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WHOLK NO. 189

### LUCIFER---THE LIGHT-BEARER. PUBLISHED WEEKLY.

TERMS:

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## PHOTOGRAPHS

A Small Boy's Sport. Thus far defects are found in every account of the origin of the solar system The time has come for an absolutely correct history, which shall be rigid in criticism and gloss over no defects due to carelessness or incapacity of the managers. Certain eminent writers have made discoveries, but none has com-pleted the work. Mr. Spencer's best service was to ascertain the name of the alleged projector of the scheme, whom he calls Unknowable. Mr. and Mrs. and Neptune is a good alley."

Unknowable have a large family of "Don't do it yet. Give the people a alleged projector of the scheme, whom That earth will make a nice commoney he calls Unknowable. Mr. and Mrs. and Neptune is a good alley."

"Den't do it yet. Give the people a chance."

"But they all the time kill each other. They fight in large crowds, and when half orms of which we know nothing, except are killed, a few own everything and the

that the general plan is as much superior to that of our solar system, as order is superior to chance.

They have a younger son who, when a small child, was a great trial to Mrs. Unknowable. He was fall of tricks and energy but contrary and peevish, as many small children are.

One evening when Mr. U. came in from work his spouse was clear discour-

aged.
"I don't know what to do with little
Tollorah," she began. "He worries the life out of me."

"Come here, sir."

Jove, as he was nicknamed, thought best to come.

Why will you pester your mother?"

"I aint got noffin to play with."
"What has become of those two comets I gave you?"

"Em got broken."

"Give him some nebulae," suggested Mrs. Unknowable.

I won't have nebulae," screamed Jeho\*

Very well," said his father, "I have none to spare anyhow."
"" some nebulae," shrieked the

child, kicking violently.

"Not a bit, until morning. Go to bed."

Jehovah went to sleep and dreamed of things he would make in imitation of his paronts. He was given a generous wad of nebula and told to keep out of the way of regular universe architects. After triffing his time away accomplishing nothing, his father tried to explain some of the universal laws so laws so he could The child could work methodically. The child could understand only gravitation, and motion in the line of least resistance. He chose these laws, and when the mass became hot Jehovah began to cry. When partially cool, he found, instead of one When par mass, several dozen small globes, whirling in and out in a manner that bewildered him. I ne touched one it would burst out at some point and burn his He grew angry and struck one fingers. of the globes a blow that scattered it into fragments, each of which became a globe. No sooner would a globe get cool than he would discover a mould forming upon

"About what I expected," exclaimed old Mr. Unknowable. "Here, take this microscope, study the mould, then you will see what botch-work you have caused."

Jehovah found much amusement in examinations. He saw forests with animals. "Pa," said he, "there is live things, and they cat each other up!"

"That is because the line of least resistance impels them to assimilate protoplasm already accumulated in less powerful organisms," replied his father.
"But they fall off of high rocks and

get smashed!"
"That is your gravitation."

I guess I can stand it if you can," said Jehovah resignedly.

The animated objects gradually chang-

ed their forms, until the lad was startled ed their forms, until the lad was startled to find some of them really like himself, although they continued to cat one another. Then they would kill each other without eating the remains, but still devouring the older forms of animals.

"Pa, how old am I?"

"Eight last birthday."

"Well, I see a nice man going around doing wonders but hurting nobody, and the other folks call him my son. How is it?"

"The conception is purely subjective," said his parent. "I guess I'll clean off the mould and use the worlds for marbles.

rest starve to death. I don't see any sense in it. Won't you take the stuff and mix it into your work? I'm tired of it."
"Try and influence a few prophets to instruct the masses what to do. Start a paper for this purpose and call it Luci-rem. If that fails I will do as you say."
Thus the matter stards. Our onlyhope is to reform, or be, fused again, and then be made up in a sensible manner.

Wise Motherhood.

What the race needs is intelligent, competent, educated metherhood, as the fountain from which knowledge and pure

fountain from which knowledge and pure teaching shall flow to fulcken the higher nature, and associate its force with the impulse of quickened maturity. Instead of considering woman as the provision of the Creator to satisfy un-regulated impulse, and wifehood as or-dained to save him from illegal associa-tions and to serve the actual ways. tions, and to serve as the natural supply for an appetite which he is irresponsible to regulate and become master of, every youth should be taught the wonderful delicacy of woman's nature, and her capacity for suffering as the mother of men pacity for suffering as the mother of men and the builder of the race. Thus trained by mothers, sons would not begin their "holy matrimony." by committing rape; and sons born of mothers who possess a right to control their own bodies, and choose when they shall peril their life and go down to doubt to give life to a child, would have "his disposition to a child, would have no disposition to make woman a living cerifice to their desires. Intellectual culture, even experience as a husband, fails to turn men from darkness to light.

The habit of right thought concerning sex relations and functions, is the first step in culture and the first civilizer of the "grand untamed life forces."

These habits of thought are much easier rooted in the minds of children easier rooted in the minds of children before the untamed forces assert them-selves. Appetite for food is imperious in healthy children. They would act like two-legged pigs were they never controlled by thought and subject to the refining influence of restraint and cultured manners at a civilized table.— LUCINDA B. CHANDLER, in "What is So-cial Purity?"

### Romanism; or, Danger Ahead.

Mr. Harman: Dear Sir: Please send oe "Romanism; or, Danger Ahead.

I wish I was able to send for one hun-

dred for circulation. The American people need to be spurred up upon this subject, and placed on their guard aginst

the worst enemy to secularism.
This Danger Ahead is fast approach ing us if we are to judge from what we and hear. Romanism is becoming more and more bold every year in her demands for public funds, and one of these days she will attempt to take them by force, and I fear it will be the bloodlest conflict the world has ever witnessed In the first breaking out many of the other christian denomination will join the Catholics against Infidels of all classes. It it were going to be an open field battle we would have that little to fear, but they (the Catholics) are full of deception and treachery. They will come upon us like thieves in the night. Our nearest and best neighbors will cut our throats it his priest tells him to do so

I have taken up my pen several times to write to Mrs. Walker, E. C.'s mother, but some how I getso indignant to think of the treatment of the prisoners that I am obliged to wait until I can say some-thing without too much fire in it. But I vill write soon.

I was sorry to see more trouble added to your already heavy burden, but was glad that you met with at least a little humanity, and hope your hearing will be before men any not before intolerant bigots.

Am glad to hear the little word from the prisoners. I see many are not in fa-vor of their action in insisting not to pay costs. I am glad to see them stand out firm and resolute, at least until the

decision of the Supreme Court. Am labor. Payment for use of either is not anxious to see if there is any justice in the se-culled Supreme Court of the State of Kansas. If not, then I hope every lover of freedom will flee from Kansas as they would from the wilds of Africa and forever leave the state to the owls and bats of superstition.

Most Sincerely,

S. NELLINOR, J. L.

Northfield Minn., March 3.

#### Plain Talk.

EDITOR LUCIFER: I seize my instantly, hoping to dispel learned norance. In the article of Feb. 18th, in Lucitor, entitled "Hints about the Teachings of Natural History, by a proletary," and under the head of "Anarchial Nomenclature," I find a frequent repetition of such words as sociology. biology, cosmology, exploitation, plu-tocracy, proletarians, etcetera, etcetra, Now, Proletary wonders why common people are so ignorant—why they take no interest in Science—why they do not patronize certain labor and reform pa pers more liberally and steadily. One primary reason is this use of "big words, the meaning of which to discover requires a constant use of the dictionary, a thing few laboring men and women have at hand, or the time to consult if they have it. . One thing our reform journals and

writers should reform, and that is the use of words and terms not understood by the uncducated. I am a patron of several advance thought journals, in the columns of which I see valuable thoughts and lots of printer's ink thrown away in an effort to be heard by the "proletariat."

I am a farmer; have, I think, a fair education, and have always been a newspaper reader, and to some extent, a vriter, I know that people who have but little education, and have not a dictionary at hand, are constantly "disgruntled," if not disgusted, at so many "scientifle" words in reform journals, which, otherwise, they would cheerfully patrontze, and whose valuable writings they would understand were the full meaning pre sented to them in plain words.

Many of the words used by reformers

are not found in small dictionaries, and some of them in none at all. The grammar and punctuations in several reform

mar and punctuations in soveral reform journals, and the "license of language" in others, are often faulty and defeat the supposed brevity and comprehensiveness of ideas by their writers, to a large portion of their readers.

I have often thought of writing to publishers of such faulty journals in order to get at this style of literature—throwing pearls before swine, but I should not have done it now but for the stinging charge of ignorance and apathy for reform literature made in the article by Proletary, which I have been just reading. Such earnest and valuable writers do not comprehend the condition of the laboring classes in this particular, and the scomer they do the more they will accomplish by interesting the people, to whom much of their writing is mere jargon.

Respectfully submitted.

## Productive Capital.

'must be a communist" as as land is concerned; but to say this seems a poor answer to his reasoning. It is quite as good, however, as when to disprove the reasoning of Mr. Ingalls it

disprove the reasoning of Air. Ingains it is averred that he is one.

"Abstractly" and concretely "capital (or wealth) is the result of labor." The steam plow is the result of one man's labor, the wheat of another's. There is no economical reason why a part of the wheat should be given for the use of the plow, any more than why a part of the plow should be given for the use of the wheat required to feed the maker of the plow and for the production of which alone the plow is required at all. Plows and wheat are exchangeable products of

an exchange, but a 'tribute, by which the one is consumed, while the other remains; Ingalls' steam plowis kept wh Payment for the proportion in which plow or wheat is consumed is not pay-ment for use, but for consumption, and "if I could not see this difference" I would reconstruct, not farther "differentiate" my logical faculties.

The steam plow, moreover, has quite a tangible amount of "land" in it, iron and wood, and can be made useful only by a still farther appropriation of the matter and forces of nature in the form of coals and water; how a tax can be had from its use in any essential souse different its use in any essential sense different from rent, can only be seen by minds differentiated to a high degree. The dilemma in which Mr. Clark, one of Mr. George's pupils, has placed him, showing the inconsistency of taxing the land, and not the pen with which Mr. George wrote Progress and Poverty, gives no escape to the "Tax Reform," but to confiscate interest and profits as well as rent.

fiscate interest and profits as wen as rent.

Mr. George has never proposed to kill rent, but merely to create a state device to confiscate the mutton after the walf had get in his deadly work, and to be returned not to Zeno, the proper owner of the sheep, but to all the subjects of the state including the wolf, under the innocent impression that an infinitismal amount would be returned to the true owner after the mutton had passed through the jaws of the wolf and the "paternal" care of the state.

J. K. Tredains.

Dear Harman: In carefully reading the "Letters from Friends" in Lucifer of the 11th ult. that of Moses Hull seems to me the most pertinent to the ense and I cannot refrain from seconding his suggestion. Please count my dollar for

speech and pen of the prisoners has be-

oome, to me, unbearable. \* \*
"Poor Bleeding Kansas." Was it for this your blood was shed? Was it that your all and the state of the sta that your citizens might be imprisoned, time unlimited, and insulted and perse-cuted for attending to their own busiless, and wronging no one in thought or Was it that all freedom v be forgotten, all honor ignored, all liberty to consist in being lickspittles, and following blindly in the wake of priests nonlowing bindary in the water process and demagogues, and paying tithes to a horde of pettifoggers and charlatans? Was it for this, I ask, that your admission as a so-called "free (?) state" drenched a nation of 50,000,000 people in blood, made 300,000 widows and orphans, and filled the land with mainred and helpless? It it was these, truly are you filling your mission; if it was not those, for very shame and for the love of mercy, justice and right, awake from this lin Yan Winkle sleep, shake off this lethargy and act, that your sons and daughters may not longer bush at your name or shame to own their home, that we may no longer be a hissing and a by-word, a reprouch and a sigma to our nation, and the butt of ridicule to other states, where all these things have not wholly perished and been forgotten. Convey my regards to the martyrs, and kindly remembrances to brothers Hall and Kelso. More anon.

Aunt Elmina (Mis. Drake Sienker) and demagognes, and paying tithes to a

Aunt Elmina (Mis. Drake Slenkor) has found her proper sphere. No one in the Liberal ranks is more capable of talking to children with their pen than this women. The talking to children with their pen than this woman. The lessons she gives to the little folks in this little volume of one hundred pages are every encof them scientific lessons. This volume is worth more than a whole Sunday School hibrary. Could we have had such a book in our childhood, teaching us what the stars are, how large they are, how far from the earth, how fast their light travels, &c., we might have dispelled much dense ignorance we have been compelled to wade through.

Every lesson in this book is taken from Nature; the six chapters on "Lifto and Her Children" are worth more than the price of the book.—Now Thought.

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## LUCIFER

VALLEY FALLS, KAS, March 11, 287.

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## The Defence Fund.

D. S. Jones, Kan.....

The Jefferson County (Kno.) Auxiliary Society for the suppression of Free-thought literature (sometimes called the Comstock Vice Society) will certainly receive the premium at the next annual meeting of that worthy organization, for diligence and zeal in the cause of вирргеввіон.

The Simon Comedy Co. appeared in their initial performance in this city has Wednesday evening, presenting the celeweanesury ovening, presenting in cole-brated drama of western life entitled, "My Partner," The play is an excel-lent one, containing many wholsome moral lessons and running over with fun, moral lessons and running over with fun, and was admirably rendered, especially so the characters of the Major, Posey and Mary Brandon, "To-night they appear in "Rip Yanwinkle," and to-morrow night in "Mountain Pink." All who have seen this troups unless tittingly pronunce at the Lest show of the season. Admission, 15, 25, and 35 cents.

Anything for human rights is constitu tional. No learning in books, no skill acquired in courts, no sharpness of foacquired in courts, no snarpness of to-rensic dislects, no cunning in splitting hairs can impair the vigor therrof. This is the Supreme Law of the land, any thing in the Constitution or laws of the state to the contrary notwithstanding.— Charles Sumner.

[If "anything for human rights is con-

stitutional," then Janything against hu-man rights is unconstitutional. The so-called marriage laws of Kausas invade human rights, therefore they are unconstitutional and [should be ignored, disregarded and repealed.]

Not Suppressed.
The past week the associated press has continued notices regarding the sup-pression of Lucifor, a paper published at Valley Falls, Kansas. It has continued to come to this office, and bears every evidence of continued life and vigor. Valley I alls has a few people who evidently have more religion than sense, to cantry have more religion than sense, to rake up a copy of the paper ninem onths old to find grounds for persecution, for iitis nothing but sheer persecution, and instead of injuring the cause of Lucifer, they are strengthing its support from every quarter. This will be a grand world when people learn to attend to their own business.—American Non-Con-formist, Winfield, Kan.

The Junior publisher paid a flying visit this week to the "spirits in prison." He found them in fair health and not in the least daunted by the technically adverse decision of the Kusaas supreme court. Like some others who are still on the outside, they had learned by experience to be surprised at nothing -- astonished at nothing that might come from Kansas judges. There was a noted Knight of the older time who chose as a motto for his shield, "I endure"—nnd this henceforth, as it now seems, must be the motto of those whose crime is that they, by minding their own business, have provoked the wrath of their selflighteous neighbors.

## PRACTICAL CO-OPERATION.

By E.C. WALKER.

Some hints as to the methods of Self-help and Voluntary Mutualism. Price, 10 cts,

#### THE ARREST.

Two or three letters have been seived by us expressing surprise that we any so little about the recent arrest of the publishers of Lucifen on the charge of violating the Comstock postal laws. We have said but little for the simple reason that we know but little. We there are yet had no examination and therefore can only guess who it is that are our real persecutors. True, we heardon what we think reasonably good evidence, that a leading clergyman, a prominent physician and churchmap, a banker and a hotel keeper are responsible for this fresh turn of the Inquisitorial wheel, but we wish to do injustice to no one. and so shall not publish names till we have better evidence. It now seems most probable that the particular copy of the paper that will be used as evi-dence by the prosecution, was sent through the mails in answer to a decoy letter received by us in July last.

As already stated, we have had no examination. Our attorney, Mr. Over-myer, thought it best to waive examination and let the charge go to the U.S. grand jury, which mee's in Topeka, April

As to the charge itself, that of sending obscene matter through the mails, we will just say that we know of no standards by which to judge whether any given language is "obscene" or not. The word "obsceno" mouns offensive to the sight, but is used to mean that which is of a lewd or improral tendency. Then it must necessarily be a matter of opinion, of taste, as to whether any particular book, writing, picture or statue is obseene or not. It is evident that much will depend upon the eyes or the mind of him who reads the book or other writing, or who looks upon the picture or statue. . If a man or woman have a lewd or lecherous mind he or she may easily see lewdness in what to the pureminded would be pure, wholesome and very instructive. "To the pure all things are pure," and it is equally true that to the vile all things are vile.

#### AT LAST.

At last, after several months of At last, after several months of waiting on the slow grinding of the judicial mill a decision has been rendered in the appeal case of the State of Kansas vs. Edwin Walker and Lillian Harman on a charge of living together "as husband and wife without being married." Technically we have lost, but substantially we have won a great victory. Our enemics undertook to show that the defendants were not married, and that living together without being married is a crime worthy of such severe punishment as the 12th section of the marriage act prescribes. The prosecution have utterly failed to make good either of these counts. Our contention has been that people have the right to make their own marriage contracts without the aid of church or state officers, and that they have the right to put their own construction upon what it is that constitutes marriage. These points have been virtually conceded to us. We have contended for woman's right to control her own person in marriage and her right to retain her own name. Justice Horton says "If Lillian Harman desires to waiting on the slow grinding of the son in marriage and her right to retain her own name. Justice Horton:
says "If Lillian Harman desires to retain her own name I can perceive no objection to her doing so;" also:
"A married woman" "has the same control of her person and property as her husband." Also: "The wife does not merge her individuality as a legal person in that of her husband."
Concessions such as these have

Concessions such as these have never before been made, so far as we know, by the highest judiciary of any state.

It will beasked "how is it possible then, that these persons can be adjudged to be criminals and punished as such when the court virtually concedes that they are not guilty of the charge under which they are prosecuted? How is it possible to convict them of 'living together without being married' without first declaring that these parties were not married at all at the time of such living together?"

The answer to this is given in the syllabus which we give herewith, viz:

1. The mutual present assent to im-

riage contrary to statutory command is within legislative authority.

3. Punishment may be inflicted upon those who enter the marriage relation in disregard of the prescribed statutory requirements without rendering the marriage itself void.

4. Under section 12 of the marriage act, all persons who enter the marriage itself to the punishment imposed by that section. All the justices concurring.

A true copy.

Attest:

C. J. Brown, [SELL]

Clerk Supreme Court.

A true copy.
Attest:

[saal]

Clerk Supreme Court.

I, C. J. Brown, clerk of the supreme court of the State of Keness, do hereby certify that the foregoing are true and correct copies of the syllabus in the above entitled case, as the same appears on file in my office.

in my office.

Witness my hand and the seal of the supreme court hereto attached, at my office, in Topoka, this 5th day of March, A. D. 1887.

(C. J. Brown,

C. J. Brown, Clerk Supreme Court.

The first and third clauses of Judgo Horton's "concurring opinion" are as follow:

Chief Justice Horton filed a concur-

Chief Justice Horton filed a concurring opiou as follows:

Upon the record as presented to us, the question in my opinion for consideration, is not whether Edwin Walker and Lillian Harman are married, but whether in marrying, or rather in living together as man and wife, they have observed the statutory requirements.

My construction of these provisions is, that a ceremonial marriage must be celebrated in conformity therewith, and that any persons living together as man and wife without being married according to these directions, are liable to the penalty thereof. I do not say, nor do I intend to intimate, that a "consensual marriage" is not valid, but the legislature has the right to require parties assuming the marriage relation, to have the marriage entered into publicly, and a record made of the same. This I think the purpose of the statutory regulations.

Intions.

The charge then, upon which this prosecution rests is thus clearly changed from one of living together without being married, to one of violation of regulations designed to secure a record of their marriage. Judge Horton expressly declares that the question as to "whether the parties are married or post is not the that the question as to "whether the parties are married or not, is not the the issue. They may be validly married. This much he is willing to concede, but with a stroke of legerdemain, worthy only of a pettilogging lawyer he changes the nature of the charge to something entirely different. He seems utterly different. tirely different. He seems utterly oblivious to the fact that if the parties are married they cannot lawfully be punished for living together with

ou being near for fiving together with-out being nearried.

But we forbear further comment for this issue, simply asking our le-gal friends to give some of their spare moments to a consideration of the points of this decision.

### THE APPEAL

What it Means. [Continued from last week].

In last issue we attempted to show what our appeal from the district court to the supreme court of Kansas does not mean. Now, in as few

words as possible, we wish to say, Secondly and affirmatively, that by this appeal we ask the superior court to affirm that the statutes of Kansas mean just what they say when they state that "marriage in Kansas is a civil contract." If marriago is a civil contract then it should be so treated, and not be loaded down with restrictions and penalties and disabilities such as are not laid upon other civil contracts. The statute says the "consent of the parties is essential" to the marriage contract, and as nothing else is mentioned as essential, we legitimately infer that nothing else is claimed to be essential. If the court takes the ground that anything else is essential then it must maintain that a woman and a man cannot marry them themselves. In other words, that a man and woman never get old enough or wise enough to transact their own business without aid from the State. Then it follows that the citizen is not a sovereign at all, but that he is claused. Kansas is a civil contract." If marthen, that these persons can be adjudged to be criminals and punished as such when the court virtually concedes that they are not guilty of the charge under which they are not guilty of the charge under which they are prosecuted? How is it possible to convict them of 'living together without being married' without heing heingth the conviction of E. Q. Walker and the convictio

pursue happiness in their own way so long as they do not invade the cqual rights of their neighbor, without asking leave of state officials, then the so-called "bill of rights" is a fraud—it is a transparent lie.

then the so-called "bill of rights" is a fraud—it is a transparent lie.

We repeat and emphasize:

Our appeal means, our legal contention means that if marriage be only a "civil contract" to those who choose to make it such, as the statute expressly declares, then it legitimately follows that this civil contract should be subject to the restrictions and limitations put upon other civil contracts, and no more. In all other contracts the contracting parties have the natural and civil right to make their contracts to suit themselves so long and so far as they do not thereby contemplate the invasion of the personal and property rights of other parties. In forming a business association, for instance, two or more parties may form a partnership for life, and to include business of all kinds, or they may limit it as to time and to particular kinds or lines of business. So of the partnership called marriage. If the partnership called marriage. If the partnership called marriage. If the partnership called marriage. parties choose to make it, not a sacramental rite but, simply a civil con-tract, then everything inconsistent with or conflicting with this idea of contract should be eliminated from

contract should be climinated from it, and the question to be asked by the judges is simply this:

"Were these parties, Edwin Walker and Lillian Harman, competent persons to make a civil contract, and if so, did they, in forming this contract, commit or propose to commit a crime against the personal or property rights of any person or persons. If not, then they have done only that which was their civil right to do. Any law or any interpretation of that which was their civil right to do. Any law or any interpretation of law that denies or infringes upon the freedom of contract is unconstitutional and void. We find in the evidence nothing that indicates an intention to commit crime; on the other hand there was a clear, frank statement of pure motives and highly honorable intentions. The evidence before us seems to indicate that this prosecution is simply a persecution for conscience sake. The decision of the lower court is reversed."

It was the hope of securing a broad and, as we deem, just interpre-tation of the Kansas statute that we tation of the Kansas statute that we have gone to the trouble and expense of carrying our case by appeal to the highest judicial tribunal in the state of Kansas. The case was submitted to them on the 8th day of January last, and now after nearly two months waiting we find our hopes for justice and humanity again defeated. Perhaps we were wrong and even foolish in ever entertaining such hopes. Indeed our hopes of justice from Kansas judges have never been sanguine. Soon after the first steps in the appeal were taken, in speaking thereof we printed these words of warning to our friends who might be disposed to take a sanguine view of the matter:

to take a sanguine view of the matter:

"But will the supreme court do nothing?" Blessed are they who expect nothing for they shall not be disappointed. There may be honorable exceptions, but hitherto our observations convince us that Kansas judges are politicians first and jurists afterwards. The conscience of the judge is in the keeping of the voter, and the conscience of the average voter is in the keeping of the clergy."

clergy,"
This premonition has just been ful-

"Decision of the Supreme Court."

On Sunday, the 0th inst, we re-ceived from the clerk of the supreme court a document headed as above, which proceeds to say:

sentence of the District Court they appealed to the Supreme Court of the State. On yesterday, the opinion of the court was handed down, affirming the judgment of the District Court. The principal opinion in the case was written by Mr. Justice Johnson. The court declares the legislature has the power to prescribe reasonable regulations relating to marriage, and that punishment may be inflicted upon those who enter the marriage relation in disregard of the prescribed statutory requirements.

Before proceeding to quote the opinion of Chief Justice Horton, as given in this document we wish to enter our protest against the declaration made in the last sentence of the quotation just given.

given in this document we wish to renter our protest against the declaration made in the last sentence of the quotation just given.

First, With all the respect due from one citizen to another we ask the three citizens who have acted as umpires in this disputed case, to tell us on what authority they say that the "legislature has power to prescribe reasonable regulations relating to marriage." Where do the legislators get such power? Do they possess this power by natural right as citizens and equal sovereigns of Kansas? In other words, while it is freely granted that the legislators have the right to regulate their own marriage relations, the question is, have they the right as citizens to regulate the marriage relations of their neighbors? The judges will not affirm that as citizens they have any such right. Then, we ask, if they have no such right or power any such right. Then, we ask, if they have no such right or power and captal that the citizen may rightfully do, and no more! As representatives they are not above the average citizen, neither are they below him. As legislators they can do anything that the citizen may rightfully do, and no more! As representatives they represent citizens—they act as delegates for citizens, but the citizen who stays at home cannot delegate to his representative in Topeka a power or a right that he does not himself possess.

And citizens in the aggregate—the collectivity or the majority—have no rights not possessed by the individual members of that aggregate or collectivity, for natural and civil rights do not increase as numbers of individuals increase as numbers of individuals increase.

individual members of that aggregate or collectivity, for natural and civil rights do not increase as numbers of individuals increase. It the premise be assumed that the majoripremise be assumed that the majori-ty or collectivity has or should have rights and powers different from and superior to the rights and powers that inhere in the individuals com-posing such majority then we have the ground-work of a despotism more dangerous, because less amenable to reason, than the despotism that inheres in monarchies and aristocra-

If then the legislator is only a cit-zen and a delegate of citizens we ask how or where he gets the authority to make or vote for such a law as this:

Any persons living together in this state as man and wife without being married shall be deemed guilty of a misdem eanor, and on conviction thereof shall be punished by imprisonment in the county jail not less than thirty days nor more than three months, or by fine not less than \$500 nor more than \$1000.

Sex-association is a natural right based upon a natural appetite, just as eating and drinking are natural rights based upon natural appetites. The legislature has just as much right to regulate the personal habits of the citizen in regard to satisfying his appetite for sex-association as it has to regulate the personal habits of the citizen in regard to satisfying his appetites for food and drink—and no more. and no more.

and no more.

Moses Harman writes us that he and his son have been arrested. They are charged with sending Lucifer through the U. S. mail, and are undoubtedly guilty. The further charge is made that Lucifer is an obscene publication. We have read Lucifer for four years without ever having a suspicion that we were reading obscene literature. Now that we have learned that it is obscene we shall read it more carefully. The Harmans have been dragged off to Topeka for trial, and it power enough can be brought to bear on the case, will be railroaded through to state-prison. The same followers of the "meek and lowly Jesus," we understand are ready to pounce upon Walker as soon as he comes out of jail.—Moses Hull in New Thought, Des Moines, Iowa.

February 23rd Moses and George S.

To Sada Bally Powler [Concluded from Feb. 18.]

One point more, and I will let you be for this time. All of you believe in marriage. Nearly all who have criticised me have no higher ideal than a perfectly mutual and voluntary marriage. That is what they understand by free dom. "The freedom of contract," they call it; as though slavery could be trans formed into freedom, by morely labeling it voluntary bondage. But they do just that. They really think they are advocating freedom, and I merely interfering with what is none of my business I did call them radicals in embryo, but I am inclined, more and more, to recall it. They have not progressed that far. They are not yet conceived of the holy ghost of freedom. You are somewhat more logical. You do not pretend that it is freedom. You think we cannot have freedom just yet. We must have marriage until we can have "the industrial home and family." To me this is anhome and family." To me this is another gloomy conclusion. You aspire to freedom, believe in it, pray for it: but you do not dare to reach right out and take it. By and by you will get des-perate, will be seized with a "hunger for Won't? Too conscienlaw-breaking." Certainly, I ought to have of that. Who can help loving tious?

thought of that. Who can help loving women? They are so innocent.

But you say the children must have homes. We must have the isolated, monogamic home till we can have the "industrial home and family." must we? Is there no other plan but just those two? And are you sure the people will allow you to organize an dustrial home on any other basis than monogamy? It so, I think you are "reckening without your host." I think, had there been two or more autonomistic marriages instead of one, among the Luciter fraternity, or had either of them married more than one lover, there would, to-day, have been no Luciter fraternity. You give your opponents fraternity. You give your opponents too little credit for their earnestness in this matter. You do not realize how conscientious they are. The idea of an institution, based on sexual freedom, is just what they abhor, the very thing they are most certain never to tolerate. Individuals here and there, can do what they please, unless they talk too much, or publish a radical paper; but they must not presume to congregate or organize. That is what your opponents insist upon, and what the law will insist upon, and if they had not the law they would employ dynamite. On the other hand, suppose that any number of women should refuse to marry, refuse to women should retuse to marry, retuse to build up any monogamic home, refuse to become any man's slave, but should still assert their right to have babies whenever they wanted them. What can the world do about it? The law cannot punish a woman for having a baby. If the state were to undertake that the question would be settled. .

But you think women should have a "cuarantee" of assistance in the care of children. Let us examine that. In a true love relation the blessing is recipro-There is, therefore, no obligation growing out of the relation itself.
Again; the relationship must not result in offspring, except at the option of the woman. We all agree to that. But woman. We all agree to that. But if the woman, if both, desire offspring, the blessings are still equal. Neither of the parents owes the other anything. They are under no obligation to each Are they under any to their chil-What has it done to lay its parents under obligation? Everybody knows the obligation (if there be any, where there was a desire and a deliber-Everybody ate purpose to beget the child,) is all the other way. There is, then, no obliga-tion, no duty that lovers owe to each other, or to their children; and it there were, it would do no good. We all do as we please, it we can. It there were nothing but the obligation that men are under to make them care for their children, the next generation would not survive. There would be "none left to tell We all know that men love their children, that men love women, and women men; and we ought to know that this love is the real guarantee. If the love nannot be relied on, nothing can. The remedy is in seeking a more worthy lover, not in trying to brace up an unworthy one by means of arbitrary pledges before witnesses, or otherwise. Let me ask; in your indus-trial home, is the father still to help

actually to form several relations with as many different women, without announcing any of them, and then afterward form one more, and announce it by what I would denominate an autonomistic marriage ceremony, and when arrested by the state on the charge of cohabiting without being married, if I answer that I am legally and truly married, just as the law requires; I intend to fulfill the law in good faith; will not this answer make my marriage just like any other marriage, whether I first intended it to be so or not? Do I not thus subscribe to the principle of marriage according to the state's definition, and do I not surthe state steamition, and do I not sirrender the definition of the word that you and the Lucifer fraternity seek to give it? Do I not deceive the people as to my other relations? If not, if I am acting in good faith with the state, if I have honestly and truly accepted the state's definition, then have I kept faith with all my lovers? Have I not, indeed, abandoned them, all except the last one, and my honor also? I might ask many more such questions, all pertinent to the subject we are grappling with; but these will suffice for this time. They are sufficient to show that the subject is one for deep, samest, and not for surperficial dogmatizing and mere partisan personalities. I like the spirit of your article, (in Lucter of Jun. 25) and I cheafully acknowledge that you may, very often, be nearer right than I. If you still think me in error, please show me just where the mistake is.

Wichita Falls, Texas.

Graduated Land Tax. render the definition of the word that

#### Grduated Land Tax.

The destruction of privilege that builds up monopolies, seems to me to be the foundation of true and lasting reform Woman must have a chance to gain a livelihood in order to destroy her dependence on man. She can never be free as long as the system in vogue comnels this dependence.

Among the privileges to be destroyed is the privilege to monopolize the soil, and compol the payment of rent. The privilege to demand interest through the monopoly of circulating credit; also privilege to speculate with profit, interest, in corporative power, protective tariff, monopoly of natural material, etc. I believe that Mr. Henry George is right on the land question except in the proposed remedy. I claim that every one that so desires, shall have at least 160 acres of soil for actual use, and a home free from all taxation and rent

Now in order to destroy monopoly of he soil, and to establish a system of taxation more consistent with equity and justice than are the present modes of faxation, I propose a graduated land tax. The power that should defend us from foreign invasion, and restrain those among us who injure others against their consent, might levy a tax of say five per cent. on the assessed valuation on the second 160 acres that any one might want to use, and ten per cent. on the third, fifteen per cent. on the fourth,

and twenty per cent, on the fifth, &c.

This I claim, will destroy the monopoly, and at the same time would not drive the farmer of small means out of existence, as would, it seem to me, the existence, as would, it seem to me, one remedy proposed in Progress and Poverty. Of course this tax should apply only to soil for cultivation, and not land rich in coal and timber, or other natural wealth.

I would like to hear from all the readers of Lucifer who would favor such a tax, and respectfully request "Edge-

readers of Lucifer who would favor as a tax, and respectfully request "Ed worth," C. T. Fowler, and others who I

worth, C.T. Fowler, and others who I am sure will critise my position, to address me at Clear Spring, Neb.

Believing that a graduated land tax would be a grand advance toward justice, I submit this to the intelligent readers of Lucifer,

J. Madison Hook,

Rev. Clark Braden commenced his series of religious lectures at the M. E. church last Saturday evening, and has had crowded houses ever since. He lectured at the Congregational church Sunday afternoon at three o'clock. Sunday evening he lectured at the M. E. church and has been holding forth there ever since. He has stirred up His Satanic Majesty, Lucifer's presiding gening as has never before been stirred. there ever since. The has surface the has strained Majesty, Lucifer's presiding genius, as he has never before been stirred, and the next issue of that sheet will probably pour forth a molten stream of maledictions against the only public speaker, so far as we have been able to discover, that has had the courage to class up and call the publishers of Lucifor by their right name, and to brand its teachings as only they deserve. Mr. Braden will conclude his course of lectures here Friday evening, and it is out belief that he will have aroused a sentitiment here on different points that will inure to the everlasting benefit of the community socially, morally, intellectually and financially.—New Era, Valley Falls, Kan.

Dimina's Why Is I

Provokes a question, asked in the good faith of ignorance and not in ignorance of good faith; for I have not kept the trail of that lady, and though there is a suspicion of Alphaism about her, I do not regard her as a hypocrite dyed in

Does she repudiate the marriage law and institutions of civilization? If so, I ee nothing objectionable in her article though some misapprehension of natural sentiments. But if she do not repudiate marriage, I ask whether she does not feel the absurdity of pretending to reconcile with it, the sort of independence which she advocates in the bosom of the family by the wife's receipt of wages?

A man may be a sincere liberal and yet uphold marriage; just as might a slaveholder of Greece or of Cuba; limitation of privilege to a sex, a class or a rece, being the understood condition of their liberty; but a woman cannot be a sincer liberal (unless in the country of the Amazons), without repudiating riage, which is not to be whittled away by any modifications of its ceremonial, and which means the sexual subjection of woman to the [plenary authority of Mun, the State and the Church back of

There are a set of folks (I do not class Elmina emong them) who nibble at re-forms, who speculate on small investforms, who speculate on small investments of sympathy with reformers, but never lose sight of "the main chance" and respectability. Such, like parson Jones in the Health Monthly, pretend to moralize husbands without touching the consecrated authority of marriags. They want free government, as if the freedom of the governors were not the slavery of the governed.

EDGEWORTH.

VALLEY FALLS, Kan., Feb. 28, '87. EDITOR LUCIFER: Dear Sir:-I append below the proposition I will debate with any Infidel who has one-tenth the endorsement 1 have.

I insist that the Infidel do for his infidelity just what he wants me to do for Christianity.
I will do for Christianity just

I will do for Christianity just who want the Infidel to do for infidelity. I will debate on no other terms that those appended below.

Now, when a representative infidel can be found, who is manly enough to de-bate on fair, honorable terms, let me

Yours for truth and fair, manly dis-CLARK BRADEN. cussion,

Yours for truth and Tair, manly discussion,

1. That the great ideas of and general principles of Christianity, astaugtin the inculcations of the Bible, harmonize with a right use of human reason,—will they secure the highest exercise of human reason; and will they secure to man all the progress and happiness, here and hereafter, of which he is, capable? Braden affirms.

2. Do the great ideas and general principles of Socialism harmonize with a right use of human reason—will they secure the highest exercise of human roason; and are they sufficient—without the ideas of God, spirit, tuture life and any ideas necessarily based on those—to secure to man all the happiness and progress of which he is capable? Secularism to secure to man all the happiness and progress of which he is capable? Secularist affirms.

Proviso,—Nothing whatever shall be charged upon Christianity or Secularism; or read in the language of the Bible or standards of Secularism.

Mr. Braden refuses to affirm the notions of theologians. To have them substituted for the uttorances of the Bible. To have them forced on him to defend as the teachings of the Bible. He fuses to have the language of men substituted for it. Mr. Braden will defend every idea of Christianity, as stated in the language of the Bible. He will defend the bible. He insiste that viscal. will defend the Biblo. He refuses to defend the notions of men in regard to the teachings of the Biblo. He insists that himself and his opponent be free to give their own interpretations of the Bible, and that neither chall have forced on them the notions of other men. He insists that nothing shall be presented as the teachings of the system of himself or opponent, that is not stated in the language of the Bible, his standard or the standard accepted by his opponent—unless it has been avowed by himself or his opponent. or his opponent.

James Vincent, Sr., on Clark

Braden.

My Friend Harman: I send you by this mail a copy of "Braden Unmasked," and thank you for copy of Lucifer in which you devote considerable space to said Braden. I received a letter from Missouri a few days after my expose of him in the "Non-Conformist," thanking me for it and statue that he had been there—Rochport, I think,—delivered his lectures, and the impression he had left trial home, is the father still to help care for his children? It not, why not? Is the sexual relation still to be publicly lished at Valley Falls, Kansas, came trindling in to us this week. It's editors anounced? If so, are all subsequent relations to be announced also, as well as the first one? Freedom includes the right to form new relations at any time. It may be unwise to do so, but there is no freedom without this right. If I were

I can learn, people feel cheap that they

should have been so easily gulled.

The reason why it is so difficult to go any one to take the platform with him is, that he is so course and abusive. He cannot be a gentleman in debate, and gentlemen have aversion to entering into a discussion with a bully. I have never heard of a Freethought lecturer yet but was a gentleman in every sens of the word, and they are willing at all times, to defend their cause, but bullying is not argument, and from all I can learn, Braden's fort is bullying. That is the reason why he finds difficulty in having Freethought speakers meet him. You know that do your best, if you get into a controversy with a pole-cat you cannot escape contaminations.

That his uncouth and coarse is evident from his manner to you. A gentleman would not conduct himself as he did. And here let meask you, what kind of a people must yours be at Valley Falls to conduct themselves as they did to you? Can you think of any reason for it other than that they are christians? Is not that the way christians act? Clark Braden is a christian; there is no doubt of it; he is a representative christian, and friend Harman, when such christians come around, if you will listen to me you will stand back and look on, but take no part, for "I, Clark Braden," will do the cause of christianity more ago in one course of his so-called lee tures, then you can do it in a year. If the christian church would employ a dozen such defendere, it would soon sink into or below disgust, but so far from the christian church employing or countenancing him, I have yet to learn that any denomination will own him, and he appears to me more like an adventurer than the endorsed represe tive of any one denomination. your inquiries and ascertain if my con jecture be not correct. Ask him him self, to produce his credentials if he can from any occlesiastical body in the whole country. Surely

Surely your people in your county, and its editors can have very little idea of the reputation they are making for themselves abroad in other parts of the Even state and of the United States. christians will shun your county; and your courts and its officers, if they could only listen would hear themselves spokeu only liston, would hear themselves spotted of the country over, with the sublimest contempt. Prosecution is one thing, persecution is another, and when men are clothed with a little temporary power. persecution is another, and when hele are clothed with a little temporary power, and they are found to abuseit, thinking to shield themselves from oditum on the plac of executing the law, they will find that plac will not work, for when a true man finds himself confronted with an oppressive law, so far from subjecting himself to edium in exacting it, he will use every device to diminish its oppressions instead of making its oppressions as severe as he can. No, not the plan of carrying out the law will not do. A man in making an oppressive law as heavy as possible only shows out his own instincts, and he soon becomes abbored of all good people. Stand firm, friend Harman; be wies, don't drag your colors for anyone, but hold them up high; and when those who are now persecuting you, and trying to belittle you—I include oditors as well as others—you will stand head and shoulders above them in the estimation of all thoughtful men and women.

Truly yours,

JAMER VINCENT, Sh.

·· Brands Kansas With Infamy."

Burd ened by a bungling statement of their case, deluded in supposing marriago anywiso defensible, Walker and Harman yet defied church state authority so conclusively that courts say their white-plumed innocence is "guilt," and timp rison them for unquestionable rec-titude of purpose. In declining to pay costs, or allow others to do it, as exponents of natural right, of intelligent purity, of domestic enterprise and creative civilization they stand without peer or rival in this age. Had I time and money to go to Kansas, pay costs and liberate them, I might be unable to justify my action to the already sufficiently wronged prisoners. While many hearts yearn to open those jail doors by paying costs, the ins have the logic of it vs the outs, and each hour's restrainment of their lib erty brands Kansas with over-burning, blackening infamy. A girl of seventeen, billian Harman, in electric self-possession, intuitive wisdom, unconscious courage surpasses most living womanhood, and, like Helen of Argas, may be so attractive in history that all human kind will feel related to her. By one

CLARR BRADEN'S CHALLENGE.

We give elsowhere the letter and chal-lenge of Mr. Braden. We expected to give some further account of the Rev's lecture on Sunday eve, of Feb. 27, but lack of time has prevented so doing this week. We can only say now that while we are hearing very unfavorable reports in regard to Mr. Braden, his methods and manners—especially in regard to his ploutiful lack of the latter—yet inasmuch as he seemed to have the hearty endorsement of the great mass of Christians at Valley Falls we are decidedly in favor of arranging for a joint discussion with the redoubtable "infidel skinner," as we understand he calls himself, provided any representative Secularist or Freethinker can be found who has nothing more profitable on hand than to "unmask" the man who claims to have unmasked Robert G. Ingersoll.

That this man Braden's methods do not meet the unqualified approbation of his own denomination we have abundant evidence. One of his brethren, T. W. Gardiner, of the Valley Falls Register, has this to say of Mr. B. at Meriden, Kan:
"Clark Braden lectured at Meriden

"Clark Braden lectured at Meriden Saturday evening and two or three times on Sanday. His pugnacity and severity towards his opponents seems to be un-favorably considered by some. Mon-day he went to Newton and began a de-bate with C. W. Stewart to continuo two weeks."

In next issue we propose, time and space permitting, to consider at some length the terms of Mr. Braden's challenge. Meantime we ask a careful reading of the letter in regard to this man from James Vincent, sr., the veteran editor of the American Non-Conformists now published at Winfield, Kan,

# THE MEDICAL LIBERATOR.

THE OFFICIAL ORGAN OF

The lowa Medical Liberty Leagne! Organized to appose medical monopoly, to effect a hond of fraternal feeling and a unity of interest and effortamong practitioners and

organized to appose incolaid monopoly, to effect a bond of Traternal feeling and a unity of interest and effortamong practitioners and patrons of 'fregular' means of our and the further purposof social culture; to collate human experience in harmioss healing, to discuss, collect and disseminate important iners concerning the persecution, practice, progress and success of all cures.

National, weekly, aggressive, progressive fearless, unique. Only exclusive advocate o regressive cures into linke interest. Send bets, for sample copy or \$1.00 for one year.

N.B.-Should you receive an extra copy.

N.B.—Should you receive an extra copy please give it to some one who will read it. Address,

### WHAT

Lucifer for 50 cents a year, Did you say?

Yes, that is what we said if Ordered at Once :

A copy of Irene at one dollar. ( \$1.50 for both, postpaid. )

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## For The Defense Fund.

We have received the following generous donations from our friends and comrades:

Dr. E. B. Foote, Sr., 25 copies of Plain Home Talk.

Every man, woman and child should end this most excellent medical work, Price, \$1.50.

Dr E. B. Foote, Jr., 100 copies of Radi-cal Remedy; also 100 copies of Health Hints and Ready Recipes.

These books are too well known to need any comment from us. ench.

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

This is one of the best reform nevels of the day. Price, \$1.00.

Dr. Juliet II. Severance thirty copies of the Jones-Severance discussion of the Social Question.

This pamphlet contains fifty-three pages of as good sound sense on the sqcial question as can be found anywhere. Price, 15 cts.

From W. S. Bell 10 copies each of his "Anti-Probibition" and "Liberty and Morality." Price of former, 20 cts., of the latter 15 cts.

. From a friend, of Grass Valley, Gal., 50 copies of his work the "Better Way, A Series of Suggestions on the Sacred Subject of Sex," price per copy 25 cts.

From Alfred Cridge, 25 copies of Ballot Bosh, and One Cent a Mile. Price, one copy of each, 5 cts.

From Moses Hull, 20 copies each of "Decay of Institutions," price 10 cts., and "Sketch of Moses Hull" with portrait, price 5 cts.

By buying these books, friends of the Cause, you can at the same time assist those in prison and benefit yourselves.

Address, LUCIFER,

Valley Falls, Kan.

ATCHIAON, TOFFKA & BANTA

No. 1, No. 3, No. 13, No. 15, GOING EAST, No. 2, 4:29 p m 4, 4:29 t m 9:58 a m 9:58 a m WEST. California & Maxico Express & Mail Colorado Express Through Freight Way Freight Atlantic Express New York Express Through Freight Way Freight Passengers will be carried on the following freight trains only, No. 15 and 16.

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#### LETTERS FROM FRIENDS.

E. C. Walker: I am a weekly reader of your valuable paper, which is sent me by my brother after herends it. I could not do without it. Please send samples to the following persons. \* \* \* Into the following persons. \* \* \* Inclosed find ten cents for Fowler's Prohibition. Please forward by return mail and oblige.

Yours for Laberalism,
JOHN M. OWEN.
Mill Springs, Ky., Mar. 4.

Dear Mr. Harman: Herewith I send you an account of a similar persecution by church and state to that your daughter is experiencing. You may have known of this case. It is news to me that so lately as 1885 anywhere under the Star Spangled Banner's domains, persons could be thrown into jail for experience the relations convictions and for exercising their religious convictions and

observances. I wish to thank you for your grand words, and claim that the "emancipation of woman as to her sex-bood and motherhood, is the Pirotal Issue." This I have been claiming for years, and trying to bring women to see. The people, to carry forward and actualize the reformatory ideas and principles of justice, now held by a few, are yet to be born, of a free, enlightened motherhood. The moral progress of the race is obstructed more by woman's sexsubjection than by any and all other causes combined.

What is to be done; what can be done to take Lillian from her dangeon life and put her in a position to accomplish the good she may do? I don't think the possible result of her immurement can be equal to the cost. Her vitality and soul force can achieve more outside the bars, and I wish she would be pursuaded to come out, if Kansas despotism will not let her out.

I send a copy of a new issue, by our Moral Educational Society. If you think you would get any orders for it I will be glad to contribute 50 or 100 copies. We shall sell at 10 cts. What is to be done: what can be done to

Ever hoping for deliverance for your dear ever hoping for domestic ones, I remain truly yours,

Lucinda B. Chandler.

Chicago, Ilis, March 2.

M. Harman; Dear Sir: Your letter of Oct. 31 duly received. I need hardly say that I sympathize with you in your

affliction, and hope that the results of this autonomistic marriage will be such as to more than compensate the anxiety and sufferings of its brave heroes.

Why you have sent only one copy of

Dec. 3rd I am at a loss to know, new subscriber can now no more do with out the paper than I can myself. Kindly Lucifer in a strong wrapper when posting to Australia, as sometimes I receive it all torn to pieces.

Next mail, I shall send you P. O. O. for the two subscriptions for the new

Meanwhile I extend my best wisces to you and your daughter and son-in-law (?) and express the hope that by the time this reaches you the zealous reformer of the Lucifer office will have once more of the Lucifer office will have once more settled down to the grand work which has just been partially interrupted by the action of the tyrants who rule your land of "freedom."

DAVID A. ANDHADE.
South Yarra, Melbourne, Australia.

Many thanks to our far-away cor-

respondent for the kindly interest expressed in bohalf of the lacifer band. In reply to his interrogation after "son-in-law" we would just say that we do not like the terms, son-in-law, daughter-in-law, mother-in-law, brother-in-law, etc. They remind us too forcibly of the false, the unnatural arrangements of our artificial society. They are suggestive of statute morality, of law-enforced virtue in the family relations of men and women, rather than of the virtue that has its foundation in nature itself.

These terms are strongly sugges-

tive of family feuds, of law-suits, and of attorneys-at-law. In a true, natural, normal state of society—that is, society based on individual. , society based on individual-autonomism there would be ism or no use for such terms as son-in-law. father-in-law, etc.—Eo. L.

father-in-law, etc.—Ed. L.

Dear Friend Harman: Enclosed find \$1.53. Please send me "Irene," and croditme another year on Lucifor.

I have delivered several lectures on Anarchism or Individualism and excited much discussion. It is here entirely new. I have another "call" to lecture in my district before this district "United Labor Party" for the second time. The chief objection is the necessity of laws of restraint as against the doctrine of no laws at all outside of the individual, or autonomy. Can you, in a few words throw a brilliant light upon this apparent contradiction? I should thank you if you would. It is claimed that Autonomy ignores all laws except self-law, and yet laws of restraint are essential to protect life and property.

T. It, Kinger, M. D.

New York City.

Most certainly; "laws of restraint are essential to protect life and property." but it must be remembered that Restraint is not Government. Autonomy means self-law, selfgovernment. If all are equally sovereign then no one has the right to ereign then no one has the right to govern his neighbor, but if a sovereign will not or cannot govern himself sufficiently to keep within his own sphere of rights, then the right of self-preservation impels his fellow sovereign to compel him to respect the equal rights of others. This is altogether consistent with Autonomism, with Individualism, Anarchism—and is the very antithesis of Archism, or of government of man by man.—Ed. L.

What True Merit Will Do.

What True Merit WIII Do.
The unprecedented sale of Boschee's German Syrup within a few years, has astonished the world. It is without doubt the safest and best remedy ever discovered for the speedy and effectual cure of Coughs, Colds and the severest Lung troubles. It acts on a matterly different principle from the results. and the severest lung troubles. It acts on on entiroly different principle from the usual prescriptions given by Physicians, as it does not dry up a Cough and leave the disease still in the system, but on the contrary removes the cause of the trouble, heals the principle of the couple, and the principle of the trouble, heals the principle of the trouble, heals the principle of the trouble of t

## PROUDHON LIBRARY,

PROUDHON LIBRARY,
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