prin-  
ciple whatever. Natural wages is the whole  
product of one's effort. Con-  
ventional wages under forced compe-  
tition, as shown by Ricardo, is the amount  
which it costs to maintain the laborers  
and keep up a supply of them, differing  
in no important particular from the  
phenomenon which attends the sustaining  
of a stock of chattel-slave laborers, with  
this advantage to the employer, however,  
that those wage slaves take from off his  
hands the trouble of keeping up the  
stock, so that he is always enabled to ob-  
tain or to dispose with their services,  
according as the exigencies of business  
or other circumstances may require. He  
is thus able to buy labor at cost, though  
he always tries to sell it at a profit.  
And it is this difference between  
what labor costs and what it  
produces which constitutes or creates  
the fund from which it is pretended  
wages are paid, and from which all rent,  
interest, or profit to capital is derived.  
So far from its being true, then, that  
capital sets apart a fund from which  
the wages of labor are paid, it is abso-  
lutely certain that the only source of  
increase from which the incomes of land-  
lords, capitalists, and the speculative  
class generally are derived is the legal-  
ized device by which they are enabled  
to withhold from the producer the nat-  
ural wages for labor, and through control  
of the natural elements of opportunity  
which belong of right to all.—"Economic  
Equities," by J. K. Ingalls.

If neither courts, nor police nor troops  
will do anything for those who have ac-  
cumulated wealth they will hire an army  
of their own. Of course this is anarchy  
in its first stage. The word is not a  
pleasant one, but it must be used when  
the occasion calls for it.

If the country should be carried much  
further on the road to mediocrity  
\* \* \* then private armies would  
not remain shut up in the yards of war-  
houses or mansions of their employers,  
while demagogues stimulated attacks  
on them. They would fall out, mediocrity  
fashion, and twist the necks of the Cleve-  
lands, and Hills, and Greens, and Ogles-  
bys, in a very summary fashion.

Law-abiding habits are still strong  
among us; but they will not survive  
for a great while the strain which labor  
is putting on them, and whenever the  
community gets thoroughly tired of labor  
and the demagogues, it will give those  
who like anarchy and private war  
a dose of them which many generations  
will remember.—New York Evening  
Post.

The one thing now most needed in the  
world is to make capital want labor more  
than labor wants capital. When this  
condition of things shall prevail, labor  
will be the master of capital instead of  
its slave. Free banking will accomplish  
this and nothing else can. Therein lies  
the solution of the labor question.—  
Liberty.

# LUCIFER

VALLEY FALLS, KAN., April 15, 287.

MOSES HARMAN & E. C. WALKER  
EDITORS.

M. HARMAN AND GEO. S. HARMAN  
PUBLISHERS.

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Carle V. McLoote.  
New Haven, Conn.—M. Franklin.

To the many friends of Jay Chappel we regret to say that he is sick—has been more or less on the invalid list ever since he arrived here some three weeks ago. It is sincerely to be hoped that as the weather becomes more settled his health will improve.

On Monday, the 11th inst., the day set for the trial of the editors and publishers of Lucifer on the charge of sending obscene literature through the mails, the editors thereof appeared at the U. S. Court rooms at Topeka, and were told that there would be no session of the U. S. grand jury, and therefore no court at this spring term. The cause of this postponement is said to be lack of funds to pay the expenses of said court, no appropriation having been made for that purpose. This puts off our trial till July and possibly till October. Our bondsmen remain the same, and for their kindness and confidence expressed in our integrity we again return thanks.

We hope such of our readers as may desire to purchase Freethought and Radical literature will not forget that we can supply them with anything in that line that is procurable. Just now we are anxious to increase our trade all possible, for the approaching trial in the United States Courts (the so-called obscenity cases) necessitates much unusual expenditure, and we know of no way in which our friends can so easily help us in this fight against injustice, and at the same time benefit themselves, as by patronizing us when in need of books. No one who has not "been there" can understand how difficult it is for the Liberal publisher to breast the swirling currents of prejudice, ignorance and indifference. We hope to soon get time to present an extended list of the books now in stock. Please let us hear from you.

Groesbeck's Oskaloosa Register has this in its issue of to-day:

"Judge Mosher made a flying business trip to Topeka on Wednesday of last week. He says he staid in town just forty minutes, and came home to supper. On the train home a loud voice electrified a coach load of passengers by crying out suddenly: 'How are you Walker?' It was Edwin C. as much as Moses."

If you must lie, "Colonel," and I suppose you must, why not tell something having in it an element of probability? "Edwin C." has not gone to Oskaloosa, by train or otherwise, since the 6th day of Oct. Inst, consequently Judge Mosher did not see him "meek as Moses" or Mosher,—on a train going to Oskaloosa last week. "Edwin C." did see Mosher in the depot at Topeka, and the latter was as civil and servile as he usually is when his opponent is in front of him. Wonder if, after all, Mosher is not the brilliant inventor of the above-quoted Eli Perkinsisms? Who started the yarn, Groesbeck, Mosher or you?

Clay Center has a Walker-Harman case. The couple skipped out. They are said to have been very high toned.—Groesbeck again.

"Still harping on my daughter." Might be as well to give Walker-Harman a vacation; they have not "skipped out," and so your Clay Center affair is not a Walker-Harman episode after all. Better mind your own business, S. O. G., that is, if you have any. WALKER.

## CLOSE OF VOLUME.

### RETROSPECT.

With this issue Volume Four, New Series, of LUCIFER closes. The fifty-two numbers that comprise this volume contain a record of what may be regarded as the most eventful period in the history of our journalistic enterprise. Our Christian opponents have long looked with an evil eye upon the growing influence and extending circulation of LUCIFER, and not caring or not daring to meet us in fair and manly discussion they have tried boycotting in business and burning or otherwise destroying all copies of the paper that comes within their reach. These methods failing to crush us another and bolder step was taken. Two members of our corps were arrested and imprisoned, the mob spirit was appealed to by prominent churchmen and by several leading Christian editors; then when all these failed to silence us an old charge of "obscenity" was revived, under which charge the publishers were arrested and the news telegraphed far and wide that at last "Lucifer has been suppressed."

Whether our loving (?) Christian neighbors really believed that they could suppress LUCIFER and the cause it advocates, by suppressing its editors and publishers, we are left to conjecture. In time they will probably learn that though publishers and editors may be crushed, and though printing offices may be destroyed by mob violence the cause of human rights and human progress advocated by those editors and publishers, cannot be thus destroyed nor its final triumph prevented or long postponed by any such repressive methods.

And now, in this hasty retrospect we must not forget to thank the many friends of the LUCIFER-BAZZAR who have been "tried and found not wanting" during what has seemed a most critical period of our little Journal's life. There has been what may be termed a terrible sifting; many fair-weather friends, like chaff, have been blown away by the fierce winds of persecution to which the LUCIFER band have been subjected. But while this is sadly true, it has shown us who are our real friends—the real friends of frank and fearless discussion on the most important, most vital of human interests. It is gratifying also to know that while many have fallen away from us during the past seven months, many new, brave and true friends have come to take their places.

Especially are our thanks due to those who have so generously contributed to the financial support of LUCIFER during these months of trial and conflict, and have thus enabled us to keep the star of hope above the dark horizon.

### AT OSKALOOSA.

During the more than six months that we remained in the Oskaloosa jail, not a minister came there to inquire regarding our precious souls. And yet they claim to be the accredited representatives of a man asserted to be a god, who has declared that he came "to seek and to save that which was lost."

To Mr. and Mrs. J. A. Hart and Dr. Raymond and Miss Lizzie Raymond, we are under many obligations for kind words and deeds. To the jailer, Seth Fairchild, we are greatly indebted for uniformly considerate treatment. Courteous, generous, unpretending, Mr. F. discharged the duties of his place without offense, and in his presence one always forgot the officer and remembered only the man. Naturally a gentleman, all his years of service as jailer have not been enough to teach him the lesson, learned by some officials in a week, that after a man is once "behind the bars" he has neither rights nor human feeling. If he had a request to refuse, a disagreeable work to do, he always made one feel, without words, that he was sorry and would do differently if he could. Our weary months of imprisonment were relieved of much of their otherwise attendant gloom and pain by the fact that Seth Fairchild was jailer, and we sincerely hope that these weak words of appreciation and thanks will cause him no inconvenience. Again we thank him.

When we come down to Sheriff Housh, it may all be summed up in the single sentence,—he is in every respect the opposite of jailer Fairchild. He seems the incarnation of what Whitman so aptly calls the "never-ending impudence of elected persons." Dogberry was nothing to him. Exceedingly provincial in dialect and thought, he was always finding a "maro's nest" in our papers and correspondence, and continually accusing some one of saying or writing something the furthest possible remove from the thing that was said or written.

Of the great world of literature and intellectual life, he seems to know absolutely nothing. In his lexicon, a "crime" was a violation of "law," whether the "law" was just or unjust was nothing to him. He could see no difference. Hence he could not discriminate. The worst criminal had the same appearance in his eyes as had the individual who had injured no one, but who was guilty of some merely technical offense—one who had not complied with all the rules and regulations laid down by the paternal State. But with all this reverence for "law," he knew the mother of paternal laws, Public Opinion, and he once said to us that if as large numbers were doing as we had done as were continually violating the prohibitory law, it would be all right. Thus it will be seen that he is a devout devotee at the shrine of the Majority God. Nominally a Democrat, he is a Republican in all essentials, especially in devotion to the centralizing principles of that organization. He long ago threw to the winds every good doctrine of the Democracy, and evidently holds as a firm conviction the notion that the chief function of the citizen is to elect officers, and never to forget that they are officers!

One of the causes of his ill-temper toward us was our persistent refusal to acknowledge ourselves "guilty," which refusal was most "offensively" manifested in our never-withdrawn protest against his opening and reading our mail. And after a short time at first, he was also most bitterly chagrined, and during all the subsequent months seemed never to forget that he was "left." How few indeed there are among the self-elected "moralists" of our time, clerical, editorial, official, and lay, who are willing to at all times practice what they preach!

More hereafter of prison life and lessons. E. C. W. and L. H.

### JEFFERSON COUNTY AHEAD.

The following is a copy of the press dispatch sent out announcing the release of Edwin and Lillian:

OSKALOOSA, Kan., April 4.—Walker and Miss Harman, the free lovers who have been in jail here since last September for cohabiting without legal marriage, were to-day released from custody, old man Harman paying the costs for which they were held, \$113. The late decision of the supreme court affirming the ruling of the lower court in their case has doubtless brought them to their senses.

This dispatch is in line with most of the others that had preceded it in regard to this case—a mixture of truth and falsehood, the latter largely predominating.

First, as to the words "free-lovers." It is quite true that in the good and only true sense of the term we are "free-lovers." We recognize no other love than free love. We maintain that no other love is possible, and it is because we oppose the living together of two persons in the sex-relation, who do not love each other, that we have been persecuted, threatened with murder, and robbed through all these weary months. Right here is the head and front of our offending Church-marrriage, civil law marriage, as commonly understood and enforced, does not release the parties because of the failure of the love principle as the prime principle of the conjugal contract or compact. We refuse to take upon ourselves vows whose fulfillment might, and in thousands of instances does, involve a life of legalized prostitution. In this good and true sense of the word we are "free-lovers," but our enemies including the dispatch agents, have persistently used this word in its popular, but utterly false and misleading sense of "looseness" or disregard of moral obligation in the sex-relation.

This dispatch agent, (who we are told is the person editor of the Independent) knows full well that Edwin and Lillian were not kept six months in jail for "cohabiting without legal marriage." The legality, the validity of their marriage was not denied by the judges. The Supreme court expressly admits that marriage without license and legal officer is "valid marriage."

It is not true that the "late decision of the supreme court" brought them to their senses. The opinions of the prisoners in regard to the moral and legal character of this persecution have undergone not the slightest change. Their reasons for abandoning the policy of passive resistance to the robbery government were given in last issue of LUCIFER and need not be here repeated.

But mixed in with these characteristic falsehoods of the press agent he has indicated one or two very substantial facts. It is true

that one hundred and thirteen dollars and eighty cents in gold and currency were paid into the county coffers as the price of the liberation of an innocent man and woman, the latter a minor in years. Judging from the countenances of the officers—sheriff and clerks—they were well pleased with the result of the protracted struggle. They evidently looked upon the payment of this money as a victory for Jefferson County. Perhaps it was.

Yes, it was a victory, just such a victory as was that of Charlemagne when he robbed and slaughtered the Saxons because they would not submit to the rite of Christian baptism. It was such a victory as that achieved by the King of France over the Huguenots on the night of St. Bartholomew's. It was a victory of brute, unreasoning force and of priestly lust of power, over the natural, the inalienable rights of men and women.

The sheriff had just said to the father of Lillian Harman—said it in the cold, hard and cruel tones of a man whose human feelings, if he ever had any, were crushed out by his reverence for legality—standing at the jail door he said, "I would keep them in there as long as they live, unless ordered by the commissioners to turn them out." This man had simply sunk his manhood in the official. When he became an officer he ceased to be a man. If the Judge and the commissioners had told him to cut off Lillian's head he doubtless would have done so with just as little compunction as he would keep her immured in that dark cell till she should die there of disease engendered by lack of sunshine, exercise, and free air. And just so with the clerks. Their worship of the god legality had paralyzed their feelings of natural sympathy and stifled their protests against what their common sense must have told them was a most terrible outrage inflicted upon innocent citizens.

Yes, Jefferson county is now ahead and can crow over its victory, so far as the plunder is concerned, but how will it be a hundred, or, perhaps, twenty-five years hence? Even now we think there are many who are willing to admit, as did one of the oldest and best known citizens of the county in our hearing the other day:

"Anybody can see, easily enough, that this is simply another case of clerical persecution."

### STILL TIGHTENING THE REINS.

In the Pennsylvania Legislature lately, a Bill has been reported by the Judiciary Committee, as follows as condensed by the press:

The Judiciary General Committee reported the Anti-Medium Bill favorably. It provides that if any person in the state shall pretend to any person, or to the public, that he or she is a medium, by or through whom communications or messages can be received from the spirit of any deceased person to or for any living person for lares or gain, and shall communicate, deliver or give, or cause to be communicated, delivered or given, any such pretended communication or message to or for any living person, he or she shall be guilty of a misdemeanor, and punishable by fine and imprisonment of not less than \$10, nor more than \$100, and not less than fifteen days, nor more than two years.

This is another turn of the legislative screws, greased by religious intolerance, in order to strangle free speech and action.

A more odious Bill to crush mediums, Spiritualists and Freethought I have never seen attempted by any legislature. Born in ignorance of natural law and justice, it echoes the cruelties of the Inquisition and should it become a law, it would inaugurate a state of society leading directly to that which hung witches at Salem two hundred years ago.

We hope all Spiritualists and other freedom-loving persons in the United States, and especially in the Keystone state, will arise in their might and utter their firm protest against all such proposed tyranny. This constant tightening of the reins in the name of religio-political good, means much more than many sincere reformers yet dream of—It means that your opinions must conform to the will of religious bigots and tyrants with a spirit like that which animated Torquemada. It means that Spiritual mediums must be silenced and that the church is the true interpreter of what shall be taught. It means an end of Liberty of thought and of speech. The Bill is not only barbarous and infamous but unconstitutional. J. C.

## MOSES HULL COMING.

By the letter addressed to the "New Era" and "Register" of this city, which letter has already been published by them, it will be seen that Moses Hull, the well-known lecturer, debater, author and editor (now editor of the "New Thought," Des Moines, Iowa,) has accepted the challenge of Clark Braden to debate the issues between Christianity and Secularism. Braden and his friends have been crowing loudly over the alleged cowardly retreat of C. W. Stewart. Now it remains to be seen who is the coward. This man Braden has misrepresented, slandered, abused and traduced the doctrines of Secularists, and denied them the opportunity, at his lectures, to refute his slanders. Now will he continue his guerrilla tactics by continuing to shoot his poisoned arrows from behind a secure ambush, or will he come out upon an open field and give and take blows like a man? Time will show. Braden has said that he will debate with any man who has one tenth the amount of endorsement that he himself has. As Mr. Hull is one of the best known platform orators in the West there can be no doubt on that score. Rev. Parker, whose name appears on the card endorsing Clark Braden, claims to have debated with Moses Hull, and gives the latter a very good recommendation as a fair and honorable debater.

Our Christian friends who are so anxious to have the Secularists attend their meetings will now have another chance to show their fairness by coming out to hear Moses Hull on Sunday afternoon.

### NOTES.

We read of "heaven-born reformation." So far in the life of the race, all reforms appear to have originated here on earth, and the reformers received unlimited abuse and persecution at the hands of the believers in "heaven," while the gods laughed in cruel glee at the villainous deeds of their worshipers. Let heaven and "heaven-born reformation" go, and try to do your duty here and now.

Friend Hutcheson's "Remedy" is the same old governmental mixture of calomel and jalap, and it is sweetened with State Socialistic glucose, which may or may not help the taste, according to the notion of the unfortunate patient. For one, I do not ask for government pap; let "Uncle Sam" take his hands out of my pocket and I think I can shift for myself.

As in the days when the suffrages of the Roman masses were bought by the politicians with the corn and wine of Egypt, so now we are coming to depend more and more upon appropriations and jobs of various kinds to secure the support of the electors for this or that party. Keep on, brethren, there always comes an end to this kind of work, and a very disastrous end it is, too, as you shall find if you can a little more carefully the lessons of history.

### MEDIEVALISM.

Among the miscellaneous articles on first page will be found a clipping from the New York Evening Post which shows most alarmingly whitherward we, as a people, are tending. Here it is boldly proposed that "those who have accumulated wealth"—no matter how—shall "hire an army of their own," and that on occasion these "private armies" "sally out, medieval fashion, and twist the necks of the Cleve-lauds, and Hills, and Greens, and Ogle-bys, in a very summary fashion."

Not that we would excuse the arbitrary acts of men who, while "clothed with a little brief authority," as governors or presidents, invade the personal and property rights of the citizen, but what strikes us most forcibly in this extract is the unblinking endorsement of the Pinkerton system of armed mercenary guards to defend the ill-gotten wealth of modern robber-barons known as capitalists and corporators.

The most lamentable, the most hopeless, feature of this state of things is the fact that the laborers themselves are so easily drawn into the trap that is laid for them; so easy is it for the spoilers, the exploiters of labor, to set the workers to fighting and killing each other, while the robbers themselves keep at a safe distance from the fray, and enjoy the fun.



## COMING "TO GRIEF."

The protracted and stubborn effort of Ed. Walker and Lillian Harman to compel the county officials to release them from custody in spite of their refusal to pay costs, has ended in failure—as it ought. Last Tuesday, April 9, '87, old man Harman paid the costs, which had accumulated to over \$113, and effected the release of the parties who came to grief through putting their free-love theories into practice in Kansas, where such things are not tolerated. The decision of the supreme court in their case settled the matter, and we hope their experience will prove a wholesome lesson to other loose-minded individuals.—Oskaloosa Independent.

I want to inform the author of the above extract that parties who act from conscientious motives to advance the cause of Justice and Freedom never "come to grief." It is always those who try to block the wheels of progress and individual rights who "come to grief." Witness the remorseful grief of those persons who mobbed and murdered Lovejoy, throwing his press and type into the Mississippi at Alton, Ill., because he advocated freedom for the negro. And again; with what bitter regrets the pious tyrants hid from public view, after they had mobbed and broke up Miss Patience Crandall's school in Connecticut where she was teaching the unfortunate negroes. She is still living and honored by all classes of society to-day, while the vulgar and degraded rabble that mobbed her and killed Lovejoy try to forget and have the people forget their parts in those sad affairs. I know some of those who are still living that thought Miss Crandall was the vilest of creatures because she associated with negroes and desired to educate them and make them useful citizens. They blush now with shame at the mere mention of their conduct on those occasions, and their descendants are never anxious to revive anti-slavery reminiscences. Lovejoy was killed but his soul, like John Brown's, goes marching on. Who came to grief? Lovejoy and Miss Crandall or the ignorant, debased pietists who murdered him and mobbed and slandered her in the name of morality, religion, and their Lord Jesus Christ? History is only repeating itself. The question of freedom for the negro of fifty years ago, is now transferred (involving the same general principles) to the freedom of all women and men—white and black.

The gentleman says "we hope their experience will prove a wholesome lesson to other loose-minded individuals." History, ancient and modern, conclusively proves that the "loose-minded individuals," as this Kansas editor uses the term, have seldom if ever been found among the advanced reformers of any age, and much less in this. The "loose minded," and vulgar people are always found in large numbers among that class who try to suppress free speech and the education and happiness of the masses. They don't want the light to shine on the places kept dark by long ages of religious bigotry, on the iniquities of our modern life, which are so gross that the very pavements cry out in protest against the crimes committed against women. This is a patent fact to every thoughtful observer of our popular but false and corrupt social system. I wage no war against individuals, but I protest against calling men and women "loose minded" who are working, early and late amid contumely and slander, to better the condition of society, as did Patience Crandall, Lucretia Mott, Paulina Wright Davis, and hundreds of others of the purest minded women of any age. JAY CHAPPEL.

## A FUNDAMENTAL ERROR.

In LUCIFER of March 25, Mrs. Henson complains at considerable length of the words and work of many reformers. Whether she is right or wrong in her criticisms it is not my purpose to now inquire. But when she says that they would be better employed in securing woman's political emancipation, by which she undoubtedly means obtaining for them the opportunity to exercise the right of suffrage, my attention is at once arrested and I am tempted to remind her of a few pertinent facts, especially as the editor of LUCIFER has neglected, from some cause, to indicate the utter insufficiency of her "remedy" for social ills, a "remedy" which the Autonomist, the Anarchist, regards as one of the chief causes of our present almost mortal sickness.

Can any one be so blind as to believe that if woman had the ballot it would be

any better for such reformers as Lillian Harman? An advocate from my boyhood of woman's political enfranchisement, I can now see, in my more mature years, that her investiture with political power will no more bring peace and prosperity and happiness to the individual and the family, than has the possession of the ballot by laboring men brought them prosperity and peace and happiness. Woman has the same natural right to vote as has man, for voting is but a formal way of expressing one's opinion, but with a secret ballot, as in this country, voting simply means forcing the opinion of Smith and Brown down the throat of Jones and compelling him to order about every concern of his life in harmony with their ideas, and so, no matter how much he may be injured, he has no remedy, they vote a secret ballot and are therefore unknown and irresponsible. Aggregated and under cover of the secret ballot, they commit crimes which as individuals, were known to commit, would put them behind stone walls and into striped suits, did they commit them as common criminals do those similar or identical in effect. Then, this being undeniably true, what is the use of doubling the number of voters, of making woman a partaker with man in the crime of forcing opinions upon dissenters? The machine is costly and cumbersome and offensive enough now, let us not add any more cogs and pinions and shafts and bolts and pulleys. Let bad enough alone. Work for Reform in ways and through channels that have not already been proven wholly inadequate. With the prevailing ideas concerning the rights and powers of majorities, nothing permanent for Liberty and justice can be won through an increase in the number of electors. The votes of the light—and truth-loving men and women count for nothing amid the millions cast by the ignorant and prejudiced—ruled; to work in the political field is therefore a waste of brains and energy. They, the reformers, can work much more effectively elsewhere. W.

## MR. TUCKER CRITICIZED.

The following criticism came to us some months ago, but by one of those accidents from which even the best regulated printing offices are not exempt, it was overlooked and neglected. Now, although somewhat out of date, we give it insertion, not as endorsing all the opinions therein expressed, but rather as giving the views of a well-known writer, a clear-headed thinker and, as we think, brave defender of truth and right as he sees those qualities incarnated in human conduct. H.

EDITOR LUCIFER: The rigid righteousness of Mr. Benjamin R. Tucker, of Boston, fits in nowhere in practical life. He would have helped on the persecution of Galileo because Galileo yielded under pressure of authority; he would have turned the cold shoulder on Roger Williams; he would have encouraged the burning of witches. To the runaway slave he would have said, "Go back. By making off in this way you recognize the right of government to enslave, therefore you are unworthy of my friendship and assistance." He would not throw a rope to a drowning man on account of a difference of opinion.

I like the attitude of Heywood better. He sees no excuse for persecution and espouses the cause of the persecuted, without stopping to split hairs or balance opinions. An innocent man is in prison. That is all that need be known. Even though he does not toe the mark of Anarchy, or belong to the Methodist church, he should be defended and sustained. Who would have spoken for the sentenced Chicago Anarchists if everybody had set up his theory and squared their conduct by it? They do not believe in law, yet who in his right senses will turn against them because they resort to law to recover their rightful liberty?

Tucker strains at a goat and swallows a camel; he is too good for this world and the affairs of his own day; he belongs to the kingdom of the Great Impossible, and might as well be a saint in the church, so far as he is concerned in the practical work of reform. All men have their uses, but the men who accomplish most are men who conform in small things to great necessities; who yield and bend a little rather than break, and who can, if necessary, deviate a particle from a direct line and go around an insurmountable obstruction rather than batter their brains out trying to pass through it.

To my notion, Walker and Harman are too stiff necked. Their determination to rot in prison is very heroic, but they can better serve the cause of human

liberty by admitting to the Kansas authorities that the world stands still and that any other theory is a monstrosity here, and so regain their liberty. Under pressure of the thumb screw a man is justified in believing in one god or a million, and concessions wrung from him under torture, should never be used against him by reasonable men—Tucker excepted. But shall I therefore, because these two martyrs do not toe my mark, turn against them, preach against them, ridicule them, and seek to injure them before a jury of the people called to sit in popular judgment on their case? Not if I know myself.

It is enough that they are imprisoned for exercising their right to choose how, when and where they shall form a conjugal partnership. To desert them because they are married, as Tucker does, differs in degree rather than in principle from punishing them because they are not married, as the state of Kansas does. In the one case is denied their liberty to marry as pleases them; in the other case is denied their liberty to marry as they please. Perhaps in Boston the quiddlers can discover a difference, but in this benighted region it is not apparent.

If they had gone before a priest and made a pious parade of their intention to occupy the same apartments and beget children, if it so pleased God—in other words, if they had been married in the most orthodox fashion and then imprisoned for it, the course of the true lover of liberty would be plain. He would defend them in their right to get married in the orthodox fashion. Furthermore, they should be defended in their right to ignore marriage altogether, as Tucker would. The man who would silently consent to have them imprisoned, or actively assist in their persecution, for exercising their right of choice as to how they shall marry or whether they shall marry at all, had better not boast of his devotion to the principles of individual liberty. And that's what's the matter with Tucker. CORNELIUS.

## Ingalls vs. George.

A debate between a Brahmin and a Christian would be fruitless, because each would argue from data which the other could not accept or comprehend.

It is the same with J. K. Ingalls and Henry George. The latter begins with certain economic principles which Mr. Ingalls ignores without refuting. For example: "Mr. George has never proposed to kill rent." Yes he has. Rent, the law says, is that part of the product of cultivated land, which is in excess of the whole product of the poorest land available to the laborer without rent. If land not in use be taxed until the owner abandons it, then it becomes available to the laborer, and the rent line is raised and rent is diminished. And to make all unused land available would nearly destroy rent, because no man will pay for even good land, when equally good land can be had free. To ignore this great effect of a land tax will not strengthen the opponent of Mr. George. What rent would remain would be applied to highways and other public wealth. If there be no public wealth; if highways and the like should be private property, then the land tax is wrong. Mr. George thus kills the lion by reducing it to a useful cat.

As to the steam plow and the wheat. Payment for the use of the plow depends upon free contract. By using the plow the crop is doubled, and if the owner of the plow can take no payment, he must be allowed to keep his plow out of production. The only remedy for the farmer is to get his own plow or co-operate in getting one. This is the socialistic way for avoiding interest. The remedy is not to forbid the plow owner from taking interest, but to render him and his plow unnecessary. Ethics do not enter into the matter. The same principle applies to the wheat eaten by the producer. If he agrees to pay for the use of the wheat that makes the muscle he expends, he should pay it, out of the increased crop; but the socialistic remedy gives him opportunity to acquire his own muscle-producing wealth. The true cure is the boycott instead of the battle. Mr. George teaches how to boycott rent and socialism teaches how to avoid interest. ZENO.

## Paris vs. Valley Falls.

A young couple appears to rent a suite. The janitor shows them the rooms; the visitors seem delighted. Suddenly the janitor approaches them and says discreetly: "Monsieur and Madame are not married for good?" "Oh, yes, we are." "Ah! then I regret to tell Monsieur that it is of no use to talk; the landlord dislikes to have scenes made in his house."—L'Intransigeant.

Our German friends will remember that we send our paper and the German Lucifer (monthly) published at Milwaukee, Wis., for \$1.50 per year.

## What's the Matter With Uncle Sam?

That something is the matter with him, and something serious too, is apparent to most thinking people; but just what it is few seem to understand, while some of his petted children (bond-holders, bankers, and land monopolists) like greedy hares generally, are only too anxious for his demise that they may divide the spoils and set themselves up as rulers (which they are already indirectly) in his stead. But as most of his children are faithful and loving and desire to save the old man and restore him to health, let us see if we can find out what ails him and if possible prescribe and administer a remedy that will restore health and vigor to both body and mind.

Let us first make a diagnosis: 1st. We find symptoms of real paralysis, the muscular portion of the body (labor) is in an abnormal condition, land, railroad and money monopoly are sapping up an undue portion of the life-giving elements, causing great irritation and trouble, a breaking out of eruptions and sores (strikes and lock-outs) all over the body.

2nd. We find the blood (money) in a very bad condition. We find a great rush of blood to the head, \$100,000,000 being locked up in the U. S. treasury and kept out of circulation, while other parts of the body (labor and commerce) suffer for the want of it, causing paralysis and general debility in those parts, and plethora at the centers, a tendency to be quarrelsome, hence his threatening attitude towards Mexico not long since, and his quarrel with Canada over a mess of fish. Anything to let out a little blood and get rid of the head-ache. Why not give to your children or pay your debts; get up an equable circulation and you will feel better, Uncle.

## CAUSE OF THE TROUBLE.

The trusting of life and management in the hands of a few that have proved to be traitors and blood-thirsty knaves that seem to be in no way responsible to the patient, and yet have full control of him.

## CURE OR REMEDY.

1st. Discharge the old nurses, (senators and congressmen) mostly lawyers and bankers, as fast as possible, and put in their places honest men and women, and make them responsible to the people (Uncle Sam) by taking the veto power out of the hands of one man (the President) and putting it into the hands of the people; pay the U. S. bonds in the same kind of money they were bought with (paper) issue legal tender paper money direct to the people at two per cent, which you can do if you can loan it to National banks at one per cent, besides paying them from three to four per cent on their security (bonds). Do this, and thereby get up a good circulation of rich, pure blood (legal tender paper money), stop the monopolization of land by amending the Constitution so as to prohibit any person from owning more than 100 acres, who does not now own an excess of that amount. Or, otherwise, place all taxation on land values.

Do this and you will soon become healthy and strong in every part. Misery and want will depart from the land. Hard times, strikes, and tramps will be known no more.

This may seem to be a wild statement; but is there not enough and to spare in our broad, beautiful land, for all? If so, need any want for anything under proper management? H. H. HURCHMAN.

## Eld. Braden's Challenge Accepted.

To the Editor of the Register:

DEAR SIR: A copy of your paper containing Eld. Clark Braden's Challenge has casually passed into my hands. For reasons best known to himself G. W. Stewart has declined to accept the challenge, and the Secularists of Valley Falls have requested me to meet Mr. Braden. Having twice met him in debate, I know something about what is required to meet this Goliath of the Christian armies, and shall try to be ready at every point.

I like the rules of discussion laid down in Elder Braden's article and will abide by them. The propositions I do not like and I ask for something more nearly covering the issue, and that will neither require me to deny what I believe nor affirm what I do not believe. The first proposition is *verbose* and not pointed, the second requires me to deny the existence of God, spirit and future life. While I know but little about God, I know of spirit existence, and believe as much in a future life as I believe in this one. I therefore submit the following propositions in place of those submitted by Mr. Braden:

1st. The Civilization of Christian nations is superior to all other civilizations that have existed on the earth; and that superiority is due to Christianity. Braden to affirm.

2nd. Many of the acts, utterances and

commands, which are in the Bible ascribed to God, inspired men, and men professing to act under divine direction, are unreasonable, unjust and immoral. Hull to affirm.

I submit that these propositions embrace the issues, and close almost in Mr. Braden's own words: "Will he dare" debate these questions? "Or will he back out?" He will have to do one or the other. Respectfully,

MOSES HULL.

## Irene Criticized.

Bro. Harman: I have read about 100 pages of Irene, and must say I cannot go on or commend the book. It is written in a crude school girl fashion, and every character is incongruous or impossible, being mere puppets to recite trite and barren sayings. I regret that such a book is offered as the exponent of Lucifer principles, as it must do infinitely more harm than good. The composition is abominable, and there is no skill whatever in arranging the incidents. The "Uncle Tom's Cabin" of social reform must be written by a master of English, of character painting and of logic. Scenes must follow each other smoothly. All this "Irene" lacks. ZENO.

## THE OPPOSITION.

A Specimen of Christian Candor, Kindness and Courtesy. St. ANGELO, Kan., Feb. 4, 1887.

Editor of the Lucifer, Valley Falls, Kan. As I have read a few copies of your papers I feel under a great obligation to reply to some of the statements that I made in the columns of the disgraceful Paper. In the first place it is stated that the law in Kansas has robbed Lillian Harman of her good name, who has rebelled her self of her good name if she ever had one, no decent girl would do as dirty and disgraceful act, as she has committed and there is only one way of purifying her self in this life that is obey the gospel Submit to, god and resist the Devil and he will flee from you. The idea of her marrying her self and retaining her maiden name, it is an impossibility there is no such marriages on record the question is asked in this Low Snag Paper, is there any woman in Kansas that has daughters yes, there is plenty of them but they are induced to stay away from the devil den of thieves and robbers I will give you all to understand there is no other class. Of people behind the prison bars but infidels as you call yourselves. But that is not the proper name it is (In for hell) What success did you have at liberal Mo. What did Walter half to go to the penitentiary for. What cause of People first settled Liberal, Wy. The (in for hell) class a low degraded Clique There is not one individual behind the prison bars for obeying the gospel and living as we are commanded by the holy child Jesus. Lillian H. ought to thank the people of Kan for not allowing her to live such a disgraceful life it is to her own interest, to keep Morality in the land. This Lucifer paper is the most disgraceful reading that ever came under my observation. The reader and all the indorseers Will get their just reward when in the Lake of fire For, there is no justice only in a hell.

Any of you Mullet heads can reply to this letter that Wish to for I have the true word of god to say as no while you have nothing in this world or the world to come. I got your paper to read from one of your subscribers. If you are so wise as you represent yourselves to be why don't you keep your click from dying and keep them in this world for Ever if such laws as you Mullet heads would make in Kan Could be in forced, morality would be extinguished. Her race would be run and the grave would open to receive her and she would sink in to the bosom never never to rise a gain Please place the Bible in your families and Save yourselves from an everlasting Punishment before it is everlastingly to late. To be continued.

Mrs. F. D. STOUT.

"To be continued," says our fair correspondent! Angels and ministers of grace defend us!—Ed. L.

## PERSONAL.

Our Jefferson county friends who may want portrait or landscape painting, would do well to call and see the work of Miss Lizzie Raymond, north side of the public square at Oskaloosa. Miss Raymond is young, but for her age, certainly shows much skill and talent.

## Lectures!

Having just emerged from my winter retreat, to which I was consigned by my "return-good-for-evil" Christian neighbors I wish to say to the freethinking public that I do the lecturing engagements at once and for several months.

In addition to my already long list of lectures, I am prepared to deliver these new ones, viz:

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

Terms reasonable. For rates, rates, etc., address me at Valley Falls, Kansas. E. C. WALKER.

Mrs. S. C. SCOVELL, Psychometrist and Spirit Medium.

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## LETTERS FROM FRIENDS.

### STAND FIRM.

"Stand like an anvil," when the strokes  
Of stalwart strength fall thick and fast;  
Storms but more deeply root the oak,  
Whose brawny arms embrace the blast.

"Stand like an anvil," when the bar  
Lies red and glowing on its breast;  
Duty shall be life's guiding star,  
And conscious innocence its rest.

Bishop Doane.

Editor Lucifer: Inclosed find \$1.00 for Lucifer and Irene. The paper sent to Seth Savage this office, please change to my address as I am the one who ordered it.

Very respectfully,

Ed PARKER.

Union, Iowa.

Sample copies received, for which accept thanks. I send 25 cts. for trial subscription. Stand for the Right. I hope the great religious systems may soon fall and the glorious belief of Free thought and speech take its place.

Wishing you, success and a triumphant victory and an overthrow of the marriage license system, with my deepest sympathies to the imprisoned, I am, Truly yours,

II. W. BRZWANT.

Liberty, Pa., 3-29-'87.

DEAR LUCIFER: I herewith hand you a law enacted by our Legislature at its last session. Does this law cover about all of the ground? It seems to me that it does; with one proviso alone, and that proviso is all right so long as woman is the willing slave of church and priest.

I think the ground you occupy is substantially correct. I like the spirit with which you meet our dear Christian brothers and sisters. If it were not for one thing, I should think they loved Jesus to an alarming extent, and that is what Jesus himself said.

If a man says he love me and hate not his brother, he is a liar. That is what's the matter. So much love for Jesus that they have none for Harman and Walker, but plenty of the vilest hate. Well, let them spit it out. From the fullness of the heart the mouth speaketh. If they should retain it would probably kill them. Kindest regards to you all.

PORTER MAURIN.

Farmington, Minn.

AN ACT to declare and protect the legal, personal identity of married women.

Enacted by the Legislature of the State of Minnesota:

SECTION 1. That from and after the passage of this act woman shall retain the same legal existence and legal personality after marriage as before marriage, and shall receive the same protection of all her rights, as a woman, which her husband does as a man; and for any injury sustained by her reputation, person, property, character or any natural right, she shall have the same right to appear, in her own name alone, to the courts of law or equity, for redress and protection, that her husband has, and shall retain the same name alone; provided, that this act shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law.

Sec. 2. All laws or portions of laws inconsistent with the foregoing are hereby repealed.

Sec. 3. This act shall take effect and be in force from and after its passage.

Approved Feb. 2nd, 1887.

DEAR UNCLE: It was with sorrow that I read your kind letter to father and myself. I am not sorry for anything that you have done, but I lament the cruelty of the people of Kansas. The idea of a paper as the Light Bearer being called obscene is too absurd for anything. But that is as good as we ought to expect of Christians who have their minds stuffed with such a conglomerate mass of filth and rottenness as is contained in their Bible. Anyone who thinks that such an obscene book as the Bible is clean or moral would, as a natural consequence, think that Lucifer was obscene.

The outrage perpetrated on the Lucifer band by the state of Kansas will stain its name forever. If your persecutors know how they were helping to immortalize your name, I think they would cease their persecutions.

I suppose some of them, at least, think that they can suppress your paper; but it can't be done. They may worry you to death and destroy your property, but if you never get to issue another edition of Lucifer yourself, some-one else will, and more than that, you have already given the bad systems many death blows.

You are being persecuted for your purity, by those who are so sensual that they do not want woman emancipated. You are fighting for a greater reform than Garrison did when he was combating the slavery of the black man. I think you are right about people never being set free until Mothers are free themselves.

In fact, to sum it up in a nutshell, I think, you are right in all you do.

I will send you what money I can before long, and hope that others will be as prompt in sending money for your defense as they were to send to Edwin and Lillian. I hope you will not be martyred as Edwin and Lillian are being. Fraternally thine,

FRANK N. HARMAN.

Jacksboro, Texas.

### IMPORTANT QUESTIONS.

Editors Lucifer:—Please answer this question in your paper or to me direct:

If the vast majority of people of all creeds and of no creed agree that certain publications are not published either in the interest of truth, or for the gratification of an elevated or at least harmless taste, but that they appeal to a natural depravity and their result is a directly-traceable vicious practice in the individual, has that majority not the

right to restrain those publications? If the majority has the right, how does it get it and does not such asserted right conflict with your Sovereignty of the Individual to decide for himself?

Your position, as I understand it, is that an individual should not be restrained of his liberty of indulgence until he, by such indulgence, interferes with that of others. Does the circulation of smutty pictures and books among boys and girls, for instance, deprive these boys and girls of their liberty? How are we to decide what is obscene and demoralizing?

By answering the above you will oblige an earnest Student of Truth,

A. L. LEUBUSCHER.

Water Mills, L. I., N. Y.

### REFLY.

To your first question I am constrained to answer, No. Numbers add nothing to clearness of moral vision nor to the power to decide upon the literary merits of any book. The expression, "of all creeds and of no creeds," is misleading. All men and women have creeds of some kind—religious, political, economic, moral, etc. They read books and examine pictures in the light of some of those creeds, and commend and condemn them by the standards which those creeds set up. Each one of these men and women can decide for him—or herself, but not for others. Our correspondent underscores the word "majority" for small capitals, doubtless supposing that his argument will be stronger if it is clearly brought out that it is the majority which demands a certain restraint upon publication. But it will have this effect only upon those who have thought superficially upon this subject. One hundred men examine a given book, fifty-one of these men condemn the book and forty-nine commend it. How preposterous to assume that the one body, larger by two votes, has the right to forbid the sale, purchase or perusal of the book by the entire one hundred! "But," it may be urged by our questioner, "I am not speaking of a bare but of a 'vast majority.'" Very well, but the difficulty remains substantially the same; if the brains of fifty-one men are not competent to decide for the forty-nine, will the addition of one hundred to the fifty-one give the latter any more mental soundness and vigor? Or, to put it in another way; if he were one of a body of one hundred men and all the others should pronounce a certain book bad would he know, in his own mind, was good, would the verdict of the ninety-nine alter his opinion as to the merits of the work? But, as a matter of fact, the few only decide upon the merits or demerits of any book brought into court.

Take the recent case of Mr. Wilson, of New Jersey, sentenced to two years imprisonment and to pay a fine of five hundred dollars for mailing a copy of the classic, Balzac's "Droll Stories." It is probably safe to say that not one person in ten thousand in this country has ever read this book. How absurd, then, to say that the "vast majority" condemn it! A few literary Paul Prys, a prosecuting attorney and a judge who are simply law-specialists, and a panel of twelve men, not one of whom, in all likelihood, ever before heard of the author or the book, sit in judgment upon the book and the seller and send the latter to prison. No matter how "vast" the majority which is behind the little band of legislators and the zealous meddlers who are the real authors of such a "law" as the Comstock Postal Statute, it is only a small handful of mostly ignorant and bigoted men who decide whether the proscribed book comes within the purview of the statute. And there is no limit to the evil which may be done by such a law, no matter how carefully drafted, or how conscientious its original promoters, for there is absolutely no standard by which any twelve men can come to an honest and intelligent agreement upon the alleged "obscenity" of any book.

2d. Yes, the asserted right of the majority to enact such "laws" does conflict with the principle of self-sovereignty. The majority does not possess this "right," and, consequently, does not "get it" anywhere.

3d. I do not exactly understand the phrase "liberty of indulgence," as you use it. I affirm the right of the individual to make such disposition of his time and money and various forces as he deems most conducive to his own happiness. It seems to me that it should not be necessary to say to reasoning men, especially to Free thinkers, that this affirmation does not need any proviso. The one thing necessary is its practicalization. When each man is free to make such use of his time, forces and money, there is no invasion of the right of any, for where there is invasion such freedom cannot be. Invasion is the antithesis of

individualism. He who is inviolable is not free. Man can be sovereign only in his own sphere. He who invades that of another is out of his own sphere, and should be driven back. This driving back, or restraint, is the sole rightful function of law. The individual has no "liberty of indulgence" in so far as the rights of his fellows are concerned.

### EDUCATION OF THE YOUNG.

"Does the circulation of smutty pictures and books, among boys and girls, for instance, deprive these boys and girls of their liberty?" Whatever tends to weaken the resisting power of the individual tends to deprive him of his liberty. A million things do this. For instance, the non-resistance doctrines of the Bible; the blandishments of society; overwork and under-work; vicious personal habits, etc. The experience of mankind has failed to show that law in any way induces in men and women that self-reliant strength which alone is capable of resisting temptation. There are many causes of sexual vice, and I have not the space at my command to here enter upon a lengthy examination of the question. Suffice it to say, that Ignorance and its resulting mystery embrace all the others. Our methods of education, so-called, and our course of life are such as to preclude the possibility of any considerable number of our youth growing up with normal ideas of life and its duties, and free from health-destroying habits. The very things that are of the most vital importance for them to know they are rarely taught, and the few who are properly educated at home run terrible risks in the common schools and in other places where through the children of the Christian anti-naturalists. Were our children accustomed from their infancy to the sight of the nude human body, and frankly told all that their parents know regarding the nature and functions of all portions of the human anatomy and physiology, there would be no question of "obscenity," for the reason that there would be no mystery as a subject for brooding imagination. There would be no craving for the life-shortening stimulus of unnatural indulgences. It is not knowledge and the undraped that perverts and kills. It is Ignorance, it is Mystery. Every man who shall read this and who does his own thinking, knows that the sight of a perfectly nude body is not one-tenth part as exciting to his sexual nature as is a completely clothed body which in some one or many portions of its garmenting suggests something which he does not see.

In conclusion: Parents are the natural guardians of their children. If any father and mother, in their knowledge or their ignorance, decide that certain books or pictures are of such a nature that they do not wish their children to see them, they can keep them out of their homes, but they have not the right to dictate to others. But these parents and all others, will find that frankness in talking to their children on sex subjects and an honest attempt to educate them properly, will do infinitely more to keep their minds pure and their bodies healthy than all the legislation "that ever was brewed."

### MISCELLANEOUS.

#### The Road to Freedom.

This is the title of an interesting dollar novel from the ready pen of Sada Bailey Fowler, published by herself and husband, 1123 Arch street, Philadelphia, Pa. The book represents a commendable effort to emancipate woman from the thralldom of domestic tyranny, and from civil and ecclesiastical rule and oppression, and to elevate her in every capacity, in regard, respect, rights, privileges and other crowning concomitants which give superiority to the female sex. In most (if not of all the States) in legal and in ecclesiastical theory, a wife is the property of her husband. The civil and ecclesiastical laws of New Jersey touching the relations of husbands and wives are predicated on the tyrannical rules of the medieval ages, when a man used to attach his wife by the side of his donkey and employ them as a team to draw a rude scaffold to till his ground. In New Jersey the civil law is imposing on women more and more responsibility every year; yet, a wife still remains the property of her husband in the theory of both civil and ecclesiastical law. Many years ago more than four millions of African slaves were the property of good men and women. Harriet Beecher Stowe produced "Uncle Tom's Cabin," a dollar novel, which did more toward the final emancipation of the slaves than any other book that was ever published. "Irene" may be properly denominated an appropriate companion volume to "Uncle Tom's Cabin," as it is a beautiful

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