

LUCIFER

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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Valley Falls, Kan.

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THE GREAT CITY.

What do you think endures?
Do you think a great city endures?
Or a teeming manufacturing state? or a preparedness' institution? or the best built steamship?
Or hotels of granite and iron? or any chef-d'oeuvre of engineering, forts, armaments?
Away! these are not to be cherished for themselves.
They fill their hour, the dancers dance, the musicians play for them,
The show passes, all does well enough, of course.
All does very well till one flash of defiance.
A great city is that which has the greatest men and women.
If it be a few ragged huts it is still the greatest city in the whole world.
The place where a great city stands is not the place of stretch'd wharves, docks, manufactures, deposits of produce, merely.
Nor the place of ceaseless salutes of newcomers or the anchor-lifters of the departing.
Nor the place of the tallest and costliest buildings or shops selling goods from the rest of the earth.
Nor the place of the best libraries and schools, nor the place where money is plentiful, nor the place of the most numerous population.
Where the city stands with the bravest breed of orators and bards,
Where the city stands that is beloved by these, and loves them in return and understands them,
Where no monuments exist to heroes but in the common words and deeds,
Where truth is in its place, and prudence is in its place,
Where the men and women think lightly of the laws,
Where the slave ceases and the master of slaves ceases,
Where the populace rise at once against the never-ending audacity of elected persons,
Where fierce men and women pour forth as the sea to the whistle of death pours its sweeping and unript waves,
Where outside authority enters always after the precedence of inside authority,

Where the citizen is always the head and ideal, and President, Mayor, Governor and what not, are agents for pay,
Where children are taught to be laws to themselves, and to depend on themselves,
Where equality is illustrated in affairs,
Where speculations on the soul are encouraged,
Where women walk in public processions in the streets the same as the men,
Where they enter the public assembly and take places the same as the men;
Where the city of the faithful friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the cities of the best-bodied mothers stands,
There the great city stands.
How beggarly appear arguments before a defiant deed!
How the floridness of the materials of cities shrivel before a man's or a woman's look!

"Happy New Year" to Noble Lucifer.
DEAR LUCIFER: Allow me to suggest the idea to you readers that "Irene" would make a beautiful holiday gift to present to any friend, and that by ordering the book of LUCIFER they would aid its editors to pass a "Merry Christmas" and a Happy New Year. Though two members of its publishers are in jail still they can say as Wm. Lloyd Garrison did when he wrote on the walls of his prison cell:

"When PEACE within the bosom reigns
And CONSCIENCE gives the approving voice
Though bound the human form, in chains
Yet can the soul aloud rejoice."

Send in your orders, friends, for Irene and LUCIFER's other valuable books, and thus help the persecuted ones to bear their burdens for our cause and theirs—the cause of truth and freedom—and thus make their New Year and yours brighter and more encouraging.
SADA BAILEY FOWLER.
Philadelphia, Dec. 7, 1890.

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

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

It does seem to me that now, if never before, all Anarchists who desire to be fair should look over more carefully the ground of their accusations against Christianity. Such heedless lumping under the head of anarchy and Anarchists, as has been going on in the common newspapers when they have occasion to speak of any person or class of

persons who are opposed to the present arrangement of human affairs in this world, ought to make every candid Anarchist of anti-Christian tendencies review his ground and see whether he is guilty of just such injustice towards Christianity. If they will do this I believe they will see that they are treating Christianity just as unfairly as the world is treating Anarchy.
Does not W. know that asceticism is not of Christian origin but was practiced by many Jews and pagans, especially in India, long before the time of Christ? Then is he fair in saying "For this denial of nature, for this pernicious hypocrisy, we are indebted to the Galilean imposture?"

But, although I cannot claim asceticism for Christianity, I am by no means ready to admit that it is altogether bad. A little asceticism in the flesh that hovers around the lighted candle would be a help to the moth, but he scorns such "anti-naturalism" and meets his natural doom. Do we not find his parallel in the human race over and over again?

I am credited with holding the position that "there should be no union save for propagative purposes." That does not fairly represent me. I have never fully committed myself to that position. For several years I have stood on the ground of opposition to the doctrine familiarly called, in the Alpha and in Dr. Foote's *Health Monthly*, "physical necessity." That is, I believe, in accordance with all the other requirements of health lived up to, continence—absolute—will not induce disease. I am inclined to the belief that the health would be confirmed thereby rather than otherwise. I believe positively, that sexual union should never be indulged in while either of the participants is unwilling to accept the natural consequence of such union. Perhaps I am a believer in "anti-naturalism," but certainly not to the extent of believing that artificial preventatives may rightfully be resorted to. Nor do I believe that the child in embryo should be disturbed by sexual acts.

At present our whole plan of life is such a departure from the natural that it is very hard to find any data as to what is natural and what is unnatural. Especially is this true of dress. In nothing as much as in the dresses of the two sexes is sex made to overtop all other considerations. This falseness is constantly before the eye perverting all normal instincts.

Does anybody pretend to blame the Gallant for this?
Though I have already written too much, I want to place myself on record as in favor of free speech. Of course I do not believe in bomb-throwing, nor in violence of any kind; but I would a thousand times rather be an honest dynamiter than a sneaking detective, lying himself into a society for the sake of exposing its schemes. It would not surprise me at all to know that one of these crawling vipers threw the Chicago bomb. I could believe anything bad of man who would, day after day, represent himself in sympathy with a class of men whose overthrow he is plotting.

CELIA B. WHITEHEAD.

From Alfred Cridge.
Mr. HATMAN: Sir—Herewith I enclose P. O. order for \$1.25. Please send me as many as you can conveniently spare, say 6 to 12, of number containing article on "Alphalism," "Asceticism," etc., on first page. It is the ablest article on the subject I have seen, and exactly expresses the views I have long held. Credit balance on account of subscription of Mrs. Abba L. Holton, San Rafael, which I suppose has expired.
The "Alpha" delusion has not a syllable of fact or logic to sustain it, and its effect—as in case of Dr. and Mrs. Mary S. Gove Nichols in the "Stittes"—is to drive its votaries into the Catholic church. They were early in the fifties

consistent and zealous reformers. Then they seemed to get absurdly rampant on "free love" topics, and from that they jumped right back to Alphalism. They were only there a few months when they became converted to christianism. The idea is merely a relic of St. Simon Stylites and the Hindoo enthusiasts, whose pride it is to suppress all "carual" desires as degrading. In early Christian days Hindoo asceticism, transplanted into Christendom, grew into monkery and hermits. It survived in modified forms in Romanism, Alphalism and (more recently) "Theosophy." Its results are seen in India, and partly in China, in the form of wages 1 to 10 cents a day.

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

I doubt, however, if it pays (humanity speaking) to buck against the law in such cases; that law deriving its strength not only from the ignorance but the poverty of the masses of the people.

A slower but surer way to get at it is to agitate and solve industrial questions, and that can only be reached through changing our representative methods as per "Ballot Boss" herewith. You say, abolish government. Perhaps you mean only punitive functions. I advocate extending its administrative functions and restricting its civil and criminal operation to the utmost extent compatible with security of person and property. Some agency is needed to transact railroad, telegraph and postal business, water-works, lights, etc. Private corporations in doing such work skin the people alive. True, the Express carries letters, paying government postage and only adding the same amount for its own services, while doing the work better. But how would it be if there were no government source to compete with? Private competition is getting to be a myth, landing in monopoly. Railroads charge 3 to 6 cents per mile for services that would yield a large profit at one cent, and W. D. Southworth, an experienced railroad man, says (and I think proves) that one dollar would pay the government for taking a person across the continent.

I have written much more than I intended, and in much haste, being chained to the stupid routine of the daily press. I think of sending you some "Ballot Boss" and "One Cent a Mile" tracts, as a possible aid to the defense fund, etc., though I don't know that they will sell.

Yours,
ALFRED CRIDGE.
LONG centuries of monogamy have educated the European mind, both male and female, into a passion for exclusive possession. Habit is said to be second nature, and jealousy, whatever it may have been originally, now seems natural to human beings. Other things tend to keep up the feeling. The laws compelling husbands to maintain their wives and the difficulty of women earning their own living, on the one hand, and the single home arrangement on the other, which makes the wife in many cases the cook, housekeeper and attendant on the man—make husband and wife mutually dependent on, and a valuable acquisition to, the other. Now whatever is valuable is jealously guarded by its owner. Jealousy would seem to be simply a fear of losing a possession.—Present Day.

NATIONAL BANKS.

There is no warrant for the national bank system in the Constitution. There is no excuse for it as a necessity. There is no justice in it. There is no equality in it. There is no humanity in it. It is not republican—it is despotic. Let it go, and look out for the man that drops a tear over its coffin—Iowa Tribune.

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

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

At a session of the Secular Union in Newark, N. J., the president called attention to the book *Irene*, and directed the treasurer to distribute descriptive circulars and to supply any one with a copy of the book, whereupon Susan L. Todd, an author of several books and an editor in New York city, arose and said: I want to see a copy of this book in the hands of every miss, every maiden, matron, nurse, mother, and married woman in this country. You will all recollect the author, Sada Bailey Fowler, whose thrilling words of truth electrified us all, last winter, so that we applauded her with clapping hands and pattering feet. I want to bespeak a rousing endorsement and recommendation of this magnificent book. Its truths are so impressive that the book held us, at our house, for five consecutive hours! It is as full of thrilling facts and trusts, impressive information, and high-toned principles and instruction, as an infuriated porcupine is of quills. It is the grandest and most magnanimous effort to emancipate woman from the priestly thralldom of orthodox and sacerdotal degradation that I have ever met with. Before I had read one half of its pages, I exclaimed: What a grand and magnificent companion volume to the far-famed "Uncle Tom's Cabin." This book is the pioneer in the inauguration of a work of humanitarian benevolence, infinitely more noble than the universal emancipation of four millions of African slaves. None but a magnificent woman whose literary conceptions are as pure and magnanimous as immaculate purity personified, could condense, concentrate and engross such volumes of immortal truth on six hundred pages. As soon as I heard of the book I posted one dollar for a copy, for I know that such a woman possessed of such lofty aspirations, of such an inexpressible yearning to emancipate woman from serfdom and from civil, social and educational degradation, could not write an inferior book. I cannot say enough by way of extolling it. I want everybody to read it. The men and boys ought to read it, as well as the opposite sex.

E. C. Walker and Lillian Herman are in jail for frankly saying, in the presence of her father and other friends, that they intended to live together without leave of priest and magistrate; in any way possible, I hope friends of Liberty will help them and Miss Harman keep Lucifer, the flag of Liberty, West, uphold it, and shame tyrants for their atrocious persecution of these brave exponents of Progress; address Valley Falls, Kansas.—Word, Princeton, Mass.
Send in this office for the "Practical Daughter". Price, only ten cents.

TIME CARD

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Table with 3 columns: Destination, No., and Time. Includes routes for Passenger and Mail, and Through Freight.

LETTERS FROM FRIENDS.

Please to send me at your very earliest convenience "Autonomistic Marriage Practicized," also a report, if printed, of the legal proceedings against Mrs. Harman and Mr. Walker.

Messrs Harman & Son: I have been a reader of your paper for the last few months, and like it better than I expected to.

Mr. Harman: I enclose one dollar to help in defense fund in the Harman-Walker case. I am a constant reader of the Lucifer, and find it to be the champion of human rights.

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

I have been in Texas, roughing it, and have not seen Lucifer but once for over two months, and was therefore in the dark as to what was going on in Valley Falls.

Lillian Harman and E. C. Walker: Dear Friends it is with a heart full of sympathy that I address you these few lines.

chine, and I don't think you will. I believe you have the sand to rot in jail before you would give an inch.

E. C. Walker and Wife: Enclosed find \$1.25 for your paper and to aid you slightly in defending yourselves against the hypocritical onslaughts of Christians.

Your crime seems to be that of refusing to pay one of their licensees called ministers a fee for pronouncing their marriages.

Editor Lucifer: Package of papers received. Find enclosed 63 cents, on subscription, for six months.

Mr. Harman: Dear Sir: I enclose one dollar to help in defense fund in the Harman-Walker case.

My Dear Harman: I sent you yesterday ten copies of my Anti-Prohibition, and a like number of Liberty and Morality.

I have been in Texas, roughing it, and have not seen Lucifer but once for over two months, and was therefore in the dark as to what was going on in Valley Falls.

Dear Lillian, I am so sorry that all great reformers have to suffer martyrdom. I think that it is very probable that you will benefit the human race more than any other reformer living in this generation.

I feel that your fight is mine, and ought to be every Liberal's, so I will send what I can to help you in your time of need.

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

For The Defense Fund. We have received the following generous donations from our New York comrades:

From E. B. Foot, Sr., 25 copies of Plain Home Talk. From E. B. Foote, Jr., 100 copies of Radical Remedy.

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.

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.

From Dr. Juliet H. Severance, thirty copies of the Joint Severance Discussion of the Social Question. This pamphlet contains 63 pages of as good sound sense on the social question as can be found anywhere.

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.

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