

LUCIFER.

THE LIGHT-BEARER.

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WHOLE No. 174

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PHYSICIAN AND SURGEON.
Valley Falls, Kan.

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RUPTURE
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Has a large Stock of

Furniture!

For Spring trade. Full supply of Coffins always on hand, and hearse to attend funerals. Terms as low as the lowest.

WHAT CAN ONE DO?
I am but one!
What can I do?--what use when it's done?
Cry the thoughtless man, the selfish few,
As they watch others doing the work they should do,
As they watch others bearing the load they should bear,
As they see others daring the strife they should dare,
Winning the battle that ne'er would be won
Doing a work that would never be done,
Beginning a task that had ne'er been begun,
But for one!
I am but one!
So is the first thread that the spider has spun;
So is the first raindrop commencing the shower;
So is the second beginning the hour;
So Pauline was but one, and his truth-inspired pen
Set fire in the hearts of a million of men;
One thread of a web that had ne'er been begun,
One tick of the hour that had ne'er been begun,
One brave pen in a cause that had no vetoed won,
But for one!
I am but one!
What can I do?--What good when it's done?
There's a truth to be launched--there's a plan to prepare;
There's an army to lead--there's a banner to bear.
We can't each of us be a "particular star."
But we each can do our duty whatever we are--

Winning the battle that ne'er would be won,
Doing a work that would never be done,
Beginning a task that would ne'er be begun--
But for one!

I am but one!
What can I do?--what use if it's done?
There are wrongs to set right--there are slaves to be freed;
There are minds still debauched by a terrible creed;
There are rights to protect--there are mouths to be fed;
On the mystic and dark there is light to be shed,
If you can't plan the battle--go stand by the gun;
If you can't be the leader--help what is begun.
The lowliest tasks can be worthily done--
Every one! --EDGAR T. DENTON
In London Freethinker.

Does the Ceremonial Law of Marriage Create the Duty to Keep It.

Bible religionists no longer keep the ceremonial law of their Lord. That the contract of the parties, not its ceremonial recognition, forms the marriage is known to every A B C lawyer. After their agreement--engagement, should either party refuse to execute it, an action will lie to enforce it or damages for breaking it. This shows that the mere ceremony has nothing to do in creating the marriage. Moreover, the parties now straining over this ceremonial law have swallowed and are hourly swallowing camels. To say nothing of their other inspired writers after their Lord's heart, Solomon, the wisest of all, took to himself 700 wives and 300 concubines. The wives required a tedious string of ceremonies, and the concubines not much less of prosecutions. Is it not highly probable that there was on hand a W. F. Hiser--if not--the Lord could provide one as he did the ram to take the place of Isaac. Such wholesale adultery surely could not have been tolerated by the Lord's holiness, in the person too, of the man who would scatter it broadcast throughout his kingdom and the world.

The prosecution against E. G. Walker and Lillian Harman is for accepting each other in the relation of husband and wife without the ceremony of license and priest or officer-craft. These parties live together on their mutual love and pledge. Had they without the love or the pledge gone into the relation, the charge of adultery had been more plausible, not to say reasonable. Robert Dale Owen of eminent literary attainments, and his lady love, formed the marriage relation on their mutual pledge in the great State of New York, without the slightest ceremony, lived honorable lives, and taking their last-long sleep in peace. The Oneidaans of Presbyterian piety, education and culture, acquiring a million, lived for years in the same unceremonious way.

And as it not obvious to all that Christians all over the land have openly sanctioned, and so continue daily to sanction what their law calls the grossest lust and adultery? Do not these lawyers know that R. M. Johnson, of Kentucky, was in Congress for years, and afterwards Vice-President of our nation? Do they not further know that during the whole time up to the day of his death, he had his colored concubine, and quite a family of children by her? Did not our Christian Fathers, from Dan to Beersheba, elect him to these high offices, crowning him with the honors of our country? I'm quite sure my father, living in his district and near his home, voted for him. Have not a few other men--the fathers of children by their slaves--been placed by Christian votes into honorable offices? Is there not a little suspicion that our Presidential candidates, Cleveland and Blaine, could not now cast the first stone at Walker and wife? Is it not too true that our cities are full of adulterous houses, under the eyes and at least indecent sanction of Christians. Not one case in a thousand is prosecuted for well-known and persistent acts of adultery. St. Louis years ago, licensed bawdy houses, gathering revenue from their legalized trade. The only misfortune in all these cases

THE REACTION: On Guard--Clippings and Comments.

The worst of all blunders, the regular doctors, are very anxious to "regulate" everybody. The annual meetings of the American Acad. my of Medicine, held at Pittsburg, Pa., October 12 and 13, was especially anxious to get state and national laws passed to "regulate" all things under the sun that are in any way directly connected with the so-called "science of medicine." Beware of them!

Montreal, Oct. 9.--The constitution of the Knights of Labor has been revised by members of the clergy in this city under the auspices of Archbishop Fabre with the object of expunging the provisions contrary to the rules of the Roman Catholic Church. Mr. Powderly when here promised the Archbishop to support the passage of the amendments before the annual convention and two delegates have left here to attend the convention in Richmond, Va., and have taken the revised constitution with them. It is stated that the Archbishop delayed action until the present time because of the Richmond convention. --Press Dispatch.

Is this true, and, if true, what honest Freethinker can longer remain in the organization? Or, remaining there, who among them can vote for Terrance V. Powderly for any office in the order.

"1. We reverently recognize the supreme authority of Almighty God over the affairs of men and nations, and invoke his aid in our efforts to reclaim and redeem our country from the curse of alcohol."

"2. We believe in the Christian Sabbath as an indispensable safeguard of our cherished institutions, justified as well by nature and reason as by divine precept. We demand the strict enforcement of all laws against its desecration, and hold in abhorrence as inimical to the best interests of society the efforts of the rum-purveyer to secularize the day in open violation of the laws of the land."

These "plotter-kings" that this is an absolute falsehood; the clamor that the "Christian Sabbath" has the sanction of "divine precept," if by the latter phrase they mean the teachings of the Bible.

The Allegheny Conference of the United Brethren Church recently whereased and resolved as follows:

"Whereas, the Prohibition party is the only party that acknowledges God in its platform; that declares for the maintenance of the Christian Sabbath; and that uncompromisingly demands the state and national prohibition of the liquor traffic, therefore,

"Resolved, That we recommend this party to the careful and prayerful consideration of our people as being worthy of their support."

This is evidently just the party with which Ella E. Gibson and other sumptuary Liberals should affiliate.

Bishop C. E. Galloway, of the M. E. Church South, (of god?) was a delegate "to the Methodist Church of Canada at its Conference last month" (Sept.) In his address he said, speaking of the South:

"We only need to trust in God, work righteousness, and be diligent in business, to become wealthy and prosperous."

Italics are mine.

In the Christian Statesman of Oct. 7, John Alexander, "the venerable founder of the National Reform Association" (G. d. in the Constitution party) issues an appeal to the friends of National Reform to donate to the treasury of the Woman's Christian Temperance Union. They should do this because Miss Willard, Mrs. Woodbridge, and other leaders in that organization, "have declared themselves for the great central principle, the Kingly authority of Christ, and have gone out proclaiming it." And he adds,

"Their department of Sabbath Observance, and the suggestion, which I am informed, Miss Willard, their President, proposes to make, of a new department for the retention of the Bible in the Public Schools, are branches of their work which are identical with our own."

God-in-the-Constitution Party, W. C. T. U., and the Prohibition party, the present-day Holy Alliance against Liberty, Justice, and Truth.

On the 28th of September the Philadelphia Ministerial Union received against the Sunday newspapers. Here are two rich sent nces:

"It (said Sunday newspaper) unfits those who read it for the real duties of the day. It tends powerfully to break down all distinction between the Sabbath and other days, and consequently to efface the thought of God and our duty to him from the minds of men."

By "the real duties of the day," are of course meant church attendance and its concomitants. "Our duty to God," is, by implication, our duty to pay the minister his salary, the major portion of which he "earns" by work performed upon the day which he would by law, make it a crime for others to devote to labor. The Philadelphia minister has no assurance! Oh, no!

In the Christian Statesman of Oct. 14, Rev. M. A. Gault puts it in this decisively clear way:

"The central idea of our government is that the will of Christ is supreme in government. The central idea of our national Constitution is that the will of the people is of supreme authority. If we would nominate and elect officers, before they could serve, they would be required to swear, and we through them would be required to swear, fealty to this supremacy of the people in government, which is a flat contradiction of the Bible idea."

This is the plain, square issue, Secularist friends. The W. C. T. U. indorses the "Kingly Christ" theory, as does the National and as do most of the State platforms of the Prohibitionists. Choose ye this day whom ye will serve.

Rev. Gault quotes in support of his position these plain words of the Lord:

"All power is given unto me in heaven and earth. Christ--which is the head of all principality and power; who is on the right hand of God, Angels and authorities and powers being made subject unto him."

Lukewarm Christians! are you with us for Secularism and Liberty, or with Gault & Co. for Ecclesiasticism and Tyranny?

A writer, quoted in the Christian Statesman, gives us this huge chunk of wisdom. Hear him:

"Some folks pretend to believe that everything in this world comes by chance, that nature is a vast machine, and that there is no God."

"Comes by chance," and "Nature is a vast machine!" Did this brilliant gentleman ever meet an Atheist who held to these two directly contradictory principles? I am very sure that I never did. And this man is one of the authors of an "Anti-Infidel Library!"

The Reaction is strengthening every day. From time to time it shall indicate wherein and by what methods.

KANSAS LIBERTY AND JUSTICE.

To Jail and There.

IV.
THE JAIL, Oskaloosa, Kas, Oct. 31, 1886.

Again comes first the corrections of printer's mistakes. When the article, "Legitimacy," left the jail it was signed with Lillian's initial "L." being her production, but it appears in Lucifer with "W." attached. In fourth line of fifth page of Letters from Jail, read "Know" instead of *Know*. In "Four Pen Pictures," fourth paragraph, for *Masonic*, read "Masonic." In second "Note," sixth line, substitute *whited* for "whitened and in the 7th line for "prince" read *since*. 2d page, 4th column, 7th paragraph from bottom of column, 7th line, for "or the law" read *of the law*.

I do not see that time passes much more slowly here than it did when I was outside actively engaged in the cause. No slightest tinge of remorse is felt; no faintest tint of disgrace attaches to me or to Lillian; eternally upon oppressors react the crimes they commit, and never served we more effectually than now our mistress, Liberty, held though we are in the clutch of irresponsible power. We have books and papers and letters from comrades to read, much work to do in our own and LUCIFER'S behalf; studies to pursue, and abundance of material stowed away for pleasant and profitable thought. Our health is good, spite of the absence of sunlight, and the closeness of our quarters, and we mean that it shall remain good. The will is an important factor in the health problem and we are determined that in physical vigor no more than in moral purpose shall we be crippled by this murderously intended assault of the Church-State. If our enemies hold us here until we die, it will be infinitely worse for them than for us, and if we go out and when we go out, we shall be a thousand fold better qualified for the struggle with legalized crime than we were when these iron doors closed upon us. We know that we are innocent of wrong, in intention or act, and we also know that our cowardly persecutors are the real criminals. Sustained by the consciousness of the soundness of the principles we defend, of the rectitude of our intentions, and of the necessity for the practicalization of Autonomistic ideas, we can calmly and even cheerfully face the storm of misrepresentation, defamation and filth that continually beats upon us, and we can philosophically accept this imprisonment as a test of the strength of our own purpose and as an educative influence whose value cannot be over-estimated.

I am much gratified that the Iowa Medical Liberty League is making such vigorous protest against the tyrannous laws of the Iowa "regulars" and the despotic rulings of the State Board of Examiners. I have just received a copy of its organ, the Weekly Magnet, published at Des Moines, and I hope that every genuine friend of Liberty in *Iowa* among our readers will subscribe for the paper and thus help our Iowa friends to resist and eventually overthrow a villainous movement. (Continued on second page.)

Concluded on 3rd page.

LUCIFER

VALLEY FALLS, KAS., NOV. 5, 1886.

MOSES HARMAN & E. C. WALKER
EDITORS.
M. HARMAN AND GEO. S. HARMAN
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.

GAGGED!

Too Much Sympathy!

Another Screw Turned On! Not Punishment enough!

Just before going to press we received a letter from the "prisoners" that no more letters from them to the paper would be permitted nor any more letters to any other paper! Also that no letters from sympathizing friends were to be answered. Only letters on business are now allowed to be sent out by the condemned ones! This by order of the sheriff, but whether it is on his own motion or by instructions from others we are left to conjecture. We have no time nor space for reflections on this "fresh turn of the Inquisitorial screw, further than to say that the animus of this ruling seems to be to make the punishment as effective as possible. The proud spirits of the prisoners must be broken! So much liberty of writing and so many letters in return from sympathizing friends, was having the effect to encourage the prisoners in their contumacious attitude towards the "great State of Kansas!"

THE NINE DEMANDS.

Mrs. Lillian Harman and E. C. Walker: Dear Friends:—Yours of the 9th just received, and I wish that I could feel differently toward you in this matter than I do. I admit your honesty of purpose, but your acts and utterances have been a greater hindrance to the organization of Liberals than the utterances of all the clergy combined. We ought to unite on the Nine Demands of Liberalism, and if we live to see our laws re-modeled to conform to them, then we can take up other reforms and adopt them, it would have been but very little expense for you to have avoided this and it would have saved Liberals the trouble of saying to the "Public" that we do not endorse your views, and that your paper has been at war with the American Secular Union. We have no hope that if we were to help you in this trial, that your efforts would be to build up our Union, but on the contrary you would probably try to load down the Union with your Free Love, Anarchistic notions that are denounced by the Union members. I do not object to an Anarchist society, nor a Free Love society, but I do not want our Secular Union destroyed by outside issues, and I feel that it is unjust in you to call upon those that you have been "scoring" for aid to defend you in that which brings reproach upon our cause.

I would never have said this if you had not called upon me, for I make it a rule to never "kick a man when he is down." Personally I sympathize with you, and I will protest against any persecution. I hold that those Anarchists under sentence in Chicago are not guilty, but all of the evidence and law in your case seems to me to be different, and Mr. Walker is old enough—also your father—to have had better counsel, and as you know that you did not have the money to defend yourselves in case of a trial, you ought to have complied with the law.

I am not much of a scholar, and perhaps you may not understand my mind in this letter, but you may rest assured I wish you no evil, and if we could expect the whole power of your tongue and pen in the great work of uniting the Liberals upon the Nine Demands, we would gladly aid you all in our power that you might the sooner get to work. I feel sure that the evils of matrimony would not be corrected by your "modest operandi," but the subject is one to be discussed, but there are other subjects far more worthy of the constant labor of your wonderful tongue and pen, and I hope that you will change your course. Strike for the Nine Demands and the B. U., and there your time and energy will be rewarded by seeing the results attained for which we work.

Wife and I feel sad that you are brought to this, but we are not free to aid you in your defense at present writing.

Aife, Kas., Oct. 23.
GELL 2, THE JAIL,
OSKALOOSA, KAS., OCT. 23, 1886.
DEAR SIR—Yours of the 23rd, re-

ceived to-day. Now, my friend, I purpose to have a few plain words with you. The gravamen of your complaint against me is that I, not a member of the American Secular Union, have dared to ask you for assistance in waging this defensive warfare against despotism. In the first place, are you such a *Secularian* that you must refuse to aid the innocent victims of injustice if they do not pronounce the shibboleths of your creed? Is this Free thought? You are a Liberal, are you not? That is, you call yourself one. You adhere to the A. S. U. Well, what is the platform of that Association? You say that it has nine planks, and that those nine planks are known as the nine Demands of Liberalism. Well and good. I am on that platform. You are not on that platform, and, what is more, you dare not stand upon it. Neither is the A. S. U. upon it. You and it shout the slogan of the "Nine Demands," but that cry rings hollow with insincerity. You are occupying the position held by the Abbot-Underwood-Bandy wing of the Liberal Army during the years when D. M. Bennett and the National Liberal League made ever glorious the name of Free thought in America. You seek to make it weigh against me that I am not in affiliation with the A. S. U. I gave years of hard work to the building up of the organization whose legatees the A. S. U. is, and that organization stood upon the Nine Demands, as your organization does not. Gradually, however, time-servers and half-way men crept in until at last in a Congress held where western delegates could not attend, the old policy of the League was quietly ignored and the "Union" was formed, the "Union" that to-day dares not keep a conscience, the "Union" that you think is the all-in-all, the "Union" that floats the "demands" at the mast-head of its flagship and yet repudiates the essence and heart of them all, the eighth. Did you ever read it understandingly? Here it is:

"We demand that all laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformable to the requirements of natural morality, equal rights, and impartial liberty."

When you shall stand more frankly and honestly by that Demand than we do you will have a right to criticize us, not before. I challenge you to show wherein Lillian Harman and myself have departed from the plain letter and the spirit of this Demand. If you are sincere in your professions of allegiance to these Demands, you must enter heart and soul into this struggle for the sovereignty of the Individual in the realm of social affairs.

In Parker Pillsbury's "Acts of the Anti-Slavery Apostles," I find a very large number of quotations from the deliverances of prominent churchmen upon the question of slavery. Almost without exception these men expressed themselves as greatly concerned lest the agitators of the "burning question" should imperil the growth and stability of the church. With them the church was first, the rights of men secondary. That the "Church of Christ" might flourish uncriven by dissensions, the negro could lie and die in chains. The organization was foremost, midst, and all.

Just so with you. You think only of the organization,—men and women may languish in prison for being true to their convictions, and you will proffer them only hollow pity. You are fearful that loyalty to the Eighth Demand will jeopardize the interests of the A. S. U., and they are paramount, in your mind, to the Rights of men and women. You are already on the way into orthodoxy. Even now, young as you are, the first question in your mind is, How will this affect my church? (the A. S. U.) *not* what is right? Did it never occur to you that an organization is of value only as it incarnates principles, and that the moment it begins to slur its demands, to cover its principles, to veil its record, to obscure its aims in a mist of rhetoric, that moment marks the beginning of an ever-accelerating rush down the declivity of Policy into the fathomless abyss of Dishonor?

In conclusion, my erring comrade, if you can afford to repudiate the very Demands which you claim to champion; if you think that it is just, brave, honest, or even good strategy, to turn your back upon Pioneers held in the cruel clutch of the Church-State; if you believe that your zeal is of more vital importance than Truth and Justice and Liberty, you have the right to choose your own course of action, which seems to be to leave to whatever fate Tyranny may prepare for them those whose names are not upon the membership roll of your society. For ourselves, our consciences are clear; we are wholly within our right; we are logical in the application of the Demands, and our only mistake was that we supposed that you were a Liberal.
Cordially,
E. C. WALKER.

RETROSPECT.
Seven years ago last June the writer of this landed at Valley Falls. He was accompanied by two orphaned children—a boy of eleven and a girl of nine summers—their mother having died in Missouri two years previous. We came to Kansas hoping here to find a quiet, peaceful home for the rest of our days. We had been told that Kansas was preeminently a free state—that here every man's rights are respected—that his person and property are secure from molestation so long as he minds his own business and does not trespass upon the equal rights of his neighbor.

It was a sunny Sunday afternoon when we stepped from the train. Everything looked bright and blooming. The people of Valley Falls treated us civilly. They did not stare at us rudely, nor shield their eyes with their hands while critically examining us as though we were menagerie specimens, or had just dropped down from some other planet. But if the gift, of prophetic vision could then have been vouchsafed to me I should doubtless have said to my girl and boy something thus:

"My dear children, we must not stop here! I now foresee that these people, kind and gentle-mannered as they seem to be, will do us a terrible wrong! I see a sight that almost curdles the blood in my veins! I see them in the act of arresting my Lillian! my golden-haired, my tenderly-reared, sweet-tempered Lillian. I see her in the police judge's office, arraigned as a criminal, surrounded by a crowd of spectators drawn there by idle curiosity or by a feeling of fiendish triumph. One is heard to say, 'See her smile! How I should like to tear-and-feather her!' Not a sympathizing countenance in all that throng! Now they are putting her in jail! Horror of horrors!—into a damp, dark, dismal JAIL, behind the iron bars, within the heavy stone walls, as cold and hard as the hearts of the men and women who have conspired to put her there. Yes, women too! The women who hold up their hands before their eyes as they gaze at a sister woman in the clutches of the law, help to create the public sentiment that makes such outrages possible. They are doing this not because you, my girl, have been guilty of any real crime—not because you have injured or sought to injure any living human being but because you dared to attend to your own business in your own way! Because you were too conscientious to enact the hypocrite—too pure minded to marry a Christian man,—too self-respecting to promise to 'love and honor' a man 'as long as both shall live,' no matter how unworthy that man might prove to be of such love and honor—because you are too virtuous to promise to receive him as your husband whether love and respect should or should not continue to sanction the sacred relationship.

"Yes, my child, this is the only crime that they will be able to charge against you, and yet for this offense—because you are truer, purer, more honest and more truly virtuous than they know themselves to be, they will rob you of your liberty, they will rob you and the rest of us of our earnings to pay the costs of your imprisonment, they will deprive you of pure air and sunshine and thus rob you of health and to that extent rob you of your life!

"But this is not all. The tongue and pen of slander and defamation will do their utmost to blast your good name. The press of Jefferson and adjoining counties will join in the cry.—The press agent at this town will do his utmost to rob you of what you hold more dear than money, more dear than liberty or life itself.

"No, no, my dear motherless babes, we must not stop in Jefferson county, Kansas, the people here are not yet civilized, neither are they savages. If they were savages they would not persecute us for minding our own business and if they were civilized they would be willing to grant us the right to life liberty and pursuit of happiness, so long as we do not invade the equal rights of our neighbors. There are doubtless some good people here, but I now foresee that when we most need their aid they will be powerless to help us.

"Let us then, dear children, either move onward and cast our lot with savages else go back toward civilization." H.

Sometimes I am led to wonder—when meeting on the street the men who have put Lillian and Edwin behind the bars—when I encounter their stony, half-averted glances, or their self-satisfied and sometimes sardonic smiles—I wonder whether these men really have human hearts in their bosoms! Do they ever think for a moment what my feelings as a father must be? Were they in my place, could they sleep soundly at night? Could they sit down to their well-spread tables with a good relish for their food while knowing that an only daughter is now in a prison cell? Would not a hard lump rise in their throats and the tears force themselves unbidden to their eyes? And could these men, in my place, always repress a feeling of vengeful hate towards the authors of this unprovoked, this utterly inexcusable, this absolutely fiendish outrage? H.

KANSAS LIBERTY AND JUSTICE.

To Jail and There.

(Continued from first page.)

THE JAIL, Oskaloosa, Kas., Oct. 31, 1886.
mon poly. My Liberal friend, Dr. P. C. of Newton, Iowa, is President of the League, and the Secretary, I. Winfield Scott, who is also the editor of the Magnets, can be addressed at 225 Fourth street, Des Moines, Iowa. The Magnet costs 5 cts. per single copy, or \$1.00 per year. The Magnet and the Iowa Medical Liberty League are battling for "constitutional liberty" and "equal justice" and against "medical monopoly." This is not a question of belief or non-belief in spiritualism or in magnetic healing; it is simply and only a question of Liberty and Justice. Success to the Iowa Medical Liberty League!

"H" does not state whether the quotation from the Troy Chief, given in last LUCIFER was from the editorial columns, but I presume that it was. If so, the Senior has mistaken the symptoms of senility for

calloyness. Senator Sol. Miller is no young vine but the frosts of years that have withered his once-luxuriant foliage have not destroyed the original sappiness thereof, hence "H's" quite natural mistake. Metaphor aside, those who best know this man will be least influenced by what he says about us, so far as purity and refinement of language are concerned. Such men as the editor of the Chief do not intend to represent an opponent's position fairly; probably they could not if they would, and it is certain that they would not if they could.

We hear that the dynamite sheet at the Falls, aptly known as Satan has been pitched into the Independent severely. We hope the report is true, as censure from such a source is the highest praise. The free love, socialist outfit want to "argue" the questions of their infamously doctrines, and the foot-pad and bomb-thrower would like to "argue" with you while perfecting his plans for robbing or killing you. As well argue with a horse-thief.—Oskaloosa Independent.

It is a fact that the LUCIFER folks want to "argue," and the further fact that most of their opponents cannot argue accounts for two of us being in this jail. Being unable to argue, to reason, men of the make-up of the Independent, resort to abuse, to misrepresentation to persecution under the forms of law, to the recommendation or perpetuation of mob violence. The dishonesty of this man is plainly manifest when he says that he "hears" that LUCIFER has been criticizing the Independent. As though he did not know that I wrote a reply to his first vindictive attack upon us; that he refused to publish it; that it was printed in a LUCIFER supplement and scattered broadcast over the town and that every subsequent utterance of his has been disposed of by us. But he doubtless thinks that it will give him an appearance of great loftiness if he pretends that he has not read LUCIFER.

H calls LUCIFER Satan. A preacher in this age should know better than that, he should know better than to confound The Morning Star with the Devil f Christian mythology or theology, whichever you prefer. Let us see what Webster's dictionary has to say on the subject:

LUCIFER [lū-sī'fēr, light-bearing, the morning star, from lucis, light, and ferre, to bring.] Webster quotes Henderson as saying, in an apt application of the passage in Isaiah (referring to a king of Babylon as Lucifer) to Satan:

"The application of this passage (in Isaiah) to Satan and the fall of the apostate angels, is one of those gross pervasions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

The mark of special attention the [] is used by Webster to give this quotation extra prominence. Perhaps Mr. Roberts, being "influenced by sound rather than sense," will persist in calling our paper Satan because its name is LUCIFER.

Turning to the appendix of the Dictionary and consulting the 'Explanatory and pronouncing vocabulary of the noted names of fiction,' we find Webster quoting Yonge as follows:

"Lucifer is, in fact, no profane or satanic title. It is the Latin Luciferus, the light-bearer, the morning star, equivalent to the Greek phosphoros, and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined king of Babylon, in Isaiah, as a fallen star: 'How art thou fallen from heaven, O Lucifer, son of the morning!' Hence as this destruction was assumedly a type of the fall of Satan, Milton took Lucifer as the title of his demon of pride, and this name of the pure, pale herald of daylight has become hateful to Christian ears."

Thus we are led to the conclusion that this entire mass of ignorance and prejudice regarding the name "Lucifer" had its origin in the misinterpretation by Tertullian and Gregory of the metaphor in Isaiah XIV. 12. But it is a baseless hope, this that when understood we shall cease to be misunderstood in regard to the name of our paper. Such men as Roberts already know these facts but they are determined that their parishioners and readers shall not, if they can prevent it. And so they will not "argue," they will not permit the other side to be heard, and they will call names, for in detraction and concealment of truth only are they strong. E. C. WALKER.

DEAR FRIENDS: Now, I suppose, the people of the great commonwealth of Kansas can breathe freely once more! The terrible "criminals" who threatened their "peace and dignity" are at last safely behind the bars. But I wonder what they are going to do with you who are outside? Your offense is secondary, only, to ours. They want LUCIFER to suspend, but unfortunately for them, you don't seem to intend that they shall have their desire. Our little LIGHT-BEARER shines as brightly as ever, despite the prophecy of certain whiffling friends, that radicalism would "kill the paper." Like the prophet Wiggins, they did not meet with a very brilliant success in their prognostications. I was locked up in here on the 25th. The worst feature of the place, aside from lack of exercise, is the absence of natural light. I have to do a my reading and writing by artificial light.

It would seem that with the gentlemanly (?) Associated press agent at Valley Falls, the "wish is father to the thought." He would like to create the impression that we have "almost entirely lost the brazen, defiant and cheerful disposition which characterized us" in the first stages of the proceedings. But he is mistaken. We are as "brazen" as ever in asserting our rights; just as "cheerful" toward our persecutors as we were at first, and "cheerful" in the firm conviction that our principles are true and good and must ultimately triumph. We say now as we have said from the first, that we will maintain our position, come what will, so long as we believe that we are in the right, and will neither surrender nor compromise.

"Yes, but you will talk differently by the time you have been in jail about 50 days," was said to me on the afternoon of the 19th, (the day we were sentenced.) But the "law-rod" has no such chastening effect. We are not so nearly like little puppies, that we should

