

NEW SERIES, VOL. 4, No. 37.

VALLEY FALLS, DECEMBER 17, E. M. 286.

WHOLE No., 179

LUCIFER---THE LIGHT-BEARER PUBLISHED WEEKLY. TERMS: One copy, one year, One copy, six months, SPECIMEN COPIES FREE Ě1.25 All letters should be addressed to LUCIFER Valley Falls, Kausas,

No communications inserted unless accom-panied by the real name of the author. Each writer is alone responsible for the opinions, advice or statements made by him.

E. L. SENFT. PHYSICIAN AND SURGEON. Valley Falls, Kan.

Dr. Senft uses "Éclectic Specific Mediciae." Office over Evans& Kemper's store.

DR. FRANK SWALLOW.

Ohn F ITA A K S VA LL O V. (LATE OF CHIOAGO,) VALLEY FALLS, - - . . KANSAS Office, corner Maple and Broadway. All calls prompty attended to, night or day, in town or country. Will continue to give special attention to chronic diseases and dis-encess of women and children. Guarantees a curcin every case of Rheumatism.

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc. BARB WIRE,

VAELEY FALLS, - - KANSAS.

J. H. SHULER. AT BELAND'S OLD

STAND ON BROADWAY, Has a large Stock of

Furniture! For Spring and Fall trade. Full supply of Coffins always on hand, and hearso to atlend funerals. Terms as low as the lowest,

THE GREAT CITY.

What do you think endures? Do you think a great city endures? Or a teeming manufacturing state? or a pre

pared cons'itution? or the best built steam ship?

Or hotels of granitu and iron' or any chef-d'osvres of engineering, forts, arma-ments?

Away! those arc not to be cherished for

They fill their hour, the dancers dance, the musicians play for them. The show passes, all does well enough, of course. All does very well till one that of detiance.

An does very well till one hash of definite. A great city is that which has the greatest men and women, If it he a few ragged huts it is still the greatest city in the whole world. The place where a great city stands is not the place of stretch'd wharves, docks, manu-factures, deposits of produce, merely, Nor the place of ceaseless solutes of new-comers or the anchor-lifters of the de-parting.

counces of the anchor-lifters of the de-parting. Nor the place of the tallest and costlicst buildings or shops selling goods from the rest of the earth. Nor the place of the best libraries and schools.

nor the place where money is plentiest. Nor the place of the most numerous popu-lation.

Where the city stands with the brawniest breed of orators and burds, Where the city stands that is beloved by these, and loves them in return and understands

them, Where no monuments exist to heroes but in

the common words and derds, Where thrift is in its place, and prudence by

here thrift is in its place, and prudence is in its place, the investment of the investment of the investment here the start censes and the inviter of slaves censes, here the populace rise at once against the mever-ending and acity of elected pursons, here force men and women pour forth as the sea to the whistle of death pours its sweeping and unript waves, here outside authority enters always after the precedues of inside authority,

Wh

and President, Mayor, Governor and what not, are agents for pay, Where children are taught to be laws to themselves, and to depend on themselves, Where equanimity is illustrated in affairs, where speculations on the soul are couraged. Wherewomen walk in public processions in

the streets the same as the m Where they enter the public assembly and take places the same as the men; Where the city of the faithfulest friends

Where the citizen is always the head and ideal,

. en

stands, Where the city of the cleanliness of the rexcs

stands, Where the city of the healthicst fathers stands, Where the cities of the hest-bodied mothers stands. The

ero the great city stands, ero the great city stands, by beggarly appear arguments before a defaut deed ow the floridness of the materials of cities shrively before a man's or a woman's looki -WALT WHITMAN. Ho Ho

"Happy New Year" to Noble Lu-cifer,

DEAR LUCIPER: Allow me to suggest the idea to you renders that "Irene" would make a teautiful holiday gift to present to any friend, and that by orderpresent to any iriend, and that by order-ing the book of LUCFER they would aid its editors to pass a "Merry Christmas" and a Happy New Year. Though two members of its publishers ase in jail still they can say as Wm. Lloyd Garrison did when he wrote on the walls of his prison cell:

"When PEACE within the boson reigns And Conscience gives the approving voice Though, bound—the, human, form, in chains Vet can the soul aloud rejoice)."

Send in your orders, friends, for Irene and LUCIFER's other valuable books, and thus help the persecuted ones to bear their burdens for our cause and theirsthe cause of truth and freedom-and thus make their New Year and yours brighter and more encouraging. SADA BAILEY FOWLER.

Philadelphia, Dec. 7, 1880.

Asceticism and the Galifean. 1 have only now had time to read LUCIFER of August 13, and if there is room in the little LIGHT-BEARER I I should' like to say somewhat in reply to the article entitled "Asceticism." In one brief article I cannot reply to all that seems to call for reply to all first notice the text-"My kingdom is not of this world"-which is torn from its connection and made to do duty in favor of asceticism. The complete passage reads "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.'

"This and many similar precepts, commands and injunctions," W. tells us have destroyed health, hope, h appiness, etc., etc.; but what is there in this text that possibly be distorted into a view 090 which would result so disastrously? The "world" here is, in Young's Con-The "world" here is, in round a con-contance, put under the beading of "arrangement" and it seems very proba-ble that that is its meaning. Was the ble that that is its meaning. Was the "world," an "arrangement" of human hife, so nice and good at the time Jesus of Galileo was on the earth that he or any other humanitarian could be blamed for not becoming part and parcel of it? The only "anti-naturalism" which I can construe into this verse, is against the use of physical violence; and judging from LUCIFER's comments on the Chicago bomb throwing, I think its editors would have given the same "anti-natural" couns el.

It does seem to me that now, if neve efore, all Anarchists who desire to be fair should look over more carefully the ground of their accusations against Christianity. Such heedless lumping under the nead of anarchy and Anarchists, as has been going on in the com-monnewspapers when they have occa-sion to speak of any person or class of

persons who are opposed to the present arrangement of human affairs in this world, ought to make every caudid An-archist of anti-Christian [tendencies re-view his ground and see [whether he is guilty of just such injustice towards guilty of just such injustice towards Christianity. If they will do this I be-lieve they will see that they are treating Christicnity just as unfairly as the world is treating Anarchy. Does not W. know that ascoticism is not of Christian origin hont was prac-ticed by many Jews and spagnas, espe-cially in India. long before the time of

cially in India, long before the time of cially in India, long before the time of Christ? Then is he fair in anying "For this denial of nature, to this pernicions bypocrisy, wo are indebial to the Gali-tean imposture?"

But, although I cannot claim association of the train-cism for Christianity, I am by no means ready to admit that it if altogether bad. A little asceticism in the notify that hay ers around the lighted, cannot would be a help to the moth, but he scould be "anti-naturalism" and meets his natural form.

"anti-naturalism" and meets his natural doom. Do we not flud his perallel the the human race over and over again?" I am credited with hidding the post-tion that "there should be no union eave for propagative pirposes." That does not fairly represent me. I have never fully committed myself to that po-sition. For several years I have stood on the ground of opposition to the doo-trine fumiliarly called, in the Alpha and in Dr. Foote's Health Monthly, "physi-car meessity." "That "A' T believe that with all the other requirements of with all the other requirements of health lived up to, continence-absolute --will not induce disease. I am inclined to the belief that the bealth would be confirmed thereby rather than other wise. I believe positively, that sexual union should never be indulged in while either of the participants is unwilling to accept the natural consequence of such union. Perhans I am a believer in "anti-naturalism," but certainly not to the extent of believing that artificial preventatives may rightfully be resorted to. Nor do I believe that the child in embryo should be disturbed by .sexual acts.

At present our whole plan of life is such a departure from the natural that it is very hard to find any data as to

it is very hard to find any fata as to what is natural and what is unnatural. Especially is this true of dress. In noth-ing as much as in the dresses of the two sexes is sex made to overtop all other considerations. This falseness is con-stantly before the eyo pervorting all normal instincts. Does anybody pretond to blame the Galilean for this? Though I have already written too much, I want to place myself on tecord as in favor of free speech. Of course i do not believe in bomb-throwing, nor in violence of any kind; but I would a thousand times rather bo an honest dynamiter than a sneaking detective, lying himself into a society for the sake of exposing its schemes. It would not surprise me at all to know that one of these crawling vipers threw the Chicago bomb. I could believe anything had of man who would, day after day. represent himself in sympathy with a class of mon whose overthrow he is plotting. CELLA B. WHITEHEAD. From Alfred Cridge.

'rom Alfred Cridge.

MR. HARMAN: Sir:- Herewith I nclose P. O. order for \$1.25. Please send no as many as you can con-veniently spare, say 6 to 12, of num-ber containing article on "Alphaism," "Asceticism," etc., on first page. It is the ablest article on the subject I have seen, and exactly expresses the views I have long held. Credit balance on ac-count of subscription of Mrs. Abba L

consistent and zealous reformers. Then they seemed to get absurdly rampant on "free love" topics, and from that they jumped right back to Alphaism. They were only there a few months when they became converted to christianism. The idea is merely a relie of St. Simon Stylj-tios and the Hindoo enthusinsts, whose pride it is to suppress all "carnal" de-sires is "degrading. In early Christian sires ás degrading. In early Christian days Hindoo asceticism, transplanted into Christendom, grew into monkery and hermits. It survived in moduled forms in Romanism, Alphaism and (more recently) "Theosophy." Its ra-susults are seen in India, and partly in Chins, in the form of wages 4 to 10 cents a day.

THE INDEPENDENT MARRIAGE CODE. The act for which your relatives are imprisoned is perfectly legal in Cali-fornia. Out of something similar—the alleged contract marriage of Senator Sharon (deceased) and Althea Hill-irose a celebrated suit, in which a Catho ho judge (Sullivan) decided that such marriages are legally valid, and that such a contract existed in this case. For this decision Sharon's son-in-law hound ed him in the late canvass, and what was known as the "Palace Hotel fund" (Sharon was owner of the Palaco Hotel in his lifetime) was used for his defeat. There was no doubt of his honesty in making his decision, as the money was all on the other side, and contract marringes are contrary to his religiou. may GOVERNMENT, PUNITIVE AND ADMINIS-TRATIVE.

I doubt, however, i'it pays (humani-tarily speaking) to buck against the law in such cases; that law deriving its strength not only from the ignorance but the poverty of the masses of the people. slower but surer way to get at it is to agitate and solve industrial questions, and that can only be reached through chauging our representative methods as per "Ballot Bosh" herewith, You say, abolish government. Perhaps you mean only punitive functions. I advocate extending its administrative functions and restricting its civil and criminal operation to the utmost extent compatible vith security of person and property. Some agency is needed to transact rail-road, telegraph and posial business, water-works, lights, etc. Private corpo-rations in doing such work skin the people alive. True, the Express carries letters, paying government postage and only adding the same amount for its own services, while doing the work better. But how would it be if there were no government source to compete with? Private competition is getting to be a myth, landing in monopoly. Railroads obinarge 3 to 6 cents per mile for services that would yield a large profit at one cent, and W. D. Southworth, an exper-enced railroad man, says (and I think proves) that one dollar would pay the government for taking a person across the continent. Some agency is needed to transact railthe continent

the continent. I have written much more than I in-tended, and in much haste, being chained to the stupid routine of the daily press, I thunk of sending you some 'Ballotlosh' and 'One Cent a Mile' tracts, as a pos-sible aid to the defense fund, etc., though I don't know that they will sell. Yours, ALFIED CRIDGE.

Long centuries of monogamy have el icated the European mind, both male and female, into a passion for exclusive possession. Habit is said to be second nature, and jealonsy, whatever it may have been originally, now seems natural to human beings. Other things tend to keep up the feeling. The laws compelling husbands to maintain their wives and the difficulty of women earning their count of subscription of Mrs. Abba L Holton, San Rafael, which I suppose has expired. The "Alpha" delusion has not a sylla-ble of fact or logic to sustain it, and the difficulty of women earning their sincle home arrangement on the other, which makes the wife in many cases the cook, housekeeper and attoutant on the man- make bueband and wife mutually dependent on, and a valuable acquisition is, the other. Now whatever is valuable is jealously guarded by its owner church. They were early in the fifties of losing a possession,—Present Day. NATIONAL BANKS.

There is no warrant for the national bank system in the Constitution, There is no excuse for it as a neces-

There is no excuse to the market sity. There is no equality in it. There is no equality in it. There is no humanity in it. It is not republican—it is despotic. Lot it go, and look out for the man that drops a tear over its cotlinl—Lowa Tribune.

Yes, yes, Mr. Tribune; so say we, but we have no ground of hope that either we or the Tribune man will live long enough to see this banking system "go," unless it be to make way for something more "despotic." The desire for some-thing better must come before we can expect anything better, and the present generation of men do not desire anything better. All they want is a little rolation? They want to rotate the present robuers out and rotate them-selves in? And to do this they cry out lustily against the national backs, when the truth of the matter is simply that they are tired of being robbed and want to get even by turning the scales on their plunderers.

[An opinion of a most worthy member of the Newark League; one of the most noted and important Liberal Loagues in be country.] of the the

At a cession of the Secular Union in Nowark, N. J., the president called attention to the book Irene, and directed the treasurer to distribute descriptive circulars and to supply any one with a copy of the book, whereupon Sereno 15. Fodd, an author of several books and an editor

in New York city, arose and said: want to see a copy of this book in the bands of overy miss, every mailen, matron, marm, mother, and married woman in this country. Yo i will all recollect the author, Sada Bailey Fowler, whoso thrilling words of truth electrified us all, last winter, so that we applauded her with clapping hands and pattering foet. I want to bespeak a rousing indersement and recommendation of this magnificent book. Its truths are so impressive that the book held us, at our house, for five consecutive hours! It is us full of thrilling facts and thrusts, impressive in-formation, and high-tousd principles and instruction, as an infuriated porcupine is of quills. It is the grandest and most magnanimous effort to emancipate man from the priestly thraldom orthodoxical and sacordotal degrawoman of orthodoxical and sacordotal degra-dation that I have over met with, Before I had read one halt of its pages, I exclaimed: What a grand and magnificent companion' vol-ume to: the far-famed "Uncle Tom's Cabin." This book is the pieneer in the inauguration of a work of humanifacian becaute methy index mather them inauguratio of a work of huanaitacian inauguration of a work of huanaitacian hogevolence, miluitely more nobic than the universal emancipation of four mil-lions of African slaves. None but a magnificent woman whose literary con-ceptions are as pure and magnanimous as immaculate purity personided, could condense, concentrale and engross such volumes of inmortal truth on six-hundred pages. As soon as I heard of the book I posted one dollar for a copy, for I know that such a woman possessed of such lofty aspirations, of such an in-expressible yearning to emancipate woman from serfdom and from civil, social and educational degralation,could not write an inferior book. I cannot say enough by way of extelling it. The men and boys ongut to read it, as well as the opposite sex.

E. C. Walker and Lillian II arman are in fail for frankly saying, in the pres-ence of her father and other friends, that they intended to live together with-out leave of priset and magistrate; in any tray possible, I hope friends of Pu-rity will help them and Moses Harman keep Levren, the flag of Liberty, West, alloat, and shame tyrants for their alrocions persecution of these brave exponents of Progress; address Valley Folls, Kausas.--Word, Princeton, Mass.

Send to this office for the "Product Daughter". Price, only ten cents.

LUCIFER

VALLEY FALLS, KAS., Dec. 17, 286. MOSES HARMAN & E. C. WALKER EDITORS. M. HARMAN AND GEO. S. HARMAN PUBLISHERS. OUR PLATFORM. OUIT PLATICOLAI. Perfect Freedom of Thought and Action for every individual within the limits of his own personality. Self-Government the only true Government Liberty and iterponsibility the only Basis of Morality.

LIST OF OUR AUTHORIZED AGENTS LIST OF OUR AUTHORIZED AGENTS Carlinge, Mo.-E. S. Galloway, Weir City, Kaus, -Dr. J. B. Cooper, Geammorville, Kan.-J. McLanghlin, Omaha, Neb.- James Griffith, 1712 Dodge St. Leavenworth, Kan.-H. H. Hutchenson. Joplin, Mo.-U. Henrichs & Bro. Joplin, Mo.- (East)-Geo II. Histchinson. Humboldt, Kan., Wm, Rath. Burlington, "Corlis, Brown. Garnett, "C. Gregg. Ottawa, "V, W. Frazer. Cedar Janetion, Kan., J. G. Collins. Barlington, Iowa.-Jannes Toft. Success, Kan.- Ohas. Dininny, Seilina Kan., John F. Young. Garbondie, Kan., John Daraut, M. O. Hicks, Siloan Springs, Ark. H. J. Joshin, Mankato, Minu. T. F. Palene, Mankato, Minu. The Defenso Eurod

The Defence Fund.

50 3,00

Will our earnest co-workers who will our earnest co-workers will are still out of jail, please to remem-ber that we are obliged to depend upon THEM to see that LUCIFER'S list of paying subscribers does not fall off while our canvasser is held in enforced idleness behind prison bars? And will our subscribers whose time And will our subscribers whose time has expired or will soon expire, not wait for an agent to call on them, but renew at their carliest conven-ience by mail?

JAIL NEWS.

Since I last saw the captives at the jail on the morning of the 8th instant, we have had no news at all from them except the following telegram received Sunday last:

OSKALOOSA, Dec. 12. Still here. Can't write. Both well. Be firm. Don't worry. LILLIAN HARMAN.

All letters-and even cards-now sent to the prisoners from this office are returned to us without being opened, and all letters sent to them from other points are forwarded to Valley Falls by the P. M. at Oskaloosa. The explanation is just this:

Edwin and Lillian have all the while refused to consider themselves criminals, and therefore they have not censed to protest against the violation of their rights by being compelled to submit to having their letters opened and read by the sheriff and jailor. Not to protest against this violation of the sacrodness of correspondence would be to facilly acknowledge the justice of their impris-onment. Finally Mr. Housh told them they could take their choice-either withdraw their protest against the open-ing and reading of their letters else stop their correspondence! They, of course, could not consistently withdraw their protest and so no more letters or cards are carried in for these unrepentant rebels against Kansas paternalism, and no letters are allowed to go out from themt

Against this arbitrary ruling, I, the father of Lillian, most carnestly units, I, the solemnly reorrest; and from the cruel and invasive despotism of this mockery of justice I appeal to the justice and hu-manity of the civilized world!

A REMONSTRANCE AND A PLUA The people of Jefferson county, Kansas, have distinguished themselves beyond the records of all English-speaking countries, so far as we have yet heard. Never before has the spectacle been presented of the arrest and criminal Prosecution of a man and woman the next morning after their marriage, simply because of an alleged irregularity or informality in their manner of getting married. The judge who put the scal of legality upon this arrest and impris-onment did not dare to challenge the validity of the marriage-(how could he challenge it when the Kansas statutes sho plainly says that "marriage is a civil to t contract to which the consent of the sis.

parties is essential," and when nothing else is said to be essential?) but proceeded to pass sentence upon these admittedly "arried persons because they had offered an insult to Kansas officials by not calling upon them to perform the marrisgo, and because no official record was made or could be made of the trans-action. The gravamen then of the offense, according to the legal decis-ion under which these parties are suffering the penalties of Kansas law, is that they cheated the law requiring official registration of marriage! But as this registration is intended as a protection for the benefit of the parties to the mar-riage themselves and for the protection of their prospective children, and not for the protection of the state against these parties and their children, how these parties and their children, how can it be construed as a crime against the state when parties to a marriage contract neglect to avail themcolves of the protection offered by the state?

In the very nature of things there can be no crime when no person can rise and say that he or she is injured in person, property or reputation, unless in where the injured one is prepented by denth, insanity, or is otherwise incom-petent to testify in his own behalf. Volenti non est injuria—"to the willing no crime is done," has been from time immemorial the legal maxim in regard to what constitutes crime, and since the injury in this case, if any, was an injury to the parties themselves. it follows that no crime was committed by them, and therefore the prosecution that has been and so flercely urged against them is simply so flercely urged against them is simply a *persecution* without the shadow of apology in justice and equity, whatever may be said in its vindication from the standpoint of technical law.

In view of these facts and in view of the further fact that Lillian Harman and Edwin Walker have not refused to couply with common usage in this matter for the purpose of courting notoriety nor simply to avoid the payment of fees for license and for legal "master of ceremonies,"-unjust and invasive as the e taxes are--but that instead of this wish by their departure from custhey tom to enter their earnest and solemn to not other their eachest and solemn protest against the sca-slavery of wo-man in marriage, and to vindicate her right to the ownership of her sex-hood and the control of her motherhood, the same in maarriage as out of it-we repeat, in view of all these facts we ask our friends everywhere, we ask the lovers of justice of freedom and of purity in this the most important relation of human life, to assist us to *circulate* a Remonstrance against tyranny and oppression and a Plea for justice, liberty and true morality in the sex-relations of men and vomon

In our issue of December 3rd an Illinois physician writing over the nom-de-plume of "Zoa 'Topsis" proposed that a paper be circulated for signatures, something like this:

thing like this: To the Commonwealth of Kansas:- lle-lloviug in the larger life and higher morals embodied in Autonomistic Marriage, we hereby express sympathy with the action of Lilling Harman and Edwin Walker, of Val-ley Fulls, Kansas, and entertain the highest regard for their courage in demanding, even from behind prison bars, their constitution-al and Godgriven right to courtor their own percent, domestic affairs. In behalf of such right we hereby note only subscribe our names, but piedge our social henor and wo-manneod, by which we hold inalienable pos-session of our own percons, as much subse-quent to, as before, marriage."

Our Illinois contributor thinks that Such a list containing the names of hun-dreds and even thousands, and presented, if possible, at the next trial of the prisoners would form a front, so to speak, which even the andacity of the orthodox doctors of the law or the gospel (7) might possibly hesitate to wholly ignore. Such an effort would awaken throughout the land such an uprising of sentiment for right as has never before been experienced.

The case has been recularly appealed to the supreme court of Kansas and they will probably, within the next six months, review the action of the lower court and give their opinion concerning the case on its merits. As Kansas judges are elective, might it not be well to show them that the opinions of their constituency are not all on the side of sexownership of woman by man in mar-riage? and to show them that the animus of this prosecution is simply to pre-vent the spread of opinions favorable to the sex-emancipation of woman?

To all who will volunteer to circulate the above or a similar remonstrance we will send printed copies with blanks for signatures. If anything of this sort his to be done it should be done at once,

THE State bounded on by fealous eccleviastics, desires no experiment lest it should prove a success very damaging to the old marriage regime.-Zoa Top-

"Gritty, though misguided" is parson Roberts' com-ment on Lillian's determination not to pay costs. When one of Bishop Bonner's human fiends held a girl pris-oner's wrist over the flame of a candle "till the sinews cracked," and yet she did not flinch or cry out with oner's wrist over the flame of a candle "till the sinews cracked," and yet she did not flinch or ery out with pain, his jocose remark was something like: "Gritty though misguided."

"The most obstinate beliefs that mortals entertain About themselves are such as they have no evidence for," Very true, and there is probably no better illus-tration of this than the zealous Christian devotee, Martha Meadows, herself. Instance when she believes that she is a better woman and more truly virtuous than is Lillian Harman because she (Martha) has thus far kept out of jail by adhering to the letter of the Grundy code of morality for women.

Grundy code of morality for women. Let them "rot in jail. So far as the public is con-cerned it matters not. They have chosen their beds, so let them he." This is the humane utterance of the Christian editor of the Valley Falls Register. Some years ago-no matter how many or how fow-the law in all christian states made it a crime for a man to confess his sins to God and get forgiveness without paying the priest for the privilege. So every man who failed to come to "confessional" and pay his dues was put in prison. He was told that he could lie there and rot, so far as the public was concerned, till he should acknowledge his error--till he should comply with the law by agreeing to pay the priest and by paying the costs of his im-prisonment. "You have chosen your bed; if you like this bed you can lie on it."

Church and State were then in partnership and made it a crime for a man to attend to his own religious affairs without leave asked of the priest. Church and State are still in partnership—in Kansas—and make it a crime (videCrozier's decision) for a man and woman to attend to their own conjugal affairs without asking leave of the priest or his substitute, the magnetiate The Catholic church has always assumed the right of control over the sex relations of men and women, mak-sex-association impure, unchaste and criminal if not control over the sex relations of then and women, mak-sex-association impure, unchaste and criminal if not blessed by her own officials. But Protestantism be-ing broken up into so many factions has been com-pelled to delegate a part of this control to its partner, the state, but always insists on the recognition of its elergy as officers of the state in giving legal sanction to what would otherwise be a criminal, or at least an unchaste association unchaste association.

Lillian Harman and Edwin Walker have ignored Lillian Harman and Edwin Walker have ignored this assumed right of the church-state to regulate their conjugal affairs. They deny its right to tell them whether the "civil contract" they have made is a pure, holy and moral one or not. This is their crime. It is just as much a case of conscience—just as much a contest for personal right, as was ever the contest of the dissenters and heretics of the middle ages for the right to manage their own religious affairs. For this law-created crime Edwin and Lillian are now prose-Ignet to manage their own religious affairs. For this law-created crime Edwin and Lillian are now prose-cuted, persectived, robbed of their liberty, their time and their money, and because they refuse to be a par-ty to still further robbery by agreeing to pay the costs of the robber-state they are told by a sleek, well-ted Christian weather-cock that they may "rot in jail" for all the public cares!

Who will dare to say that the spirit of Christianism is not the same to-day that it was two hundred years ago? The church made human fiends of otherwise good men and women then, and it makes human fiends of these who would otherwise be good men and women now!

Mr. Gardiner says "they assume to be martyrs to their unimportant cause." Edwin and Lillian have not sought the position of martyrs. If they are such it is because martyrdom has been forced upon them while shunning rather than seeking notoriety. Their autonomistic marriage was a very quiet and private affair compared to ordinary church.and-state weddings. But is their cause an "unimportant" one? A cause that involves the liberty or inprisonment and even the lives of a man and woman can hardly be called an unthat involves the liberty or inprisonment and even the lives of a man and woman can hardly be called an un-importantione. A cause that involves the right of wo-man to the ownership and control of her sex-hood and of her maternal functions, instead of being an unim-portant one is transcendently the most important that ever engaged the attention, or demanded sac-rifice at the hands of honest and earnest men and women.

Not only the Register man and his correspondents but many Liberals likewise, seem to think that we have incurred this prosecution in order to get up a fi-nancial boom for Lucifer, and that the refusal of the prisoners to pay bosts is simply for the same purpose. It is certainly a sad reflection on our common human-ity that the average man exampt encoder that his for iy that the average man cannot conceive that his fel-low men and women have any motive for their acts but that of dollars and cents! As a matter of fact this prosecution is a terrible blow to our business, for the our friends far and near are coming nobly to our aid on the defence fund we look upon every dollar of such aid as a *loan* to be paid back in some way as such aid as a *lom* soon as possible.

WHO ARE THE CRIMINALS 7

WHO ABE: THE: CHEMINALS ? For nearly three months past the pages of our little paper have been largely dovoted to discussions grow-ing out of a crime, or rather a long series of crimes, committed in this town and this county. And while it has not been our wish to devote the entire space of the paper to one subject we think the readers of Lu-cifer will pardon the exclusion of other matter to give room to what must, in this instance, have seemed a personal and to some extent a private concern. But in the larger and truer sense it has not been merely a private and personal affair that from week to week has monopolized our space, time and energies. When private and personal affair that from week to week has monopolized our space, time and energies. When crimes are committed the "concern of one becomes the concern of all." Self-preservation is the first law [first necessity (?)] of nature," and if we do not co-

operate and unite our forces to repel crime and crim-inals we may all expect to be assailed and crushed in turn. And all the more necessary is it that we com-bine and when crime criminals take the form of an organized force, and especially so when this force commits its crimes under the sanction of civil law, or when criminals shield themselves from punishment behind the entrenchments of established govern-ments.

when criminals shield themselves from punishment behind the entrenchments of established govern-ments. It is this view of the case, mainly, that pleads our justification in giving so much space to the de-tails of the criminal prosecution of Edwin Walker and Lillian Harman. And taking this view we think our readors will bear with us while we, as briefly as possi-ble consider who it is that are the real, the responsi-ble criminals in putting behind prison bars, there to remain for an indefinite number of years, a strong man in the prime of his manhood, and a young gril just ripening into womanhood-—all for an act which no one will pretend is a crime in the nature of things, but which at most and worst is only a technical or law-made crime. First. As least cognizant, perhaps, of what he was doing, and therefore least guilty, of all those whose names have yet appeared in the list of prosecutors and persecutors in this unprecedented, if not unparallelled case, I name the complaining witness, William F. Hiser. I say least guilty, because from his compara-tive youth and inexperience—though a man in years— he was probably not aware of the enormity and terri-ble consequences of the offense he was about to com-mit. Urged on by others older than tunself he did not pauso to consider what it means to be a spy, an informer, a *traitor* in the house of ene's friends! And even to-day, after the lapse of so many weeks. I am con-vinced that he has not yet awakened to a realizing con-sciousness of the utter infamousness of the deed to the commission of which he tent himself. When he does awake to such consciousness, as he certainly must do some time if he lives long enough, be will probably wish, from the depths of his soul, that he had never the point! For these and like reasons I have said and still say that I pity, far more than blame, the complaining wit-ness in this pursacution. I pity him because the wrong-doer is alway more to be pitied than his innocent vie-tim. Yes, dear, sympathising reader, although every d

as she is to day, than to be at large and standing in the shoes of William Francis Hiker! Is this putting it too strong? I can only speak for myself, but, once for all, I say here and now, that if I had accepted the kind invitation of my foster-father to be one of a few select ones to witnoss the nuptials of my foster-sister—if I had eaten supper at his table and passed the night beneath his roof—if I had deliberately done these things in order that I might be able next morning to testify to the fact that that sister and her conjugal companion had occupied one and the same room during the night—and if, in consequence of that information the said sister, who had ever treated me kindly and well, should have been subjected to the indignity of arrest and of arraign-ment as a criminal before the police court, this to be succeeded by the long series of nameless but utterly shameless public examinations, mock trials, guards, folon cells, enforced association with coarse, criminal, and sometimes worse than brutal men—to these added the constant violations of the seal on private and there-fore sacred correspondence, the suppression of articles written for publication—all these and more, perhaps to be continued, as now seems probable, for an indefinite number of years—I say in all honesty and candor that I think my life would then be aburden to me, and that I could welcome the stroke of lightning that would kind-ly strike me dead! ANYTHING that would hide from me the vision of the reproachful eyes of that injured sister, continuelly looking out at me from behind ly strike me dead! ANYTHING that would hide from me the vision of the representing out at me from behind sister, continually looking out at me from behind prison bars! Nay, more; I think I should want that lightning-stroke to wipe out the memory of my name and existence from the earth, so that in after years no one could couple my name with that of Ben-duct Arnold, Judas Iscariot aud others of infamous memory, whose good deeds and qualities, whatever they may have been, are only now remembered and spoken of to set out in bold relief the one damning act of their lives! lives!

lives! But I forbear. As stated before, the youth and inex-perience of this young man should plead for him, and against the real conspirators whose pliant tool he was weak enough to allow himself to become. Life is yet before him, and it is to be hoped that he will live to do much to redeem his name from the memory of a deed that above all other deeds is hated and shunned by the the honor-loving and truth-loving among men and wo-men-the betrayal of trusting innocence!

men-the betrayal of trusting innocence: A word or two in regard to the apology given by Mr. Hiser for this action of his. When asked why he did as he did he gave as his principal reason that he was told that if he did not go out and enact the spy and enter suit against the parties to the autonomistic marriage he would he regarded as consenting to the arrangement, and that the people of Valley Falls would take the law in their own hands and lynch the "guilty parties." He therefore claims he meant to do us a kindness rather than an injury. This is simply the old plea that it is right to do evil that good may come, or right to commit a crime to prevent the com-mission of a greater crime. The only manly course, as we view it, for Mr. Hiser would have been to say to these conspirators: "Gentlemen, you have mistaken your man! Instead of acting the spy to betray those who have always treated me well I will do what I can to defeat you. I do not believe in their notions in re-gard to marriage, but that is their business, not mino gard to marriage, but that is their business, not mine nor yours. If you organize a company to lynch them I will organize one to defend them, and will give them

and State Versus Liberty. The attitude and spirit of the minion of Church and State, towards E. C. Walker and Lillian Harman, fill me with moral indignation, and I almost despair that the little liberty we have had in this Christian land of boastod freedom, may be destroyed. Certainly we shall be ound, hand and foot, mind and body, if Church and State shall continue, more and more, to combine and co-operate against the natural rights of individual men and women.

I am impressed that the chief and leading purpose of those who are misrepresenting and persecuting the afore-said parties, is to suppress and destroy LUCIFER, whose humanitarian doctrine and principles and uncompromising pleas for the largest and highest freedom in every sense, are so hostile to priestcraft state-craft, and all that is antihuman.

In the darkest hour of the American Revolution Dr. Franklin wrote from Europe: "The sun of liberty is set; we must light up the candles of industry;" and it seems as though individual liberty, especially in the social and sexual relations, is to be crushed between the upper and lower weights of Church and

When I and my heroic mate, Clara were persocuted, arrested, mobbed, in sulted. and our doors and windows twice smashed in at the midnight hour, when I was struck and injured in the streets, my life threatened and sought: when all but five pretended lovers of freedom out of filty forsook us, and three thousand rough, orthodox men and boys were eager to crush us or send us to prison; when there were none to help us with their money and few with symmathy thirty-two years ago, and I felt ready to die for love in freedom; and all this because we got no license employed no official, and had no cer but went to, living together by mutual love and agreement; I say when we were in the dark and perilous condition thirty-two years ago, I then fondly hoped that at this time, whether I lived see it or not, men and women would be free to live together upon the terms of mutual love and individual responsi bility and sovereignty, and that both and goapel would cease to interfere that which is none of their business. If Church and State would only confine their functions to the protection of individuals in every sense and usurp no au thority not belonging to them, we might on justly call this a land of liberty. but as it is. I can say with the post;

"O Liberty, thou wast undone: Wast from thy native country driven, When tyranny eclipsed the sun, And blotted out the stars of heaven."

As science, freethought and humanity are spreading the light and gaining power, the Church feeling its dauger and its weakness, and its pricets seeing that soon "Othello's occupation will be cone" if something is not done for "th lost cause," turn to the State for politi-other," I wrote C. B. Reynolds cal and pecuniary aid, and they get it that now when the peoples' rights were more and more, as time rolls on. The officers of both Church and State are pecuniarily interested in keeping up fallacy and delusion of a legal, clesiastical, ceremonial marriage, whether it has the binding, essential elements of love and adaptation or not. Of all the damnable, informal injouities perpetrated by Church and State, that of tying up in legal and "social marriage" an unloving, ill-adapted couple, like two cats in a bag to scratch out each other eyes, and breed unwholesome. unloving. icious, lustful, imbecile children is th What have E. C. Walker and climax, Lillian Harman done to disturb "the peace and dignity" of Kansas? Will Will their living together in mutual love and freedom injure society or any person thereof in any sense or degree? No one will say so. They are a menace to the Church and State. They have ignored their license and official ceremonies. They are like Mordecai the Jew, at the king's gate; like William Tell, who would not bow to Gesler, but pled for liberty, and they must be made an example, that Church and State authority and tyrmay grow and triumph, and individual life, freedom, love and happiness be sacrificed. In this case "the Border Rufflans' are not from Missouri; they are some of the relations of those who nre some of the relations of those who once fought for freedom on the "sacred soil of Kansas;" freedom from chattel , slavery, but who now contend for the far deeper and more demaing slavery of alChurch-and-State-entoreed marringe, binding parties to conditions they can-not fulfill, and invading human indi-viduality. It is said Kansas became a free State. Well, a free State must be composed of free individuals there is in reality, no free State. So we who love lib-

composed of free individuals, and since your colors, and let the world know indices as can be formed under our pres-there are no free individuals there is in whether you are in favor of freedom, or ent civilization. Every little town like used in thirty miuntos by Woolford's erry and humanity, are yet in the war, whether you uphold State Despotism. Snowville is in a certain sense a commu-and "the irrepressible conflict" is upon E. C. Walker, Lillian Harman, and the inty. Each citizen helps on all public by Beland & Tutt, Valley Falls, Kan.

us, hoping that some time Kansas will be a free State. For fifty years I have aspired to and plead for human emanci-pation from marriage and sexual tyr-rannies and hells, and been called hard names, and paid great cosis for that in-dividual freedom Church and State are not willing to give. "Give me liber-ty"--social and conjugal, as well as po-litical and religious—"or give me death." "When liberty has gono life grows m-spid and hath lost its charms." litical and religious - or reader of grows n "When liberty has gono life grows n supid and hath lost its charms." J. H. Cook.

The Secular Union.

"Fear not! Those that be for you are more than they that be against you." Dear Friends of Lucifer: I write to thank and second the editor's just criticism of S. P. Putnam, and also to say that previous to the meeting of the Secular Union in New York, I wrote Mr. Putnam, saying that immediately on the assembling of the congress a ringing resolution ought to be introduced and passed by the meeting, condemning the outrageous arrest and imprison ment of Lillian Harman and E. C. Walker.

But, as far as I can learn, no notice was taken of it, neither dld any of the speakers lift up their voices against the outrage on the rights of our friends now in prison.

What is the object of this "Se cular Union," can any one tell? Has it been "a terror to evil doers, and a praise to them that do well?" Does it strike ter-Union," can any one tell? them that do well?" ror to the hearts of tyrants? As far as I can hear it has not created aripple on the surface, or caused a single thief to be disturbed with his ill-gotten gains. The meeting in Albany, N. Y., last year; the meeting this year at White Sulphur meeting this year at White Sulphur Springs, and the late meeting at New York city, were as harmless to the thieves, robbers and gamblers that make the law to outrageously rob the people, as an old fashioned quaker meeting. The Infidels that manage these

"re spectable" meetings have long since surrendered to Comstock & Co., and now not a word is heard against the damnable ontrage of the State, the chief oriminal, and the only power to be leared.

I might contrast between this trying to-be-popular "Secular Union" and the old Abolitionists. They were accused of turning the world upside down, but not so with the gentlemen who manage the Infidel meetings. A large reward was offered for the head of Garrison, but not a dime has or ever will be offered for the "Secretary of the American Secular Union." He traveled thousands of miles into the far West, where he knows that hundrdes of thousands of the producers' homes are mortgaged to Shylocks, and coutless millions of days works aredone every year to get money to pay interest to the thieves that loan them money; and Samuel P. Putnam has never raised his voice against it. Previous to the meetvoice against it. Previous to the meet-ing at White Sulphur Springs, a sort of a "mutual admiration meeting or pleasure party" "to, get acquainted with each other," I wrote C. B. Reynolds entirely disregarded by those in power, it was no time for "pleasure meetings," or words of a similar import. But it, like my letter to Mr. Putnam, found its way to the Truth Seeker's waste-basket. Mr. Reynolds is under arrestfor "blas-phemy." Who arrested hun, and where did they get their warront for his arrest?

Mr. Reynolds knows as well as any one that the church would be powerless without the state, yet if he has ever raised his voice against it, I have never een it.

Mr. Patnam and Mr. Reynolds both had a voice in the late meeting in New York, yet neither of them or any one else, nor R. G. Ingersoll, had one word of righteous indignation to send out to the world against the outrageous arrest and wicked imprisonment of a man and a young woman less than 17 years old, who have committed no crime at all, who have simply and only done what the Declaration of Independence but declared that they had a right to do, viz: pursue happiness in their own way.

It is grand, it is cheering to read the oble "Letters from Friends," in Lvcinoble none "Letters from Friends, in Both rgs, but does not the cause of "Liberty and Right," now struck down in the persons of Harman and Walker, call for united protest from the "American Secular Union" against this late villainous outrage upon the liberties of above named brother and sister? This is no time for honeyed words, when a man's child is kidnapped by thieves and robbers and put in a prison.

And it seems to me now is the time to say, "Reformers to the Front." Show say, "Reformers to the Front." Show your colors, and let the world know whether you are in favor of freedom, or

editor of LUCIFER, occupy the grandest position of any three persons in the world, and are preaching the grandest and truest gospel of any three persons anywhero in the universe. [The office editor disclaims his part of this culo-The office gium.]

Robert G. Ingersoil made the most important speech at the late meeting of the American Secular Union, he eve made, but it is sad so think that that noble heart that always feels for the oppressed, had not a word of rebuke for those who kidnapped a girl and put her in prison for no crime. And it seems to me now, that with seven men unjustly under sentence of death for no crime, there was no necessity for Mr. Ingersoll to say "I am not an Anarchist." What is an "Anarchist?" Is it not one who he lieves in self-government? And does not a grand and noble man like R. G. Ingersoll believe in the only real tru Ingereoll believe in the only real true government there is, sel'-government? What a splendid opportunity for Mr. Ingersoll to have spoken a word for his unjustly imprisoned brothers in Chi-cago, that he then did not know but would be mardered by the State. And that bereix woman, Lucy Parsons, that has so nobly buttled for the right of her imprisoned husband, grandly battering down the door of a hall to gain her right to speak, how and to think he had not one word for her.

Tight to speak, how sail to think he had not one word for her. And now a word about the unjust, un-called for and untrathful criticisms of B, IL Tucker & Co. on the course Lucr-ren has taken. To churge the editor of Lucrruz with "getting money under false charge L have heard of for a long time, and shows the one who made it to be not a true friend to the oppressed; and I have been indignant ever moment since 1 read it. since 1 road it. But, in the language of a friend when

Bit, in the language of a friend wher a villainons charge was made against the Woodhulls, "all this draws us the closer to them." The more your enemies so against you—I mean all three of you— the more I love you. The enclosed dollar is to sustain you in in your right-cous cauce. Your friend. Seward MITCHIEML.

Seward Mitcheml.

Borning Better Bables.

I see by a letter of Mrs. E. D. Slouker in Luciter that Dr. E. B. Foots of New York has published a book with the above title. It is a very important subject. Mrs. Sleuker writes a very enthusiastic letter but fulls to give her readers a particle of light, how or where better babies can be born.

but have to have where better babies can be born. Every line of her letter is wasted, for she does not tell the people what they must do to be saved. Does Mrs, Slenker know that under the old dispensation of force, it is an impossibility to born bet-te, babies? Why could not an intelli-gent woman like her have told her read-ers that while people live in crowded, heated cities, on abominable food and drink, with an numatural dress, or crowd-ed into those slave-pens, factories, that a healthy baby can mever be born! Dont every intelligent person know that a healthy natural baby can never be born till the world comes to commu-nity life?

nity life? Every

be born till the world comes to commu-nity life? Every one who knows Dr. Foote knows him to be one of the grand scale of earth that he has done noble woil if or human-ity. Now that his work may be crown-ed with success, let him go into the country, buy a farm, build fire-proof buildings, call logether a few unselfab people, and establish a community. Then he can proach a gospel that will be seard round the world. A trao Re-former, a practical preacher of right-cousness will not live long an a city. Let Dr. Foote establish a community where each and all shall work a part of the time as producers, and there in the community frome they can publish truths that will tell for humanity. Such a place will send forth a light that will illumme the whole world. There in a community home can the foundation be laid where right genera-tion can be beguy, and in time-n long time it must be-Borning Better Babies can berg

tion can be begun, and in time-a lon time it must bo-Borning Better Babie time

tume it must bö-Borning Better Babies can begin. They took a grand step towards "born-ing better babies" at the "Oneida Com-munity" in New York state. And if the founder, John H. Noyes, had not intro-duced his "Christian perfection" non-sense; abolished money as they were abundantly able to do at a cortain time in their lives, the Oneida Community could have lived through all time, been a beacon light for all the world to pat-tern after.

a beacon light for all the world to pat-tern after. Truly it would have been like a city set on a hill that would have lighted the whole world. But as it is, I have unnumbered bles-sings for the Oneida Community, for they did a grand work for coming gen-orations. In time some one patterning after, going a step beyond them, will start a Communal Home, will try the experiment that sometime must be tried, ot having a community Home without the world's great curse, noney.—Siw-ard Mitchell.

In reply to the above, I would say that it was not my object to tell how babies could be born, but to notice the book in such a way as to create a demand for it. I knew that such a book would stir up thought and in time work out the desired end.

I never was a believer in such communities as can be formed under our pres-ent civilization. Every little town like

works, and sims for the general good. Liberal, Mo., 18 a community of Free thinkers, not practicing full communism as Christ r commended, or such as Seward Mitchall would commend, But I'm not sure that either of these reformers would create a better one had they means and men. Cranks will congregate in such places and be continually rabbing against each other's sharp corners and discord and disorder will event ually come.

Civilization combines individuals in all works that are supposed to be for the general good, while each one considers his own personal good highest of all and tries to secure that.

"Solfishness is the motive which individualizes and builds up nations and people." The love of self tells us to earn all we can, be all we can and get all we can of the world's best and high-We must get before we can give, net. and we must know before we can teach. Selfishness begets industry, to mperance, economy, and in fine all the virtues.

We must co-operate to improve the race and its facilities for becoming and better. This co-operation will return to us four-fold the outlay we invest. We need cities as well as farm-steads; but improved cities where clean, wholeod, air, and water, and co ble dwellings may be had for all the cit-17659

Dr. Foote is far more useful in the great city where he can co-operate with the wisest and best people around him, in meetings of heredity, in combatting Comstockism, in pleading for eclectic medical practice, and in fine, in all "no-ble work for humanity," than he could possibly be on a country farm in a little community such as would naturally gravitate there.

Borning Botter Babies has already begun and will keep being begun all along through the ages, as we get more and more light through such men as Dr. Foote in great centers like New York city.

Perfection will never be reached: and indeed our best writers tell us that per fection leads to eternal inactiveness and death

We need to be perpetually reaching onward and upward towards our goal of perfection, but every step we take thitherwards pushes the goal that much farther off because it enables us to see that much farther ahead, and thus we are ever impelled to keep trying and workinø

As to the Queida Community-only the members themselves know the full workings of the community and the drawbacks they felt to be in the way of achieving the best results. I believe the sexual ideas and doings

would in time have killed it. Oneida male continence was unlealthy for men and degrading as well as dangerous to women. No man could always be suro of himself and each woman was over in No man could always be suro danger of impregnation when participat-ng in that mode of sexual gratification. The community probably broke up just in time to save its credit. As to money, I think it Mr. Mitcholl

had lived year after year in Dixio (as we did soon after the war) and been com-pelled to shoulder a bar of iron, a bushef of wheat or a bag of beans and take them to the store to exchange for goods and groceries, and had in all cases where he hired help or bargained tor wanted, to put in the clause "no money to be asked for," he would not think

to be seked for," he would not think gold, silver or greenbacks such an evil. Why, the pen, ink and paper I am now using I had to buy with postage stamps, and every now and then I get a letter with twenty-five or fitty cents in stamps glad fast and have to sonk them loss. We must remember that "the world's greatest enser" must remember that "the world's est curse" is its most priceless bles greatest curs sing—if properly used. ELMINA D. SLHNKER.

Snowville, Va.

The probate judges of Kansas have as-sured the Chicago News that prohibition prohibits to a marvelously successful do-gree. Of course they do. It would be a poor sort of man who wouldn't do er-erything in his power to build up his business.—Kansas City Times.

We are told on good authority, that the probate judge's fees for filing the applications for drinks in this (Jefferson) county-that is to say, applications for drug-store sales of liquor for "medical, scientific and mechanical purposes"amount to about fifteen hundred dollars per year. This equals the wages of about five average laboring men per year. In Shawnee county the probate judge's income from this source alone is about \$12,000 per annum, or equal to the wages of forty workers.

SPIRIT OF CHRISTIANISM.

E. C. Walker and Lilliau Harman of utonomistic marrings fame on the Lu-fer staff, while they are forced to pay be penalty of inprisonment for marry-at themselves contrary to plain laws, plain laws, their cases a jail first. the penalty of inpresentation of the refuse to pay the costs in their of and declare they will rot in Jail So far as the public is concerned it less not. They have chosen their iso let them lie. They assume to be So far as the public is concerned it as it fors not. They have chosen their bells, so let them lie. They assume to be mar-tyre to their unimportant cause, and from indications we presume it pays financially. The receipts of Luctfer never were so great, and besides its de-fense fand amounts to about \$250. In fact the money is just rolling into their coffers from afar. They will soon bus independent and rich, and perhaps down the state it money will do it. They are the state it money will do it. They are the state it money will do it. They are unaking money by remaining in jail.(?)--Register, (Valley Falls.) Liflian Harman is held in confluement now because the costs are not publ, and ber father was down this weak to, see about paying up and getting her out of juit. The girl, however, dida't want to give up, preferring to romain with "her fellow." She's gritty, though misguid-cd.--Oskaloosa Independent. Liflian Harman Walker's father was here on Theeday with the money to pay

Littlan Harman Watter's induce was here on Tuesday with the money to pay one-half of the costs in the Watker-Hur-mmon suit. Littlan's time was not De-comber 4th. The money was not paid. It is understood here, that she refused absolutely to leave the Jail. Great is

absolutely to leave the jain. Grow is autonomy. To Moses Harman: The most obstin-ate beliefs that mortals cutertain about themelies are such as they have no evi-dence for beyond a constant spontaneous pulsing of their self-satisfaction—ns it were a hidden seed of madness, a confi-dence that they can move the world without precise notion of shaallag place or level,—Martha Meadows of "Piety Hill" in Valley Falls Regi-ter.

M. Hurman, Esq., city: Stu:-As our freendship has forever ecased I want to be square with all enemies, and especially you. You seem to have had plenty of monoy to pay for guarding that enemy of all common deceasy, E. O. Walker. If you have a surplus of money to pay for such criminals as that, call and pay no that note which is legal, and I want it, and that right away. Valley Falls, Sept. 21, 1886

Replying to this characteristic Christian note I wrote substantially as follows:

lows: Dear Sir:--In answer to yours of to-day, I would just say that I by no means reciprocate the spirit in which your lec-tor was evidently written. I am not con-ectors of having done anything to make you my enouny and ann not aware that you have done anything so very but as to make you recard me as your eneury. Yoar percemptory demand shall be promptly met, though it may put me to some incouvenience to do so. Yours, N. M. Whether this zealous champion of tratute morality though to could cursti

statute morality thought he could crush Lucifer by this exhibition of petty spite I am left to conjecture. The letter is introduced hero simply to show the animus of our persecutors. This man had been a personal friend, a frequent visitor at our house, and as indicated in his letter there was no cause for any breach of friendship, except that we as secularists, claimed the right to manage our family affairs in our own way,

It is to be hoped that a few mouths reflection on this matter has made "x." thoroughly ashamed of his causeless hate and his utterly unmanly treatment of us.

From Alfred Cridge, San Jose, Cal. we have received a supply of his four page leaflet entitled "Ballot Bosh-The Theory of the Peoples' Government Deinolished -- A simple remedy defined.'

Contrasted. Proof by Figures that Wont Lis, that R. R. Charges are 3 to 20 Times the Cost of Service," Eight page, The two for flve cents.

To those who care to see, in small space, how the many workers pile up the millions for the few who do nothing but scheme for the earnings of others, these leaflets will be a valuable acquisition.

From W. S. Bell, 302 State street, Chiengo. we have a supply of his "Anti-Prohibition," Enlarged Edition, 43 pages, 20 cts. Also his "L ty," 36 pages, 10 cts. Also his "Liborty and Morali-

Mr. Bell is one of the clearest and most logical thinkers of the age.

'Ine Junuary number of Arthur's Hono Magazine is at hand, with an un-usually attractive table of contents and charming il ustrations. The serial by M. G. MoClelland bogins well. The short stories are excellent. Two ladies will find the illustrated hilds of fancy work suitable for little inexpensive pres-ents are just the thing for the holiday season now at hand. The onlarged form of the Magazine is a great improvement upon ins o'd style. The fact that this is the thirty-fifth year of its publication is of itself proof of the literary merit of this periodical. The price is but two dollars per year, with reductions and promiums for club. Sample copies ton cents. T. S. Arthur & Son, Phila-delphia, are the publishers.

TIMECARD

ATOMINON, TOPPEA & BANTA FE: WFST. alifornia & Mexico Express & Mail No. 1,

alifornia & Mexico			
Express & Mail	No. 1.	11:18 am	
Colorado Express	No. 8,	11:26 р т	
Through Freight	No. 9.	10:03 p m	
Way Freight	No. 13,	9.58 a m	
	Going		
Atlantic Express	No. 2,	4:33 pm	
New York Express	No. 4.	4:30 a m	
Through Freight	No. 10,	3:15 a m	
Way Freight	No. 14.	9:58 a m	

KANSAS CENTEAL DYSION U. P. R. R.

LETTERS FROM FRIENDS.

Please to send me at your very earliest con-venience "Autonomistic Marringe Practical-calized," also a report, if printed, of the le-gal proceedings against Mrs. Harman and Mr. Walker. I will remit money for report on receipt. ALUCE BAADLAUCH. 63 Fleet st., London, England,

Moses Harman: - Dear Sir: Enclosed find one dollar to assist your heroio daughter in fighting for the freedom of her sex. I hope

A. H. Phyles. Cuba. N. Y., December 10,

Messes Harman & Son; -1 have been n reader of your paper for the hast few months, and like it better than I expected to. Enclosed you will find two dollars, one dollar and fifty cents for the paper one year and fifty cents tor the defence fund. M. W. Br. Jonx. Cedar Falls, Iowa, Doc. 11.

M. Harman: Lenclose one dollar to help in defense fund in the Harman-Walker case. I am a constant render of the Lucifer, and find it to be the champion of human rights. fearless and brave in expression. And it is for this that you are persecuted, more than for the Autonomistle marriage. May you come out victorious is the wish of a friend of the cause. Miss ELLA HANAN.

the cause. Clifton, Kau.

Mr. Harman: Dear Sir; Seud you some spondalix to pay for Lucifer. Have not been to Russell for a long time

Have not been to Russell for a long time and have not seen jour paper since the ar-rest of Bro. Walker and wife. If I can will send a dollar to help fight the "hounds of the law." Fratornally thine, J. E. HOLMES, Russell, Kan., Docember 8,

My Dear Harman; I sent you yesterday ton copies of my Anti-prohibition, and a like number of Liberty and Morality, to aid E. C. and Lillian.

I have been in Texas, roughing it, and hav not seen Incifor but once for over two months, and was therefore in the dark as to what was going on in Valley Falls. Of course if one is without facifor the Light course if one is without Lucifor-the Light bearer, he must necessarily be in the dark t hope Bro. W. and Sister I. will hold on and show true grit. Pluck and principle will win, and these qualities Warker and Lillian possess. I regret that I am not able to send you cash, but as I am not, I do the next best ihng.

nng. Give my best wishes to the prisoners. Fraternally, W. S. Bett.

Chicago, Ills., December 9,

I have been a very attentive reader of your paper for a number of years, and I am sure of one fact, that your object in publishsure of one incl. that your object in publish-ing Lucifor and your agintion of the mar-riage question is not done with an aim of making money, bat with the intention of benefitting the human family. If you had done only what you thought would be popular as the most of editors have there with the the setting claure have

would be popular as the most of cultors hav done, you might now be getting along very smoothly. But if you and everybody class should continue to sacrifice principle for friends and money there will never be any improvement. In twe of these facts 1 feen in duty bound to assist you in this your time of need. I sent you two dollars and twenty-dra confis and a line trans. of head. I sent you two donars and twenty. Ave cents some time ago. Am very poor of would soud more. Will send more as soon as I can. J. M. Jacksboro, Texas.

Lillian Harman and E. C. Walker: Dea Friends it is with a heart full of sympathy that I address you these few lines. You may think I have been somewhat tardy in not ex-pressing my sympathy ere this. I thought I would wait till my wrath had passed over, but feel just as indignant as or-rat the dummable outgoue that has hear

presed over, but feel just as indignant as ev-er at the damnable outrage that has been perpetrated against you two noble souls, but such is the course the Christians pursue; persecution is their strongest weapon. E. G., you know my ability to assist you. I would do so gladly if I could, but poverty has his internal grip on me, and I dont know

Twould do so gladify it I could, but pour sachine, and it all Liberals would we introduce offer it for sale. bas his internal grip on me, and I dont know the imprisoned for doing right. Nemember meto Mi. Walker; I know has character in this writings; he is a man who does not base compromises with the inference in cruelty, even to animals; that is one block that is one block that is a man who does not base of the information o

chine, and I dont think you will. I believe you have the sand to rot in jail before you would give an juch. Yours for liberty for the whole human race.

FACE. W. F. MCCORMACK, P. S.—My companion has just come in, to the room and requested me to say that she would write a few lines of sympathy to you hercelf, but she has a lame hand. She says she has thought of you and Lillian a great many times W. P. M. Janesville, Iowa.

E. C. Walker and Wife: Enclosed find \$1.25 for your paper and to sid yeu slightly in de-fending yourselves against the hypocritical opsiaughts of *Christians*. I call them "christions because I cannot suggest a better name for the gang of persecutors who are pursuing you and your wis a and have con-fined you within the walls of a prison and dare not allow you to wield your pens in your own defense.

Your crime seems to be that of refusing to pay one of their licensen anny called minis-ters a fee for pronouncing their marriage-so-called, ceremony, over you and your wife. What could be more binding than your contract, publicly proclaimed to the world?

Will some of these heartless inquisitors who are daily disgracing the reputed "free soil" of "old bleeding Kansa" by their con-temptible conduct and Christian cussedness do us the favor to farnish the names of one dollar to assist your model fighting for the freedom of her sex. I hope do us the time to see measures perfected for a permanent fand to be ruised and maintained for her support and that of her worthy associate while they shall continue the fight. To that end I will join any one or any number that will send one dollar every three wonths during the war. Nanshall O, WageNER,

Exitor Lucifer: Package of papers re-ceived. Find enclosed '65 cents, on sub-scription, for six months. When I look about me and see the aristocracy and wealth and think that for me to spare this insignifi-onnt sixty-five cents, takes just so m ch out of the mouths of my little ones, it seems as if there was something "rotten in Deam rk." It seems that would begets fools and pover-ty"Crauks." And it was those same poverty begotten cranks that have inaugurated every reform that has ever been brought about. So I see but one way for us, that is for each one of us cranks give one little mite, and hang together until daylight shall dawn or until the last one of us are "hung separately." I And that there are but few no-called "Liberand that there are but few so-called "Liber-als that are more than half way out of the Grandy family's church." They seem to think that Liberalism means to batter away atsome God. When, if they would think of it, they would see at a g ance that there is a prohibition party, that, unless carefully watched, will pick their eyes open for them, some fine Monday morning. This prohibi-tion party is well and truly named, and once in power, will prohibit you and me at d every body else from doing or saying anything that it may rule out. that it may rule out.

Ploneo put my name and address on your books again. Tell Ed, and Lillian to keep all the "racket" possible. We want God's good people (?) to know who they are, where they are and what for, d-m-den. Yours Truly,

S. C. THATER.

Warren, Ohio, Dec. 4.

Dear Cousin Lillian: I hope you will pur-don me for not writing to you sooner. My excuse for not doing so is that at the time of your arrest I was so sick that I could not write. I am not in the habit of being sick write. I the not in the notif of being sick but the drouth was severe that we fulled to raise a grain of corn or anything else ex-cept a little cotton. Consequently I went to Dalhas county, where there is a railroad be-ing built, and went to work. Camping in the swamp land on the river and having the blood sucked from me by the mosquilcos did not agree with me for I was taken down with dengue fever and almost lost my life getting home with my wagon and team thru rain and mud.

Don Lillian, I am so sorry that all great reformers have to suffer' martyrdom. I think that it is very probablo that you will think that it is very probable that you will bencfit the human race more than any other reformer living in this generation. You are working for the most important reform known. I sincerely hope you will soon get out of the clutches of the hell hounds who are always meddling with white people's business, and be allowed the blassings of n-ture. I would like to see you again. Words cannot express the regard I have for my dear uncleichts is the best paper I ev-er read. Your pames will be held sucred in history while your persecutors will be are-membered but a short time after they are idead, unless it will he for the heinous crimes they have a munified against yon.

dend, unless it will be for the helmous crimes they have a multited against yoa. I can hardly stand it to think of an inno-cent young woman being sent to an old just for no crime, for nothing except the noblest act of her life. How people can be so lowdown, sneaking, hypocritical and wicked is

down, snokking, hyportitical and wicked is anystery to me. I feel that your fight is mine, and ought to be every laberal's, so I will send what I can to help you in your time of need. Send-ing a fey doltars to you is nothing compared with your sacrifice, and if all Liberals would

trait in his character that I admira exceed.

I fear you cannot live healthfully in prisor If you are injured by the prison life your persecutors ought to be killed, especially the mob element, if we could know who the

My beloved companion joins me in indors-

ing your action. Aithough we bought a nummery from s Although we bought a hummery from priest we are trying to live up to the free love standard of morals as nearly as we can We were both faberals then, but belonge to the Methodust church. We are out now and hance. mgea and happy. Yours very affectionately, F. S. HARMAN.

Jacksboro, Tex., Nov. 14.

For The Defense Fund.

We have received the following gener-us donations from our New York ous comrades: Dr. E. B. Foot, Sr., 25 copies of Plain

Bome Talk. Dr. E. B. Foote, Jr., 100 copies of Radical Remody; 100 copies of Hand Book of Health Hints and Ready Recipes.

These are to be sold and the proceeds used in the defense of our imprisoned co-workers, Lillian Harman and E. C. Walker. Sont, postage paid, at regular prices.

From Sada Bailey Fowler five copies of "Irene, or the Road to Freedom.",

This is one of the best reform novels of the day. Price \$1.00. See ad. on 4th Dage'

From E. H. Heywood twenty copies of 'Cupid's Yokes.''

D. M. Bennett served 13 months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail. Everyone should read it. Price, 15 cts. From Mrs. E. D. Slenker, twelwo copies of "Diana."

This is a very able discussion of the much vexed question from her point of view. See ad. in another column. Price, 25 ctr.

From Dr. Juliet H. Severance, thirty copies of the Jon & Severance Discus-sion of the Social Question.

This pamphlet contains 53 pages of as good sound sense on the social question as can be found anywhere. Price 15 cts.

From a friend fifty copies of "Self Contradictions of the Bible." This pamphlet is indispensible to any one who wishes to know what the so-call-ed "Word of God" really contains. In this work are 144 propositions proved both affirmatively and negatively without note or comment. Price, 15 cts.

By buying these books, friends of the Cause, you can at the same time assist us and bonefit yourselves. Address, LUCIFER, Valley Falls, Kau.

Valuable

as a preventive, Ayer's Sarsaparilla proves still more valuable, in thousands of cases, for the cure of chronic discases. Warren Leland, the famous hotel proprietor of New York city, says that Aver's Sarsapa-rilla cured one of his farm laborers of old Scrofulous ulcers; also, that ho has per-sonally used Ayer's Sarsaparilla

In Rheumatism

with entire success. Charles Foster, 570 Atlantic ave., Boston, Mass., writest 'Two years ago I was prostrated with Rheunatism. I tried various remedies, with little benefit, until I took

AVER'S

Sarsaparilla

by which I was entirely cured."

Sold by all Druggists. Price \$1; six bottles, \$3. Prepared by Dr. J. C. Aver & Co. Lowell, Mass., U. S. A.

What's to be Done (A Nihilistic Romance)

By N. G. TCHERNYCHEWSKY,

The novel of the Day. Everybody wants to read it. 35 hargo pages. Ideorapport, 55 c, cloth # Lan. AtkEn & HARMAN, Valley Falls, Kan. 33 Send for list and discriptive circulars.

Sewing Machine For Sale! A New No. 3, White Sewing Machine, With all the Usual Ac-

companyments. Safo delivery guaranteed at any point in Kansas or adjoining states. Address this of lice at onco if Avelied bargain. The mechine machine at for bound bargain. The mechine was intended for boune nse, but other arrange inclus having been made we offer it for sale

THE NEW THOUGHT.

VIGOROUS EIGHT-PAGE JOURNAL DEVOTED TO SPIR1TUALISM,

Bible Temperance. THE BIBLE AND THE WO-MAN'S CHRISTIAN TEM-PERANCE UNION.

AN EXAMINATION

-OF THE-CLAIM OF MODERN CHRISTIANS

-THAT THE-BIBLE IS A TEMPERANCE WORK.

CONTENTS:

CONTENTS: Prefatory Note: Introduction: List A.-Pass-suges Unequivocally Condemning the use of Wineo. List B.-Passages Conneroding or budining the use i W ine or Strong Drink.or both.or including a Pjentful supply of Wine-among the Biessings to be Beeslowed upon Favored Individuals or Tribes, cto., or including ing the Deprivation of it among the Yuuish-ments Infleted whon the Disobedient. Lis O.-Passages Conditionally Condemning the

"Every honest and rational movement in favor of temperance is to be rommended, but this nausealing stuff called 'Itible Temper-unce' is unbearable. I have long feil that this sham ought to be punctured. It has been done at last, and most effectually d one by the logical pen of E. C. Walker. JOHN E. REMEUTED.

dozen, WALKER & HARMAN Address, WALKER & HARMAN Valley Falls, Kans.

Withont Medicine, A Means of cure to rorsky, and all disorders resulting from the imprudence or infirmity of

Imprudence or infirmity of MAAN without Cost. MAAN M. E. A. Co., 1207 Broadway, N. Y. City. Say you saw the advertisement in LUCIPEH.

ay you saw the advertisement in LUCIPER. The HUYERS' GUIDE is issued Sept. and March, Systally inches, with aver-sized year. 23-313 pages, Systally inches, with aver-sized light is a separation of the available Picture Gallery. direct to consumers on all goods for personal or family use. Tells how to order, and gives cast cont of every-thing you use, est, drink, wear, or have fun with. Three INVAUABLE BOOKS contain information gleaned from the markets of the bay ad-dress upon receipt of 10 ets. to defray you, Respectfully, MONTCOMERY WARD & CO.

MONTGOMERY WARD & CO. 237 & 229 Wabash Avenue, Chicago, Ill.

"Suppressed,"

Yet Most Valuable and Living Books,

best

.13

ALSO;

\$1. 13 Weeks. The POLICE GAZETTE will be mailed securely wrapped to any address it the United States on receipt of One Dollar Libertidiscounts allowed to agents, postnask ers and clubs. Sample copies mailed free. Ad-dress ullorders to RICHARD K. FOX, Frankilla Square, Now York City.

MARRIAGE; As it Was, As it. Is, and as it Stould Be. By Annio Besant

THE CAUSE of WOMAN. By

Here is a list of the very

Arthin Persons upon orthan incidental he Use of Wine and Strong Drin wither Condemning or Commend list E,-Passages Showing that Wine DID Intoxicate. Conclusion.

Br E. C. ALKER.

And Religious and Political Reform.

Publish 2d every Saturday by MOSES HULL & CO., At Des Molacs, Iowa.

(The organ of the Mississippi Val-ley Association of Spiritualists.)

THE NEW THIUGHT is a quarto, con-taining eight pages of interesting matter WRITTEN EXPRESLLY for its columns by its Editors and cor-respondents, on the various phases of Spiritualism, and general re-form, and well printed on good paper.

TERMS OF SUBSCIRPTION:

 One Year
 \$1.50

 Six Months
 75

 Three M unths
 40

 Singe Copies
 05

THE NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sam-ple copies free,

The Magnet,

THE OFFICIAL ORGAN OF

The Iowa Medical Liberty Leagne! Iditi interiori intori j borgao; a bond of fraternal feeling and a unity erest and effort among practitioners and as of 'irregular'' means of curo, and the er purpos of necial culture; to collate a cylocitand discenting into the sealing, to dis-collect and discenting important fuels , collect and disseminate impo-serning the persecution, practice success of all cures.

and success of all cures. National, weekly, aggressive, progressive' fearless, anique Only exclusive advocate o progressive cures in the United States. Send ots, for sample copy or \$1.40 for one year. N.B.—Should you foceive an extra copy please give it to some one who will read fi.

TO PUBLISHERS.

The courtesy of the favorable insertion of the above advertisement two or three months will be duly appreciated and generally recip-rocated upon the receipt of marked copy changed.

WONDERFUL SUCCESS. ECONOMY IS WEALTH, All the PATERNS you wish to use during the year for nothing (a saving of from \$3.00 to \$4.00) by subscribing for



Monthly Magazine With Twelve. Orders for Cut Paper Patterns of your own telection and of any size. BOTH PUBLICATIONS, ONE YEAR,

leation. It is ively as to place, It contacts

W YORK, IND UY SPECIAL AGREEMENT COMDINED

THE THEFFER at \$2.50 Per Year.

the hena ces, large and fully wrest,

John Seckler

THE 1-PRICECLOTHIER.

Would respectfully call the attention of all in want of

Clothing, Furnishing Goods, Hats, etc., to prices that

DEFY COMPLETITION:

Underwear in all Grades at the same Proportions!

No Misrepresentations made to effect sales, but Goods represented for just what they are.

We also have a large Merchant Tailoring' Establishment and a fine As-sortment of Piece Goods to select from.

Boys' Suits at from \$4.00 to Tailor Made for \$15.00. Child's Suits at from \$2.75 up to \$12.00.

Men's Suits from \$5.00, to Tailor Made for \$25.00.

A CALL IS SOLICITED BY YOURS RESPECTFULLY.