

VALLEY FALLS, KANSAS, NOVEMBER 5, E. M. 286. WHOLE No. 174

	NEW SERIES, VOL. 4, NO. 32.	· VALLEY F
	Lucifer, The Light-Bearer. PUBLISHED WEEKLY.	Winning the battle that no er would be won, Doing a work that would never be done, Beginning a task that would no er be begun- But for one!
	TERMS: Une copy, one year, - \$1.25 One copy, six months, - 65 SPECIMEN COPIES FREE.	I am but.ono! What can I do?what use if it's done? There are wrongs to set rightthere are slaves to be freed;
	All letters should be addressed to LUCIFER Valley Falls, Kanaas.	There are minds still debauched by a terrible erecd; There are rights to protect-there are mouths
	No communications inserted unless accom panied by the real name of the author.	to be fed; On the mystic and dark there is light to be
	Each writer is alone responsible for the opinions advanced or statements made by him	shed, If you can't plan the battle-go stand by the gun;
	E. L. SENFT, PHYSICI VN AND SURGEON.	If you can't be the leader-help what is begun. The lowliest tasks can be worthily dono- Every onel -Ebdan T. BENTON in London Freethinker,
	Valley Falts, Kan. Dr. Senft ases "Delectic Specific Medi- cine. Office over Evans' Store.	Does the Geremonial Law of Mar- ringe Create the Daty to Keep 1t. Bible religionists no longer keep the ceremonial law of their Lord. That the
	DR. FRANK SWALLOW, (LATE OF CHICAGO,) VALLEY FALLS, KANSAS.	contract of the parties, not its ceromo- nial recognition, forms the marriage is known to every A B C lawyer. After
	Office, corner Maple and Broadway. All calls promptly atten *cd to. Night or day in towing country. Will continue to give special attention to chronic diseases and diseases if women and and children. Guar-	their agreement-engagement, should either party refuse to execute it, an no- tiou will lie to enforce it or damages for breaking it. This shows that the mere
	B II P T II B E	ceremony has nothing to do in creating the marriage. Moreover, the parties now straining over this ceremonial guat have
70	RELIEVED and cured without any opera- tion or detention from business by my realment or money refunded, Send for ch- cular and should you come here for treat- ment and hould you come here for treat- ment and hould you come be cull as a rep-	swallowed and are hourly swallowing camels. To say nothing of their other inspired writers after their Lord's heart,
ř.	coming to and going from Emporta. DR-D, L: SNI2DIKER. Emporta, Kan.	Solamon, the wises of all, took to him- self 700 wises and 300 concubines. The wives required a tedious string of cere-
	DOOLITTLE & CO.	monies, and the concubines not much less of prosecutions. Is it not highly
	Denlers in	probable that there was on hand a W. P. Hiser—if not—the Lord could provide
	Hardware, Stoves, Tinware, etc	one as he did the ram to take the place of Isaac. Such wholesale adultory sure- ly could not have been tolerated by the
	BARB WIRE,	Lord's holiness, in the person too, of the man who would scatter it broadcast
	Valley Falls, Kansas.	throughout his kingdom and the world. The prosecution against E. C. Walker and Lillian Harman is for accepting each other in the relation of husband and
, îr , {		wife without the ceremony of license and priest or officer-craft. These par- tice five together on their mutual love
	AT BELAND'S OLD STAND ON BROADWAY,	and pledge. Had they without the love or the pledge gone into the relation, the charge of adultery had been more plau.j-
	Has a large Stock of	ble, not to say reasonable. Robert Dale Owen of eminent literary attainments, and his lady love, formed the marriago
	F'urniture!	relation on their mutual pledge in the great State of New York, without the slightest coremony, lived honorable
	always on hand, and hearse to attend funer- als. Terms as low as the lowest.	slightest ceremony, lived honorable lives, and taking their last-long sleep in peace. The Oneideans of Presbyterian viety, education and culture, acquiring
	WILAT CAN ONE DO? I am but one! What can I do?what use when it's done? Cry the thoughtless many, the selfish few,	a million, lived for years in the same unceremonious way. And is it not obvious to all that Chris-
	As they watch others doing the work they should do. As they watch others bearing the load they	tians all over the land have openly sanctioned, and so continue daily to sanction what their law calls the gross-
	should bear, As they see others daring the strife they should dare,	est lust and adultery? Do not these lawyers know that R. M. Johnson, of
	Winning the battle that ne'er would be won Doing a work that would never be done, Bo insing a task that had ne're been begun. But for one!	Kentucky, was in Congress for years, and alterwards Vice-President of our nation? Do they not further know that during the whole time up to the day of
	I am but ouo! So's the first thread that the spider has spun; So is the first raindrop commencing the shower;	In death, he had his colored conclubine, and quite a family of children by her? Did not our Christian Fathers, from Dan to Beersheba, cleet him to these high collies around the main the hears
	So is the second beginning the hour; So Paine was but ONE, and his truth-inspired pen Set fire in the heat is of a million of men;	our contry? I'm quite sure my father, living in his district and near his home, voted for him. Have not a few other
•	One thread of a web that had no'er been begun, One tick of the hour that had ne'er been begun. One brave pen in a cause that had ne veree bu	inter- the inters of children by their shaves—been placed by Christian votes into honorable offices! Is there not a little suspicion that our Presidential
-	won, But for one!	not now cast the first stone at Walker and wife? Is it not too true that our
	I am but one! What san I do'-What good when it's done? There's a truth to be launched-there's a plan to prepare; There's an artary to lead-there's a banner to	the eyes and at least indecent sanction of Christians. Not one case in a thou-
	There is an army to lead-there is a banner to bear. We can't each of us be a "particular star." But we each can do our duty whatever we gre	years ago, licensed bawdy houses, gath- ering revenue from their legalized trade.

THE REACTION: 'er would be won wer bo done, 1 no'er be begun-CHIERERCCTION:
On Guard-Chippings and Comments. The worst of all blinder-rs, the regular doctors, are very anxious to "regulate" overybody. The annual meetings of the American Acad my of Medicine, hold at Pittsburg, P.A. Octiber 12 and 13, was especially anxious to get states and national laws passed to "regulate" all things under the sun that are in any was directly connected with the so-c illed "science of medicine." Beware of them!
Montreal, Oct. 9.—The constitution of the Knights of Labor has been revised by inombers of the cleray in this city ander the anspices of Arebishop Fabre with the object of expunging the provisions/contrary to the rules of the loman Gathelie Church. Mr. Powderly when here promised the Archibishop to Support the passage of the anneadments before the annual convention and two delegates have left here to athelia convention. —Tress Dispatch.
Is this true, and, if firme, what honest Freethinker can longer remain mithe organization? Or, remaining there, who among ittem can voto for Terrature V. Powderly for any office in the order.
"I. We reversally recognize the supreme authority of Anighty God over the faring and medicane of content of all convention in the order.
"I. We reversally recognize the supreme authority of Anighty God over the faring and medicane or country from the curse of alcohol?"
"We believe in the Christian Babbath as an indispensation show are to secularize the day in open violation of the laws of the laws against its dosceration, and hold in abhorence as immical to thobest interests of society the efforts of the run prever to secularize the day in open violation of the laws of the inda."
The Allegheny Conference of the United Urethren Church recently whereased and resolve of the Bible.
The Allegheny Conference of the United Urethren Church recently whereased and resolve of the Bible. On Guard--Clippings and Comments it's done? t--there are slaves ched by a terrible there are mouths re is light to be

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

Church recently whereased and resolved as follows: "WHEREAS, the Prohibition party is the only party that ac-knowledges God in its platform; that declares for the main-tenance at the Christian Sabiath; and that uncompromising-ly demands the state and national prohibition of the liquor traffic, therefore, "Riesolved, 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.

Bisbop C. E. Gallow y, of the M. E. Church South, (of god?) was a delegate "to the Methodist Church of U-mada at its Conference last month" (Sept.) In his address he sud, speaking of the South: "We only need to trust in God, work righteousness, and be diligent in business, to become weathy and pros-perous"

he relation, the en more plau.i-Robert Dale attainments,

resident of our Liberty, Justice, and Truth. resident of our Liberty, Justice, and Truth. Ither know that up to the day of lored concubine, hildren by her? athers, from Dan it to these high it for at Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for it (said Sanday newspaper) unfitsthese who read it for and consequently to efface the day," are of course meant bidren by their By "the real duries of the day," are of course meant church attendance and its concomitants. "Our duty to lood," is, by implication, our duty to pay 'he minis-ter his salary, the major portion of which he "earns" so the base, under ndecent sanction be case in a thou

In the Christain 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 su-preme anthority. If we would be indented and elect officers, before they could serve, they would be required to swear, and we through them would be required to swear, loaky 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. inderses the "Kingly Christ" theory, as does the National and as do most of the State plat-forms of the Prohibitionists. Choose ye this day whom ye will scive. In the Christain Statesman of Oct. 14, Rev. M. A.

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 Secular-ism and Liberty, or with Gault & Co. for Ecclesiasti-cism and Tyranny?

A writer, quoted in the Christian Statesman, gives us this huge chunk of wisdom. Hear him: "Some folks pretend to believe that overything in this world comes by chance, that nature is a vast machine, and that there is no God."

that there is no God." "nd "Nature is a vast machine!" "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 timestostimestsshall.indicateswhereinsand, by what methods.

KANSAS LIBERTY AND JUSTICE.

'To Jail and There.

'No Jall and 'L'here. IV. THE JALL, Cskaloosa, Kas., Oct. 31, 1886. Agam comes first the corrections of printer's misukes. When the article, "Legitimacy," left the jail it was signed with Lillian's initial "L." being her production, but it appears in LUCIPER with "W." at-tached. In tourth line of fifth page of Letters from Jail, read "Know" instead of Knew. In "Four Pen Pictures," fourth paragraph, for Masonic, read "Massive." In second "Note," sixth line, substitute whited for "whitened and in the 7th line for "prince" read since. 21 page, 4th column, 7th paragraph from bottom of column, 7th line, for "or the law" read of the law.

Bishop C. E. Gallow y of the M. E. Church South (God?) was a delegate 'to the Methodst Church of while a date. 21 mage, the churm, 7th parers in from a bottom of column, 7th line, for 'or the law" read of the form of an the difference of a month? (Sept.) In his in difference of the south.
"Wo only need to trust in God, work righteousness, and the difference of the south of the difference of the difference of the south of the difference of the south of the south of the south of the difference of the differ

LUCIFE VALLEY FALLS, KAS., NOV. 5, MOSES HARMAN & E. C. WALK JL EDITORS. M. HARMAN AND GEO. S. HARMAN PUBLISHERS. OUR PLATFORM.

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

GAGGED!

Too Much Sympathy!

Another Screw Turned On I

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 sympathising 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 punishas effective as possible. ment prond spirits of the prisouers must be broken! So much liberty of writing and so many letters in return from sympathising friends, was having the effect to encourage the prisoners in their contumacious attitude towards the "great State of Kansas!"

T HE: 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 housesty of pur-pose, but your acts and utterances have been a greater hindrance to the organization of Liberals than the utterances of all of the elergy combined. We ought to unite on the Nine Demands of Liber-alism, and if we live to see our laws remodeled to conform to them, then we can take up other reforms and adopt them, can take up other reforms and adopt them, it would have been but very little ex-pense for you to have avoided this and it would have saved Liberals the trouble of saying to the "Public" that we do not indore 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 bild up our Uniou, but on the contrary you would probably try to load down the Union with your Free Love. Anarchietle notions is try to food down the Union ur Free Love, Anarchistic notions a decounced by the Union men-i do not object to an Anarchist nor a Free Love society, but 1 want our Secular Union destroyed want our Secural Call that side issues, and I fool that in you to call upon those that "secure," for aid to de stroyed it it is ring,' for ma to the line of t

CAUSE, would never have said this if you not called upon me, for I make it a to never "kick a man when he is n." Personally I sympathise with , and I will protest against any per-tion. I hold that these Amarchists under sentence in Chicago aronot guilty, but all of the evidence and haw in your case scenes to mo to be different, and Mr. is old cough also your father ave had better conneel, and as now that you did not have the to defend yourselves in case of a cort ought to have complied with

I law. I am not much of a scholar, and per-ps you may not understand my mind this letter, but you may rest assured I sh you no evil, and if we could expect Su yold be own, that it we truth types a whole power of your tongue and his upon the Nine Damands, we would adly aid you all in our power that you ight the sconer get to work. I feel re that the evile of matrimony would it be corrected by your "modus erand." but the subject is one to be scussed; but there are other subjects r more worthy of the constant laber of our wonderful tongue and pen, and I pe that you will change your course, "his for the Nine Demands and the . U., and there your time and energy ill be rewarded by seeing the result tained for which we work. Wife and I feel sad that you are ought to this, but we are not free to d you in your defense at present with, lines, Oct. 23. ole power ofyour tongue and of uniting the Lib-

Astel, Kas., Oct. 23.

Cell 2, The JAHA Obkaloosa, Kas., Oct. 20, 286. }

DELE SIES-Yours of the 29rd, re-

coixed to day. Now, my friend. I purpose to have a few plain words with you The gravamen of your complaint against mais that I, not a member of the American Secular Union, have dared you for assistance in waging this defenive warefare against despotism. In the first place, are you such a Sectarian you must refuse to aid the innocent victims of injustice if they do not pronounce the shibboleths of your creed? Is this Freethought? You are a Liberal. are you not? That is, you call you? You adhere to the A.S. 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 Liberal-Well and good. I am on 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 over glorious the name of Freethought 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

weigh work to the building up of the organiza-tion whose legates the A.S. U. is, and that organization stood upon the Nine Demands, as your organization does not. Gradually, however, time-servers and halt-way men crept in until at last in a Congress held where western dolegates 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 "oall, the "Union" that floats the " o-mands" 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 the enforcement of Christian morality shall be abrogated, and that all law shall be conformed to the requirements of natural morality, equal rights, and

When you shall stand more frankly and honestly by that Demand than we do you will have a right to criticise 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 too ngitators of the "burning question" should imperil the growth and stability of the church. With them the church was first, the rights of meu secondary. That the "Church of Christ" might flourish unriven 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 incur only nonlow pity. You are fearful that logally to the Eighth Demand will journatize 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 analise in women is you are, the first Even now, young as you are, the i question in your mind is, How will effect my church? (the A. S. U.) what is right? Did it never occur your minus is A. S. U.) inrels? (the A. S. U.) t? Did it power occur organization is of value a ates principles, and that begins to shur its demands invinles, to veil its record thet thie our its demands, to obscure its almands, to obscure its alma in a mist of rhetoric, that moment warks the beginning of an ever-accelerating rush down the de-civity 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

, my erring commune, ... to repudiate the very you claim to champion; it it is just, brave, housest, rategy, to turn your back word in the ernel clutch is of more vita in the and Justice and the right to choose your seel 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 Tyrauny may whatever fate Tyra or them those whose the membership roll For ourselves, our co r; we are wholly w are logical in the n Derivitip foil of your selves, our consciences o wholly within our al in the application and our only mistake sed that you were a Cordially, L. C. WALEZS. right, we w Liberal.

RÉTROSPEUT.

Seven years ago last June the writer of this landed at Valley Falls. He was accompanied by two orph-aned children—a boy of eleven and a girl of nine sum-mers—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 hop told the Venese way were invertionally. We had been told tha Kansas was preeminently a free state—that here every man's rights are respected —that his person and property are secure from mo-lestation so long as he minds his own business and does not trespass upon the equal rights of his neigh-

It was a sunny Sunday afternoon when we stepped from the train. Everything looked bright and bloom-ing. The people of Valley Falls treated us civilly. They did not stare at us rudely, nor shield their cyes 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 vonch-safed to me I should doubless have said to my ciri and boy something this: "My dear children, we must not stop HERE! I now

and boy something this: "My dear children, we must not stop HERE! I now foreace 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 got-den-baired, my tenderly-reared, sweet-tempered Lil-lian. 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 fiend-ish triamph. One is heard to say, "See her smile! How I should, like to tar-and-feether her?". Not a sympathising countenance in all that throng! Now they are putting her in jail! Horror of norrorst—into a damp, dark, dism I JAH, behind the iron bars, within the beavy 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 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 conscien-tious to enact the hypocrite—too pure minded to marry as Christians marry—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 be of such love and honor-because you are too wirtuous to promise to receive him as your husband whether love and respect should or should not con-

whether love and respect should or should not con-tinue 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, purce, more honest and more truly virtuous than they know themselves to be, they will rob you **a** your liberty, they will rob you and the rest of us of our carnings to pay the costs of your imprisonment, they will deprive you of pure air and sun-shine 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 ery.—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. itself.

itself, "No, no, my dear motherless babes, we must not stop in "Porterson county, Kausas, the people here are not yet civing-ed, 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 psighbors. There are donby the grand the stop is they would be a wight to be a set they were grant to be a set of the set of the stop is the stop of the set of the set of the stop is the set of the don't be a set of the set of the set of the set of the don't be a set of the set loubtless some good people here, but I now foresee that when we most need their aid they will be powerless to help

us then, dear children, either move onward and cast of 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 bosons! Do they ever think for a moment what my feelings as a father must be? Were they in my place, could they sleep sound-ly 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 call? 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 yengeful hate towards the authors of this unprovoked, this utterly inszcusable, this absolutely fiendish outthis utterly inaxcusable, this absolutely fiendish outrage?

KANSAS LIBERTY AND JUSTICE.

To Juil and There.

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VI (Continued form first page.)

(Continued form first page.) The JAIL, Oskaloosa, Kas., Oct. 31, 1880. mon poly. My Liberal friend, Dr. P rry of Newton, lowa, is President of the League, and the Secretary, I. Winfield Soft, who is also the editor of the Magnet, can be addressed at 225 Fourth street, Des Moines, I was the Mignet costs 5 cts. prosmettic cony, or 81.00 per year. The Magnet and the lowa Medical Liberty League are battling for "constitutional liber-ty" and "equal justice" and against "medical mo-belief in spiritualism or in magnetic healing; it is simply and only a question of Liberty and Justice. Success to the lowa Medical Liberty League! "H" does not state whether the quitation from the Froy Chef, given in Inst Liberty.

callowness. S nator Sol. Miller is no young vine but the frosts of years that have withered his once-have not destroy d the o iginal sappiness thereof, hence "It's" quite natural mi-take. but the frosts of years that have withered his once-lux-minut folage have not destroyed the original sappiness thereof, hence "H's" quite natural mixtake. Metaphor wide, 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 Ch ef do not intend to epresent 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 Stan has been pitching into the Independent severely. We hope the report is true, as censure from such a source is 'the highest praise. The free love, socialistic outfit want to 'argue' the questions of their infammat 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.

while perfecting his plans for robbing or killing you. As well argue with a horse-tinet.-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 b ing in this jul. Being unable to argue, to readon, men of the unake-up of the Indep ndent, resort to abuse, to misrepresenta-tion to persecution under the forms of law, to the recommendation or perpetuation of mob violence. The dishonesty of this mun is plainly manifest when he says that he "hears" that LUCIFER has been criti-cising the Independent. As though he did not know that I wrote a reply to his first vindective 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 upperance of great toftmess if he prete, dis that he has not read LUCIFER. If calls LUCIFER Satan. A preacher in this age should know better than to at, he should know better han to confound The Morning Star with the Devil f Uhristian mythology or theology, whichever you prefer. Let us see whit Webster's dicti mary has to say on the subject: LUCIFER That _ light-b aring, the morning star.

Satan and the fall of the apostate angels, is one of those goes perversions of sared writ which so excens-ively obtain, and which are to be trac d to a proneness to seek for more in a given passage than it really con-tains—a disposition to be influenced by sound inther than sense, and an implicit faith in received interpre-tations." tations.

The mark of special attention the IT, is used by Webst rto give this quotation the 250°, is used by Webst rto give this quotation extra prominence. Perhaps Mr. Roberts, being "influenced by ound rath-er than sense," will per-ist in calling our paper Satan bec use its name is LUCIFER. Torning to the appendix of the Dictionary and con-sulting the "Explanatory and pronouncing vocabulary of the noted names of fiction," we find Webst'r quot-ing Yonge as follows: Webster to

ing Yonge as follows:

ing Yonge as follows: Σ^{m} Lucifer is, in fact, no profame or satania title. It is the Latin Luciferus, the light-bearer, the morning star, equivalent to the Greek phosphores, and was a Christian name in early times, borne even by one of the papes. It only acquired its present association from the apostrophe of the runned king of Babylon, in Isaiah, as a fullen star: 'flow 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 descon of pride, and thus name of the pure, pale herald of daylight has become hateful to Christian ears.''

we are led to the conclusion that this Thus we are led to the conclusion that this entire mass of ignorane and prejudice regarding the name "Lacef r" had its origin in the misinterpretation by Tertullian and Gregory of the motaphor in 1 aiah XIV, 12. But it is a baseless hope, this that when understood we shall cease to be maligned in regard to the name of our paper. Such men as Roberts ableady know these facts but they are determined that their part hioners and readers shall not, if they can prevent it. And so they will not "argue," they will not per-mit the other side to be heard, and they will call names, for in detraction and concealm nt of truth only are they strong. E. C. WALKER.

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 terrib e "criminals" who threat ned their "peace and digni y" are at last safely behind the bars. But I wonder what they are coing to do with you who are outside? Your offense is secondary, only, to ours They want LUCIFER to suspend, but unfor-tunately for them, you don't seem to intend that they shall have their desire. Our little LADIT-BEARTR shines as brightly as over, despite the prophecy of certa n whilom friends, that Radicalism would "kill ohe paper," Like the prophet Wiggins, they did not meet with a very brillant success in their prog-nostications. I was locked up in here on the 25th. The worst feature of the place, aside from lack of exercise, is the issence of natu al light I would seem that with the gendemanly (?) Associated press agent at Valley Falls, the "wish is father to the thought." Ho would like to create the impression that we have "almost entirely lost the brazen, detiant and cheerful disposition which charac-terized" us "in the first stages of the proceedings." But he is mistaken. We are as "brazen" as ever in asserting our rights; just as "defiant" 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

simply and only a question of in magnetic heating: it is we are in the right, and with herder surrender hor simply and only a question of Liberty and Justice. Success to the lowa Medical Liberty League! "H" does not state whether the qu tat on from the "Froy Chief, given in last LUCIFER was from the edi-torial columns, but I presume that it was If so, the Senior has miscaken the symptoms of sendity for are not so nearly like little puppies, that we should

whine and lick the dust at our oppressor's feet. They can persecute and prosecute and slander us, bring their whole battery of mud to bear against us, and they can keep our bodies confined in narrow cells, but they can neither bend nor break our spirits. Judge Crozier thought it "melancholy" that I did not think myself a "criminal" because he and the jury said I was. Perhaps be was right, and I should have recognized the "authority" which makes him so much more than ordinary men, but I really was perverse enough to fail to see the mighty "Judge" and only see a man sitting there, who had the *pacer* but, in jus tice, not the *right* to deprive me of my liberty. But perhaps I may be excused for my ignorance when even *largers*, who had nothing to do with the case, express ed their surprise at the rulings, and ignorance of the process by which a man and woman who were ad-mitted to be married can be imprisoned for "living together without *being* married." The Topeka *Capital* wants to know why, if Mr. Walker intended to make me his wile, he did not go through with the regulation "red tape" performance, and save himself all this trouble. I fail to see that it is any of Mr. "Konfirmed Crank's" business, but if he is really anxious to know all about our private affairs, he can see by reading Luciren. that we do not think

is any of Mr. "Konfirmed Crank's" business, but if he is really anxious to know all about our private affairs, he can see by reading LUCIFER, that we do not think it necessary to promise a preacher, Probate Judge or Justice of the Peace that we intend to love and honor each other. "We don't need it," and neither m justice or law are we guilty of any erime in thus making our own contract. When we had my father's consent to our union that was all we considered necessary, and 1 did not intend to ask the permission of any stranger. And, Mr. K. C., it was not entirely Mr. Walker's plan. You may not be aware of it, but one of our principles is that the woman shall have something to say in these matters. This form was my choice, as well as his. "Konfirmed Crank' scenas to have chosen his name well. LILLIAN HARMAN. CELL 1, THE JAIL, OSKALOOSA, KAN., OCT. 27. name well. LILLIAN IIA CELL 1, THE JAIL, OSKALOOSA, KAN., OGT. 27.

--0~ BEHIND THE BARS.

III.III.D THE BAILS. Monday, May 25, 236, is do tined to be memorable in the history of the strugge for ocial liberty. Upon that day a cell door in the jail of Jefferson county, Kansse, closed upon a girl who had not yet seen her seventeenth birthday, and the "erine" for which she was shatout from the fresh air and smilight, from the jeweled screnity of the night and the "heaven of noon," was the atroci as one of having joined in a sex union without first asking the permissi n of Dr. A. M. Cowaw C. C. Lord, R. E. Van Meter, W. F. Hiser, "Judge", Robert Crezer, et al. She, a just and generous, a kind and loving, a pure and industrious maiden, was torn from her cloisen companion from her d ting father, from her cloisen companion from her doing father, from her loving brother, from her work, her home, all that she prized and loved, and, after being sub jected to the damnable insult and milgnity or several public "trials," in which the mosts credly privite im-pulses, concerns and actions of herself and lover were mad the ubject of barbarous and irsufferably yulgar pulses, concerns and actions of herself and lover were made the subject of barbarous and insufferably vulgar "judicial inquiry." site was condemned to forty-five days immurement among criminals in the county juil. In vain the Sheriff and the jail or's house. No, the must be 'p nished," that personally subject to be a subject of the problem (25 secure here we cocked in cell No. 1. All possible was done by the officers above designated and myself to secure her comfort a id privacy. But, while she can shut out all undesirable sights, she can not close her ears to the sounds made in these three small rooms, no more then she can make her own presence in audible. Here she is, in a 7x10 room with walls of iron, where she "Christian civilization" of the "Commonwealth of Kausas!"

And yet Lillian Harman has no favors to ask of her

Kausas!" And yet Lillian Harman has no favors to ask of her implacable foes. So far, she has found no prisoner here who forgets what is due from a gentleman to a lady, and she has no much fear that any such will be placed here, unless, by some, for her, mischance, some one of the smelling committee should be overtaken by tarry justice. But it is not very common for hypo-erites, who have money, to receive the just desert of their deels. Their knavery is done within the law or is covered from the eye of justice—and the gaze of their neighbors! There is one offense that these Paul Pry's will never forgive, and that is Candor. And do these modern inquisitors suppose that they can cruch this girl by sending her to the county j if? Do they suppose that they can break her spirit? do they tunk that they can make her do as they desire her to do, that they can compel her to go tho ough the vulgar a d needless and liberty-denying mummery of a 1 gel marriage? Do they think that it i - in their power to make her abjore her womanhood, to reputiate her principles, to zrovel in the dust at their feet? If so they think, they have utberly failed to measure the strength of the woman they have so meanly and so cow rilly attacked; they have not sanced the power that is in one human heart which sets itself to be true to itself, lo, al to truth, a sodier of life shall remain in that boly, so long as the breath of life shall remain in that boly, so long as the breath of life shall remain in that boly, so long as the breath of life shall remain in that boly, so long as the breath of life shall remain in that boly, so rong as the breath of life shall con-sci usly survive, so long will they be de-feared, so long, will they be disgraveful and disgraved in the eyes of every intelligent a d decent man and womma.

THAT MARRIAGE.

To the "Outraged"Christians of Valley Falls, Kusas, LETTER IL-CONTINUED,

LETTER II.—CONTINUED. I But this boundary line is entirely imaginary, having no thickness at all. Then, by moving the millionth part of an inch, a man's get of marrying by contract might become perfectly right, moral and proper, while had he not made this movement to cross the imagina-ry line in question, his act would have been highly wrong, immoral and improper. Is this what yon mean to teach? "Without abandoning all claim to common

sense, we could not teach any such thing; and yet we now clearly see that this would of necessity follow from the doctrine bitherto held by us that human laws can make an act right or wrong, moral or immoral, o proper or improper. We now see that this is a false 1 and perificious doctrine as well as a very absurd one. We now see that this doctrine overturns every stand ard of right and wrong, morality and immorality. Yir if the and vice, propriety and impropriety. Were the legislature of the one of the two supposed states to re-peal its marriage law, and were the other state, at the same time, to enact that law, right and wrong, morality and immorality, propriety and impropriety, would in-stantly exchange sides of the imaginary boundary line. This would be simply to reduce right and wrong, vir-tue and vice, and all the moral qualities to mero im aginary qualities, capable of being changed by every whim of a legislature and depending upon constantly changing geographical lines. We now see that human enactments can no more change the qualities of lants, of chemical elements etc., As well might a legislature undertake, by a majority vote to change wheat flour into a deadly poison and strychnine into a welcosome food as to undertake, in the same way to change an act that is right in itself into a crime or to change an act that is sight in itself into a crime for them a mariage mummery. We see, too, that our acts of im-proper one. We see further that the defendants in this case are just as innocent as they would have been had there been no law—so-called—requiring them to employ a mammery mutterer to mutter for them a mariage mummery. We see, too, that our acts of im-prosend and otherwise injuring these innocent par-ties are just as wrong, just as immoral, just as crimin al, with the law (?) as they would be a crime, if the cornity of our acts. If one individual or us an artifict and so on for any other number of individ-uals, even though they be a million, and though they go through the mummery of making a la

"We can now understand that since the law that re-quires a mummery to be muttered by a priest or his substitute in the presence of parties uniting in mar-riage, an absurd and wicked law, the munfmery itself must be an absurd and wicked nummery. It cannot add a particle to the morality, the virtuousness or propriety of the conjugal union, or to the sexual em-brace that properly follows that union. Giving no value in return for the money that he receives, the mummery mutterer evidently obtains that money un-der false pretenses. Besides this, by falsely pretend-ing that the marriage cannot be complete without this mummery, he misleads the young and the ignorant to regard to what it is that constitutes true marriage. We can now understand that the many untold miseries of our many false marriages are mainly due to this wick-ed imposition and to the laws that require its contin-uance. "We can now understand that since the law that re

uance.

"We can now understand that the Catholies, sincere Christians though they doubtless were, acted criminal-ly in burning Protestants; and that the Protestants, sincere Christians though they doubtless were, acted with equal criminality in burning Catholies. So of thoso who burned and otherwise tortured to death hundreds of thousands of innocent people for the im-aginary crime of witch-craft, So, too, of those who hanged Quaker girls, tied their hands to the tail of a cart, dragged them thus from town to town whilpping them meanwhile until their tracks were red with the blood from their lash-lacerated backs and their stone lacerated feet. These and a thousand other horrible deeds, including all the enormities of our recently ex-tinguished chattel slavery, were all committed in ac-cordance with laws made for the purpose by the per-petrators of these deeds. Indeed we can now under-stand that nearly all the persecutions of the world have been committed by the strong, in accordance with laws of their own enacting, against the weak, who are never the law-making nor the persecuting parties. And yet we can understand that all these wicked acts were just as much crimes when committed as they were, according to law-according to criminal-made laws, as they would have been had they been commi-el without the empty farce, on the part of the crimin-als, of first enacting laws in accordance with which to commit these crimes. "Seeing these things as we now do, we will proceed "We can now understand that the Catholics, sincere

als, of first enacting laws in accordance with which to commit these crimes. "Seeing these things as we now do, we will proceed as soon as may be to right the wrongs we have igno-rantly done to E. O. Walker and Lillian Harman. We will also do our best to have the wicked laws and and mumeries in question entirely abolished. You have taught us a lesson that will be of infinite value to ourselves and our posterity." And to encourage you in your noble resolution, I will, in my next, and last letter, give you the origin and the intent of the mummery marriage, and of the laws that require that form of marriage. Yours Truly, Joux R. KELSO, Longmont Colo., Oct. 7, 280.

AUTONOMY, What are Its Demands?

Being a Brief Exposition of the Basic Principles of Individualism. By M. Harman. 30 pagés, Price 10 cents. For sale at the Lucifer office.

The Defence Fund.

Somany mistakes and omissions have occurred in our previous credits on the Defense fund thet we here have attempt ed to give them all, so that the errors may be pointed out for correction. Our friends who have sent aid for this purpose will please help the book-keeper to get this matter right. - gain we most sincerely return thanks to all who have so promptly and nobly come to our as-sistance in our unequal contest for the right of self-ownership and the right to freedom of contract.

freedom of contract. Mary E, Prestou, Maquoketa, Ia.; Joseph Ellsas, Burninghum, Conn. U, T Fowler, Kansas City, Mo.... M. Frauklin, New Haven, Conn... George Lynn, Joliett, Ills..... Wm, Bhacklock, Warrior Stan, Ala W, H Holtschuoider, Humbold, Ks Dr. Karl Vorle. n. Batteriora, H. II. Hollichenhaider, Humbold, Ro Karl Voglø, I. Joslu, Voglø, I. Joslu, Maukate, Minn. La Joslu, Maukate, Minn.

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itogeu," itie E. Hursen, Clinton, Iowa, L.Jackson, """ Mattie E. Hurson, (O. H. Jackson, Daniel Davis, Jao. Durant, Annette Nye, Werner Beecklin 8 4 lows, ier Boed Beocklin, Mrs Beocklin, Seth Eggleston, Moses Hull, L. W. Sibley, obert Knittel, Kansas, ert Knittel, Hanan, Baldwin, Friend, ury Yoqmans Henry, T. Remington, Delaware, Illinois, Florida, Mass. " o. T. Reming F. Follet, Wm. Lloyd ner J. Pope, H. Wood, ... Pope, ... 1f. Wood, oshna Haruan, uo. R. Kelso, orter Martin, r. T. R. Kinget, E. Til.ottson, S. Johnson, T. Minob fric " Texas, Colorado, Munu. New York, New Jersey, Dakota, Minchen, lowa. friend, ora W. Fox, Minn., M. Walker, Kan., so, W. Carpenter, Toxas, Gregg, Kan., W. Hant.

W. A. McCasitu, Wis., ? L. Edholm, Neb., ?lora Hodge, 118., 3. F. Cheney, " f. Francis Huggles, Mich., Francis Huggles, Mich., Thomas R. Jones and Phillis K. Bat-ten, Kan, Jones and Phillis K. Bat-sarah Youmans, Iowa, S. A. Lambotte, Nontana, J. W. Mitohell, Kussas, Mrs. K. Parkes, California, Luing Mat. Illipois B. K. Dirachell, KRUSHS,
M. Mitohell, KRUSHS,
Mrs. R. Parkes, Onlifornia,
Julins Mak, Hilinois,
Honry J. Woodhouse, Philadelphia,
Mrs. M. B. O. Alabana,
I. J. Philpott, Kentucky,
Dr. G. W. Williams, Nobraska,
Friead, New York,
J. Petty, Wisconsin,
F. Gorton, Michigan,
Fred Denner, Kansas,
Gabriel Z. Wucht, Mussuchusetts,
PROMISED. 00 10.00 .60 2,00 1.00

TROMISED. O. B. Hoffman, Kau, O. Danbam, Iowa, H. A. Harrington, Munn,

"Compensation,"

DEAR MR. ILARMAN: Allow me to congratulate you on having experienced the rate delight of "compensation" for a wrong immensurable. Nor do I marvel wrong immensurable. Nor do 1 marvel you did feel rewarded in witnessing the prand proportions of womanhood in your daughter Lillian "not ont of her teens." Mr. Walker has fittingly testiteens." Air, whiter has intringly testi-fied to her nobility in his quotation from Holland. The letter received by mo from Lilliau was better than any tonic. and went to the depths of my soul. It is encouraging to one who has waited long to see womanhood born in her sax to flud she is on earth already a giantess

to find she is on earth alroady a giantess
in a young woman's form.
But I desire to ask if yon can and will keep a sentence or two of your excellent
"Statement of Principles in Regrad to Marriaga" perfamently and conspicutions, or should be but two parties to this arrangement or compact, a man and a woman; or perhaps we should say a moment and a man-since the enterests, the fatter of womanis involved, for weal or two in marriage, to a far greater extent that the fatter and interests of man."
"Marriage looks to maternity, motherhood as its most important feadle on outcome and as Dame Nature has placed to bound an interest of man."
"Marriage looks to maternity, motherhood as its most important feadle or outcome, and as Dame Nature has placed to burden of maternity apon woman it would seem that inarring should be mynatically and distinctively woman's work-woulan's institution."
Moremoval of political disabilities could achieve for womanhood what her fead on the row and the function of maternity also the nove than interling else to comble and the finites of womanhood. Under the emachation swould do. What woman heeds more than anything else to combine the function of motherhood. Under the institutions, regulations and laws man has made, and the religions errors bred in the bone, woman's love is her presented of the number to cance. The 'Statement'' touches to pith of human emachation through free motherhood. Enderthat emateriation through the function of the religions errors bred in the bone, woman's love is her presented of human in the greatest consections. The consection would be construct the statement'' touches to pith of human emachation through the face of human emachation through the face of the statement'' touches the pith of human emachation through the face of the statement'' touchest to pith of human emachation through the face of human emachation through the face of the statement''''. in a young woman's form.

We have delayed going to press with the inside pages of LUCIFER hoping to to be able to report the release of the prisoners on bail. An appeal has been granted and the bond fixed by the Supreme court of Kansas at \$2,500, but there was some irregularity in the word-ing of the bond which caused additional delay. The fact, too, that the proposed bondsmen are so widely scattered causes farther trouble and loss of time.

About a dozen letters from friends are now in type but lack of space prevents their insertion in this issue.

On Thursday the 11th just, The American Secular Union nects in Chickering Hall, New York, and the lowa Medical-Liberal League holds its convention at Des Moines on the 16th. We hope to be able to give a good re-port of the work for Liberty and Justice, done by these bodies of representative men and women at their approaching conventions.

Among the able and interesting articles left over are "Asceticism," by A Chavannes; Despotism, by Dr. C. Lona Marsters; Criticism, by C. R. Rico; To the friends of Freedom Everywhere, by A. Warren; Death, by J. Wm. Lloyd; Bu true to your Principles, by Saward Mitchell; Individuality, by J. 11. Hartoy; Egoism, by Diogen; The Law of Mar riage, by Tritogen; and many more.

The Story.

Most of our readers have doubtloss noticed a break in the Oct. 22, install-ment of the serial in the 3rd, column (aragraph) commencing "I doa't like cemeteries," insert 23 paragraphs com-mencing with the second paragraph 1st column of to-days paper. Then it will read all right.

COMMENTS BY THE PRESS. Again we return beartfelt thouses to the Liberal press generally, and in par-ticular to Bros. E. M. McDonald, of the Truth Seeker; Dr. E. B. Footo, of Health Monthly; Jay Changel and Lois Wais-brooker, of Foundation Principles; and Moses Hull, of New Thought for their noises hun, or New Looght for their noble generosity in giving so much of their time and space to the presentation of our case to the Liberal public. Our thanks are also due to 13. R. Tuck-

er for his apparent efforts to get at the animus of our position on the marriago question, but much regret that he has $\frac{1.00}{1.00}$ thus far utterly failed to comprohend or appreciate the real object of our revolt against church-and-state rule in matters 60X.

Continued from first page.

Continued from first page. Ins been that Hiser & Go, were not on hand with their Constock presentions. Having said this much upon the shame-tal inconsistencies of Dible religionists I add that I regret the indiscretion of the parties in question. Remembering Lillian as one of the best little girls, and regarding Mr. walker as an honest worker in the cusso of human rights and common sense, I can searcely sleep while their hands are in thelion smooth-with on a slight compromise of their convictions of right, they might have stood the ceremony and let it pass as water on the Sware back. Still Brother Harmah's logic in the premises is hard to answer. W. Preusins.

ANTI-MONOPOLISTSI ATTEN-TIONI

A Call to Action.

Headquarters of the Iowa Medical Lib-erat League, Des Moines, Iowa. GENTERNN: The Excentive Board, hy vo (arbitrarily) decided that they should not issue cortificates to physi-cians on oridence of five years or over cians on uvidence of five years or over of practice," and this outrageous decis-jon is sustained by Attorney-General Baker. This estops, January 1st, all 'who shall publicly profess to cure or heat, by any means whatsoover," that have not a diploma. To aronso the peo-ple, duvise ways and provide means to Invo not a diploma. To aroneo tho people, devise ways and provide means to protect their constitutional and natural rights to cure or be enred by any "means whatseover," and our business inforces, a convention is hereby called to meet at Doe Moines, Taesday. November 16th, 1886, at 2 r. M. to be followed at night by a mass indignation meeting of all who favor constitutional liberty, squal parts and oppose medical monopoly. Undiploinatized doctors, and "all who publicly profess to cure or heal by any means whatsever" are especially and carnestly urged to attend. Those who can't come to devise ways should contribute means, five doltars or more, to be used as the united wisdom of this convention may suggest. Those interested should see that this call is prompted by moless individually we shall defeat the tyrannical ruling of this Board of Bigots; individually we shall fait. Cosre, or sond a monetary substitute, by draft, registered letter or postal under to be tory Days. Now, or J. Winfield Westh, Nowa, or J. Winfield Scott, Oor. Secretary, 225 Fourth street, Des Moines, Iowa.

Bocial Wealth-by J. E. Ingalle for sale here. Price one dollar.

TIME CARD

ATCHINOR, BOPFEA & SANTA FE: ulifornia & Mexico Express & Mail Colorado Express Through Freight Vay Freight No. 1, No. 8, No. 9, No. 13 11:18 11,15 a 11,26 p 10:03 p h. 9;58 a m NG EAST. 4:33 p m 4:33 a m 3:15 a m 9:58 a m tlantic Express ew York Express brough Freight ay Freight No. 2, No. 4, No. 10, No. 14, KANSAS CENTRAL DYSION U. P. R. R.: GOING MEST. Goind Wist. J2.54 p m. Local Freight. Passenger and Mail. Passenger and Mail. Through tickets for sale, and Bagrage checked through to all points in the Eastern Missouri River Rates, II. D. Burrs, Agent.

NO MASTER. o man: "We've heard and Salth man to man:

known That we no master need fo live upon thisearth, our own,

To live upon the sector, our own, In fair and many deed. The grief of slaves long passed away For us halt forged the chain, Till now each worker's patient day Builds up the llouse of Pain.

And we, shall we, too, crouch and quall Ashamed, afraid of strife, And, lest our lives untimely fall, Embrace the Death in Life? Nayl cry aloud, and have no fear; We few against the world! Awako, arised the bopowe bear

Against the curse is hurled.

It grows and grows-arowo thosatao, The fochie band, the few? Or what are these with cyces affanto And hands to deal and do? This is the bost that bears the word, "No Mastrix their on Low's-the there there a backley served

lightning-flame, a shearing sword, A storm to overthrow."

WM. MORRIS

FAMILY AFFAIR. BT THE LATE HUGH CONWAY.

erang tom inem an. As no may no and of language and spoke in carness , as he had the skill to make certain we look lichter, and to bring out strong sin his client's favor most strongly as ald speak to what she had endured, and soke pity as well as mercy, Beatrice

" sold Beatrice. So they drove ac to her wish. And freatfile. Bo they drove ac-assol under the great archetentance assol under the great archetentance even of tombs. Beatrier, who way pin sait thoughts, looked neither to nor left--unde Frank was looking iscutice. They walked stratight into open space, and for awhile, with a boot the forces of tombs, which, ranner of all contineutal memorial oked untiefy from the withered of venths which had been placed on t All Souis Day, and beit to decay Chrruthers was somewhat disap-tist Suntefs, he fanced he had visit to Suntefs, he fanced he had wish to Suntefs, he fanced he had wish to Suntefs, he fanced he had that this centery was one of Europe. He tok! Beatrice he ated. he linest monuments are under die sald.

The minute information and a set of the selic reductors to the broad plazzawhich the center space. As Beatrice ted, the intest and most restly and numents were against the wall, see were magnificent works of art, near paid them scant attention. He could gover the broad, white stud-ing over the broad, white stud-ing over the broad, white stud-ing over his to new was a boar.

where then the new was a non-ithed, eaten, drank, hoped, ican i-died. and—dick. "To this italicones, homaitered. "To this italicones, of love, the end of anddition of poverty, of pain, of joy. All come other men and wonnen walk over and wonder who we were. Bea-theo?" he cried, in a voice of ex-ony, "we can live but once and our led?"

o had borne himself Carruthers blocken down. • started, These words were the thad been wring from him which o slightest reproach. It only want-complete her misers. Suchent her the tents ran from her eyes. Then hat Frank with a pittul, appeal-hich worth straight to his heart. a tool—a weak tool," he said. "For-

you are wise. Oh, why was I even

you are wise. Oh, why was I ever us go," said Frank. "I hate this f dead mortality." In heavy hearts they walked along ad phaza kowards the entrance to the cy. Somelow their hands met, and inthand in hand. There were is to be doubt thought it was an English for a grown-up man and woman to , or finit these two were mourning amon loss. They were indeed by the was a the entrance they what was to all appearance a shop plate glass from opening on the plaza, d several children; the fast-named on and intering they fast frequency. name Tent

ear and pon him. Th ich in its little There, each in its little nest of vers, they lay awaiting the day

tro dead ?' said Frank, turning to nber hearing it was the cus-iem wait like this; but I for-A horrible custom, is it

the source is normote classion, is it it if the sight is herrible to a stranger it is cleaning. Notice all who wist the Alun-emeteries for the first films. If they peop in at all. Bestrice and Frank ed no exceptions to this rule, area are several of these windows. In on east the hables they saw the body of it prives. He hay on his shalling bier of rule yards helding the information of the source based balance the information of the source of the source balance the information of the source of the based balance the information of the source of the based balance the information of the source of the source based balance the information of the source of the based balance the information of the source of the so

He slept with peace written on his waven face. Was this horrible?

and a set of the set o

icis for the death of one so young, such horror, ank and Beatrice turned away. It seem-or Frank, at tenst, that the spectacle they seen was a hitling ending to their excur-. They waiked away slowly and in si-e. But they had not seen all the second see ers and goers night the more readily no-it, lay the body of a man. Not on fra-thongins, but on a plain slate bler, for o was no one to authorize the expenditure essary to give it a bed of evergreens. A is cloth was thrown necess the body and when for a was furned toward the winence. In a

ow, And Fronk saw that while face and knew —and licatrice saw that while face and new, She grasped Frank's arm, strove to peak, gave a sharp cry, and fell senseless on to stones. Carruthers litted her and bore

boines. Carruthers' litted her and bore little and bore found a better advocate, But Horneel Hetbertt A line of notes exclamation would not property express ell surprise. With eyes lixed on the enker, they listened like persons under a ell. Even when Frank had said his say, eye continued to gaze at him. Hornee was a first to speak. "Is this true?" hag ensped. "Dierry word of L-poor girl I" said Frank. "Then," said Horace, with his no appeal inner, "we can never forgive her-never be ragain. "Is there for give her-never her angain. There, as if expecting the ual echo. Just it did not come. Frank So

"Very well; then there's nothing more to be said. I'll are and tell my wife to put her things on. Which is the best Bincktown

This was a staggering shot. It was a cruck origin the start of the shot. It was a cruck ould take a great deal to make the Talberts inn even a dog away. "Give us a few minutes to talk it over," id licebert. "Let us leave you here for while "

"" I'll go into the garden. I can't give ro than twenty minutes, because most hings are unpacked, and it is grow-

ro he left them he spoke again; this 1 all his former earnestness, "Hor-sert," ho said, turning from one to . "In talking this over, remember, u can not forgive her way must be hereafter. By easting her off you world a light to say what it chooses, er, ulso, she is my whet the she i-that she is even now on thorns of awailing your derishon."

of sleit them, went into the gar-of sleit them, went into the gar-of slght of the house, walked round Beatrice and bade her

his arm round Beatrice and bade her good cheer. fore the twenty minutes had expired, taker cannet to hifter the the the twenty wait-ert desired him to say that ten was wait-in the drawing-room. Frank smiled, Beatrice's trenching arm within his and led her indoars. As soon as Whit-had withdrawn atter banding round ex, Honace spoke. It was tanding up, and he had, and his calm eyes ed to be guing at nothing. If you and Frank could manage to may your shy till do morrow week, we it ask a few irleads to meet you at dha-Tho hwitation will be a short one, but r he circumstances will no doubt be ex-tend.

cd." arruthers turned away to bide a smile, be toit that, considering who the speak-vas, no word- could have been better, e judielously or more delicately chosen spress the fact that Horace and Herbert decided to torgive the emippir, and not y to say no more about her misiereds, but, bet necessary, show the world that they ther part. If was a triumph,

versions, show the world that they part. It was a triumph, to was said; but learnice could not toom letting a few tears of gratitude orace's hunaculate shirt front, or ing for a little while with Herbert's levs. from sliting for a little while with Herbergs hand in hers. Sir Maingay had, of course to be told all. This was a paintul task, as telling Sir Main-

paintin task, as telling Sir Main-telling Lody Clauson. Her lady-or revenge by being able to say i, after all, "done something dis-out as she thinks a great deal owor of her husband's family, she valam the com-, she estireciness of h

And others will have bury people will heat will shake their head r. • told. The Oaka great deal. They and gossip. But for-nately, Mr. and Mrs. to will not be spent s of position, so such llies of position, so such fittle to them. They will orkt of London, and Frank And B her first husr some reasons assed for years o was a wite-that than pass-is sincle.

voman is single, at, pleasant and sweet ght way. Frank and o trustees raised no narrie hospitable, kind-heaited, clover, rood-tooking, and Frank seems so to enuncince. In such cases very good-adured and trouby very little about idio reports, who care to inquire into Mrs s history may know all there is triend

vn. all. Not the means by which was brought within their grave lowen only to a which-goed, white man whose grannt features white more grannt, who day by day, a more houseless state. Oaly show the st religious creed ed—doubly dreary d unanswerable— drice's freedom luces was assured. soon die and go to her ap-

THE END, 1 12 IC N 16.

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Autonomy and Sidewalks.

Any one who doubts or disclaims Dirine aid in human affairs cannot see why Mr. Walker's marriage is not as good as any marriage. The results can damage no living being, more than the ordinary marriage does. But LICCIFER has gener-ally objected to bringing any social issue to the test of force. Mr. Walker has de-signedly encountered the law he deems useless, but which force upholds. If he wished to be an example, and consequent ly a martyr, it is his right, but the berefits of the act are now in question. He has aroused conservative opposition, which becomes stronger by its own suc-cess, and unless a reaction follows the final effect will be the reverse of what is destred.

inal effect will be the reverse of what is desired. Another course was open to Mr. Walker and Miss Harman. They might have submitted to what they deem a farce, just to appease the unevolved animal called society. They might find a Chris-tian minister who is agnostic in private, A ceremony by such a "divine" would be the finest sarcaem. I know such a min-ister; he apologizes for "The year of our Lord," on the documents. After perpetrating this exquisite joke on a su-perstitions society, Lucrren could heap ridenia upon it suying: There, we have gone through your nummery and are safe from your wrath, but we see no con-ucction between the coremony and the duties and relations which follow. We regret nothing except the fees, yet we re-alize that it costs more to be jailed than to be married. We have gained no ad-vantage except the legal right to abuse and dignity of the state." Mr. Walker believes in evolution; he should not blame society for being in its particular stage of growth. If he deems himself a tool of natural law, to nil evo-lution, that is hardly consistent with In-dividualism. Ho might appease society as he would a wild animal. If I could pass by a hungry grizzly uncaten, on condition that I sugn a hymp, I would at

dividualism. He might appease society as he would a wild animal. It I could pass by a hungry grizzly uncaten, on condition that I sing a hymn, I would at once estika up "Old Hundred" provided I could remember it, and consider it cheen salvation. What can be said for the step brother of the bride who filed the complaint? He is a sample of religious tolerance. He could not bear his grief in solitude; he must have so-viety's sympathy, and per-laps thereby conceal greater immorali-ties than his sister will over commit. If she possessed a certain piece of paper, her husband could take her earnings; govern every action; compel her to bear chuldren gainst her inclination; isolate her from society, and this step brother would approve, and say: It is divine will Foor thing! he is an undeveloped savage.

will Poor thing! he is an undeveloped savage. Mr. Walker believes in Autonomy, and marriage is an intonomous act. It is supposed that he warned his young part-ner of all the reproach and danger abcad. Mr. W. says there should be nothing bat Autonomy. Society is a myth and canuot have rights. Autonomy will provide for every omergency if So-crety will but step aside. I see an exam-ple of Autonomy every time I leave my door, i. e., my handlord's door. I am careful lest this phase of Autonomy trip me headlong. The street is being paved and elevated five feet. The paving is done in one continuous job for the myth. dure in one continuous job for the myth Society. But every sidewalk is left al its former level, mul is to be raised by in-dividual, autonomous owners of adjacent

dividual, autonomous owners of adjacent lots. One man's Autonomy impels him to build his 20 feet of walk before the pave-ment is laid. He makes steps at each end down to the next lot, whose owner will not build his portion for some weeks. About every s cond owner has a dilatory autonomous faculty and, as a result the course of the pedestrian is up and down, unless he chooses to go out upon Scenety's dead level, monotonous, communistic, despotie pavement. I saw a haty fall down one descent and wear an arm in a sling for two weeks. But she was a myth; a member of that Society which hes no rights. She may have autonomous rights in certain mat-ters, but none as a part of the aforesaid mythical Society. The man did not choose to build his sidewalk; if com-pelled, his Autonomy is violated; and Society including all members separately have only the right to fall down steps when his rights are encountered. Zeno. Autonomistic Marriaga Practicalized A Brief Report of the Event, and some Comments Thereon. Includ-ing a Copy of the Complaint.

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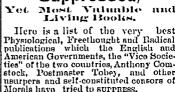
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