

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 27.

VALLEY FALLS, KANSAS, OCTOBER 1, E. M. 286.

WHOLE No. 169

C. H. GILLMAN,

D-E-N-T-I-S-T.

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AUTONOMISTIC MARRIAGE PRACTICALIZED.

While distinctly denying the right of any citizen or citizens whether minority or majority, to inquire into our private affairs, or to dictate to us as to the manner in which we shall discharge our private duties and obligations to each other, we wish it understood that we are not afraid nor ashamed to let the world know the nature of the civil compact entered into between Lillian Harman and Edwin C. Walker, at the home of the senior editor of LUCIFER on Sunday, the 19th of September 1886, of the common calendar. As our answer, then, to the many questions in regard thereto we have reproduced as near as possible the aforesaid proceedings.

I.

M. Harman, father of Lillian Harman, one of the parties to this agreement or compact, read the following, as a general

STATEMENT OF PRINCIPLES IN REGARD TO MARRIAGE.

Marriage—by which term we mean the various attractions, sentiments, arrangements and interests, physical, social, material, involved in the sex-relations of men and women—is, or should be, distinctly a personal matter, a strictly private affair. There are, or should be but two parties to this arrangement or compact—a man and a woman; or perhaps we should say a woman and a man—since the interests, the fate, of woman is involved, for weal or woe in marriage, to a far greater extent than is the fate or interests of man. Some one has said, "Marriage is for man only an episode, while for woman it is the epic of her life." Hence it would seem right and proper that in all arrangements pertaining to marriage woman should have the first voice or control. Marriage looks to Maternity, Motherhood, as its most important result or outcome, and as Dame Nature has placed the burden of maternity upon woman it would seem that marriage should be emphatically and distinctively woman's work—woman's institution.

It need not be said that this is not the common, the popular, and especially the legal view of marriage. The very etymology itself of the word tells a very different story. Marriage is derived from the French word *marier*, meaning the "husband." And never did the etymology of a word more truly indicate its popular and legal meaning than does the etymology of this one. Marriage as enforced in so-called Christian lands, as well as in most heathen countries, is preeminently man's affair—man's institution. Its origin, (mythologic origin) declares that woman was made for man, not man for woman, not each for the other. History shows that man has ruled over woman as mythology declares he should do, and the marriage laws themselves show that they were made by man for man's benefit, not for woman's. Marriage means or results in the family as an institution, and the laws and customs pertaining thereto make man the head and autocrat of the family. When a woman marries she merges her individuality as a legal person into that of her husband, even to the surrender of her name, just as chattel slaves were required to take the name of their master.

Against all such invasive laws and unjust discriminations, we autonomists hereby most solemnly protest. We most distinctly and positively reject, repudiate and abjure all such laws and regulations, and if we ever have acknowledged allegiance to these statute laws regulating marriage we hereby renounce and disclaim all such allegiance.

To particularize and recapitulate: Marriage being a strictly personal matter we deny the right of society, in the form of church and state to regulate it or interfere with the individual man and woman in this relation. All such interference, from our standpoint, is regarded as an impertinence and worse than an impertinence. To acknowledge the right of the state to dictate to us in these matters is to acknowledge ourselves the children or minor wards of the state, not capable of transacting our own business. We therefore most solemnly and earnestly repudiate, abjure and reject the authority, the rites and ceremonies of church and state in marriage as we reject the numeries of the church in the ceremony called baptism and at the bedside of the dying. The priest or other state official can no more prepare the contracting parties for the duties of marriage than he can prepare the dying for life in another world. In either case the preparation must be the work of the parties immediately concerned. We regard all such attempts at regulation on the part of church and state as not only an impertinence, not only wrong in principle but disastrous to the last degree in practice. Here, as everywhere else in the realm of personal rights and reciprocal duties, we regard intelligent choice—untrammeled voluntarism—coupled with responsibility to natural law for our acts, as the true and only basis of morality.

As a matter of principle we are opposed to the making of promises on occasions like this. The promise to "love and honor" may become quite impossible of fulfillment, and that from no fault of the party making such promise. The promise to "love, honor and obey so long as both shall live," commonly exacted of woman, we regard as a highly immoral promise. It makes woman the inferior, the vassal of her husband, and when, from any cause, love ceases to exist between the parties, this promise binds her to do an immoral act, viz.: It binds her to prostitute her sex-hood at the command of an unloving or unlovable husband.

For these and other reasons that will readily suggest themselves, we, as autonomists prefer not to make any promises of the kind usually made as part of marriage ceremonies.

II.

E. C. Walker, as one of the contracting parties, made the following statement:

This is a time for clear, frank statement. While regarding ALL public marital ceremonies as essentially and ineradicably indecent, a pandering to the morbid, vicious, and meddlesome element in human nature, I consider this form the least objectionable.

I abdicate in advance all the so-called "marital rights" with which this public acknowledgment of our relationship may invest me. Lillian is and will continue

to be as free to repulse any and all advances of mine as she has been heretofore. In joining with me in this love and labor union, she has not alienated a single natural right. She remains sovereign of herself, as I of myself, and we severally and together repudiate all powers legally conferred upon husbands and wives.

Illegal marriage, woman surrenders herself to the law and to her husband, and becomes a vassal. Here it is different, Lillian is now made free.

In brief, and in addition: I cheerfully and distinctly recognize this woman's right to the control of her own person; her right and duty to retain her own name; her right to the possession of all property inherited, earned or otherwise justly gained by her; her equality with me in this co-partnership; my responsibility to her as regards the care of offspring, if any, and her paramount right to the custody thereof should any unfortunate fate dissolve this union. And now friends, a few words especially to you. This wholly private compact is here announced, not because I recognize that you, or society at large, or the State have any right to inquire into or determine our relations to each other, but simply as a guarantee to Lillian of my good faith toward her. And to this I pledge my honor.

III.

Lillian Harman then responded as follows:

I do not care to say much; actions speak more clearly than words, often. I enter into this union with Mr. Walker of my own free will and choice, and I agree with the views of my father and of Mr. Walker, as just expressed. I make no promises that it may become impossible or immoral for me to fulfill, but I retain the right to act always as my conscience and best judgment shall dictate. I retain, also, my full maiden name, as I am sure it is my duty to do.

With this understanding, I give to him my hand in token of my trust in him and of the fidelity to truth and honor of my intentions toward him.

Then M. Harman said:

As the father and natural guardian of Lillian Harman I hereby give my consent to this union. I do not "give away the bride," as I wish her to be always the owner of her person, and to be free always to act according to her truest and purest impulses, and as her highest judgment may dictate.

Then followed the usual congratulations.

IV.

The next morning the following was read to the parties named, by Constable Boles:

STATE OF KANSAS,
JEFFERSON COUNTY, ss.

W. F. Hiser, of lawful age, being duly sworn, on oath says, that on the 20th day of September, A. D. 1886, in the County of Jefferson, and State of Kansas, E. C. Walker and Lillian Harman did then and there unlawfully, feloniously, live together as man and wife without being or having been married; contrary to the form of the statute in such case made and provided, and against the peace and dignity of the State of Kansas.

Signed by W. F. Hiser.

Subscribed and sworn to before me, this 20th day of September, A. D. 1886,

R. D. SIMMONS, J. P.

NOTES.

The fact that the average editor has only the most faint and indefinite conception of the sacredness of the freedom of speech and of the press, and of the functions of the newspaper, has long been known to every observant man and woman. The paper that does not insist, clearly, firmly, and persistently, that no difference of opinion, no apparent wildness of utterance or eccentricity in manner, can justify the forcible sealing of lips or stopping of the press, can justly be regarded as anything else than the ENEMY OF ITSELF and of every other paper in the world.

If the law and a mob may be justified in the denial of liberty of utterance to one editor, the flood gates are opened and through them can pour unchecked the destroying torrent of usurpation. The power in the hands of one mob to-day may be transferred to those of another to-morrow, and the editor who to-day advocates the use of force in dealing with the arguments of an opponent whom he can not otherwise answer, may find that the crop from the dragon's teeth he has sown is for his own reaping.

The Chicago Times seems to have forgotten that it once was the victim of a press censorship, when the relentless hand of an iron War Secretary was laid upon it because of its alleged "treasonable" utterances. (Continued on Second page)

LUCIFER

PUBLISHED WEEKLY.

TERMS:

One copy, one year, - - - \$1.25
One copy, six months, - - - .65

SPECIMEN COPIES FREE.

All letters should be addressed to LUCIFER, Valley Falls, Kansas.

No communications inserted unless accompanied by the real name of the author.

Each writer is alone responsible for the opinions advanced or statements made by him.

'TIS NO NEW TALE.

'Tis no new tale; the world has o'er been told,
And never known its saviors when they come.
The few brave ones who played the heroic part
In years now drifted to the sea of Time
Whence all persons with soul and body stem.
By those who, for the honor of the church,
Would live, or slay a man to glorify a god!
The martyrs perished; now we breathe their name
With tenderest reverence, and we place
Them 'twixt the earth and heavens as souls
divine.
We glorify them with uplifted hands,
And name their daring deeds with whole-
souled praise.
We call upon the world to venerate
What once it hated with such cruel scorn.

'Tis no new tale that we repeat to-night,
The long, fierce grappling with the old world's wrong;
Voices have thundered with their tongues of fire,
And mighty pens have told, in every age,
Of the world's dire sins.
But what purpose did they henceforth
Bring back the burning from their darkened lives?
Why did they mount the scaffold? Could
they see
Across the misty way one gleam of light—
One single promise on the sky of their
When they ascended from this bright green
earth.
Did they pass on to be our sentinels?
Do they keep guard on watch-towers "over
there?"
Do they still feel the great world's throbbing pulse?
And do they sense how strongest hearts will
quake
And feel one in earth's humanity grow dumb?

'Tis no new tale; minds war with church and
state;
The hand of persecution is as old as time;
We wait for growth—but brains so barren
seem,
Heartless pulses, and mortal lips so dumb!
When will the world put human feeling on,
And search for goodness in the place of ill?
The choicest treasures are trampled down
through rage,
Man feels through darkness for the hand of
help,
And woman, made almost a perfect seer
Through chastening sorrow and through hope
deferred,
Dreams dream of purer, loftier things
Than can be found within her prison walls.

'Tis no new tale, this war for human rights;
Field after field has run with crimson gore;
Millions of brave men faced the cannon's
mouth,
And swore by heaven to spill their hearts'
warm blood
That Freedom might be born.
Up through the smoke and carnage of grim
war
The screaming eagle soared, and perched
itself
Upon our nation's dome.
Then the loyal bells rang out upon the air,
In clear, strong tones, Freedom, Freedom,
Freedom!
Who are the free? Accursed slavery rests
Upon the "flower millions," hear their cry:
Their daily cry for bread, bread, bread!
Yet wealth is hoarded in this land of ours;
The world smiles blindly on the vulgar rich—
Frowns with contempt upon the virtuous
poor.
Who are the free? Free thought's from church
expunged,
Free speech condemned and stifled in baseli-
ty
And love is proved a crime, and lovers
criminals.

'Tis a sad tale! And yet the new year comes
With brave, prophetic words.
Light is breaking o'er the frozen plains.
Can it be that Freedom's sun at last
is breaking through the gloom we cannot
see?
And yet we feel, within our deepest souls,
That the deliverer will surely come.
When men will take their hands from off their
hearts—
Their palsied hearts—and swear in truth's
high name
That they will rise and face the light of
heaven
That with their manhood they will dare to
war
For right, for freedom, and humanity,
Then will the tyranny that cramps the world
lie in prison, and be interred
Within its mother, Hell.

'Twill be a joyous tale when Justice comes.
Then let us keep sure footing through the
gloom
Span every chasm with a link of love.
And if it seems we sometimes stand alone,
It may be found we're in Love's inner room,
And in the darkness Mrs. MATTIE SAWYER.

Itch, Prairie Mingo and Scratches of
very kind cured in 30 minutes by Wool-
ord's Sanitary Lotion. Sold and war-
anted by Boland & Tutt, Valley Falls.

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PUBLISHERS.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.
Self-Government the only true Government
Liberty and Responsibility the only Basis of Morality.

The Defence Fund.

Some of our earnest comrades, realizing that this prosecution is subjecting us to heavy extra expenses, and that it has removed two of the group from the field of productive labor, have sent us such sums as they felt that they could spare, while others have promised to do so soon. We are deeply grateful to these kind friends for their timely assistance, and assure them and all others who may be disposed to help, that all money thus contributed will be used to help Comrades E. C. Walker and Lillian Harman through their difficulties, to vindicate the right of Choice and Contract.

Up to date there has been contributed and promised, as follows:

| | |
|--|--------|
| Seth Eggleston, Burlington, Ia. | \$5.00 |
| Werner Boecklin, " " | 2.50 |
| Cornell, " " | 2.50 |
| Annetta Nye, Northwood, " " | 10.00 |
| W. T. Minchen, Carroll, " " | 10.00 |
| Mrs. Ellery, New York, N. Y. | 5.00 |
| Moses Hull, Des Moines, Iowa. | .60 |
| Henry Youmans, Kiowa, Kan. | 1.00 |
| "A Friend," " " | 1.00 |
| John Durant, Preston, Iowa | 1.00 |
| PROMISED. | |
| C. B. Hoffman, Enterprise, Kan. | \$2.00 |
| C. Dunham, Dunlap, Iowa. | 10.00 |
| Flora W. & Irving W. Fox, Rochester, Minn. | 2.00 |

"When the innocent are convicted for legally (?) prosecuted) the law is condemned."

"Man's inhumanity to man makes countless thousands mourn."

"Before all statutes, laws, above all written constitutions, are the inalienable, the indefensible rights of man."

"Law did not make marriage, for marriage was before laws were made."

"Marriage is a natural right."

To those who have kindly written us asking what the cost of the proposed home office for Lucifer will be we say that \$100. will buy the raw material for a building large enough to hold the press and other material. The work of putting it up we can do ourselves. On 4th page will be found a statement and some letters in regard to this matter.

Again we ask the friends whose articles are postponed, to bear with us. The space of the paper is taken up—necessarily so we think, with matter that just now most nearly concerns the cause of Liberty and Justice.

As fast as possible we hope to remunerate those who send us aid on the Lucifer Defense Fund, and also those who kindly promise to help us build a home office. The easiest way for us to do this is by credit on subscriptions to the paper, and next by supplying such literature as we publish ourselves. We have nearly ready Joseph Henry's pamphlet work entitled "Death and Secular Funerals," price 25c; also now ready, in leaflet form, Antinomistic Marriage Practiced, and some comments thereon, 8 pages, 3 cents each or 25 cents per dozen. Walker's Prohibition, price 10c. Walker's Love and the Law, 25 cents per dozen.

We understand that the Baptists of Valley Falls are taking a prominent part in this prosecution, and that they declare there can be no peace till "Walker takes out a license and is married according to law."

Would it not be well for these men to remember that John Buynan and Roger Williams, two of the names that Baptists most revere and honor, suffered imprisonment, fines and banishment because they would not conform to the laws, the customs and usages of their time? These men were open violators of "law," whereas we, while we deny the right of statute law to regulate marriage, claim that we have simply done that which was our right to do, even according to the laws of Kansas. This we expect to prove to the satisfaction of the courts and to the satisfaction of all men who listen to reason instead of blind prejudice.

From Mrs. Cordelia Rowe, of Jersey City, N. J., we acknowledge receipt of a photo, cabinet size, of her late husband Wm. Rowe, who passed away so peacefully, after a long life spent in humanitarian work. It is a grand picture of a truly grand man.

"To thine own self be true,
And then it follows as night follows day
Thou canst not be untrue to any man."
[Nor to any woman.]

Are all our persecutors so pure in heart and life that they can consistently throw a stone at us? Has no man among them ever mistreated a woman in the sexual relation or otherwise? Is there no woman among them that has ever debased her womanhood in any way? Have none of these men ever wronged their fellowmen in business transactions? We do not claim to be perfect but we are willing to compare records with any man or woman who is now urging that we should be punished.

Are our prosecutors sincere in their professions of love of and regard for the law as law? They charge that we have violated the letter of the law, and must be punished. If reports be true they propose to punish us according to law if they can, but punished we must and shall be, even if they have to violate law to do it! To punish us for what is at most a technical offense, a merely constructive crime, they propose to commit a real crime against law and against human rights of persons and property.

EDITORS LUCIFER: Mr. Ingalls must be a communist. Abstractly, capital is the result of labor, but a steam plow produced by Mr. Ingalls is not the result of my labor. In employing it to prepare my wheat field, preferring it to a spade, it becomes a factor apart from my labor and the land use. We ought to be communists regarding land. If any capital can be used gratis by any laborer, i. e. if the element capital be merged into the element labor and regarded as one factor, then we are communists in using capital. This destroys individuality. Interest and rent are interchangeable only as wealth and capital are, but they are not identical. If identical how could Mr. George turn into my sheep the wolf that he had killed when it was named Rent? Let him kill Rent, and I will engage to kill the wolves Interest and Profit with a blow-gun.

I give Mr. Ingalls a part of the gain which comes to me from discarding my spade and using his plow; that is interest. I pay him one-third the crop for the use of his land that cost him no labor; that is rent. If I could not see this difference I should feel it necessary to "differentiate" my faculties a little, a la Spencer. The third of my crop retained, would buy the plow, destroying Interest; and the competition among plow makers, for the custom of tillers of Free soil, would destroy Profit.

Dear Mr. Walker: Postal card last night. So it seems the "pure," bigotry tyrants have meanly assaulted you and Lillian Harman. Tell us all about it, please. Who entered the complaint? Will you two be tried before a judge who knows anything about law or morals? Do not your neighbors know that you and Miss Harman are only too conscientiously intelligent in thought, honest in purpose, circumspect and chaste in action to be understood by vulgar people? The subtle metaphysician, accomplished scholar and profound philosopher, Wm. B. Greene, showed ten years ago, in "The World," that free love is the only legal and constitutional way of living in Massachusetts. Leo Miller showed this to be true in Minnesota, and I trust, in your defense you will be able to show Kansas judges that your and Miss Harman's action is strongly intrenched within all the guarantees of religious, moral and intellectual liberty guaranteed in fundamental law. The case will have historic value and be of immediate, practical interest to all real friends of progress.

If imprisonment for your faith takes you from the field and Miss Harman from newspaper work, at home, it will be a heavy blow at Lucifer, financially; but we hope friends will come to Mr. Harman's aid in this great struggle for Liberty and Right.

Last Sunday, Sept. 19th, the Eighth Annual Convention of the Union Reform League was held in Mechanics Hall, East Princeton, and addressed by A. H. Wood, Abel Bartlette, A. J. Pope, Joseph M. Stuart, E. H. Heywood and others. Here are the resolutions: the last two relate to our brilliant, beloved and incomparable President, Stephen Pearl Andrews. The officers for the current year are: President, A. H. Wood, of Lunenburg, Mass. Vice Presidents, John Orvis, of Mass.; Prof. A. L. Rawson, of N. Y.; E. C. Walker, of Kansas; Mary E. Tillyson, of N. J.; George W. Carpenter, of Texas; Seward Mitchell, of Me.; L. R. Joslin, of R. I.; Mrs. Abbie Knapp, of Mich. Secretaries, Mary Peterson, E. H. Heywood. Treasurer, A. J. Pope. Executive Committee, A. H. Wood, Angela T. Heywood, E. W. Stewart, Edson Page, Cordelia Cheney.

Trusting you will be able to show the court that you and Miss Harman are right, and that marriage is an utterly wrong in persecuting you, and with affectionate regards, in which Mrs. Heywood and the children join me, Truly yours, E. H. Heywood, Princeton, Mass.

The press dispatch sent out from Valley Falls last Monday, and published next morning in the large city dailies, is not quite so full of falsehoods as that sent out from the same source a week previous, and yet it is false and misleading in many important particulars. It is as follows:

VALLEY FALLS, Kan., September 27.—E. C. Walker, one of the free love editors of Lucifer, and Lillian Harman, who were arrested the 20th inst., on the charge of illegal cohabitation, had their preliminary hearing before R. D. Simpson, justice of the peace today and were bound over to the district court in the sum of \$1,000. The state was represented by County Attorney Giluly, and L. A. Myers, the defense by David Overmeyer. The case was stubbornly contested on both sides and the profoundest interest was manifested by the public. When Justice Simpson announced his decision the unusually large audience burst into applause. The indications at this writing are that both Walker and the Harman girl will have to remain in jail until the October term of court as no one seems disposed to enter the case to the United States supreme court if necessary. There is strong talk of arresting M. Harman, the senior editor of Lucifer, as an accomplice of the antinomistic marriage of his daughter Lillian.

In his last week's dispatch, Van Meter stultified himself—showed his utter unfitness for the position of press reporter, by saying that the parties were arrested on a charge of "adultery," connecting this statement with another that Walker had a "divorced" wife and five children in Iowa.

Now he contradicts his former report by saying, without a word of apology for his former misstatement, that they were arrested on a charge of "illegal cohabitation"! Does he think that his reputation for veracity, and for self-stultification is already so well established that no efforts at explanation, or apology for blunders, will do him any good? We suggest that the truth-loving part of the people of Valley Falls should demand a change in reporter for the Associated Press, and try if possible to get some one appointed who can and will tell the simple, straight-forward truth, at least occasionally, if not generally.

In this last report he says, "the unusually large audience burst into applause" on the announcement of the justice's decision. This evidently is designed to convey the impression that the decision meets the unanimous approbation of the people of Valley Falls. Of a certain class it doubtless does meet the approbation, but we venture the opinion that but few really thinking men, after hearing the law, and the unanswerable arguments of Mr. Overmeyer, approved Justice Simpson's "decision."

We asked this question of one of the oldest and best known citizens of this part of Kansas, not known as a liberal, but a man who has held many offices of trust in Jefferson county: "Do the thinking men of Valley Falls approve Simpson's decision that they should be held for trial?"

"Ah, well," said he, "there are many thinking men in Valley Falls who dare not say what they think. Overmeyer was clearly in the right. There is no law to hold them in custody." The same opinion was expressed by several other citizens.

Mr. Van Meter knows that a few men and boys can make a great racket in the way of "applause." It is safe to say that an audience that applauds sending a young girl not yet seventeen years old, to prison, for no crime whatever, can scarcely claim to be a thoughtful or humane one.

Van Meter says: "The indications are that both Walker and the Harman girl will have to remain in jail until the October term of Court, as no one seems disposed to go on their bond."

We would just remind neighbor Van Meter that no gentleman speaks of a girl or young lady not convicted of crime, and no notorious for vicious habits, as the "Smith girl," the "Jones girl," the "Van Meter girl," or the "Harman girl." And even if convicted of crime, or notorious for vicious indulgence, no one but a whited sepulcher or a pharisee would try to drive her lower into perdition by sending out through the Associated Press dispatches insinuations against her reputation. His first dispatch stated that the parties were arrested on a charge of "adultery." This he knew to be false. It was nothing less than a malicious lie, or an equally inexcusable blunder. Now he tries to keep the first bad impression before the people by attempting to show that these parties have no friends at Valley Falls—that the sentiment in the court room was unanimous against them, and that no one was willing to go their bail.

As a matter of fact there was no attempt made by us to get bail after the preliminary examination. We preferred to let the prisoners go to jail, and then apply for a writ of Habeas Corpus. But is Van Meter willing to tell all he knows in regard to the failure to get bail here in Valley Falls. Is he willing to let it go out to the Associated Press that a self-elected vigilance committee at this place have declared that the parties must go to jail, that whoever attempts to keep them out on bail will receive a coat of tar and feathers or be ridden on a rail? Is he willing to let it be known that old and well-to-do citizens would have gone on the bond if they had not feared the destruction of their property by incendiarism, or by the hand of a mob?

No, No; The New Era man will allow no such dispatch as this to be sent through his agency, and yet the evidence of such a state of things here can easily be obtained.

"Strong talk of arresting Mr. Harman, senior editor of Lucifer, as an accomplice of the antinomistic marriage of his daughter Lillian." Said arrest has not yet been made (Thursday noon), but why not? If it be a crime to marry antinomistically then I, as the father of Lillian Harman am certainly amenable to law, as necessary to that crime. All I have to say, at present, is, if the self-constituted guardians of the public morals want me, they know just where I am to be found.

NOTES.

(Continued from first page.)

But I will venture that the Chicago Times of Wilbur F. Story never published one-tenth of the "treason" that the Chicago Times of his pigmy successors has since the first day of last May. It has been in chronic rebellion against truth and justice and liberty and fair play.

Coming nearer home, we find the Winchester Argus and the Oskaloosa Independent openly and brazenly counselling the suppression of Lucifer. What would these midgets have said if southern Democratic papers had so advised regarding a southern Republican paper? The atmosphere in their immediate vicinity would have assumed the hue of blood and they would have howled until they were hoarse about a "Free ballot and a fair count," etc.

The fact is, these alleged editors have not the faintest conception of the fundamental principles of self-government, of the solemn responsibilities of a public teacher, of the vital necessity of keeping unclogged the channels of thought and of speech. To them, journalism is only a way by which to acquire money, it has no moral attribute whatever. The question with them is Dare I publish this? Not Ought I to publish it? These men—and there are thousands of such editors—do not own themselves, they are the property of their subscribers. They do not lead, they follow. They do not express their own convictions, they simply register the opinions of their readers.

It is a principle of law and of justice, and I believe that it is also "the law" in Kansas, that any expressions of approval or of disapproval shall not be permitted in a court room when a trial is in progress. Arguments of counsel and the rulings and decisions of the court should neither be applauded nor censured, audibly. Such applause or censure is really in the nature of an attempt to unduly influence the court and the jury. Why Justice Simpson permitted this just rule to be violated in our preliminary examination, I do not know.

The ministers were well to the front last Monday. Their "master" is reported to have declared that, "my kingdom is not of this world," but those, his professed followers, very conveniently forget all of his injunctions and precepts that do not suit them, while at the same time insisting that their flocks shall keep within the narrow limits of the fold. The priest has always been a meddler, he cannot be anything else. He must "boss somebody," he must have his hand in somebody's pie or he is not happy. But I want to tell these impertinent Paul Pry's that there are some people in this world who do not want and will not accept their "assistance." The priest, at best, is only a man, while he is usually much less a man because he is a priest.

One of the State's counsel said that he would "let" Lucifer continue to be published. I wonder! We ask no one to "let" us issue our paper. We publish it because we want to and because we have the right to give our thoughts to the world in this way. No person or aggregation of persons has the right to say "let" to us.

This same gentleman also said that it was strange that after this State had been in existence for a quarter of a century it should just be discovered that certain laws are oppressive. He tried to make much of the assertion that we are the "first" to disregard the marriage statutes of this State and claim the right to associate of and for ourselves. Is it a wrong to be "first" to be a pioneer? Of course, Mr. Myers talks for effect; he knows that those who help humanity the most are those who lead, not those who follow. The bounds of liberty are enlarged and history is made by those who dare to stand alone, to be "first."

It was also remarked that if Lillian Harman and myself had associated "without the knowledge of society, perhaps no one would have been injured." We understand, our offense is that we have been frank and honest. Had we played the part of sneaks and hypocrites, and also carried our hypocrisy to the extent of joining some fashionable church, it is very probable that we should not have been molested. The motto of the morality of to-day is, "Don't get found out."

Our sincere thanks are extended to the many good friends all over the country who have written friendly and cheering letters, who have promised aid, or who have already sent us the "sinews of war." Our time is so fully occupied in attending to our more important correspondence, etc., etc., that we cannot write to all of those comrades just now.

RESPECTABILITY.

A good lady friend, one who has long and earnestly worked for the spread of freethought principles, is "shocked"—is all "broke up," so to speak, by our action in practicalizing our antinomistic views. More correctly speaking, as we think, she is shocked and pained by what seems to her the scandal, the injury to the cause of free thought that our course has given rise to in the eyes of all "respectable" people. Said she to us last evening:

"If you could have heard what I had to hear on the morning of the arrest! 'Here, now,' said they [the respectable people of Valley Falls] 'you see now, don't you, what your Liberalism leads to? You see what it means? Don't you feel proud of the company you have been keeping?'" She said her reply was:

"Why do you hold me responsible for what others do? Would you like to shoulder any of the responsibility for the acts of such Christians as Guitau, Freeman and the James boys?"

Another well known Freethinker, a near neighbor and generally good friend, told us some months ago that he had been asked the question, "Why do you go to that place? [Lucifer office.] Don't you think you will be disgraced by going in there?" Now, since the arrest, this liberal friend comes no more, although almost a daily visitor previous to that event. We cannot blame him for this desertion. His business depends largely upon his social position, and Valley Falls society dreads the man or woman that dares to associate with us now.

We would respectfully suggest to those former good friends that they at once join some Christian church. There is absolutely nothing that they can do that will help them so much in their efforts to gain respectability than to join some popular church. It is by no means necessary that you believe a word of theology—only pretend to believe it! Some of these churches ask you but few questions. John A. Logan is said to have joined the church "by telegraph!" So, your presence, even, is not necessary.

Some months ago we attended, by invitation, the installation of officers at Odd Fellows' Hall in this place. The Worthy Grand in his address, stated in so many words, that no infidel could become an Odd Fellow "unless he lied." Two of the officers and speakers were resident clergymen of Valley Falls, and in their exhortations to the brethren they dwelt largely upon the necessity of always doing that which is "respectable!" But little was said in regard to doing what is right because it is right, but be always sure to do what is "respectable."

Yes, it is very true that we of the LUCIFER Band are not respectable. If we had been respectable one of

our number would not be now behind the bars in a felon's cell, and another would not now be guarded as a felon at the jailor's house. If E. C. Walker had kept a wife and concubine or two, as many a man in Valley Falls has done, he might now be "respectable." He might move in the best society; might be an honored member of the Masonic Order, the Odd Fellows, the Knights of Pythias; he might be a prominent figure at celebrations and festivals, a teacher in Sunday school, and even high up as a church official—known, always, that he was cunning and hypocritical enough to keep his *lisons* from becoming too notorious by public.

If Lillian Harman had married as thousands marry every year—married a man she did not love, for his wealth, for a home, for a high social position, or because her parents persuaded her against her will to marry him—then she would have been "respectable," although true morality in the sex-relation must call her a legalized prostitute.

If I as her father and guardian had required her to make the usual vows at marriage—that is, "to take this man for better or for worse," "to love, honor and obey him as long as both shall live," in other words, promise to be sexually "true" to him, to give him his "marital rights," no matter how much she might detest him, and no matter how injurious to her health and happiness such sex-association might become in after years—I repeat, if I had required her to make such promises or had consented to hear her make such promises, I might still have been respectable in the eyes of those who now so fiercely denounce me; but in the estimation of all those who honor a man for his fidelity to principle and for having the courage to assert and maintain his honest convictions—in the estimation of all such I would simply be a moral coward, a traitor to principle, and would deserve and receive their contempt and execration.

Yes, much as our friends may regret the fact, it must be admitted that we of the Lucifer band are no longer respectable. But in this world every thing has its price. If you are willing and able to pay the price you can get anything the world owns. Respectability is one of these commodities. If you are willing to pay the price almost any man or woman can get a share of this commodity. We of the Lucifer band are not willing to pay this price, and so must do the best we can without. We will not barter our self-respect for all the respectability ever offered in the world's great market.

In this, however, we are not singular nor original; others before us have done the same. Bruno would not buy respectability at the price demanded, and the world burnt him to ashes because he would not make the trade. Many others have done likewise. Lloyd Garrison would not make the swap, and because he refused so to do "respectable" men put him in prison and dragged him through the streets with a rope round his neck. Elijah Lovejoy thought too much of his own manhood to barter it for respectability, and because he dared to do this he lost his property and his life in the conflict with a respectable Christian mob.

And now the respectable Rev. editor of the Independent, and the respectable Christian editor of the Argus advise the respectable people of Valley Falls to treat the Lucifer band in the same way that their brethren of Boston and Alton treated Garrison and Lovejoy!

Times change and issues change, but the passions of unreasoning men remain the same.

At Oskaloosa the other day, in the atmosphere of the court house square, we were soon made aware that Autonomism stands a long way below par—at a fearful discount, in fact—in that sacred precinct. The idea that any human being could be a "law unto himself" or herself, was simply preposterous; amazingly absurd! Judge Mosher of the probate court, was especially prominent in his efforts to demolish the new heresy.

Nothing strange or wonderful in this. The court house officials live by governing people. They have an easy, pleasant, happy time of it—big pay and small work. They have the same reason to cry out against Autonomy that Demetrius at Ephesus had when he raised an uproar again t Paul. "It is by this craft we get our wealth," said Demetrius. "It is by this craft [governing people] that we get ours," says Mosher; or at least that is what he means. If people could marry themselves it would take away perhaps a hundred dollars annually, of the perquisites of the Probate Judge's office. Hence Autonomy hits the Judge in the most tender spot—his pocket. It hits him "where he lives!"

Job says "doth the ass bray when he hath grass, or loweth the ox over his fodder?" No, of course not; but take away the grass or the fodder and you will hear music!

Here then is one chief explanation of the present uproar in Jefferson county, Kansas. Every office holder, every office seeker, and all their friends and relations to the last degree of affinity, oppose Autonomy; for if people were allowed to attend to their own business in their own way, so long as they do not invade the equal rights of their neighbors, there would be no need of rulers—no need of officers of any kind except a few clerks and a few policemen, at the wages of common laborers.

The event of the week in Valley Falls is the preliminary examination of E. C. Walker and Lillian Harman on the charge of "feloniously living together as man and wife—without being married." The defense was conducted by David Overmeyer of Topeka, one of the members of the House of Representatives from Shawnee county. The prosecution was conducted by L. A. Myers, a resident attorney of Valley Falls, and County Attorney Gilluly of Oskaloosa. The only witness examined was M. Harman, senior editor of LUCIFER, and father of Lillian Harman, one of the defendants. Much interest was manifested in the examination, but the only women present were Melissa Walker, the aged mother of Mr. E. C. Walker, and Lillian herself.

The only facts elicited or sought to be proved by the prosecution were those simply stated in the leaflet giving an account of the marriage and re-published in this

issue of LUCIFER; also that the defendants passed the night following said event under the said M. Harman's roof and that they occupied one and the same room. These facts being readily admitted there was no examination of witnesses by the defense.

Upon this evidence Mr. Overmeyer asked, or rather demanded the release of the defendants. He provided from the Kansas statutes themselves, and from the laws of other states, and from a vast number of legal decisions by the highest authorities, bearing upon the question, that the parties "were married," and therefore entitled to be protected by the law instead of being persecuted by the law. His argument was, in substance, that since marriage in Kansas is a civil contract, and as the only thing "essential" to that contract is the "consent of the parties," all we have to do is to inquire, "Are these parties competent to make such contract, or do they make such contract," and are they complying with that contract. If so they are "married," and there is no ground for the prosecution. He showed by an overwhelming amount of evidence that no marriage can be invalidated or set aside for any lack of "formalities" such as legal license or legal officer to perform a ceremony. That these form "no part of the marriage," and if not "prohibitory" they were not binding on the parties. They were prohibitory upon the officers of the law but not upon those who chose to marry without them.

The prosecution admitted that the parties were married so far as their relations to each other were concerned, and so far as legitimacy of prospective offspring is concerned, but claimed that "society," the state, had rights in the matter and that these rights had been ignored, the authority of the state defied, and therefore the defendants should be punished. A large part of the arguments of the prosecution were directed evidently to the prejudices of the audience, rather than to the judgment of the magistrate; but lack of space prevents our giving any further notice of them in this issue. Suffice it to say that the decision of the magistrate was that the defendants be bound over for their appearance at the district court.

The following clipped from the Register (Democratic) and the New Era (Republican) of this place, give the gist of their rather extended comments on the examination:

But his effort, Overmeyer's able as it was did not succeed. The attorneys for the prosecution showing conclusively that a case of so much importance should be sent to a higher court for adjudication. What God hath joined let no man put asunder.—Valley Falls Register.

The decision, [Justice Simpson's] was received by the large audience with rapturous applause.

It is to be hoped that the case, let it run the gauntlet of the courts if it will, may be incontrovertibly decided against those social marauders, moral lepers and conspirators.—New Era.

The extracts show sufficiently the opinions of the two weekly papers published in this town. As to how well they represent the sentiment of thoughtful and fair-minded citizens we have something to say in another place.

Mr. Overmeyer advised his clients not to ask for bail but go back to the custody of the jail, and he would bring the case at once before the supreme court by applying for a writ of habeas corpus. At this writing we have heard nothing in regard to the result of such application.

"BEHIND THE BARS."

Once these words possessed a terrible meaning. And even today they awaken in the minds of the sensitive very unpleasant sensations or emotions. But the feeling, the imputation, of inevitable disgrace or opprobrium that once attached to the epithets "jailbird," "convict," etc., has pretty much passed away. So many of the very best men and women the world has ever known have been unjustly placed in felon-cells—behind the iron bars—that it has almost become a proverb that the best men go to jail, while the worst rogues always manage to keep outside.

There is scarcely a question but that the present prosecution has been begun and is now engineered by men who are full of personal spite and hatred toward E. C. Walker, the freethought lecturer, writer, and social reformer. They hoped in this way to blast his prospects in life, put a stop to the work he was doing and through him kill the paper with which he is connected. This latter statement was directly charged home upon them by Mr. Overmeyer at the preliminary examination on Monday, and though denied by the counsel for the prosecution, the evidence thereof is seen in the utterances of several county papers, and is heard in current talk on the streets in Valley Falls.

What the end may be it is impossible now to predict. Owing the dispatch agent, as these men do, it is easy to see that they possess an immense advantage, and for a time the effects of these reports will doubtless be disastrous to the reputation of Mr. Walker and to the paper with which he is connected. These reports and this imprisonment will doubtless cause him the loss of many lecture engagements, and will also cause the loss of many subscribers to the paper. These we regard as perhaps inevitable consequences of the present attack upon personal liberty and the rights of man.

But will these effects be permanent? Will the cause of mental and social emancipation be strangled or crushed in Kansas and adjoining states if Mr. Walker and LUCIFER and all connected with it should be effectually silenced?

We have no fears that such will be the case. A spirit of inquiry and investigation is now abroad in the land that will be satisfied with nothing less than a thorough over-hauling of the musty creeds, customs and standards of truth and purity as handed down to us from former generations. This investigation will go on, whatever may become of LUCIFER and its little band of workers; and all attempts to crush us will only attract attention to the cause we advocate rather than to the persons who now and here represent that cause.

And this brings me to remark, in passing, that while it has been to me one of the severest of trials on account of my near relation to one of the parties to this suit, viz: my only daughter, my motherless child, no yet out of her teens, I am beginning to look at the matter with a calmer, more philosophic eye. I now look upon the instigators of this worse than brutal persecution as being simply the victims rather than the makers of the false conditions that have impelled them to do what they have done. Hence we pity, quite as much as we blame them. And we the more readily pity them because we feel sure they are hurting themselves more than they can hurt anybody else. The wrong-doer always hurts himself more than he hurts the victim of his spite. Who is it that does not pity John Calvin more than he pities Servetus? Who is it that does not pity Cotton Mather, Judge Jeffreys, Bloody Mary, and her not less bloody sister Bess, etc., more than he pities the victims of these persecutors? And so it will probably be, on a smaller scale, in this case. The future inhabitants of Valley Falls and Jefferson county will wonder how it could be possible that in the last quarter of the nineteenth century a number of prominent citizens of this county, official and otherwise, could combine and conspire to send to jail a man and woman guilty of no crime under the shining sun, or under the twinkling stars, except the crime of minding their own business in their own way!

LETTERS FROM FRIENDS.

FRIEND HARMAN:—What dastardly outrage is this! A man and woman arrested, imprisoned by the Great State of Kansas for mindering their own business. Well I have no time to go into heroics. Write me or have Walker, who ought to have plenty of time now! Write me—I am with you and although times are devilish hard, count a couple of dollars on me any way when you need it.

Yours Fraternally, C. B. HOFFMAN.
Enterprise, Kan., Sept. 30, 1886.

Dear Lucifer:—You ask in issue of 17th, what we will do "to help imperiled liberty." All should do all they can. Some have means, some have not; the least one can do is to send his good word of cheer. The question comes, can truth advance without these martyrdoms? Few of us can stand against the condition of savagery and undevelopment which priest-craft has forced on us, but when one does, let each of us make it count with voice, pen and means, all we can for liberty. Yours Truly, H. W. BOOZELIN.
Grand Rapids, Mich., Sept. 30, 1886.

LILLIAN HARMAN, Valley Falls. Dear Friend, I sent a few lines to your father yesterday which he can use in Lucifer, or not, just as he sees fit. And now my wife wants me to send the enclosed bit of ammunition, \$5 from us, \$5 from her mother; and \$5 from Seth Eggleston. Take things as easy as you can; the storm will blow over and the sun will shine again as if nothing had happened. Your Friend, W. BOEKLIN.
Burlington, Iowa, Sept. 27, 1886.

Mrs. LILLIAN HARMAN: I was surprised and pained to hear of your and Mr. Walker's arrest. Be sure my paper will do all it can for you. Sorry I am so poor. If over I want money it is on such occasions. I believe you are right. We must recognize your right to your own life. If I and my paper can do anything for you, let me know. We, paper and myself, live to help such cases.

Mr. W.'s card received, tell him I would write if I knew just where to address him. You can let him know he has my sympathy. I am without money, but here are a few stamps.

As Ever,
Des Moines, Iowa. MOSER HULL.

I have just read your "Personal" in Lucifer of Sept. 17th. Your fearless action in braving the powers that be, commands my admiration and esteem; this act, in connection with your fine tribute to our Comrade Parsons in a former number, completely disarms me of any bitter feeling I may have had as a result of your former criticism of the "Spies, Parsons outfit." You have my heartfelt sympathy, and I would send something more substantial but that I, too, am suffering a mild form of martyrdom for opinion's sake, the good (?) people having carried the boycott against me and mine so far that they are in a fair way of boycotting us out of town by depriving of the means of earning a living.

WM. HOLMES.
Geneva, Ill.

Dear Walker: Received Lucifer of September 17th about three hours ago, and cannot express what my feelings were regarding the news relating to yourself and friends. I have not been able to think of anything else since. Please accept the deepest sympathy of an ever true and sincere friend.

REBECCA STOTT.
Chicago, Ill.

Mrs. E. C. WALKER, Dear Sir: I have just received Lucifer of Sept. 17, and am not much surprised to learn of your arrest. This was unavoidable sooner or later. You have incurred the lasting hate of the God and Bible devotees, and they will leave no stone unturned to crush you. I trust you will not crush your a cent.

Is it impossible for the pseudo moralists to understand that coercion engenders resistance, and is followed by a rebound that unsettles their position, and humanity reaps the benefit of the maxim: "The suffering of the reformer is the seed of evolution." My sympathies go out to you, my comrade, and especially to her who stands by your side in this struggle for freedom. Convey to her a human brother's love.

"If one lone voice all eloquent with feeling," can span the distance between us, then accept for Lillian and yourself, from Mrs. Peterson and myself, our best wishes that you may vindicate your natural rights in the contest now pending. Yours ever,

JOHN WESLEY PRATT
West Hanover, Mass. Sept. 25, 1886.

E. C. WALKER and LILLIAN HARMAN:—From the article sent, you will observe my sympathy; nor will you forget that the prosecution versus you is for no unprincipled act—but for one of too much principle on your part. True to your convictions, you suffer from the narrow-minded superstitions you've been working honorably to overthrow. The good you've tried to do to ignorant zealots, they now repay by trying to heap coils of fire on your heads. But over misfortune it is not wise to worry. Thousands have had to suffer, as in the Spanish Inquisition, more bitterly.

My hope is that as the rope round Garrison's neck in Boston, finally strangled the infernal life out of slavery—your partial martyrdom may put to death a few of the social and religious wrongs affecting us.

Impatient to wait for next issue of Lucifer, may not one or both, especially Lillian, and time to write me. Truly and most kindly, Your aged friend, W. PERKINS.
Belleview, Fla., Sept. 27, 1886.

Mrs. LILLIAN HARMAN: Dear Madam. Lucifer came last week, bearing a message which stirs the blood of all interested in the cause of personal freedom. You have shown yourselves to be brave in what you believe to be right, and I hope all will uphold your hands and cheer your hearts, and unt the conflict will end in victory for Principle. Enclosed please find \$10. to help you out financially. I shall keep close watch through Lucifer, and if more is needed than you can command, will try to remember you in the same way again, and again too, if necessary.

Hoping the matter will be adjusted speedily, and in your favor, I am, Yours Fraternally,
ANNETTA NYE.
Northwood, Iowa, Sept. 28, 1886.

Friend Walker: Just got your postal. What in pod's name has happened? What is up? Have not seen Lucifer nor heard from Harman. Why did you not let me know before that you were in trouble? Can I help you? Anything I can do will be done cheerfully. You say you will be out on Monday. Write me at once, with particulars. Yours fraternally,
G. S. BALDWIN.
Chicago, Ills.

Friend Harman:—With tears I read the account of the arrest of friends Walker and Lillian. I much regret not being able to express my sympathy in dollars instead of by words. But unfortunately I am one of the many workers at starvation wages. I find it very hard to make both ends meet and they very seldom meet. I enclose an article entitled "Free Love." If you approve of it you will perhaps give it space in your paper.

I sent twenty-five cents last week for some copies of last Lucifer, (Sept. 17). The papers have not come yet.

Every true man or woman can only approve the deed of Walker and Lillian and admire their brave spirits. With great anxiety for the issue, I am, Yours for Love,
RENOUF WEXLER.

19 Stuyvesant St., New York City.

Friend Harman:—I am not well this morning but anyhow I want to take my pen to express my amazement and sorrow to learn by Lucifer of the arrest of Brother Walker—guilty only of acting consistently with the principles advocated in that paper. Now there are millions of men and women in France, associated and united without any more formalities than were used by Walker and Lillian, and who are living in peace and sympathy, and raising children as good and better than those of people married by church or state.

But this prosecution is not because of the way Bro. Walker was married but because he is an Anarchist, is it not? Well, all right if Kansas or the United States were not called a "Free Country."

What will we do to help Brother Walker and "Imperiled Liberty?" I am willing to give my last penny and the last drop of my old blood for Liberty!

JOSEPH HENRY.
Salina, Kan.

DEAR LUCIFER: Never dreamt when yet a youngster, that Lucifer ever could be spoken to in terms of affection. An ignorant clergy taught us that "Lucifer" was one of the many titles of the evil one. Those blind leaders of the blind do not even know the origin and meaning of words. But come to think of it, they were, perhaps, not so far out after all. A light-bearer, one that diffuses light, must always be an object of horror to them. Hence their exertions, with the assistance of lay scrippies and legal angels, to stamp out or freeze out our brave little Lucifer at Valley Falls. Their most showy effort towards that beggarly object is the arrest and persecution of the two mainstays of your paper, E. C. Walker and Lillian Harman. It is not the first time that the State of Kansas has made an ass of itself, but that it should stoop to leading a helping hand to a gang of hypocritical nobodies, for the purpose of crushing one of the few honest publications west of the Mississippi river, is too dirty and too low an attitude for a great western state to assume. The charge under which the two young people are being persecuted is of course all bosh. Their living together is nobody's business but their own. The only melancholy point about this tempest in a tea-pot is, that Valley Falls should not contain one or more men with courage and decency enough to put their foot on those persecuting insects, and at the same time to remind those Persian functionaries of the State of Kansas, not to give their State away on such a farce as that. Your friend,

W. B.
Burlington, Iowa.

Autonomistic Marriage Practicalized.

A Brief Report of the Event, and some Comments Thereon, Including a Copy of the Complaint.

What was said and done at the Autonomistic Marriage of E. C. WALKER and LILLIAN HARMAN, for which they were arrested and are now in jail. Price \$3. each, 25c. per dozen.

LETTERS FROM FRIENDS.

Continued from third page.

Some weeks since we sent it as a private circular the following letter. It was addressed to those only who we felt reasonably sure were in full sympathy with **LUCIFER'S** work and that would therefore regard it as substantially their own work. Owing to the peculiar and unusual situation in which we find ourselves placed we now reproduce this circular in **LUCIFER**, thinking it possible if not probable that many names of thorough-going radicals were overlooked in the list to whom the circular was sent. It was as follows:

FRIENDLY READER: This circular is not sent to all the subscribers of **LUCIFER**. It is sent only to those who we have reason to believe look upon **LUCIFER'S** work as being also their own work. The object of sending this supplementary circular to you is briefly as follows: Owing chiefly to the disastrous drouth over a large portion of the Western States, and those States especially from which **LUCIFER** has hitherto drawn its main support, our receipts have greatly fallen off and we find ourselves compelled to reduce expenses in some way, also run in debt to an extent that might prove ruinous. There are several ways of reducing expenses:

First, By returning to the Fortnightly issue instead of Weekly.

Second, Issuing only a half-sheet till times get better.

Third, Reducing expenses of rent &c., and by concentrating our work at one point instead of two, as at present.

We should be very sorry to be compelled to adopt either of the first two methods. We want **LUCIFER** to make no retrograde movement, and either of the first two named would be so regarded. We therefore incline towards the last named method for riding over the financial crisis.

We have a little farm of twelve acres and a half miles from our town office. On this little farm we have our home, raise fruit and vegetables for market, keep hens, a cow, etc., and aim in this way to make our living outside of **LUCIFER'S** cash income. But it will be readily seen that we labor under great disadvantage by having our work divided, part in town and part on the farm.

Now our plan is this: Build an office for **LUCIFER** at home and stop the expense of renting rooms in town. The rent for one year on this town office is nearly sufficient to buy material for the home office; the work we could do ourselves. But this material we have not the present means to buy. The only feasible plan that presents itself is to ask our friends who feel interested in **LUCIFER'S** work, to help us a little by small loans of one or more dollars, to be paid back in yearly subscriptions to the paper or in other liberal literature.

What say our live radicals to this plan? Is it feasible? Is it practicable? Please answer soon, by postal card or otherwise.

Cordially and radically and hopefully yours till the "right comes uppermost."

We give herewith a part of the responses received. Some of these were not designed for publication, and some have been mislaid:

EDITORS LUCIFER: The supplement received and read. Shouldn't like to see **LUCIFER** make a "retrograde movement." I think the last named method in the supplement the only advisable for you to adopt, and am willing to help you.

Hoping that you will hear the same from all friends of **LUCIFER**, am truly yours,
JOSEPH A. ELLIS,
Birmingham, Conn.

EDITORS LUCIFER: Dear Comrades: Your supplementary circular setting forth the circumstances of **LUCIFER** is at hand. I think the proposed plan of removing the office of the paper to your farm, is very good. I will help you with a dollar, which I can send you in a week or so. I hope not **LUCIFER** to make any retrograde movement, but shining forth with its radiant light same as ever. I've la **LUCIFER!** Fraternally yours,
MURVIN, Dak.
A. A. SORESEN.

MESSES HARMAN & WALKER: Dear Comrades: We have just received your Supplement, and appreciate your kindly allusion to the fact that **LUCIFER'S** work is also our work. We enclose two dollars; one for Mrs. Mary A. Peterson, and one for myself. We do not know whether we are in arrears or not, but think we are. If consistent with your finances, I trust you will soon be in an office of your own, shedding the light of the Morning Star abroad over the Orient and the Occident. Your last, over the signature of E. C. Walker, headed "Society," so vividly portrays that monstrous abortion to truth, purity,

love, peace, justice and humanity, that it must have been born of inspiration. There; Mrs. P. laughs when I read it to her, at what she calls my hyperbolic language. Please state how our account stands with **LUCIFER**. As to premiums offered in **LUCIFER**, you will act in consonance with your finances; but do not send the "Radical Remedy in Social Science," as we have it, and it is truly a valuable presentation of an important subject. Yours fraternally,
J. WESLEY PRATT,
MARY A. PETERSON.

West Hanover, Mass.
P. S. Sometime ago Bro. Harman sent us his photo, for which we take this opportunity to thank him, and we feel that our collection of agitators would be incomplete without the photo of Bro. Walker.

ED. LUCIFER: I have just been reading "Society" in Sept. 10 and it so thoroughly expresses my sentiments that I want to say "Amen" to it, right heartily.

Am also in receipt of your circular and enclose \$1.00 to keep the light burning. Will send another, Jan. 1st. I pray that that the good Lord will find it in harmony with his other plans to show you soon that you are a better Christian than you think you are. I know scores and hundreds who call themselves Christians but who do not tell as much Christianity in all their lives as you do in one issue of infidel **LUCIFER**. I also enclose 10cts for the "Prodigal Daughter."

With kind regards,
CELIA B. WHITEHEAD,
Spartanburg, Conn.

Dear Harman:—I with pleasure come to the front with \$10. to help buy lumber for home office, or for other such use as you may choose to apply it to for the furtherance of Radical Liberal Ideas.

W. T. MINCHEN,
Carroll, Iowa, Sept. 20, 1886.

BRO. HARMAN: I am in favor of avoiding the dead Rent. I will try to send at least \$1.00 and get others to do likewise or better. What will be the cost?
Chicago, Ills.
C. F. HUST.

M. HARMAN & SON: I rec'd. the supplement circular. You can count on me for a dollar towards building that new office. Yours truly,
CHAS. SEARS.

LUCIFER can count on me to contribute amount of a year's subscription, at any time from this forward—this in response to your supplement calling for aid. The amount advanced would cover the time between June 1st, 1887, and June 1st, 1888—my time now paid for expiring at the former date. Yours truly,
REUBEN ROESSLER,
Carthage, Mo., Sept. 16.

DEAR SIRS: Build your office on the farm and we will see you through safe. I will either advance five or trade ten or more dollars' worth, or double or treble either, if necessary. Use your face and commence now. Walker's "Society" article is delicious. I hope I will aid Parsons & Co. some, but I have no idea that the present action is more than archaic bluff.
JAMES WILLIAMSON,
Simcoe, Ontario.

TO THE LUCIFER BAND: Dear Friends: Your little LIGHT-BEARER supplement came to hand in due time, but have been very busy ever since, so have delayed writing. Now in regard to supplement and the office, I wish you (Bro. Harman) would give us near an estimate of the cost of material necessary as possible, so that those willing to assist you can tell about what will be necessary. You can put me down for \$1.00 at least, and if you make a success and can build this fall, will make it more or come up and help you a few days in building it. I hope **LUCIFER** will be able to keep his light shining till it penetrates the mind of the (we hope) less prejudiced rising generation. On the present old custom-serving creed-bound it can have but little effect, as they are afraid to read it.

Bro. H., we are going to have a Spiritual Picnic and Social gathering at the residence of Mr. Denel, near Fairmount, on the 9th and 10th, second Saturday and Sunday in October. Yourself and family are cordially invited to attend, and expected to be there. Now don't forget it. "You can kill two birds with one stone," have a jolly good time, make lots of new acquaintances among the very "Salt of the earth," besides put in a word for **LUCIFER**. Mrs. Hull and Lois Waisbrooker are in Kansas, and have promised to be at the picnic, and we expect a rousing time. We expect Lois here before that time. Yours fraternally and hopefully,
LEAV., Kan.
H. H. HUTCHESON.

Basic Sociology.
The following questions to be answered are sent to parties whose opinions are highly valued. Names will not be published unless so desired. As prompt a reply as possible is requested.

1. Has it ever occurred to you that our civic marriage laws are defective?

2. If so, would a national or uniform marriage law be beneficial?

3. What influence would the universal adoption of Woman Suffrage and woman's admission to an equal opportunity in gaining a livelihood have in remedying the evil?

4. What effect would a home education—fostering an independent, self-helpful character in young girls—have in changing the laws?

5. How would the situation be qualified by making divorce easier—say the way out of civic marriage as easy as the way in?

6. How would morals and society be affected were the sexes left undisturbed by civil enactments, to adjust their own domestic affairs on the basis of the higher law of Love vs. Social Conventionalities?

7. Are you married, and over what length of time does such experience extend? Address R. FLETCHER GRAY, M. D., Beardstown, Ill.

Lucifer's Benefit

The following named books and pamphlets have been sent this office from time to time to sell for the benefit of the paper. Please order of us and thereby help along the cause.

AN ESSAY On the Ownership of Land, by James Deacon. 24 pp. 10cts.

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OUR NATURAL RIGHTS, by Thomas Algeo Deyrer. The pamphlet also contains the Deserited Village, by Oliver Goldsmith. 15 cts.

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