

LUCIFER

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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PHOTOGRAPHS

OF THE

"PRISONERS."

To gratify many friends who have asked for pictures of the "unlawfully-wedded couple," and to help to defray the expenses of the defense, we offer below photographs of Lillian Harman and E. C. Walker. Lillian has never sat for cabinet negative, so we can offer only a carte de visite of her, and that from a negative taken considerably more than a year ago. Prices: Cards of E. C. Walker and Lillian Harman, Each 20c
One of each 35c
Cabinets of E. C. Walker 40c
Address, LUCIFER, Valley Falls, Kansas.

From J. Hacker.

MR. HARMAN: Since the arrest of Mr. Walker and your noble daughter, I have read all I have seen in Lucifer and other papers, both for and against them, and the more I read and think on the subject the more fervently do I wish that all honest common sense people would rise and do their duty, until all churches and their priesthood are swept into the gulf of oblivion.

They have for thousands of years been an unmitigated curse to the world, and are now doing all in their power to get the names of their crazy-patchwork, man-made god and Christ into our secular constitution and regain

their lost power, and again drive the stake, bind their victims and light the fires as in ages past, forcing all to submit to their infernal doctrine or perish.

And while we are laboring to send the church and priesthood back to hell, from whence they come, I want to see our laws so amended that they cannot be used by this infernal religion to do injustice to anyone.

Our government claims to own all the sexual organs in the nation, and gives priests the right to sell them. A couple who have no real love for each other may go to a priest and let him bargain away their generative organs to each other, for the sake of a home or some other selfish purpose, and add a dozen to the lust brats of the pauper-house and prison, and it is all right in the sight of the law and church; but if a couple who have the purest and most sacred love for each other, agree to live together without receiving from a priest their sacred organs that the government has stolen, they must be fined and imprisoned for it, and then imprisoned again until they pay the costs of their persecution.

They had a natural right to marry themselves without redeeming from a lecherous priest their stolen organs. The Quakers are permitted to marry in the same way, and W. and L. had the same right to do so.

If two persons live together but a single day, calling each other husband and wife, the law should regard it as a marriage. But this couple took each other as husband and wife, in the presence of witnesses, and both signed a paper to that effect, and it should have been regarded as a real marriage in any part of the world, without buying of a priest any portion of their stolen organs. But this monstrous persecution is not carried on in the interest of morality. Its main object is to crush your paper, and though I do not agree with you in much that you publish, I would spend my little remnant of life in defense of the freedom of speech and the press.

I see in this persecution the same spirit in which bigots have martyred millions of the best people, and in its most malignant form.

Servetus was burnt with a green wood fire, that it might burn slower and prolong his misery; and the authorities of Kansas by separating this couple, locking them in distant cells where they can speak to no one, depriving them of correspondence with friends; &c., are guided by the same spirit that ordered green wood to prolong the torment of Servetus. It is like the thumb-screw and the rack, and Kansas will take its place in history with the persecutors of three hundred years ago.

This case is a disgrace to the state and the nation; but if the victims remain firm it will do a hundred times more to kill the bogus church that has so long cursed the world than they could do if at liberty, using their pens in the Lucifer.

Persecution spreads the Light;
Halleluiah!
Truth will triumph in the fight
Glory Halleluiah!
Toll away! ye faithful few;
Halleluiah!
Caving not what man can do;
But singing halleluiah!

I am now in my 86th year. I have spent my life in a war with priestcraft, and in various reforms, and am as busy now as ever. Last month I wrote what, in manuscript, would be equal to one continuous line three-quarters of a mile long, and more than two-thirds of it in mornings before daylight, and in the cause of freethought and morality; and what I most regret in the midst of my labors is, that I cannot live long enough to dance on the graves of the last bigot and the last priest of any sect in America.
Yours,
J. HACKER.
Berlin, N. J. Feb. 15.

HINTS ABOUT THE TEACHINGS OF NATURAL HISTORY.

By A PROLETARY.

"Modern Civilization rests upon the Natural Sciences."—CUTTINGER.

[Continued from Last Week.]

Will the reader permit me now to finish this essay by entertaining him with a few facts in relation to the Natural history of Kansas? and especially some facts relating to the Flora of Saline county. We hope to make the subject more interesting than it may at first appear to the casual reader.

When I came to this country in 1870 I got the idea of studying the grasses and other plants of my homestead and surroundings. This was not an easy task for me, as I was not acquainted either with Kansas plants or with the English language; not even a book or paper in my possession to help me. I let my intention and situation be known through the Kansas Farmer. Prof. Mudge let me know through the same organ, that I would find in the Educational Journal a list of about 600 plants, which were all "or nearly all" the Kansas Flora. Six hundred! Only 600. Always counting by three or by six; as the three persons of the holy Trinity, the three Graces, the three Furies, the six days of creation 6000 years ago, and the 600 plants of Kansas!

I began to work hard to investigate, as best I could, and after about two or three years of work, that is to say, after many Sunday excursions in search of plants, between the years 1871 and 1875, I sent to the Kansas Academy of Science specimens of 120 to 130 new specimens for the state not yet recorded. The sacramental number of 600 of the Educational Journal, was about as near right as the 6000 of the holy book. The number of Kansas plants known to-day is more than 1500, and all are not yet recorded.

Among my discoveries or contributions are about forty grasses, all of which I have sent to various collections, and especially to the Manhattan College of Agriculture of Kansas, which kindly spoke of it in the "Industrialist." Among those grasses are four or five species of Aristida, a genus not mentioned in the Kansas catalogue before my sending, although one of them, the A. purpurascens, is very conspicuous and abundant in some places; also several panicina, not very common; two or three kinds of Spartina, one of them sterile; the Andropogon Torreyanus, very interesting and scarce. The Sporobolus montanus, and lastly, a new Setaria which Prof. Vasey, a savant among savants, does not mention as a variety in his official catalogue of the North American grasses, a work in which several other omissions and misrepresentations can be found. Savants say that this form of setaria is but a variety of the S. glauca. (Benz.) A "variety" which differs in all its parts from the well known species (S. glauca) having spikes oboval, one to three inches long, with silvery bristles, rough stalk under the spike, with stationiferous roots propagating the plant which is perennial, while the other is but annual, with roots fibrous, spike cylindrical three to five inches long, with yellow (glaucus) bristles, stalk soft all over—does not such a variety constitute a very distinct species? If not, will the savants tell us what it needs to constitute a species? I know this form proceeds from another Setaria, from the glauca probably, or vice versa, but is it not the same with hundreds and thousands of forms which you make as so many different species? To admit the variety, is it not to admit the change, the temporaneity of the species? Of course a savant or a superficial investigator can see but little difference between the two forms by examining the dry specimen of each taken from the herbarium, but there is not a laborer in the fields who, after having watched and observed the growing of the living plants would take them as only one species, no matter how or from what they originated.

Monkey we came from, monkey we are, but anyhow or somehow we are called men. So I call this grass Setaria Perennis—Hall and Henry. The late E. Hall,

one of the best workers in the Botanical field, considered this form as a very different species, and M. J. H. Carruth, another practical Botanist, reports it in his Kansas catalogue under this name.

The sedges (Cyperaceae, Carex, etc.) which are often taken for grasses, are numerous and some of them very beautiful.

(To be continued.)

"DENIAL OF FREE SPEECH."

Mrs. Severance, of Milwaukee, by request addressed the convention. In her views, the condition of this country produced two classes, a moneyed class and wage slaves. She prophesied shortly the further slavery of the denial of free speech, unless the power of the great king monopoly was curtailed. Our government now, she declared, was one of money, by money and for money.—Report of the Cincinnati Convention.

Very true Dr. Severance, but why speak of the "denial of free speech" as something still in the future? What with the suppression of open air meetings held to protest against the oppressions of capital, the censorship over a labor paper in Chicago, by a chief of police, the arrest of freethought publishers in Kansas under instructions from the censors of the press, how can it still be said that free speech is one of the American institutions? Words are not crimes, whether they be spoken, written or printed, and though they may instigate or lead to crime no criminality can attach to the person who utters them, writes them or sends them through the public mails, until it can be shown that some person or persons have been induced by such words to commit crime.

Once admit the principle that government is a paternal ruler clothed with the power and duty of preventing crime or vice by a censorship over speech, by means of postal restrictions or otherwise, and the "denial of free speech" is a fact accomplished.

THE APPEAL.

What it Means.

Much misconception seems still to exist in the minds of many of our correspondents and friends in regard to the meaning or real animus of our appeal from the decision of the district court to the supreme court of Kansas. To remove this misapprehension and to place the matter in its true light, as viewed by us, we wish to say,

First and negatively:

The appeal does not mean, on our part, a surrender to legality. We have not asked the judges of the supreme court to tell us whether we have done right or wrong by ignoring forms in our autonomic marriage. It does not mean that we have put our conscience into the keeping of the three men who compose the court. The appeal does not mean that we acknowledge "allegiance to the state of Kansas, in any proper sense of the word allegiance. We have all the while declared that we owe no allegiance to the state of Kansas. We claim to be citizens, not subjects, of Kansas. We claim to be citizens of the planet on which we live, citizens of the United States of America, and if citizens of the latter, then according to the American idea of government, we are sovereigns, self-rulers, and if so we owe allegiance to no person and to nothing except to our individual selves and to the principles of right, truth and duty as we see these principles. We maintain that the state of Kansas is not a person at all, and therefore it can only by legal fiction be called a sovereign state, for personality is a necessary attribute of sovereignty. We maintain that the state is the creature and the subject of the individual, who is the real sovereign—the creator. We maintain that individual sovereignty is a natural right, that it cannot be alienated or delegated to the artificial arrangement or machine called the state. We maintain that the duty of the state—the creature and servant aforesaid—is not to tell the citizen—the sovereign—what he may or ought to do. A sovereign is presumed to know what his rights and his duties are. The only duty or function of the state is to RESTRAIN criminals, that is, to keep each citizen within his proper sphere of rights and thereby assist each sovereign to maintain his own rights. In the discharge of this duty it is necessary that those who are charged with the duty of restraining evil-doers should have an umpire or umpires before whom to bring disputed cases. That is to say, there must be some method of agreement as to the manner in which disputes are to be settled. This is doubtless the design and origin of what we call our judiciary, our courts of justice. The judges of these courts are not autocrats, or should not be so. Like all other public functionaries they are amenable to the people, whose servants they are. They are supposed to represent

(Continued on second page.)

OUR PLATFORM.

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

LIST OF OUR AUTHORIZED AGENTS

- Carthage, Mo.—E. S. Galloway. Weir City, Kans.—Dr. J. B. Cooper. Seamanville, Kan.—J. McLaughlin. Omaha, Neb.—James Griffith, 1712 Dodge St. Leaworth, Kan.—H. H. Hutchinson. Joplin, Mo.—J. Henrichs & Bro. Joplin, Mo.—(Inst)—Geo. H. Hutchinson. Humboldt, Kan.—Wm. Rahn. Burlington, "—Chris. Brown. Garnett, "—C. Gregg. Ottawa, "—W. W. Frazer. Cedar Junction, Kan.—J. C. Collins. Burlington, Iowa.—Werner Becklin. West Burlington, Iowa.—James Toft. Success, Kan.—Chas. Binimny. Salina, Kan.—J. M. Ippen. Scranton, Kan.—John F. Young. Carbondale, Kan.—James B. McDaniel. Preston, Iowa, John Durant. M. O. Hicks, Silem Springs, Ark. H. L. Jolin, Mankato, Minn. T. M. Palmer, Manning, Iowa. Kansas City, Mo.—Dr. C. Lona Marsters. New Haven, Conn.—M. Franklin.

To Contributors.

Please to remember always that our space is very limited and govern yourselves accordingly. When we admit one long article we must crowd out many others perhaps equally worthy of room.

We are sending a large number of specimen copies to persons who are not now subscribers, hoping that they will give the paper a careful reading and then send us at least a trial subscription for three months.

Friend Wakefield, of the Anti-Monopolist, (Enterprise, Kan.) who was there, says:

"The new party, organized at Cincinnati last week, is a vigorous youngster which will fight hard from the start."

To the friends who have ordered cabinet photos of Lillian we are compelled to say that the supply ordered has not yet arrived from the artist. He has been moving, and the weather has been unfavorable. Hope they will be here soon. To all who have ordered books or photos at any time and failed to get them we say, drop us a card and remind us of the fact; it is quite possible that orders have been overlooked or neglected.

Our friend Jeremiah Hacker, of Berlin, N. J., is perhaps the oldest of all the present contributors to Lucifer's columns. Many years ago he edited a Free Thought paper called the "Pleasure Boat," we think, and did much to inaugurate the revolt against ecclesiasticism and kindred slaveries. He is still a hard worker in humanity's cause, and should not be neglected in his extreme old age. We earnestly ask all who can do so, to send twenty-five cents to Bro. Hacker for a copy of his lecture and his Reading Rhymes for the Times. His lecture, especially, has received many warm commendations which we very cordially endorse.

MRS. DRUSE HANGED.

Another fearfully dark stain upon the American name! Until the last moment we thought Mrs. Druse would not be hanged. Gov. Hill could have commuted her sentence to imprisonment for life. That he did not do so marks him a savage, and the legislature who refused to take action in the matter are no better. We have much that we should like to say on this hanging business, but for the present must be content to repeat that our laws and customs are chiefly to blame for the crimes that society finds it necessary to punish by hanging.

"Trene."

No man, far more, no woman, can afford to forego reading this book wherein Life and Society as they are are contrasted with what they will be when men and women are grown to the full stature of manhood and womanhood, when all individuality is allowed full play and action; all natural attractions free and spontaneous display, all shall own their own living; all shall have the full reward of their labor; all human wants be supplied, when children shall be born of healthful and loving parentage and shall be practically inaugurated "On earth peace and good will to men." J. H. Cook.

A philosopher says: "You require in marriage precisely the same quality that you would in eating sausage—absolute confidence."

THE APPEAL.

What it Means.

(Continued from first page.)

resent the average public sentiment as to what is right and what is wrong between sovereign individuals.

This much being conceded it follows that if the public sentiment—the public mind—be ignorant or controlled by prejudice the umpires or judges will also be ignorant or controlled by prejudice, and that in their rulings they will render such decisions as they think will be satisfactory to their constituents, their masters, who will in time at the polls declare whether the rulings of said umpires are approved by them or not.

Our appeal, then, is not so much to the umpires called judges as it is to the whole people of Kansas, to our fellow-citizens, our fellow sovereigns, whose servants these judges are supposed to be.

True, we have asked these umpires to say that under any just and fair construction of laws already on the statute-books which they take as their guides, as well as according to justice, we are entitled to the protection of the machinery of government and not to the persecution thereof; but if their decision should be adverse to our position it would not in the least alter or modify our own opinion in regard thereto, nor would we any the less continue our appeal to the masters of these umpires; none the less would we try to show that such decisions are utterly at variance with the basic principles of liberty, of justice and equality upon which the American system of government is supposed to be founded.

(Continued next week.)

BRADEN'S LECTURES.

Some two weeks ago we gave notice in Lucifer that the somewhat noted Christian lecturer, Clark Braden was billed for a course of lectures at Valley Falls. A prominent member of the "Christian" or Campbellite church, to which sect Mr. Braden belongs, had called at our office with one of the bills, asking us to give some notice thereof in the paper, and cordially inviting us to attend the entire course, and to induce all we could to come and hear. This we readily agreed to do, for in so doing we would only be treating the lecturer and his friends as we would like to be treated in turn. We had heard many unfavorable reports in regard to the reputation of Mr. Braden as to his methods of treating those who differ from him, and also that the fair minded of his own people did not endorse him as a man or as a lecturer; but our motto is to condemn no man unheard, but "try all things and prove all things" and all men.

Mr. Braden came; he is now here and has nearly finished his course of lectures. We attended two of these, and gave to the speaker the most careful and candid attention in our power. We treated Mr. Braden as we should like to be treated, and in return received from him—well—we would much rather some one else should tell the story lest we be accused of personal bias and of exaggeration. We took some notes, but our limited space this week will scarcely permit their use.

His first lecture was largely devoted to outlining his intended course, and in relating anecdotes in which Clark Braden was the central figure—suggesting the applicability of the old homely saying, "It's a poor dog that can't shake his own tail," or, freely rendered: it is a poor storyteller that cannot tell a good story when he himself is the hero thereof.

In the estimation of Mr. Braden Infidels as a class were a set of ignorant, conceited, impudent, noisy and cowardly braggarts. Personally they were not worth noticing, but that it would not do for Christians to ignore the spread of infidelity any more than it would do for them to ignore the spread of "any other sin." Infidelity must be met and destroyed as we would meet and destroy any other villainess. Mr. Braden dwelt much upon this part of his theme. Ingersoll's followers were simply the low rabble, the hoodlums that cheered his "ribald sneers" at Christianity, just as they would cheer the jests of a clown at the circus. While Infidels claim to be the discoverers and leaders in science, they are so ignorant that they cannot even define the terms they use so flippantly. "The editor of your Infidel paper cannot define the word Evolution; I

defy him to do it." These are, we think, his exact words, and spoken in loud defiant tones, shaking his fist, as it were, in the face of that humble individual. Several other allusions of an offensively personal nature were made, such as that the Infidels of Valley Falls could sneer at Christianity while in good health, but that when death stared them in the face they showed their insincerity and their cowardice by sending for a minister to pray for them. (We will just say here that if there has ever been an instance of this kind we are not aware of the fact.)

After listening to so much that might be called personal challenges, we confidently expected Mr. Braden to give his hearers a chance to reply, but he did nothing of the kind, except to say that "written questions" would be answered during the progress of the meetings. As this method gives the lecturer every advantage we declined to enter the lists in any such one-sided contest.

This treatment should have ended our attendance upon Mr. Braden's lectures. Many years ago, at Jefferson City, Mo., we were told this story of Col. Benton: One of the leading Democratic politicians was asked why he did not attend the Colonel's levees. The reply was, "I went once and was insulted, in such a way that I could not defend myself. That was Benton's fault; if I go again and get insulted it will be my fault." And just so I should have reasoned (using the personal "I" instead of the impersonal "we.") but I went again and received just such treatment as might have been expected, judging from the exhibition on the first night.

On Sunday night the lecturer's subject was "What has Christianity done for the World,—morally, politically and intellectually?" Substantially he claimed that the world owed all modern progress in these departments to the influence of Christianity. That we could have no reliable standard of morals outside of Christianity. To prove this he instituted a comparison between Christian nations and non-Christian, ancient and modern; then, coming to classes, he maintained that Infidels generally were immoral as compared to Christians. Infidels could show but a "corporal's guard" of "decently" moral men as compared to the hosts of Christians whose morals were unimpeachable. The direct tendency of Christianity was to elevate the moral standard while that of Infidelity was to lower it.

If there were any decent Infidels in Valley Falls they "owe what decency they have to Christianity." It would be found on inquiry that they had been "reared by Christian parents."

This was getting down to personalities again. A friend at my elbow whispered the name of J. M. Piazek, one of the oldest and most reliable of the business men of Valley Falls, as a man who had always been an Infidel or freethinker, and had not been raised by Christian parents. Acting upon the impulse of the moment, I asked Mr. Braden, "Do you want names? If so I would name J. M. Piazek as one to whom your rule would not apply."

Turning upon me with much apparent anger, Mr. Braden said,

"Did you print as much smut in your paper when you were a Christian as you do now?"

"I printed no smut then, and I print none now,"—or words to that effect.

"Well," said Mr. B., "your neighbors will have something to say about that," and then, as though they felt themselves appealed to, there was a roar of applause from various parts of the audience.

Parenthetically I would here ask Mr. Braden if he ever heard the story of the woman in the museum who, coming suddenly upon a nude statue, turned away her head and asked the guide,

"Isn't it nasty?"

"No," said the guide, "but your mind is!"

Is not this the cause of all the trouble with Mr. Braden and those who so promptly cheered him? In showing up the terrible crimes that are sanctioned, or at least covered up and excused by Christianity, and by polite modern society, we have used strong language—what might be called naked language, and Mr. Braden and his friends turn away their eyes—they are horrified! They call it "nasty," "obscene," and want Lucifer "suppressed" and its editors sent to prison.

Again; we ask the lecturer if he

ever heard such an admonition as this: "Judge not, that ye be not judged?" All words are good and pure in themselves; it is only the intent or purpose—that is, it is only in the heart or mind of the user that they can be called smutty or obscene. Then this man Braden and his pharisaic applauders set themselves up as judges over the thoughts and intents of their neighbors' hearts. This is Christianity—a-la Braden.

WHO ARE CHRISTIANS?

Returning to our report of the lecture: When I responded to Mr. Braden's personal challenge, by naming J. M. Piazek, some one in the audience came to Mr. Braden's rescue by saying that Mr. Piazek's parents were Christian. I have since interviewed the gentleman himself in regard to the matter, and he says his mother was a Catholic, and his father a non-believer. But here the question comes in, Who are Christians?

Does Mr. Braden claim as such the whole Roman Catholic church? If so, he would claim Mr. Piazek himself, who, though a life-long Freethinker or Infidel, was baptized into the Catholic Church in infancy and has never been excommunicated, and, as is well known, the Pope claims all such as being members of his fold. Of course Mr. Braden will make no such claim. Then I demand, again, where is the line between Christians and non-Christians? Will he take the New Testament standard as given by Jesus himself? Let us see what it is:

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

I challenge Mr Braden to try this test on himself and on his brethren and sisters of Valley Falls. I know very well what their evasive answer will be—that the "days of miracles are past." Very well; then, also, the days of believers are past, and therefore, the days of Christians are past, and there are no Christians now living, for Jesus put no limit to this test as to time. There are many other New Testament tests that I insist should be used when deciding who are Christians, but the mention of these must be deferred.

Again; in regard to the challenge that the "decent Infidels of Valley Falls owe their decency to the fact of Christian parentage," we are permitted to state that there are now living near Valley Falls two non-Christian members of the English Burgoyne family, whose parents for two generations back were not Christians in any proper sense of the word. The father of these two persons was named Thomas, in honor of Thomas Paine. Will our professional detractor say that these persons are not decent? Though stunning, rather than seeking notoriety, the full names of these two persons can be given if called for.

Once more: Would Mr. Braden call Robert Ingersoll's daughters indecent because of their Infidel parentage? And were the sons and daughters of the non-Christian presidents of the United States indecent persons because of their non-Christian parentage? Incidentally, will Mr. Braden tell us the names of the Christian presidents of the United States?

Our space is about full for this issue, and the further report of the lecture must be postponed till next issue. We can only relate now that so many personal challenges had been made by Mr. Braden that I thought it not amiss to do a little challenging also, and so asked him if he carried with him a book called "Braden Unmasked." This was partly because one of the books advertised and sold by Mr. B. was called "Ingersoll Unmasked," but chiefly because I wanted to see the book first named and compare it with extracts therefrom that were floating round in the newspapers. In this I treated Mr. Braden as I should expect to be treated in turn. If I were in the business of unmasking people, and some one should attempt to unmask me I would keep copies of my opponent's book for sale, to show how well or how ill he had done his work.

Mr. Braden replied that he did not sell "Braden Unmasked," and that the author thereof, Mr. Luse, was now in prison for perjury. "I think he said—and I think he added, 'in prison where you will be—or ought to be. I replied

that I simply asked for information, as I wanted to see the book. Then Mr. Braden said: "You are answered, are you not?"

"I have your answer but not the book."

Then some one in the audience shouted, "put him out!" and some one else said as promptly, "No!"

I wish to say now that the fact that Mr. Luse has been accused or even convicted of perjury, in regard to some other matter, does not answer his indictment against Mr. Braden. In these latter days it by no means follows that a man is a real criminal because he has been legally convicted of crime. And in answer to Mr. Braden's taunt that I may soon be in prison myself, I would just say that while it is true that I am under arrest, accused of a law-created or constructive crime, I am not even accused of a real crime as Mr. Braden was when he was arrested in Missouri on a requisition from the Governor of Nebraska, and taken as a prisoner to Wilber, Neb., to answer to a "charge of felony"—which statement we see frequently made.

As Mr. Braden has himself provoked this comparison of records I will here introduce a quotation from "Braden Unmasked," as reprinted in the "Nonconformist," (Winfield, Kan.):

Clark Braden, give ear! You have sent broad-ast over the country a pamphlet filled with sarcasm, vituperation, lies, and the basest slander. The pamphlet is entitled 'Ingersoll Unmasked,' a few hundred copies of which were sold under the Sheriff's hammer, with other goods, for board you owe me, and which I bid off and used for kindling. The letter from your son, which exposed you so completely, and which you supposed you had burned, unfortunately for you fell into my hands. When my wife read it she was determined that I should discharge you from the house. Shame on a man who is so lost to all human feeling as to show the anger you did when you read the wholesome advice in that letter. When my wife brought the letter to me, in the course of the afternoon, then I understood your movements; then it was that she demanded your removal from the house. If there is a God, and I believe there is; if there will be a future judgment, and I believe there will be, before that God you and I must stand on that day of the final summing up of all things, what will your answer be?

"You have been read out of the church of which 'I, Clark Braden, am a member' and published as unworthy the confidence of your own people. You have been denounced by your own people as a deceiver and a slanderer. You were rotten-egged out of Texas, and compelled to leave the town at six o'clock p.m. when you had an engagement to lecture there that night."

In conclusion for this week, we will just say that something was said at the lecture in regard to a joint discussion at some future time at Valley Falls, between Braden and some one to represent the claims of Secularism. Mr. Braden has sent a formal challenge to that effect, which challenge will be printed in next issue. Meantime our readers who may have heard Mr. Bradea and who may wish to hear both sides, can get a refutation of most of Mr. Braden's extravagant claims for Christianity by reading "False Claims of the Church," and "Bible Morals," by Remsburg. The first 10 cts., and second 25 cts. Also "Woman—Past, Present and future." By B. F. Underwood, 10 cts. All of these can be had at this office. And if any one wishes to know "The Kind of a Man Clark Braden Is," they can find out something about him by calling upon us for a pamphlet by that title, written by B. F. Underwood, with whom Mr. Braden claims to have had nine discussions.

LUCIFER TO BE SQUEEZED.

Under this head, after speaking of our late arrest, Van Meter of the "New Era," (Valley Falls) says in his issue of this week:

"In addition to sending abroad the vilest sort of stuff through the medium of Lucifer, they have been selling pamphlets and books filled with truck of the most obscene character, and making their boasts in the columns of Lucifer that these publications are under the ban of the law. Not a stone should be left unturned now to secure the suppression of this vile concern at any and all costs. The New Era is ready and willing to do its part in such an undertaking."

It is very true that we send out through the mails some books that such Christian bigots as Van Meter have tried to "suppress," but the "truck of obscene character," is obscene only when viewed through the eyes of those whose own minds are filled with villainess. We sell, among other books, the "Age of Reason," a work that was for many years "suppressed" by the English government, its publisher was imprisoned nine years, we believe, but that government found at length that the more the book was suppressed the more popular it became;

and so it will probably be found by the Christian bigots of the United States. People in this country have a way of deciding for themselves as to what they shall read, and they decline to allow a few power-loving priests and fabled-minded prudes to dictate to them in this regard.

The chief trouble with Van Meter is that like Paul he was "born out of due time." He ought to have been born a few centuries ago when Christians, Catholic and Protestant, had a good deal more power than they now have. It is true that the Inquisition (Protestant) is rapidly being revived here in Kansas, and it is very possible that Mr. Van Meter will have the great satisfaction of helping to suppress some freethought editors and publishers, but suppressing freethought papers will be found a more difficult matter, and the suppression of the freethought movement will be found to be harder still. Men and papers may come and they may go, but the agitation of thought will "go on for ever."

In the economy of nature there is a place for predatory animals of all grades, from the lion to the jackal. When a noble non-predaceous animal of the forest is to be slaughtered and eaten, the jackal, who never meets its victim in fair combat, is always "ready and willing," like its human exemplar, "to do its part in the undertaking."

From Mrs. H. S. Lark.

To the Editor of Lucifer; In your issue of February 11th, I find some criticisms from your correspondents, of me and my views. I write hastily in reply, sending also a marked copy of the New Thought of February 19th, containing an article of mine on the Marriage question, which you can publish if you wish. I desire to be thoroughly understood, so that no person need say of me: "I believe she would have marriage utterly abolished." No, sir, I would have a form of contract indicating the scope and bearing of the proposed relationship. In other transactions in life I make promises, and give pledges, and draw up agreements. When I buy property there is a deed,—an agreement, an understanding. When I co-operate in a business undertaking there is a statement of the obligations I propose to assume. These agreements are made as an evidence of my intentions in the matter, giving the partner some sort of an idea as to what he can reasonably rely upon. If I make these statements in any public manner, then I have some means of proving them true should any necessity arise therefor.

When I enter into a sexual relationship I feel that it is wise to have at least as clear an understanding of the matter, and as adequate an assurance of right intentions from my partner as I would in engaging board, setting up a dressmaking establishment, or contracting to give lectures.

I certainly do regard that woman as silly who will give her love and her person without some understanding of the position which she is to occupy, whether she is to be an acknowledged equal and companion in a relationship which is intended to be permanent, or whether she is to be simply a bodily convenience, to be slyly sought when impulse implies, and as slyly dropped when passion wanes. Surreptitious associations usually mean just this, and little else,—a mere temporary gratification, the responsibilities of which can more easily be evaded.

In my opinion, the world contains just as many wrecks resulting from the loose associations as from iron-clad legal marriage. Both of these conditions are to be avoided.

Almost every one is aware that secret sexual alliances are very general; yet this proves nothing, except that people are rushing hither and thither, blindly following amative impulses, without wisdom or integrity.

I do not think these men and women are the "best class of society" who form "secret love alliances." Any coward can sneak, but it takes a person of character to stand by the association he has formed and take the consequences involved therein.

I did not say marriage of any kind would guarantee anything; it would simply be an evidence that the twain proposed to devote themselves to each other and to their children. I did say, however, that an acknowledgement of the conjugal relation would ensure recognition, and that honor would assure fidelity and equality.

The main difficulty in this whole matter is that,—as every one of average observation and intelligence well knows,—men are more fickle than women, more amative and less loving, (because less

spiritual) and hence more inclined to institute such conditions as will gratify these propensities; legal marriage gives man control over the person of his wife, while at the same time he knows he may, if he is sufficiently sly, associate with other women, who, for a few paltry dollars (so difficult is it to obtain subsistence) will permit the deprecation of their bodies.

These things are created and maintained by men, under man-made laws. If those who prate so much about liberty, rights, &c., would recognize woman's supreme need, and therefore her right to faithful and exclusive affection, Love and Marriage Reform would be and by command the respect even of average people. But when it is quite generally known that many of these so-called reformers ignore the needs of their companions, and prevaricate and evade, and desert in order to obtain what they are pleased to call their rights, then, indeed, may we expect to incur the reproach and contempt of those who are at least trying to act with some consideration towards others.

In assuming the conjugal relation I have maintained, for ten years, my right to person, property and name; and though I have suffered much from misrepresentation and prejudice, I have generally found people fairly well disposed towards these reforms, when they understood that I was not laboring to induce men to become more lustful, and women more degraded than they have been, and still are. My greatest suffering has really come from the misunderstanding of those who are known as liberals, who persist in assuming and asserting that because I believe in woman's equality in and out of marriage, I therefore favor temporary, surreptitious, sexual relationships, and all the degradation consequent thereupon. Nothing could be further from the truth.

My sympathy is with Lillian Harman because of her open and honorable announcement of her relationship with her chosen companion, her retention of her name, as an indication that she maintains her right to her individuality, and the presumption that she believes in conjugal union, and not in the demoralizing theory of variety; and in defense of what I believe to be vital truth, I have no reason to suppose I shall ever become either a coward or a hypocrite.

Mrs. H. S. LARK.
Boston, Mass, Feb. 22, 1887.

Mrs. Fowler's Rejoinder.

Kind Brother Warren: Pardon my careless, though unintentional mistake in classing you with those who refuse substantial aid to our suffering incarcerated comrades. My sincere desire for truth and justice makes me as willing to acknowledge an error in myself as in others. It matters not who makes the best arguments in any discussion, if those arguments assist us in arriving at truth; and the spirit in which you wrote proves that it is truth that you desire above all else.

I accept your definition of anarchy as far as I understand it.

When I said that you believed in every person obeying their conscience I meant, of course, in the same way that we make the following remark: "Every person should have the freedom to do as they believe right so long as they do not invade the rights of others." Poor Guiten's conscience bade him assassinate President Garfield, but any one of us would gladly have prevented him from obeying his conscience in that respect.

Webster's definition of autonomy is—"the right of self-government, the power of an individual to live according to his will." It seems to me that the true principle of individualism or autonomy bids us stand by all individuals in their right to thus live while they do not trespass upon others. The Lucifer fraternity invaded no individual's rights—their persecutors have. I would plead for the rights of my enemies' individualism as soon as for my own, or for the individualism of those who disagreed with me as earnestly as for those who concurred in my opinions.

I am willing to withdraw my charge against you as pessimist and hungerer for law-breaking. There—now, and I just too good for anything?

But, my brother, though you may not hunger to disobey, yet you certainly do disobey the law if you form love relations without telling of it. "My womanly wits" never allowed me to punish one of my pupils who confessed having broken a rule, simply for the confession, indeed, in most cases that was sufficient redemption. In some states of this union the simple confession, the simple declaration of union—conjugal—will answer the purposes of sufficient legality.

Now, right at this point, we come to the very pith in which centers this whole discussion. The question seems to be whether individualists can consistently uphold legal marriage in any form. According to the foregoing definition my

understanding answers in the affirmative. The autonoistic marriage—the mere declaration of conjugal relationship is no invasion of individual self-government. It is asking no authority, it is giving no fees to priest or magistrate; and yet, in many states, it answers the demands of legality; but because it has this result, is that any reason why we should live in secret with the companion we have chosen as nearest and dearest to our lives and our life-work? Secret relations necessarily involve disagreeable inconveniences. Claudestinity is not particularly ennobling to the moral nature; yet, understand me, I know there are noble souls, who, like you my brother, conscientiously choose the secret course. I uphold you in your right to do so, while I do think it is not the wisest or best. I do wish I could get an expression of opinion from all free-lovers in regard to the following position, in which, it seems to me, I differ from other liberals; or at least as far as they have given expression upon this point of issue. I repeat it in almost every article I write upon the subject, so all important does it seem to me, viz: That society's needs—the requirements for each individual member centers in the home; that we may justly accept monogamic isolated familism until we can form associations of industrial familism, and therefore, in the transition between the two, autonoistic marriage answers the best and wisest purpose.

When a couple unite conjugally they assume responsibilities to tenderly care for each other—yes, more, responsibilities which naturally result in parentage. Children are born to become citizens of society. Has not society a right to expect that its members shall have homes? It seems to me so unnatural to feel that such situations, those which involve and include the very center of our deepest relations to society should be kept secret. Our very love of free and open conversation with our friends calls for free speech in this regard. Free thought, free speech implies free action—the right to tell of our love affairs with true regard for their sacredness; and this right we must demand henceforth without arrest or persecution.

Fraternally thine,
SADA BAILEY FOWLER.
Philadelphia, Pa.

Are the People Slaves?

When a girl less than 17 years old is kidnapped by Christians, incarcerated in a dungeon, denied every right which makes life desirable, it is no time for honeyed words of uncertain sounds. When George Francis Train was in that CHRISTIAN HELL, the "Tombs" in New York city, for causing a part of god's word to be circulated, he said, "the people are slaves." I felt at the time, that there was a time when Mr. Train was in that prison, that he felt the people would liberate him by force. But, alas! he reckoned without his host; the people were slaves. Soon after D. M. Bennett was removed from the Tombs, N. Y., to the Bastille in Albany, I wrote the Truth Seeker, "If the people of New York had not been the veriest slaves that crawl the earth, the city of New York would have been reduced to ashes before they would let D. M. Bennett go to the infernal Christian prison at Albany. A cowering, crawling slave is written on every Christian's forehead in the world, especially the women." And what was true of D. M. Bennett and the people of New York, is true of Lillian Harman, E. C. Walker, and the people of Valley Falls, Kansas.

The grand, defiant words of the noble martyr Lillian, will be remembered long after her body has mingled with the earth, and her spirit has passed to the higher life.

Every true friend of freedom will honor love and respect her for her brave words, her earnest and honest determination not to yield to the demand of the TYRANTS who hold her in their murderous grasp, but after that earnest protest, it seems to me she will feel no self-condemnation if she silently yields to the equally honest wishes of a true father, and other friends who wish to save a precious life from slow torture, and may-be death.

If to save her life the wicked ransom is paid, I hope Lillian will never feel that the slightest compromise of principle has been made, that the money was paid over solely to save a noble life from state murder. With an honest desire to do good, I am the friend of the oppressed.
SEWARD MITCHELL.
Newport, Me., Jan. 25.

They had their usual evening quarrel as they sat by the hearth. On one side lay quietly a blinking dog, and on the other a purring cat; and the old woman pleaded with her growing husband: "Just look at dot and ut tog; they never quarrel unt fights like us." "Yah," said the old growler, "I know dot; but tie dem together one dime, und den you see blazes!"

"A Sin to Have Opinions."

Friend Harman: I am truly sorry to hear such news as your letter this morning contains. I hope you are not guilty, and will prove so. Whether they commit you or not they will make you trouble and much cost. It looks like an effort to break LUCIFER down. For your own sake get out of Valley Falls, if not out of the state, as soon as possible. It is a terrible sin to have opinions; more of a sin to express them. My opinion is, your opinions, more than your violation of law, have caused your arrest.

In sympathy I am with you.
As ever,
MOSES HULL.
Des Moines, Iowa, Feb. 28.

EDITOR LUCIFER: I wrote you a letter soon after the matrimonial troubles in your family commenced, in which I inclosed my last dollar to secure my subscription and aid you what I could at the same time. In it I gave my views on the subject, but as there were so many sympathizers who wanted a hearing, I would not have written again had I not entertained doubts whether or not you received the money, as there was no report or notice of it given in any way. Knowing that christian honesty and veracity were so sacred—especially where their superstitious follies and diabolical laws were ignored, my suspicions were aroused—I thought perhaps they might apply the money where it would do more good in the service of the Lord. Or likely to vindicate the dignity of the law. To the superstitious, ignorance of the law is as sacred as the religion for which it was enacted to sustain. On one occasion Tom Paine remarked: "I am often asked, where is the King of America? To which I reply—the law." Just so. In Paine's time it was thought impossible to dispense with the monarchal form of government, just as church and state zealots of to-day think it impossible to dispense with our oligarchy. Paine thought, with many others, that when the usurping tyrants who wore crowns were deposed, such corruptions and oppressions as they and their minions of counsel perpetrated would be things of the past. But alas! "how vain are all earth's hopes, so long as people believe in heavenly things! Paine lived when Catholic insolence and bigotry said—"Kings and priests are called of god to rule."

We live when Protestant ignorance and impudence say, "Who do not believe in our religion and laws is a fool." I say, a—n the difference in the name if the oppression is all the same.

Many of our freethought brethren are as tenacious on the laws—notwithstanding they originated in the respectable religion of the day—as the church members themselves. Even such lights as H. L. Green, say that above all things they abhor the Free Love doctrine most. Ella E. Gibson is hard down on it. She is not so much to blame, however, since love is not free. There is more, or ought to be, more sympathy for old maids than old bachelors so long as love is bound—a slave to creeds and dogmas—and everything else free, according to the logic of such freethinkers (?) Whenever, as you contend, women are accorded equal rights with men in marriage as well as in everything else, there will be less conjugal misery, and also more happiness for the entire human race. John R. Koleso has the right ideas of it, and the courage to say so. But he is like the average northerner in one respect—that of continually hurling his invectives and innuendos at the South, as though the North was not equally to blame, if not more so, for the existence of slavery in this country. Massachusetts had more vessels engaged in the slave trade than all the other colonies combined, but howled for the negroes to be set free after the business was of no more account to her, the nigger stealing business having been broken up by England. As I have said before, I have never had anything to say on the free love question—in fact I never, until recently, thought about it—but I can't see why we should not be free in love matters as well as anything else. The cry of respectability is only one of the many subterfuges used by church and statecraft to carry out their nefarious plans. Away with the whole stock of gods, devils and ghosts—all the superstitious ideas of supernaturalism—and the religions and laws formulated in their interests. To hell with all forms of governments that set one set of men up as law givers for others. All the law we need is for suppression of crime; but such as are now in operation in this country are for the protection of criminals, and to persecute innocent people, who have sense to see through and courage to oppose them. For instance, the so-called anarchists condemned to death in Chicago, not for

the commission of any crime (for there was no such proof) but because they set at naught the laws of the country. So in the case of E. C. Walker, and Lillian Harman, they have committed no crime, but simply ignored the laws of their state and country. So in every climate and country. The people punished by law are not one time in ten criminals, but people who chose to exercise some form of liberty not sanctioned by law and respectability, while criminals conform to both the arbitrary customs, go free. Hope to hear of your success in the present prosecution (persecution).
Yours fraternally,
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January 10, 87.

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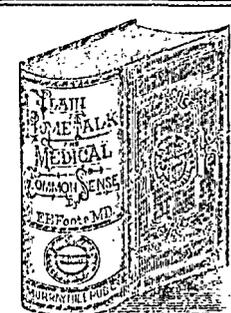
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