

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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Don't dare to call your soul your own--don't dare to have a view

That isn't in accordance with the people's--if you do

The'll call you "fool" and "crank" because you have more brains than they,

And know more in a minute than they all know in a day.

If they contend that black is white, china is and s'y it's white;

And when you know they're in the wrong, proclaim them in the right;

And when they all unite to damn and down an honest man,

Roll up your sleeves, spit on your hands, and help them all you can.

Suppress your noblest thoughts, nor try to elevate the race;

Lie down and wallow with them in the mire of their disgrace;

And they in turn will honor you by calling you "the colonel";

And take and pay spot money for your weak and worthless journal.

--WILL HENBARD KERNAN in Truth Seeker.

The painter of the above true "sketch from life" must be well acquainted with the automatons who "edit" the Valley Falls New Era and the Osawkee Times.

From Alfred E. Giles.

E. C. Walker and Lillian Harman,

Truthful, brave and virtuous, yet persecuted American fellow citizens: In pursuit of happiness you have availed yourselves of your natural right to enter with one another into conjugal relations,

without the intervention of priest or magistrate. In Kansas the marriage relation is considered to be a civil contract, deriving its validity solely from

the agreement, or concurrence of minds of the contracting parties. By the Roman Catholic church it is held to be a sacrament not valid without the assent or blessing of an ecclesiastical functionary. You owe no allegiance, no obedience to the Roman Catholic church, for you are not members of it; therefore its pains and penalties for not obeying its laws ought not to be inflicted on you. Yet you are now ruthlessly imprisoned by Kansas officers of the law, fined and deprived of one another's society, comfort, and support. These miseries are inflicted, because "a judge, justice of the peace, or a licensed preacher of the gospel" (such are the words of the statute) did not perform the marriage ceremony.

That you are really and truly married is to my mind quite clear. You published your intention, lived together, and continue to declare and insist that you are married. These acts, by competent parties, are the essentials of marriage.

But your enemies say you were not married by a magistrate or by a licensed gospel preacher, as defined by the statutes, and therefore they say that your so-called marriage is not legal marriage, or, if so, that you are rightfully punished for not conforming to the marriage statutes.

To this you properly answer, that true marriage is a sexual relation and springs from mutual affection. It is not a creation of statutes. It existed before priests and magistrates were evolved, and will outlive them all. Neither in the Old Testament, nor in the New Testament, (which licensed ministers of the gospel deem it their peculiar duty and privilege to expound,) does it appear that a priest or a magistrate was ever needed to solemnize marriage, or perform marriage ceremony, or that marriage was ever regarded as a sacrament.

Marriage sacrament and solemnization as matters of common law are creatures of the celibate Roman Catholic priesthood. "The ambition and avarice of the clergy in the middle ages, laid the rest of the world under contribution in the business of marriage; made it a sacrament, obscured the real essence and nature of it, and wrested out of the hands of the civil power the outward and public recognition of it, to secure it to themselves; after which a man and woman could not marry but for the emolument of the church. A newly married couple were not allowed to go to bed together for the first three nights, unless they paid the church for a dispensation."--Alexander's History of Woman, vol. 11, p. 259.

Canon law is simply a body of ordinances, constitutions and statutes, enacted by Roman Catholic councils and dignitaries for the government and regulation of that church. For ages the canon law dominated throughout Europe. Martin Luther and other protestant reformers, however, made inroads upon it. Since then certain philosophers and enlightened statesmen and judges have also helped to annul, or otherwise invalidated the rules and principles, but yet like feudalism it survives, though with ever lessening vitality. Even nowadays in the marriage statutes of certain of the States, and in the creeds and regulations of Protestant churches, its influence is apparent. Not many centuries ago it compelled obedience to its behests by the tortures of the rack and the stake; now, by imprisonment and fines. Like the giant, crazy and stiff in his bones that Bunyan's pilgrim saw in the cave near the valley of the Shadow of Death, it grimly grins at the passers-by, and biting his nails says, "though I cannot rack and burn you, yet I can im-

(Concluded on third page.)

JAIL JOTTINGS.

The county commissioners appear to be remarkably clear-headed financiers. They are determined that the prosecuting officers shall have their pay, no matter what it may cost to get it. Prisoners are boarded at the Oskaloosa jail for 10 cents per day. When they are taken away from the county their board costs 20 cents additional. At sixty cent per day it costs the tax payers of Jefferson county \$2.10 to keep me in jail a year; \$2,180 for ten years; \$9,570 for 30 years. So the attempt to collect the fifty-six dollars and sixty cents, which I refuse to pay, will cost about as much as it is worth!

This looks like a rather long contract, but I shall never pay it, and they say they will keep me in jail until I do. I think that, as I belong to a long-lived family, I will not be very likely to shuffle off this mortal coil for at least 35 or 40 years, and so the people of Jefferson county will have plenty of time to get all the satisfaction they want out of my imprisonment.

In their attempt to compel E. C. to pay his half of the costs, the commissioners will spend \$146 per year, \$1,460 in ten years and \$4,380 in 30 years. It will cost \$305 per year to make us pay \$113 00 to the prosecution for convicting us "criminals" because we attended to our own business.

The amount of money which is demanded in payment of "costs" is not what we are fighting. It is the principle to which we object, and we would protest just as strongly and vigorously if they only claimed \$2 as we would if they claimed \$2,000. They can keep us in jail until we are released by death, but that is all the good they will get out of it.

A valued friend and correspondent of ours, "W. Y. P.," sent us a long article intended for publication, and defending our actions from the numerous attacks of "Liberty." As it was written on both sides of the paper and so fine as to almost be illegible, E. C. re-wrote it before sending it to the office. The jailer delivered it into the hands of the sheriff to mail, and the not unnatural consequence is that it has not been heard of since that time. Mr. Housh appears to be very cautious in his work of suppression. He would not allow us to write anything for publication, but he failed to tell us that we could not send correspondence written by distant friends, to the office. It is reasonable to suppose, from his actions, that he would gladly consign to the flames all papa's editorials and all that our friends send to the office; but there is no cause for surprise in the action of the sheriff. From time immemorial, the would-be censors of public beliefs and morals have, by persecution, sought to suppress the arguments which they found it impossible to answer. In days gone by, their favorite method of silencing such arguments was to chain the author to a stake and burn him to death. But though they may have the will they have not sufficient power in these days, so they have to content themselves with burning the offending writings. In this particular instance the loss would not be quite so annoying, had the original not been accidentally destroyed.

LILLIAN HARMAN.

Oskaloosa, Dec. 8, '86.

REPLY TO WARREN.

As briefly as possible we will notice Mr. Warren's chief objections.

First, He derides the idea of autonomistic marriage. Might as well say "autonomistic bondage," he avers. But that entirely depends upon the definition of "marriage." In brief, marriage is the union of two persons of opposite sex. There are various forms and degrees of marriage. Here, we shall speak only of legal marriage and autonomistic marriage. By the latter we mean simply and only the free union of persons of different sex, nothing of "bondage" about it, any more than there would be in the same persons agreeing to sell books or cultivate flowers together. We call it "marriage," but we have no objections to the terms "union," "association," "partnership," etc., etc. Our comrade Warren is quibbling, unintentionally, we know, but none the less quibbling about a word concerning the exact meaning. * * * [at this point a page of manuscript is missing.--Ed. L.] We do not admit, on the contrary, we expressly deny the right of society and the state to meddle in the sexual relations of men and women. Is not this explicit enough? And when have we said aught that could fairly bear the opposite construction?

Third. No, Sir, Walker did not feel "that as an honest man he was bound confess to the world" his relations to Miss Harman. It was and is none of the world's business, but circumstances with which the parties immediately concerned were much better acquainted than our Texas friend possibly could be, make almost immediate publicity inevitable, and so we chose, as we had a perfect right to, our own way of turning the floods of scandal to the best possible use in behalf of the cause of autonomy.

Fourth. Neither is he "virtually pledged to society." No man can rightfully be pledged to that in which he is not a willing participant. Neither of us asked society for its advice or assistance. It is an intruder. I, (E. C. W.) am pledged, as I said, on Sept. 19, only to Lillian Harman, and that to deal honorably by her.

Fifth. We are not aware that we have wronged each other. Is A. W.?

Sixth. All that A. W. chooses to say about it not being "safe" to hereafter "offer love to either" of us, is totally irrelevant. It is no one's business what our wishes or intentions are, so long as neither shall attempt to coerce each other.

Seventh. "The circumstances that surrounded" us did not compel us to "lower our standard" and we did not lower it. "The old flag is still there," at the mast-head of Lucifer, and every big pirate on the Kansas sea of journalism is sitting at it, but it will fly there until our mission is accomplished or we all go the bottom together, in honorable death.

Eighth. It may be, friend Warren, that hereafter "Walker and Harman will have to be recognized as exponents of autonomistic marriage" but, if they are, they must, of necessity, be recognized as exponents of "freedom, pure and simple" also. Do not, we beg of you, comrade Warren, mistake our bearings. We know where we are and what we are doing.

Ninth. Finally, A. W. wants to know who there are yet "posted at the front," who yet believe that the relations of the sexes ought to be strictly private; "who hold that the world has no right to ask nor they to impart anything regarding their mutual relations; who can trust themselves to act in accordance with this vital principle," etc., etc.

Dear Comrade, here we are! Put us on your list. Let our present place of residence bear witness to our readiness to act.

E. C. WALKER, Cell 2.

LILLIAN HARMAN, Cell 1.

Oskaloosa Jail, Oct. 26, '86.

On Tuesday of this week I took the 11:20 train for Oskaloosa, to visit the captives in the Jefferson county lock-up. At Meriden a change of cars and a detention of four hours were incidents of the journey. This railroad station has rapidly grown to be a thriventown of about one thousand inhabitants. The hours of detention were spent in interviewing a number of the substantial citizens whom we had reason to believe were liberally inclined. While there are comparatively few men in the place who are known as Freethinkers, we found several who endorse Lucifer's position, not only on theological questions, but also on social reforms. But, as one of these expressed himself, while they think much and feel deeply they are obliged to be careful how they express their thoughts and feelings.

About 5 o'clock I walked into the shiretown of Jefferson county, the station being three-fourths of a mile from the courthouse. Did I feel safe--safe in property and person, while thus walking through the suburbs of Oskaloosa, in the dusk of the evening? How could I feel safe when I knew that my daughter and my co-partner in the editorship of Lucifer were then confined in cells in this same town for simply minding their own business and letting that of their neighbors alone. How could I feel safe when I knew that I was now near the home and office of the parson editor of the "Independent"?--Rev. Roberts--the man who said editorially, "The emphatic expression is that the decent people, up there, [at Valley Falls], ought to dump the outfit [Lucifer's office] into the Delaware and drive the gang, who run it, out of town?"

How could I feel safe when I had been warned by an old citizen of Oskaloosa, in words, substantially as follow. At the close of the trial in October, after verdict and sentence had been rendered, a white-haired old man took me aside and said, "As a friend I would advise you, when this sentence has been served out, to get a license and have your daughter legally married. If you don't do so, these people will never let you alone! I have been here all through the trial and heard their remarks. I have seen men point you out in the crowd and say, 'that old man Harman ought to be hung. He ought to be taken out and strung up to one of the trees in the courthouse yard.'"

But while I could not help remembering these threats and warnings I cannot say that I felt any fear in regard to my personal safety, and so trudged quietly on with my bundle of clothing, papers and other supplies for the condemned ones, till at length the jail was reached. Then, as there was no one near to give me admittance, I called through the outside grating, "Edwin! Lillian! are you there and alive?" and quickly came back the reply, "Yes, yes, we are here and alive."

[Continued on Second Page.]

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

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The letter of A. Warren and answer thereto, were written in October last, as the dates show.

Errors. In last issue, 2nd page, 20th line of 4th column, for "true conceptions" read no true conceptions.

Third page, 29th line of 2nd column read, "higher morals of Autonomistic marriage." Same column, first line of the article "Who is Responsible," for "working" read waking.

The Defence Fund.

- Previously acknowledged from ninety-six names. \$205.40
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[While at the prison the other day, I received the following note, and if any one is to be blamed for the manner in which it now reaches the light of day I insist that all the blame and punishment shall be visited upon me alone. The note is its own evidence that it was intended for my eye alone, but I hereby take the responsibility of its publication just as written. (H.)

H.—Housh has said that Lillian might send an explanation to the paper, but no such gracious privilege has been accorded me, and so I can only tell you to tell our readers and friends that I still hold that marriage or the sex-union of men and of women is something with which neither the State nor so-called Anarchists have anything to do, and that those who mind their own business should be defended by all who claim to be friends of Liberty.

As to costs, the autocratic State has robbed me and every other laborer from the day we were born, and it lives only on what it filches from its victims. I am tired of paying tribute and do not propose to help to feed the creatures who rob me of my liberty and domestic happiness. If the State does not want to feed, clothe and shelter me for an indefinite number of years, all it has to do is to take its meddling and robbing hands out of my private affairs and I will earn my own living. Lillian and I have injured no human being; we have suffered and are suffering most villainous outrage at the hands of the Church-State, and for the whole outfit of our persecutors we have only loathing and contempt.

This, H., is the spirit of my message, through your pen, to our readers and friends and to our enemies as well, to our enemies whether the Hissers, Van-Meters and Cowans, or the Tuckers, Yarros' and Warreus. Edwin.

Necessarily, it seems, we are obliged to use perpetual repetitions in order to make our readers understand the principles for which we are contending.

Mr. Roessler, on the 3th page, thanks Mr. Walker's "modus operandi of reaching the nine Demands of Liberalism is in direct contravention of their spirit of working." He thinks we ought not to assert and maintain our natural rights till all invasive laws are repealed, and argues that if we do so we thereby

become the aggressor, and that our action is an "appeal to force." As well might he say that the attitude of the lamb was an appeal to force when she drank of the water that flowed from the direction of the wolf. Does not Mr. R. know that no invasive law was ever yet repealed until it was resisted, either passively or actively? Where would reforms be to-day if no reformer had ever been more resolute, consistent and self-sacrificing than is Mr. Roessler and his model, Mr. Watts? Only he who lives as he preaches deserves the name of reformer. Time-servers and policy men are the greatest obstacles in the way of humanity's progress. Only he who carries his conscience in his pocket-book "sits down and calculates the cost" before he ventures to do what he knows to be right.

FRUITS OF CHRISTIANISM.

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

Under the approving head of "A Pretty Perfect Pen Picture" Van Meter of the "New Era" reproduced, some weeks ago, the following from the "Report," Meriden, Kan.:

Mr. Harman, editor of Lucifer, called on us last week, and asked to exchange, which was of course, all O. K. He left a copy of his paper with us, and we got another copy Sunday which we read carefully, and upon due consideration have concluded that there is much undefiled, low-down prostitution tied up in a small package in that paper as we have ever seen anywhere. For instance:

"Is that woman a truly virtuous woman who wants to compel a man by law to be true to her sexually, when love and honor will no longer hold him true? Does she not thus show herself willing to become a legalized prostitute?" We should like to know what Miss Lillian Harman's virtue consists of. Of course she is only a girl and raised under the advice of a brute, as we know of no other appropriate name to call him, therefore she should have the sympathy of the community, as surrounding circumstances help to shape our actions, but for Harman to turn his daughter over to another brute who has a family, and tell him by actions to take her and keep her till you get tired, and then what? well we don't know who he would sell or give her to, for there would not be much demand in the market for that kind of goods. We are sorry for the girl, but the man who are connected with this should be bleached in the penitentiary till they learn a good trade, and their paper be forever silenced, for though a degraded sheet, many a poor girl may be ruined. Let law and order prevail.

THE COSTS.

I want the readers of LUCIFER and every one else to distinctly understand that I, and I only, am responsible for the refusal to pay my half of the costs. My father was determined to pay my "ransom," but I was determined that he should not, and finally, after much argument and pleading, I induced him to consent to leave the matter alone until I shall authorize him to purchase my liberty. But that time shall never come. I shall never pay, nor allow to be paid, one cent of the costs of this prosecution, even though in default thereof I shall end my life in a prison cell. Let them do their worst; I will never admit that I have committed a "crime" by acting as I have done in this union with Mr. Walker, nor will I beg a favor of them. They can keep me imprisoned all my life; they can kill me by inches, but still I scorn and defy them.

One of the county commissioners informed me this morning that they would keep us in jail until the costs were paid, no matter how long that might be. He also informed me that I would be sent to Topeka or Leavenworth to be kept, and that Mr. Walker would be kept here "until the last day, and that until after supper." So our friends need not be surprised if they hear nothing more of us. But we will still be living and as determined as ever. Imprisonment may ruin our health; it cannot daunt our spirits.

My father came this evening with the intention of paying half the costs and taking me back home. But I will not consent to his doing so. He thinks that he will be blamed for not doing his duty, that people will say that he is an unnatural parent, etc. But it is not true, he has done all he possibly could for my comfort. It is I who refuse to pay costs. Any one who blames him for my remaining in jail is either ignorant of the facts, or to use plain Anglo-Saxon—a LIAR! LILLIAN HARMAN. Oskaloosa, Dec. 7, 1896.

[CONTINUED FROM FIRST PAGE.]

In our issue of the 26th ult. I stated it as my intention to pay the costs of prosecution assessed against Lillian and bring her home when the forty-five days sentence should have expired. This time expired on the 4th inst. I waited a few days to see what action the county commissioners would take in the matter, hoping that they would show themselves men rather than politicians, and that they would release Lillian without requiring us to pay the expenses of our persecutors. But this hope, like all others thus far, has proved a delusion. On the way to Oskaloosa I was told by an ear-witness that the sheriff had said, "On Saturday Lillian's time will be out, but they will put up some money before they can take her home. She cannot go out without paying costs."

Believing it my right, if not my duty, as Lillian's father, not to allow her to remain in jail if in my power to get her out I went down prepared to pay this penalty. I expected to pay it "under protest," just as I would pay a robber a thousand dollars rather than see him kill my child. Lillian's statement printed elsewhere, shows why I returned home without her.

"What should I have done? What would you have done, friendly reader? Should I have asserted my authority as Lillian's father and legal guardian, paid the money and brought her home in spite of her protests to the contrary? It should be remembered that when I gave my consent to her forming a conjugal union with Edwin Walker, I virtually recognized that she was no longer a child, but a woman capable of managing her own affairs and of being the arbiter of her own destiny. While she is still my daughter, my only daughter, endeared to me by all the ties of paternal and filial affection, I am glad to be able to regard her also as a strong, brave, self-reliant woman; and while the tears will come to my eyes, and while the rebellious lump still rises in my throat at the thought of all the DAMNABLE indignities that have been heaped upon her innocent head, I am compelled to admit that she has done and is doing just as I myself would do in her place.

The question at issue, then, is narrowed down to a simple trial of ENDURANCE! Lillian and Edwin will not pay costs, because to do so would be to acknowledge themselves criminals—to acknowledge that they did wrong by attending to their own business without asking leave of Jefferson county officials and without paying a tax for the privilege of so doing. The commissioners, on the other hand, will not remit the costs, because to do so would be an acknowledgment that the county had done wrong by prosecuting the prisoners. And since the county, like all other corporations, has no soul and never dies, it is easy to see that the prisoners, being mortal, must eventually be beaten in this trial of endurance.

But what of the supreme court? Is there no hope from this source? "Blessed are they who expect nothing, for behold! they shall not be disappointed." Our experience thus far with Kansas justice has not been of such nature as to lead us to expect anything from the supreme court. There may be exceptions, but hitherto our observations go to prove that Kansas judges are simply POLITICIANS. The conscience of the average judge is in the keeping of the voters and the conscience of the voters is mainly in the keeping of the clergy. The priest and parson now constitute the chief factor in Kansas politics, and of course, from that factor, we have absolutely nothing to hope, except such justice and mercy as the Bonners, the Calvins and the Mathers have always shown to those who were so unfortunate as to get into their power.

It seems strange that the so-called anarchist leaders, Tucker, Yarros, Lloyd et al, say a hundred words against the (to them) apparent slight yielding of Walker and Harman, to one word against the bitter persecutions and imprisonment to which they are subjected. Is it because that is safer just now? The state will not hold that as treason, because it is aid and comfort to it.

Every so-called argument of Tucker, Lloyd & Co., has been fully answered many a time—answered in these columns; answered by Edward and Lillian in private letters to the parties themselves, and was also answered, we are assured by the prisoners, by our correspondent "W. Y. P." whose article, as it defended the otherwise defenseless, was not permitted to reach the Lucifer office.

The whole kennel are now barking at W. and H.'s heels, even when they know that they (the condemned ones) are precluded by the iron-hand of the state which the valorous critics pretend to hate, from saying a word in their own defense. They may be more nearly anarchists than the Chicago socialists but they are not half so brave. Only a coward strikes a man when he is down.

The captives have not yielded an iota of Autonomism or of Anarchism. They claim that marriage is a civil contract—the union of persons of opposite sex. It was prior to and independent of and paramount to all statute law. They called such love-union marriage (for want of a better term) and that was their right, spite of all so-called anarchists in the country. They said that such union was recognized as marriage, even by the law itself, and that without desecrating it with any legal humbug whatever. They stand by the right of Choice, of contract, which was prior to all statutes.

Nearly every critic (the latest is J. R. P. Baker in the P. S.) sets up the cry that if Walker succeeds in his plea he will settle "the question beyond all controversy that he is legally married." That is to say, he will establish his right to marry himself in his own way without liability to persecution from the state. The term "legally married" ought to have no terrors to Baker, since, as a citizen of Iowa, he is, or should be, aware of the fact that in his state every man is regarded as legally married who recognizes the mother of his children as his wife, or who lives with a woman

whether married according to the statute or not. He has both the rights and the liabilities of the "legally married." But in Kansas it is not so; he has not the rights though he has the "liabilities." Then what becomes of the plea that Walker will in Kansas succeed in devolving upon himself the liabilities and securing the rights of the married? He is already burdened with the former and he should be protected in the latter. In Iowa he would be protected and he would not be required to pay a "registration" fee either.

Does Mr. Baker know what he is talking about? Evidently he does not, for the "license" is more than "marriage registration." Were it only that (which, however, is no protection to woman and children, no more than is the most ornate ceremony of the church) it would only need to issue by the clerk, as in Iowa, or by the probate judge, as in Kansas. But in this state the license is no more than so much waste paper unless duly "returned" by some judge, justice of the peace or preacher, who must certify that he has duly "married" the parties! As though any body could "marry" any other two persons! J. K. P. Baker is a great puzzle-writer, but it is a great puzzle to see how he can write so much about that of which he evidently knows so little.

We have given so much space to Mr. Baker, not because we think his arguments deserve so much attention, but because a large portion of our subscribers, not only in Iowa, but in other states, have been led by misinformation, to take the same or similar views on this legal marriage question.

The gist of the matter is right here:

Walker and Harman formed their union in their own way and they invaded the right of no one in so doing. This was their right, and it is the duty of every friend of Liberty to stand by them in their defensive fight. And every true friend of liberty will stand by them. The hair-splitters can put this in their pipes and smoke it. I saw the prisoners the other day and they say they care nothing for the professed friendship of those who deem it their duty to fire shot into them while they are bound and helpless, and who say next to nothing against the miserable persecution to which they are subjected. Edwin and Lillian are fighting a practical battle for liberty, and they have no favors to ask of Christian persecutors, God and morality Liberals or fair-weather Anarchists.

Mr. Tucker made no less than seven attacks, by himself and Mr. Yarros, upon Mr. Walker in one number of "Liberty," but he had not even one line of space to spare to tell his readers that the reason Mr. W. did not appear in self-defense against the editor's previous diatribes was because his articles had been confiscated by the sheriff. Mr. Tucker had been apprised of this fact but he was determined that his readers should not be. Truly Mr. Tucker seems to be the very high-priest of Gag!

Mr. Lloyd says in last issue of Lucifer that Mr. Walker will probably bear witness that he (L) had gently admonished him (W) of the error of his ways in some private letters. Did not Mr. Lloyd know when he penned that line that Mr. W. could not "bear witness" to anything in Lucifer? that he was not permitted to send out anything from his prison cell for the paper? Had W. been able "to bear witness" he would probably have said that he fully answered Mr. Lloyd by private letter, and that it was no evidence of the latter's courage that he now attacks a gagged prisoner when he knows that no public reply can be made by that prisoner. Et tu Brute!

A series of revival meetings is in progress in this city. They are conducted on the "union" plan, so we are told. One of the most prominent and active promoters of these meetings, gave me the other evening what seemed a very cordial invitation to attend these meetings. "We will do you no harm," said he. "We are trying to promote brotherhood, of which, as you know, there is but very little in the world."

Ah, yes, Bro. B., most sadly have I been convinced, of late, by the people of Valley Falls that there is but little brotherhood in this part of the world, at least. If there had been any real brotherhood in the hearts of these same Christians who now invite me to attend their meetings, would they have sent my daughter Lillian and Edwin Walker to jail? These people expect to sing and shout hosannas forever in heaven while knowing that millions of their brethren and sisters will eternally suffer the pains of hell for no other reason than because they cannot believe the Christian theology. And so likewise these same good Christians are willing and anxious that my daughter shall languish in prison because she conscientiously rejects Christian morality in regard to marriage.

If friend Warren will read "Autonomistic Marriage Practicalized" he will see that Mr. Walker entered an earnest protest against any form of publicity in regard to the sex-relations of men and women, but as an autonomist he claimed the right, and for prudential reasons, exercised that right, to let the public know that he and Lillian had formed a co-partnership in the conjugal or sex-relation. And if Mr. Warren will read the article headed "Society" published in Lucifer of September 10, he will then see why he (Walker) thought it prudent to let this relationship be known.

Hon. (?) Peter Gish, of the Meriden "Report," as quoted elsewhere, and as endorsed by our eminently pious cotemporary the "New Era," evidently adopts the Christian standard of virtue in woman, viz: that she must be sexually true to her husband, whether "love and honor" sanction the relationship or not. But Christians get over this dilemma just as they do in matters of faith. They say it is our duty "to believe," therefore we must believe or be punished in hell hereafter. In like manner the marriage vow binds the woman "to love" her husband; therefore she must love him and obey him sexually, else, be an outcast—must go to a hell of non-legal prostitution in this world.

[CONCLUDED FROM FIRST PAGE.]
prison and fine you," and alas it does it, as you now actually experience in Kansas—"bleeding Kansas," then and now a battle ground of freedom.

Much of the confusion of thought incident to the making and administration of marriage laws, arises from attempting to harmonize together on that subject the principles of civil law with the principles of canon law; but it cannot be done—they are irreconcilable. Civil law is based on the assumed (but often neglected) recognition of inalienable rights, and conduces to secure the blessings of liberty. Canon law subordinates human rights to supposed theological laws as interpreted by ecclesiastics and gospel ministers. These two diverse systems so interlock and mesh together, that marriage, when entered upon as a civil contract, is found to be held in the nature of a sacrament when its dissolution is sought for; hence the disparaging epithet of "marriage trap" sometimes scornfully applied.

Please consider whether the marriage statutes, from whose operations you now suffer imprisonment, are consistent with the Constitution, which is the fundamental law of Kansas. The instrument recognizes as inalienable your natural right to the pursuit of happiness and to the blessing of liberty. In the exercise of that right you have entered into conjugal relations without in the slightest degree intruding on any person's rights and privileges. The statute §332, sec. 1, (Dassler's Compiled Laws of Kansas) declares that the marriage relation shall be entered into as provided by law. Statute §311 provides that every judge, justice of the peace, licensed gospel ministers may perform the marriage ceremony, but does not provide that they shall perform it when asked for by competent suitors for marriage; consequently if their services are essential to legalized marriage, it is optional with them, not with the suitors, whether marriages shall take place in Kansas, and gives to them a power which probably was not contemplated. Statute §2694 declares that "justices of the peace shall receive a fee of three dollars" for marrying and making returns." Can only rich and well-to-do persons marry, and are poor people who cannot pay the fee, regally to be restrained from marriage in Kansas? Are not these statutes restraints, hindrances and abridgements of the peoples' constitutional right of marriage in their pursuit of happiness?

There is a clear distinction between Constitutional rights and merely legal obligations; when they conflict the rights remain unimpaired and the obligations are null and void.

It is said that in your case there is a crime, or at least a misdemeanor, and so I perceive it. But it is not you, but your assailants who are the criminals and misdemeanors. Crimes are violations of the natural rights of human beings; the violators are the criminals. An invasion of a person's natural rights, by a legislature is just as truly a crime as when perpetrated by an individual scoundrel. Sacred and profane history abound with instances where law-making powers were the real criminals, while their victims were martyrs—were as you now are, witnesses of truth.

With sincere sympathy for you in your suffering, and assurances of respect, I am yours fraternally for truth, justice and liberty,
Hyde Park, Mass. ALFRED L. GILES.

To the Friends of Freedom Everywhere.

And so we are not to be allowed to marry in any other than the prescribed form—unless we are Quakers. Is it so, indeed? And is it "bleeding Kansas" that says this? Perhaps I ought not to be astonished. It has always been thus. The oppressed are the worst oppressors. It is the radical vice of our American civilization that it offers a plausible, though so often delusive promise that the plundered can, by his own efforts, transfer himself to the plundering class. Liberty can never be till the people shall be brought, through the direct suffering, to sympathize with one another and to trust one another, instead of seeking protection against one another in restrictive laws.

But though the "Mills of the gods" are perpetually grinding, and are certain to "grind fine," if only there be time enough, we have no "Divine commission" either to turn the crank or feed the hopper. We have no duties to perform, except to respect one another's rights. "Self abnegation" is the hypocrite's dodge. He who would work for humanity will attain his end best by seeking his own happiness. We can move ourselves much easier than we can move the world, even were the world always willing to be moved, which it is not. All happiness, as well as all rights, is of the individual, why not try to make ourselves happy without waiting for the whole world to become happy also? And yet, I do not say we will not work for one another, at least so far as it may be reciprocal. So far it pays; but it is our nature to go much

farther than that. The mill will grind, whether we assist or not. We cannot help working for others, if we work for ourselves intelligently. If we work stupidly the mills grind a little slower; but then, with the gods time is no object. We are the only sufferers. Friend Walker was working for others very industriously when he thought he was simply minding his own business. All at once everybody becomes interested and begins to talk about it, and so the chances are that they all may learn something to their advantage. I am glad, always, when I see the "waters troubled." I say, now there is a chance for the sick. I am glad to see the pool stirred, and I feel grateful to Bro. Walker for stepping in and stirring it. Even his enemies may one day feel grateful to him for what he is now doing.

As for Autonomistic marriage, however, I have no use for it. I have no use for marriage at all. It means bondage. It cannot be autonomistic. What is autonomistic bondage? It is a new phrase to me. Does not suit me. I looked to Lucifer to lead us to unconditional emancipation. I am disappointed to find the first battle pitched on the ground of compromise. I will not charge our brave friends with unfaithfulness; but I give notice that this is not the decisive battle. We have a right to love without being married at all, either autonomistically or otherwise. This is the real issue as to the sex question. The final contest is to be on that perpendicular proposition. But how can we hope to win, after we shall have already compromised? After having conceded that the sexual relation is a matter of public concern? It seems we ourselves are not yet educated to a practical realization of our position. Brother Walker felt that as an honest man he was morally bound to confess to the world that he loved Miss Lillian Harman, and that he intended to stand by her. He did not realize, of course, that this is the essence of marriage, that it is precisely what the state requires him to do. He is virtually pledged to society, is he not? If not, then what was his public declaration for? What puzzles me is, what the State of Kansas has to quarrel about in his case. The good citizens of Valley Falls are "more nice than wise." These parties are really and truly, even legally married; and to find so much fault simply because the Probate Judge has lost a license fee and the parson a paying job, is to betray a weakness in your mental machinery. Not the state or the church have any right to complain. We, as individualists, have the only grievance, and we ask no help from the state. We would even write in the sand, "Go and sin no more," were it not that they have wronged each other, that is not ours to forgive. Brother Walker has said, by his act, to the world, and the world will very speedily understand it, that Lillian is now his lover, and she has said the same of him. No one, hereafter, will think it proper, even if safe to offer love to either of them and they thus deprive each other of the love that should have been theirs. They have no right to stand by each other in any such way. I will give them the credit of overlooking this very material point. I cannot believe that they have deliberately resolved to desert to the enemy. I believe they will soon break through the web they have unwittingly woven around themselves. I do not presume to judge but that the circumstances that surrounded them compelled them to lower their standard, and to tender to the world this compromise; and to the world, and to the good people of Valley Falls, I say earnestly, you had better accept it. The more you fight this question, the more you will have to fight. The surest way to retard the progress of ideas, (you cannot stay it entirely), is to keep as still as you possibly can.

But to our friends I have to confess that I cannot disguise or ignore the fact that it is a compromise, that hereafter Walker and Harman will have to be recognized as exponents of Autonomistic marriage, whatever that may be, and not of freedom, pure and simple.

I write this, therefore, to inquire how many there are, if any, still posted at the front. How many are there who steadfastly believe that the relation of the sexes ought to be strictly private? That not only has the world no right to inquire, but the parties themselves have no right to impart the information? That is a sacred confidence between them? How many can trust themselves to act in accordance with this vital principle? How many are there who really and earnestly aspire to a life of freedom and justice and genuine love? If there

are any, I very much desire to know them, and to exchange counsel with them. I feel that the time has come when something should be done to create conditions wherein freedom will be possible and compromise unnecessary. I believe the conditions may be developed and the revolution achieved without serious collision with existing society if we go about it intelligently and in earnest. Neither is it necessary to leave these brave friends behind. They will, I am sure, help us with hearty good will, and we owe it to them as well as to ourselves, to unite upon some practical plan of cooperation and never falter till it be accomplished. Lucifer will be watched for the very purpose of hounding our movements. We cannot depend on it alone for communication. We can write to one another much that cannot be put in print. I desire, at any rate to know you all, who approve what I have written and to know your feelings and impressions concerning what is to be done. The first thing, is of course, to provide sufficient means for Walker's defense; but after that what? Shall that be all? Are they to be abandoned to a compulsory settling down into marriage? Are we all to go on forever, talking only, and doing nothing? Shall we waste our whole lives buffeting singly with the tides of this "burning lake"?

Address,
A. WARREN,
Wichita Falls, Texas.

Asceticism vs. Indulgence.

[In answer to Elmina.]
Ever since I read in Lucifer the article by Mrs. Slenker, entitled, "Asceticism," I have wanted to answer it, but have put it off for lack of time, but now having a little leisure I will make use of it to state wherein I differ from her.

Upon many points Mrs. Slenker and myself agree. We both believe in the pursuit of happiness untrammelled by any false views of duty, the dictates of so-called morality, and we both believe that human happiness can be increased by the proper blending of the male and female elements, but we differ in opinion in this: that Mrs. Slenker believes, giving her own words, that "Sexual Passion yielded to and cultivated, grows and increases far beyond the means of gratifying it," and on that account we should discourage it, and teach it to be satisfied by the outlets furnished by the practice of Diannism, while I, on the other hand, believe that sexual passion yielded to and cultivated, creates legitimate means of gratifying itself and thus enables us to increase the amount of human happiness. This question, like all others, will eventually be settled by practical experience, but in the mean time it is a subject of investigation and argument, and among the ever-increasing class of people who believe with us that the blending of the male and female element is a legitimate means of procuring pleasant sensations, are found followers of what I may call three different schools. Some like Mrs. Slenker seek to attain this result by the practice of Diannism; the larger number believe in full indulgence with proper means to prevent conception when not desirable, while I, with a few others, believe that the best method is that known under the name of Male Continence, a compromise, a middle course between Diannism and full Indulgence.

I will now briefly explain why I prefer that method to the others. What Mrs. Slenker calls the male and female elements, I call Sexual Magnetism, and hold that all the pleasure or benefit to be reaped from the association of the sexes comes from the passing of this sexual magnetism from one to the other, and that it is this process which Mrs. Slenker calls the blending of the sexual elements. I hold that it is not the act of kissing nor the holding of hands, nor the nude contact of the bodies which gives pleasure in itself, but are only the mode by which this exchange is effected and on that account when the conditions are not favorable, we may kiss and find no pleasure in it, and close associations instead of giving us pleasure, may cause the most unpleasant sensations. This proposition that all pleasure and benefit of sexual contact is due, but as is usually supposed, to mechanical action or friction, but to the generation and transfer of magnetism, compels the belief that sexual association from its simplest form of mere presence of the individuals in the same room, passing through all the stages of holding hands, kissing, nude contact of the body, to coition and ejection are only instinctive means of increasing the amount of sexual magnetism available for exchange, and thus increasing the number and vividness of the pleasant sensations, and that procreation which so often follows, is not the aim of the parties concerned, but a result provided by nature for the maintenance of the race. And right here comes my objection to full indulgence. By listening to his instinct instead of being controlled by his intelligence, the male, by

the completion of the act, puts an end to blending of the male and the female element, and the work of procreation commences and if, as is usually the case, the conditions for procreation are not favorable, and the process prevented by natural or artificial causes, there is an unavoidable waste of a material which could have been used in the further generation of sexual magnetism.

So far I do not believe that Mrs. S. would find much objection to what I have written. We would be agreed upon the benefit of the blending of sexual magnetism and the waste of full indulgence except for procreation. But she would contend that the desired object can be best attained and with less risk by Diannism, that is by the simple contact of the nude bodies, reserving the use of the sexual organs for the work of procreation.

But Mrs. Slenker must admit that the sexual organs are the main seat of sexual passion, and that sexual passion is due to an accumulation of sexual magnetism. Her own words are a proof of her belief. She speaks of "man and woman full of passion, full of sexual fire, seeking modes of relief which are positively appalling." Now these modes of relief were clearly connected with the sexual organs, and their object was to throw off something, which by its presence was a disturbing element. It might be argued that in man it is an accumulation of semen, but the same explanation would not hold good with women. In her that something is clearly not connected with procreation, and all the proofs point out to the fact that it is an accumulation of sexual magnetism. So far as I am concerned, such investigations as I have made have led me to believe that there is no difference in the cause and nature of sexual passion and desire in woman and in man, except that in man sexual association with woman is the only natural outlet, while in woman, maternity offers a chance of relief of which she naturally avails herself, and that, under certain conditions, sexual magnetism turns itself, in what I might call natural magnetism. But when these conditions do not exist the passion of men and women are due to the same cause; and can only be remedied by the same means. This cause is an accumulation of sexual magnetism, greater in those persons of robust health and correct habits, and the relief in sexual association, which enables those persons to bestow on others the excess of their vitality and to receive the surplus of others to their own advantage.

If the proper blending of male and female elements or sexual magnetism is conducive to pleasant sensations, and if the increase of pleasant sensations is a legitimate pursuit of the human faculty, and if sexual magnetism accumulates in the sexual organs, it seems to me the part of wisdom to retain their use for its proper accumulation and distribution, and instead of discarding their use except for procreation, as Mrs. Slenker would have us do to educate them to the proper standard required for the desired result.

After reading my arguments, the question may fairly be asked, is it practicable? Are you not asking from the sexual organs work which was not ever intended for them? As to the first question the personal experience of many persons of both sexes in different parts of the union proves it to be entirely practicable, the best results being attained by the persons possessing the strongest constitution, and who have cultivated perfect individual control. And the experience of the same persons goes to show that the sexual organs are not only peculiarly fitted for the work required from them, but also especially benefited by it.

The immunity from womb diseases among the women of the Quacida Community was worthy of remark, and I believe it is the universal testimony of both men and women who practice male continence, that their sexual organs have been much strengthened thereby. Probably male continence furnishes the best solution to the questions propounded by Mrs. Slenker, especially "how all can have sexual satisfaction without being sexually intemperate." There is no standard of sexual temperance or intemperance, it can only be judged by results upon individuals. We can say of a man or woman who have injured their health by sexual association, that they have been sexually intemperate, although they may have indulged at long intervals, while a man or woman who suffers no evil result are temperate although they may indulge ten times as often. Mrs. Slenker would hardly admit that a person could be intemperate in Diannism, and for my part I do not believe that a healthy man or woman can be intemperate in male continence. But these questions will settle themselves when the proper time arrives. For us, our part is to find out, what is best for ourselves, leaving the responsibility of their own conduct to those who will come after us.

In conclusion allow me to ask Mrs. Slenker one question. How is it, if courtship is so much preferable to marriage, that widows and widowers ever marry, and not only marry, but usually shorten their courtship as much as a proper regard for custom will allow. Which shall we believe as to the comparative satisfaction experienced in courtship and in close association? Their words or their actions? ALBERT CHA VANNES.

"The Mormon Question," by a Gen. title author of "Utah and its People," 89 large pages, 20cts. For sale at this office.

Those who have ordered and not received photos and books will please notify us at once, as we have reason to believe that several such orders have been lost.

The World's correspondent, Mr. Crawford, who has been investigating the status of prohibition in Kansas, finds that it is not evident that the law has greatly decreased the consumption of strong drink, but it is very evident that it has largely increased the vices of deception, lying, spying and tattling. Two very good conclusions, logically drawn. That is exactly the way prohibition prohibits in Kansas.—Ex.

Statute prohibition is the child of the church. Although it has no sanction in the teachings of Jesus it would never have been enacted had it not been for the thirst of power inherent in the Christian churches. Hence it is most emphatically one of the "fruits of Christfaunism."

The gallows has been cheated of distinguished victims this fall. Maxwell should have been hanged last month and the Chicago anarchists should have to-day been a week under the ax. Cluversites, whose time is up to-day, have been respited by the governor, and there are twenty-eight murderers in the St. Louis jail awaiting the action of the supreme court. Court-room justice has been a little dilatory all over the land, but Judge Lynch has attended strictly to business with notable results.—Kansas City Times, Dec. 10.

So long as the people are led by such leaders as the Kansas City Times we may expect the reign of revenge and murder to continue.

In a sermon on "Church and State," preached in the Roman Catholic Cathedral in Boston, last Sunday, Rev. Father Nagle said the following:

"The Church and State go side by side, each holding on to what was given it by God. But if ever we should have any unhappy conflict between the Church of God and the government under which we live, then, indeed, as Catholics, there would be no hesitation in taking up arms against the State and in favor of the Church, for we must obey God rather than man."

We do not doubt that hundreds of sensible Catholics condemn and deplore such foolish talk as this—but it is well to make a note of it.—Index.

It may be that sensible men calling themselves Catholics will "deplore" such utterances, but they lack just that much of being Catholics. No true Catholic, no true supernaturalist of any belief, no Theist can refuse to acknowledge the validity of Father Nagle's reasoning. The issue is God vs. Man. He who acknowledges allegiance to "God" is the enemy of a democratic form of government, of all government that is not subordinate to that of the church.

W. X. P.

Humboldt, Kan., Nov. 21.

For The Defense Fund.

We have received the following generous donations from our New York comrades:

Dr. E. B. Foot, Sr., 25 copies of Plain Home Talk.
Dr. E. B. Foot, Jr., 100 copies of Italian Remedy; 100 copies of Hand Book of Health Hints and Ready Recipes.
These are to be sold and the proceeds used in the defense of our imprisoned co-workers, Lillian Harman and E. O. Walker. Sent, postage paid, at regular prices.

Plain Home Talk..... \$1.50
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From Sara Bailey Fowler five copies of "France, or the Road to Freedom."
This is one of the best reform novels of the day. Price \$1.00. See ad. on 4th page.

From E. H. Heywood twenty copies of "Cupid's Yokes."
D. M. Bennett served 13 months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail. Everyone should read it. Price, 15 cts.

From Mrs. E. D. Slenker, twelve copies of "Diana."
This is a very able discussion of the much vexed question from her point of view. See ad. in another column. Price, 25 cts.

From Dr. Juliet H. Sovereance, thirty copies of the Jones-Sovereance Discussion of the Social Question.

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

From a friend fifty copies of "Self Contradictions of the Bible."

This pamphlet is indispensable to any one who wishes to know what the so-called "Word of God" really contains. In this work are 111 propositions proved both affirmatively and negatively without note or comment. Price, 15 cts.

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

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LETTERS FROM FRIENDS.

Mrs. Lillian Harman: I feel in perfect harmony with your ideas of what marriage consists. I admire and respect you for the decision of character you have shown.

Geo. G. DENISON. Oak Centre, Minn., Nov. 23.

My Dear Persecuted Friends: Yours of the 11th was received after some delay. I do sympathize with you, and most of the reform have to suffer.

That love and prosperity may attend you, I have faith in you.

Yours for love and freedom. CARDELIA CHENEY. Boston, Mass., Nov. 29.

Miss Lillian Harman: My friend Denison handed me the above letter for the purpose to take it to the postoffice for him. As it was not closed I thought I would take the liberty to slip in another dollar to ease you a little in your undeserved trouble.

I remain with the greatest respect, R. E. HAUSWIRTH. Lake City, Nov. 29.

Friend Walker: I received your letter some time ago and was glad to hear from you, but not to hear of your being a prisoner, under a lot of people who claim themselves human; but, in my estimation, they are far from being human.

As ever yours, C. W. WHITFORD. Gray's River, W. T.

Dear Mr. Harman: Whether or not I have acknowledged receipt of the two numbers of LUCIFER, asked for, containing my articles, (in June) I cannot recollect.

Warren, O., Nov. 15. Editors Lucifer: To attain its ends, one of which is the abolition of the state, Lucifer disclaims the use of force. Its whiloboth to reach reform is to be the power of truth by persuasion.

astical, as well as such persecutions as that suffered by Lillian and Walker, will only precipitate the consideration of the sex question and final judgment, to which, as it seems to me we are speedily coming.

Sincerely and in sympathy, yours, LUCINDA B. CHANDLER. Chicago, Ill., Nov. 27.

My Dear Sir: Since I left Liberal, No. 1, Oct. 3, '86, I have been entirely in the dark as regards the case of the "great State of Kansas" vs. Walker and Harman.

which relieved me at once. I continued to take it and, in a short time, was cured." Ernest Cotton, Logansport, Ind.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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finds himself in, in case the public (state) should not tolerate it,—and while I sympathize and think his A. M. act ought to be the law of the land, I cannot assist him with money; yet will have something to give to maintain a moral force in support of Liberalism, but nothing to give in aid of fights for that purpose, be they either physical or militant.

Respectfully, REUBEN ROESLER. Carthage, Mo., Nov. 14.

BROUCHITIS frequently assumes a very dangerous character, and prompt measures are required to arrest its progress.

Ayer's Cherry Pectoral which relieved me at once. I continued to take it and, in a short time, was cured." Ernest Cotton, Logansport, Ind.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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