

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 38.

VALLEY FALLS, DECEMBER 24, E. M. 286.

WHOLE No. 150

LUCIFER--THE LIGHT-BEARER.

PUBLISHED WEEKLY.

TERMS:

One copy, one year, \$1.25
One copy, six months, 65
SPECIMEN COPIES FREE:

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THE PRIESTHOOD.

Now, too oft the priesthood wait
At the threshold of the state—
Waiting for the beck and wave
Of its power as law and God.

Fraud exults, while solemn words
Sanctify his stolen hoards;
Slavery laughs, while ghastly lips
Bless his manacles and whips.

Not on them the poor rely,
Not to them looks Liberty,
Who with fawning falsehood cover
To the wrong, when clothed in power.

Oh! to see them meanly cling,
Round the master, round the king,
Sported with, and sold and bought—
Pitiful sight is not.

—WHITTIER'S "Curse of the Charter Breakers."

"If They Had Homes."

In concluding an ill-natured snarl about the result of the Labor vote in Chicago the strychnine-for-tramps Tribune says:

"As fast as Socialists get homes of their own and acquire property they become conservative and drop out of Socialism, which makes war on the very right to own anything or to control one's personal liberty."

"Socialism can make no headway outside of the foreign population or manufacturing and mining districts. It can make no impression on Americans or Americanized workmen who possess homes of their own. It may gain local successes here and there by deluding foreign workmen, but beyond this its capacities are limited."

Aye, if everyone had a home there would be no need of Socialism, Greenbackism, or any other ism.

This is the secret of the whole business.

Let the battle be fought on the plain simple platform of Homes for the Homeless, till a full and complete victory is won.

If every man, woman and child had a home of their own—across the threshold

of which no landlord, workmaster, tax-gatherer or creditor could step his foot—there would be no need of policemen, constables, state militia or standing armies. Aye, our laws might be almost entirely wiped off the statute books, for there would be but little use of any other law, save that great law embodied in the golden rule.

Every man, feeling that he had property rights of his own, would respect the rights of others. The law of self protection would be the universal law.

Even in this wicked and corrupt city of Chicago people might sleep every night from one year's end to another without so much as locking their front doors if every man, woman and child had homes of their own.

Our criminal classes come from our pauper classes—save and except those cases where men have stolen themselves rich, like the Goulds, Huntingtons, Vanderbilts, etc., etc. When a man's pride, ambition and manhood are crushed out of him by poverty what else can we expect than he will become a thief and a trespasser.

Very unwittingly the Chicago Tribune in the above quoted item, has blundered upon the mightiest truth that exists today—a truth, which if seized in time, will lay the foundation of the grandest Republic in the world's history; a Republic that will be the fulfillment of the brightest dreams of poets, patriots, humanitarians and philosophers.

But when it is considered that ninety per cent of the people of the United States to-day are practically homeless—that is, that ninety per cent of them are paying rent to landlord or interest money to mortgages—it will not be difficult to realize what a mighty work there is to perform.

But, herculean as the work may seem, it will in due time be accomplished.

The homeless millions are getting the idea into their heads, and they will work out the problem to a successful issue.

They are beginning to open their eyes; they see the light ahead and once started in that direction no power on earth is going to stand in their way.—Chicago Sentinel.

Wordocracy.

While people enmasse may not go the "Word's" length towards light, leaders' steps must be that way, not into deeper night.

One act treading government under foot, violating "law," one firm word for Free Speech is worth columns of evasive drivel. Since Garrison's betrayal of non-voting-faith, by support of war and compulsive "temperance" it has become "cultured" cant, the creed of cowards. To pretend anarchy, yet dare not appear in a Free-Love, No-interest, No-rent convention is insult to men now facing death for it. Mice, squeaking between Comstock's toes suppose themselves men and women! Walker and Harman in jail are doing more for human redemption, than nations of skulks who dodge direct issues with chronic wrong. Whether you vote or not, speak the truth and live it; preach to me if you are afraid or ashamed to act. One "scab" asserting the right to free contract, to work vs. "union" dictation, outweighs millions of slaves obeying Powderly! Politics is method, the way to act; wise, politic citizens have initiative, career, purpose of their own, play off party vs. party, abolish government by transcending it; but since God died groundism is more feared than government. When workers are intelligent politicians rotten science "leaders" now feed them on, will cause a general vomit. That one pays for a house more than once in the form of rent, pays debts more than once in usury; for stock more than once in dividends; that property is held outside of Service by thieves called owners; that tariffs and custom houses are not tipped into harbors is due to pirate error now accepted as truth. To learn light, what and how, and to claim it; to assert Liberty as a principle

and work towards it, torches of personal example lighting onward paths, electric impulse quickening sluggish multitudes into enterprising multitude, closet and street, thought and action, citizens and society here worthy to prevail, the world over—this is the drift and purpose of politics Wordocrats favor.—Heywood, in the Word.

From W. F. PECK.

FRIEND HARMAN: The letter of Mr. Lloyd criticising your course in the trial of Mr. Walker and your daughter, reminds me of Artemus Ward's patriotism. Artemus was willing to sacrifice all his wife's relations upon the altar of his country.

I do not impugn Mr. L.'s sincerity when I say that it is vastly easier to applaud a martyr from a safe distance while the flames wrap his body, than it is to stand in his shoes. Martyrdom is a thing to be admired a good way off, but the role of the martyr had best be avoided as a rule. I may suffer in the estimation of such uncompromising gentlemen as Messrs. Tucker, Lloyd, et al., for saying, that to me, your fatherly solicitude for the welfare of your child was the most praiseworthy thing in connection with the whole affair, (if I accept the bravery of Lillian herself), and I pay your parent heart a compliment when I say I believe that had you known that all this suffering would be the result you would never have consented to the affair. Again: you struck the true keynote of reform when you said "we are evolutionists, eliminationists." When man has evolved so as to be safely trusted to be a "law unto himself," then, perhaps, all other laws may be abolished, though even no two or more persons can associate together in any capacity without adopting rules of action—laws, if you please.

Many of the laws of the land are atrocious transgressions of the rights of individuals. As is well known, there are laws still upon the statute books of this State (Oonu) so tyrannical that no one obeys or seeks to enforce them. Sunday laws in many of the states are mostly a dead letter. The marriage laws are very largely subversive of human rights. But we should bear in mind that these laws are mostly the efforts of well meaning men to control the race to its own good; that a large majority of the people honestly regard them as necessary to the morality and welfare of mankind. The question is how shall these laws be improved? By teaching the majority better. The whole sum and substance of the matter resolves itself in this: Until the majority can be educated to think differently, no change can be made. If in bringing about this change some of us prefer to adopt Nature's plan and "follow the line of least resistance," so be it. If others prefer to butt their heads against stone walls, or bruise themselves in a pitched battle against overwhelming numbers, let them go ahead until they learn wisdom by experience.

I cannot endorse some of Mr. Walker's social views, but for all that I do not deny his right to them. The question "What is Truth," is as profound an enigma to-day as when the Greek philosophers sorrowfully lamented their inability to solve it. I sincerely hope, however, that Mr. W.'s association with your daughter in marriage, will be so sweet, so satisfactory that he will catch the first glimpse of that spiritual truth, the harmonious union of one man to one woman is the highest, truest and best phase of the sexual association.

I cannot conceive why any thinking person should object to the manner in which this marriage was performed. It was an honest, open agreement to assume that relation, and, in many states would have been perfectly legal. Truly, legis-

lative morality, like religion, is largely a question of geography. A legal and virtuous act in one locality is a crime in another, though but a hands-breadth apart. What a farce!

However, in the process of evolution the race will grow out of the ignorance of babyhood, into the clear light of knowledge and liberty. And one of the means of such growth will be constant and unrelenting agitation.

W. F. PECK.

"The Unkindest Cut of All."

Dear Mr. Harman: It is not with a light heart that I turn my eyes away from the sense of suffering of dear friends and co-workers in a cause for which, I have no doubt we are all equally ready and determined to undergo the most excessive hardships, and refuse to extend them a helping hand when I is so much needed. I would much rather be with you than in opposition to you, and not love for polemics, or ambition to show superiority in a I-am-holier-than-thou-spirit, prompts me now, and prompted me ever since the trouble at Valley Falls was made known, to antagonize you and yours. I want to support you and stand by you. I will confess that even after I clearly saw that it was the interest of Anarchists, as such, and their duty as men of principles, to repudiate and condemn the course you had taken; even then I was tempted to aid you materially while opposing you morally. This, of course, would have been a very foolish and comical act, and I am glad that I did not allow my sentiments to get the better of my reason. We must be just and severe and unsparring to friends as well as enemies, otherwise we are not worthy of either love of friends or respect of opponents.

I do not question the honesty of the brave Lucifere band. I am equally certain that you all have the courage of your convictions, but, alas! there is some very serious matter about these "convictions." You are all right, but your ideas, views, explanations and statements are all wrong, and no matter how you may grieve over this fact when you come to recognize that it is a fact, you cannot be half so sorry as I am over this affair. I expected to see, nay, to engage personally in a genuine fight against legality and State barbarism, and was proud of E. C. Walker and Lillian Harman, who, I felt sure, would know how to make good use of their opportunity to expose the tyranny and folly of the State, and at the same time demonstrate the justness of the Anarchists' demands. In these expectations I had been disappointed, and so had comrades Tucker, Warren, Tritogen, Lloyd, and I hope many others. Loyalty to their cause, to their own natures, and to their erring friends, did not allow them to hesitate as to their course. They tried to show you the error of their ways. They reasoned with you, and their reasoning is unassailable. Indirectly I said a word or two about the affair. I did not care to say much and directly, in criticism of your course, for the simple reason that, to my mind, Mr. Tucker had said enough. I preferred to wait till his arguments were met. Mr. Walker and Mrs. Harman gave a reason for not meeting them, they cannot; having been silenced by the "law." But I can give another reason for it. Since your own attempt at a reply in last LUCIFER, it is evident that, jail or no jail, the arguments cannot be answered. Let us see:

When you say that your own defense would simply have been that you had committed no crime, you admit, by implication, that this you consider the right and proper kind of defense. And so it is. Whenever the Anarchist is accused by the State of crimes, he, if really innocent of any, can have but one line of defense. He must show that the State arbitrarily calls certain acts crimes

which are not crimes in the nature of things, and that he cannot be required to accept the State's definitions and definitions. But you must have a very poor opinion of the intelligence of your readers if you think that they will find nothing wrong in allowing the lawyer to prove that it was a legal marriage, and consequently, that no crime against the State had been committed, while you continue to champion Anarchism in LUCIFER. But even this excuse cannot be truthfully given by you. Walker plainly stated in his letter to Mr. Tucker that his own line of defense and that of his lawyer, is one and the same.

Yes, I have read your "Anarchistic Marriage Practicized," and saw that you "most emphatically denounced legal marriage." I also was aware that "it was for this denunciation and practicalization that our comrades have been subjected to outrages." But you seemed to have forgotten it when you tried to prove that it was a legal marriage. If it was a legal marriage, then why did you write a pamphlet on "Anarchistic marriage?" But if it was not a legal marriage at that time, how can it be considered as such now? To accommodate yourself you have changed your definition of the word legal, but the State is not so progressive. It sticks to its old definition.

It is not true that we denounce you as frauds. We hold that you are traitors to the State of Kansas, but we are indignant at your disgraceful endeavor to prove yourself law-abiding and loyal citizens. Having "antagonized and denounced legal marriage as this commonly understood and enforced," and having practically "Anarchistic marriage in defiance of the law, you are now making overtures to the law and trying to get its sanction. Poor, outraged common sense!

Hoping that your eyes may be opened, I remain yours respectfully,
V. YARROS.

Buddhist Missionary.

The New York Sun says: "Buddhist faith is gaining ground in New York and Brooklyn to an extent not dreamed of by the average Christian. In New York there are two organizations and any number of people who are admirers of and believers in its teachings. In Brooklyn there is yet no regular organization, but two or more gatherings are held regularly, which are attended by numerous students." It notices the great additions that are continually being made in the publication of Buddhist literature, and even speaks of the likelihood of a temple being erected in New York in the course of another year.—London Free-thinker.

While it is the duty of a good man to obey a good law it is equally the duty of every good man to oppose a bad one.—Wendell Phillips.

And he who opposes a bad law with tongue and pen while obeying that law by act and deed is simply a hypocrite or a coward.

If our friends want a first class family paper, which at the same time contains the best digested articles on the labor and Chinese questions they should subscribe for the Hayes Valley Advertiser. We do not think there is any paper published that is more fair to friends and enemies than this. The Advertiser is published by Wm. Clack & Co., at San Francisco, Cal. The subscription price is one dollar per year, or on trial for ten cents per month.

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Autonomy—Self-Law—What are its Demands. A Brief Exposition of the Basic Principles of Individualism in its Relation to Society and Government.

LUCIFER

VALLEY FALLS, KAN., Dec. 24, 1896.

MOSES HARMAN & E. C. WALKER
EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

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The Defence Fund.

Previously acknowledged from one hundred and fifteen names... \$227.65
L. K. Joslin, Rhode Island... 50
A. H. Phelps, New York... 1.00
E. M. Siskmon, New York... 2.00
J. Harman, Texas, 2d loan... 1.00
F. S. Harman, Texas, 2d loan... 1.00

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

Judging from the echoes that come to us from far and near, a small portion only of which we have from time to time republished, Kansas law and Kansas justice are fast becoming a "byword and a hissing" the world round, wherever the English language is read and spoken.

In conversation lately with a Kansas ex judge, a man venerable in years and of extended observation and reading, he frankly admitted that the prosecution, sentence and imprisonment of the two members of LUCIFER's corps, are without precedent in the annals of criminal jurisprudence—quite unparalleled, so far as he had ever read or heard.

To friend "Zeno," we would say, yes; there are expedients and expedients. It is right to use expedients when no compromise of principle is involved. Instance: While it might be wrong and cowardly for me to resort to the expedient of paying tribute to a robber to buy his good will, it would be quite right for me to use a little strategy when attacked by a robber, if by that expedient I can disarm him and knock him out of time and ease with his own club. As to "martyrdom" we have always said that a man can usually help himself and others more effectively by working outside than behind prison bars. But if we cannot be a whole man outside the bars we will take the chances of being a whole man behind them.
Come again, Bro. Zeno.

CHARITY.

The following letter explains itself. While there may be cases in which the giving of alms is commendable we think it much better to assist the needy by temporary loans than by gifts. "Charity dells the edge of industry," is an old and true saying. It does more; the giving and taking of alms (charity) makes the giver pharisaical and arrogant, and the receiver sycophantic and mean. If all men and women had an equal chance to help themselves to nature's bounty there would not be much need for the hand of charity. The writer of the letter is a miller, well and favorably known to this community. Here it is:

Editor LUCIFER: Dear Sir:—Times are hard for the poor. If you know of any one or more, in your ranks needy and in want, who are not under the special care of God and the church, let them apply to you for a small gift (Christmas) of 50 pounds of flour. I have from five to ten half sacks for that purpose. All that is providing it is not against the honor and dignity of the State of Kansas for you to steal Christian tithes (charity). Truly yours,
GEORGE.

CHRISTMAS.

Once more the sun-god has died and risen again. For three days and nights he was "buried" (remained stationary) in Capricornus (winter solstice); then he slowly began to rise again (returning north). In honor of this rising a festival was instituted many thousands of years ago, before the birth of authentic history. When Christianity became the state religion the old pagan festival was adopted and made to commemorate the birth of the Christian God-son, Jesus. It is evident, however, that the analogy would have been much better preserved if the Christmas festival had been made to commemorate the Resurrection of God's son, instead of his birth.

While Christmas is a season of quiet and merrymaking to some, it brings no joy nor gladness to the imprisoned for conscience sake. Neither does it bring gladness nor a sense of thankfulness to those who wait for the deliverance of the captives. What cause of gratitude or joy has the aged mother of Edwin Walker, or the father of Lillian Harman, when they know that their children are languishing in prison, put there by the vengeful hate of the very men and women who now so merrily celebrate the birthday of their "Princes of Peace"—their proclaimer of "Good Will to Men!"

NEWS FROM JAIL.

On Tuesday of this week I again paid a visit to the Jefferson county Bastile. No word had been received from the prisoners for some ten days. I found the screws had been given another turn. For the last eleven days previous to my visit Edwin had been locked in a cell separate from the other prisoners, as far removed as possible from Lillian; and she was no longer allowed the privilege of a few hours fresh air at the jailer's house, once a week, as had been permitted during the first few weeks of her imprisonment. The evident design of this exceptional severity is to break down the courage of these contumacious rebels against state paternalism, and make them willing to pay the costs assessed against them. "Blood money" is wanted by the state, and blood money must come! If stoppage of their mail and exceptionally close confinement will not bring the money, then, we may reasonably expect, inferring from our experience thus far with Kansas justice, that the rack and wheel of medieval times will be brought into requisition.

"Whom he loveth he chasteneth!" Is this the reason why Sheriff Honah is so severe upon the Autonomistic marriageists and so lenient with the violators of the prohibitory liquor law? A certain "Major" Simons, of this place, was sentenced to three months' jail-board for violations of said law. Almost from the beginning of his imprisonment he has been allowed special privileges by the sheriff. His term of servitude began after Edwin's, but the sheriff saw fit in the exercise of his discretionary powers, to give Mr. Simons a two weeks' "furlough" to go home and spend the holidays, and now he is daily seen on the sidewalks, hob-nobbing with his and the sheriff's friends; and, presumably, making votes against the "ides of November." The autonomists, of both sexes, are non-voters, and are supposed to have no influence with the voters. Hence the discrimination is easily accounted for.

The proverb says,
"It is a long lane that has no turning,"
and it is just possible that the county commissioners and the sheriff may find, sometime, that the arbitrary and tyrannical use of power does not pay, in the long run. We make no threats, but would simply call the sheriff's attention and that of his bondsmen, to an "opinion" quoted elsewhere in this issue, from what seems a competent authority, in regard to the assumed right of prison officials to open the prisoners' mail.

In addition to the books sent us for sale, to be applied on Defense fund, and previously acknowledged, we have received:

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

From S. G. Lewis of Grass Valley, Cal., 50 copies of his work the "Better Way, A Series of Suggestions on the Sacred Subject of Sex," price per copy 25 cts.

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

From W. F. Peck 10 copies of his popular songs "The Laying Man" and "Jacob and the Sunday Law." Price 15 cts. each.

Many of our readers who remember the visit to Kansas of Mrs. H. S. Lake and W. F. Peck, will be glad to see the letter of the latter in this issue. Personally I most sincerely thank Bro. Peck for his truly fraternal letter, but while thanking him for his appreciation of my "soliditude" for Lillian's welfare I must correct the apparent implication that Edwin was not equally solicitous that she should not be exposed to "suffering," such as has actually followed the autonomic marriage. It was because of this soliditude for her, and especially in consideration of her youthful years, that he made what to many seems an unwarrantable compromise. As an individualist he could make no concession to the state nor to Paul Pry, not even to the extent of making his affairs known to the public. But as an Autonomist (freedom of choice) he could make concessions to those whose welfare he was seeking to promote. Lillian chose to have the conjugal union known at once. She did not want to be martyred—which she knew would probably be her fate if the sex-union should be strictly individualistic or anarchistic. She and we all know that "marriage by consent" was regarded valid marriage in most of the states, and we verily believed that it would be so declared here as soon as the matter should be brought before a court competent to decide.

I speak confidently for myself and think I can speak also for Edwin, when I say, (as I have said before) and as Mr. Peck assumes, that if we had "known" that all this suffering would have been the result, the autonomic marriage would not have taken place—NOT IN KANSAS! I say this not because either Edwin or myself were disposed to shrink from the legitimate results of our teachings, whatever these results might be, but because neither of us would have been willing to allow Lillian—not yet seventeen years old—to be subjected to treatment such as she has had to endure for the last three months to say nothing of what she may yet have to endure.

The simple fact is, that of all our mistakes, many and grievous as they may have been, the worst mistake was that we failed to properly estimate the phase of civilization to which the people of Jefferson county had attained. If any one had told me one year ago to-day (Christmas) that Lillian would pass her next Christmas in prison—put there by her Valley Falls neighbors—men with whom we had never had any difficulty, and with most of whom we had for years held pleasant business relations; and if I had been told that the crime for which she would be thus incarcerated would be simply an assumed irregularity in her method of getting married—I repeat, if any one had told me all this I should have indignantly answered "Not—Impossible! The people of Valley Falls are civilized! Civilized people have never been known to treat each other so cruelly when no real crime has been committed. Why, even savages would not be guilty of such an outrage upon a tender, innocent girl because she refused to be married in the customary way."

But alas for our estimate! Edwin and I have found to our cost, and to Lillian's, that the people of Jefferson county are neither civilized nor savage. They seem to be in a transition state between the two, having the vices of both and the virtues of neither!

Friend Yarros says: "You are all right, but your ideas, views, explanations and statements are all wrong!" How such a paradox can be true, surely none but a "scientific Anarchist" can explain. He does not doubt the honesty or the courage of the "brave Lucifer band" but thinks there is something very wrong about our "convictions." He thinks we have stultified ourselves by opposing legal marriage in our "Autonomy," and yet claiming legal marriage in our defense—thus using the word legal in two senses.

If it will help our good brother to a better comprehension of our position we will admit that we have used the word "legal" in two senses just as we sometimes use the word Christian in two senses. Jesus is reported as saying, "Father, forgive them, they know not what they do," and "Neither do I condemn thee"—to the woman taken in adultery. Therefore we can say it is Christian to forgive the erring. But the Christian church of to-day condemns all women taken in adultery, and pursues with fines and imprisonment all who refuse to accept its code of morality.

So, likewise we are justified in using the word "legal" in two senses. We have all the while opposed legal marriage as commonly understood and enforced, but the Kansas statute says "marriage is a civil contract to which the consent of the parties is essential"—and it nowhere says that anything else is essential to marriage. In this sense we accept the term legal marriage, not because we wish to conform to the statute, but simply to show our persecutors that they are in the wrong, *their own statute being their judge!* If marriage is a civil contract to which the consent of the parties is the only essential then the law concedes to us the right to make our own contract, and the logical corollary or sequence to this is that the law must in the end concede to us the right to *unmake* or annul our "contract" marriages. In other words, free marriage implies and includes FREE DIVORCE!

Once more, and for all. We have NOT "made overtures to the law," nor "tried to get its official sanction." We have all the while maintained, and so have our attorneys, that "marriage is above law and before law." We quote law, we appeal to law, simply to disarm our enemies—only this and nothing more.

Marriage—the sex-union of woman and man—involves and generally includes co-operative home-building and the rearing of children. We cannot do this in Kansas without being held by the present law to be married. However much we may regret the fact that civil laws interfere with the domestic relations of men and women, it is nevertheless a fact, and one of the most stubborn of facts; and while we try to convince men and women that legal interference with the private affairs of individuals is all wrong, we do not care to wear our lives out trying to reform the law by "defying" it. We have ignored legality, not defied it;

we have *passively* resisted invasive law, and thus sought its peaceful elimination, and expect to do so still. If Messrs. Yarros, Tucker, Warren, et al., think they can better serve the cause of liberty by revolutionary "defiance" of invasive law we shall not challenge their right to do so, nor charge them with inconsistency or unfaithfulness because their methods differ from ours, and yet we may honestly think our method the "more excellent way."

WHO ARE THE CRIMINALS?

[Continued From Last Week.]

A crime is an act by which some human being is deprived of his or her right to life, liberty or means of pursuing or obtaining happiness. In the case under consideration Edwin Walker and Lillian Harman have deprived no human being of his life, his liberty, or his right to pursue happiness in any way whatever, and therefore no one can truthfully assert that they have committed a crime. But that crime have been committed *against them* is easily shown. They have been deprived, robbed of their liberty for a term of more than three months, their right to pursue happiness in their own way has been taken from them; to defend themselves against their assailants they have been obliged to spend their money; their good name has been assailed, their health injured, and now the robbers require the robbed ones to pay them (the robbers) for the privilege of thus being robbed of their liberty, money, health, happiness and reputation! In other words, the robber state wants indemnity for the time and labor of its servants while persecuting and robbing innocent citizens!

In last issue we began something of an investigation to show who it is that are the real guilty parties in this criminal procedure. The case of the comparative guilt of, the complaining witness therein was briefly considered, and now, inasmuch as many of our friends were not readers of the paper three months ago we here reproduce the copy of the complaint upon which the legal(?) proceedings were based:

[A copy of the complaint will be found on third page.—Printer.]

The making out and filing of this little document was the first act in the drama of prosecution now being coming historical in Kansas legal lore. It will doubtless go down to history as one of the many instances in which by attempting to punish what is here alleged to be a crime—that is a technical, a constructive or law made crime—a real crime of huge proportions has been committed against two innocent persons—one of whom was a girl of unimpeachable reputation and of the tender age of not quite seventeen years.

As already stated, in fixing the due proportion of guilt upon the various actors in the commission of this crime or series of crimes, the youth and inexperience of the complaining witness should count in his favor. But these palliations cannot be quoted in favor of the lawyer who made out the papers, and undertook the management of the case for plaintiff, nor in favor of the justice of the peace who entertained the case and who issued the warrant for the arrest of defendants. These were both men of mature years, and they were perfectly cognizant of the fact that no real crime was even alleged to have been committed, and that therefore it was a clear case of persecution under the technicalities of civil law.

The theory upon which our government is based is that officers of the law and the laws themselves are the servants of the people, the citizens, who are the real sovereigns or masters. Among these servants of the people, the magistrate, or justice of the peace holds a very important and responsible position. It is in his power to encourage litigation and strife among neighbors, or, on the other hand, it is in his power to discourage litigation, if not to prevent it altogether. When a complaint is made to him it becomes his duty in the interest of "Justice," and of "Peace" to inquire whether a real crime has been committed, and if so, whether the trouble cannot be adjusted without involving the parties themselves and perhaps the whole neighborhood in the turmoil and expense, in time and money, inseparable from a suit at law.

For these and like reasons when the above complaint was brought by the plaintiff, Justice Simpson should have said:

"Well, Mr. Hiser, do you bring this charge on your own motion, and if so why do you bring it? Do you consider yourself in anyway aggrieved or injured, in person, property, or reputation, by the alleged action of these parties? Laws are made for the protection of personal rights, not for the invasion of those rights. If you cannot say that you are injured, or that anyone else (for whom you volunteer this information) is injured by this act of Mr. Walker and of Miss Harman, then I must decide that you have no just cause of action, and I must refuse to enter your complaint on my docket, and shall issue no warrant for the arrest of said parties. To cause the arrest and prosecution of these parties when no one is injured by them would be to commit a crime in the name of law; I shall not be a party to the commission of any such crime. To say that the state of Kansas is injured when none of its citizens are injured in person, property or reputation, is an absurdity on its face. I refuse your application and advise you hereafter to mind your own business and allow all others to do the same."

If Justice Simpson and all other magistrates and judges were to govern their official acts on the principle here laid down, the evils of our judicial system would be reduced to a minimum and the interests of justice, of fraternity and of humanity be greatly promoted thereby. But so long as office-seeking and office-holding is the leading industry—so long as magistrates, judges, sheriffs, constables, policemen and other officials are looked upon as our masters instead of our servants, just so long may we expect such outrages as the present to continue—just so long may we expect to be forced to exclaim: O Legality, Legality, what crimes are committed in thy name!

ANOTHER ARREST.

From the "New Thought," Des Moines, (Iowa) we learn that its editor, Moses Hull, has been arrested and is now under bond for his appearance at court, charged with the crime of "libel" by one Hale, who claims to publish a paper called "Health and Home" in Chicago. Of the many editors who have shown up this notorious lumbung Moses Hull was selected as the victim of his vengeance because being an "infidel" it was presumed that he had no friends who would or could keep him out of jail. But this gratification was not permitted to the prosecutor; a bondsman was quickly found and we confidently expect to hear of the prompt dismissal of the suit at the cost of plaintiff.

Meantime we hope the friends of free press and free speech will not allow Comrade Hull to lose anything by this prosecution. The best way to help him is to subscribe for his paper, the "New Thought," a well-printed, well-edited, earnest, radical and thorough-going Free Thought journal, published weekly at \$1.50 a year. We offer to send Lucien and New Thought one year to any address for \$2.50, and as an additional inducement, if this offer is accepted while the supply lasts, will send as a premium a copy of "Decay of Institutions, Proving that Paradise is Ahead and not in the Past," 42 pages, price 10 cts., by Moses Hull. Also a "Sketch," with portrait of the same author and lecturer, by "Fides et Justitia"—price 5 cts. Mr. Hull has just closed a somewhat famous debate of six nights duration, with a certain Elder Lucas, on the comparative merits of Christianity and Spiritualism.

PRISONERS AND THE MAILS.

We find in the Topeka Commonwealth the following in regard to the rights of prisoners to receive their mail inviolate. Mr. Dodge is stated to be Assistant U. S. District Attorney of Cleveland. The Commonwealth says:

"Mr. Dodge has written an opinion in which, after carefully reviewing the law governing the delivery of the United States mail, he declares that no prison official has the right to open a prisoner's mail, and that any official who does so is liable to fine and imprisonment under the Federal Statutes. The only law in the Revised Statutes which would seem in any way to apply to the almost universal practice of opening and reading letters addressed to prisoners before delivering them is contained in section 3,892, which provides that 'any person who shall take any letter, postal card or packet * * * before it has been delivered to the person to whom it was directed, with a design to obstruct the correspondence or pry into the business or secrets of another, or shall secrete, embezzle, or destroy the same, shall for every such offense be punishable by a fine of not more than \$500 or by imprisonment at hard labor for not more than one year, or by both.' This provision apparently applies to all letters passing through the mails, and no exception is made in the case of convicts or any other class of prisoners."

While it may be necessary for the protection of prison officials to allow them to open the letters of prisoners of a certain class or classes, it is certainly a most ineffectual disgrace to our so-called civilization that ALL prisoners, no matter what the charge against them may be, should be subjected to the outrage upon personal rights, perpetrated under sanction of the custom that allows the prison official to break open and read their entire correspondence. Will no one show up this outrage as it deserves to be shown?

WHAT TO DO WITH MY GIRLS?

The following letter clipped from a late number of the Topeka Commonwealth, is full of sad suggestiveness. Hampered as girls are by the arbitrary restrictions of a pseudo-moral code, maidenhood and womanhood are often a curse rather than a blessing. This father is sorely perplexed, but if he is in a quandary, what must be said of the mental condition of the girls themselves? Well may they turn upon him and say: "What am I here for, anyway? I did not ask to come! You, you are responsible for all this trouble! If you had brought me into a natural world instead of this artificial one I would not complain. If I were free to bow out my own fortune with my own hands and brain—if I were free to use my powers of muscle, of hand, brain and heart as I might see fit, and with all of nature's opportunities opened before me, I should not complain. But to have my future cut out for me by somebody else, to be perpetually cramped by unnatural and stifling conditions and customs, to be forbidden to use my most important powers and faculties—my sex-hood and maternity—unless I consent to tie myself up for life to a man who in all probability is not my first choice, and if he

should be so at first, might not continue to be such for a single month, and that from no fault of mine—I repeat, hampered by such restrictions as these, I most heartily wish that I had not been born at all!"

This troubled father says:

I have five girls on hand and am at a loss how to get them off, or what use to make of them.

The oldest is 26. She paints some—I mean she paints pictures and crockery. The next is 23 past. Her taste runs to music, and I must say she isn't bad at the piano or singing. Then comes Anna, just turning 21. She is of a moral and religious turn, spending most of her time going to meetings of one kind and another, and collecting money for the poor and the heathen. The next one is a regular chip. She says she is "18 and don't you forget it." She can come as near paralyzing a wash tub or knocking the piano out in one round as any one I ever saw; and I do think she can slap up a meal in about as short order as the next one, and when she takes a turn through the house with a feather brush and a dust rag you would think a blizzard had broken loose or there was an explosion of natural gas. When the rumpus is over, however, you will find things in apple pie order.

The other one isn't of much account no way. When she was little she had fits and didn't thrive well. Some of the doctors said it was worms, and others thought it was her nerves. She sits around and reads stories, drinks hot water, pieces crazy quilts, and jaws.

Now what am I to do with them? I can make out with Nervie. She is the worker, but the others keep me awake at nights thinking about them. Mother says to marry them off. I would do it in a minute, if I had a chance, but they don't seem to catch on well.

If you will give me a few pointers you will greatly oblige.

AN ANXIOUS FATHER.

Prohibition in Kansas.

A Chicago Journal has taken considerable trouble to prove that prohibition is not altogether a failure in Kansas. It could have learned that from the World last summer. The law has made more liars, cheats, sneaks, spies and sly guzzlers than exist in any other state in the Union.—New York World.

This is strong language but the cold, hard facts justify the criticism of the "World." Prohibition, if possible, is not practicable, and if practicable and carried out to the letter would not result in building up true manliness. Its most notable crop must always be "liars," cheats, sneaks, spies and sly guzzlers."

From Annie T. Anderson.

EDITOR LUCIEN: I must add one word of encouragement to your brave daughter, Lillian, now in a dungeon of the American Republic for the crime of living with the one she loved, according to the dictates of her conscience. Though nearly all citizens have believed since 1776, that the Constitution of these United States was so clear of religious bigotry at its inception by fearless free-thinkers, that a century of growth would not see two persons in prison for exercising that right of opinion, yet it women are not factors in wielding this political power, they must equally suffer the penalties imposed by male judges and jurors. Lillian's name, like other ostracized women defying unjust laws in all eras, will for a time be greater tarnished than the companion, she accepted to stand by her side, to defend principles of justice and equality in the marriage relation. By the fact of the pernicious system of woman's inferior position in Church and State, this young woman will be degraded in the social status, because not sold by a father to a man ready to pay the priest or mavis-

that a legal fee to own her for all time—in misery and happiness, as the throw of the certified dice might bring in the future. Lillian Harman's name will stand out from the dark ages of human thought, and with the bravery of a Madam Roland, refuse the ransom offered by a loving father, and linger in prison with her chosen companion, by the fearless words of refusal, saying that "I will never admit that I have committed a crime by acting as I have done in this union with Mr. Walker. They can keep me imprisoned all my life, they can kill me by inches, but still I scorn and defy them." This seems to be the repetition of the principles of freedom engraven upon the Empire of France by the more experienced female lover of Liberty when she was to lay her head, with that of her husband on the block saying, "O, Liberty, how many crimes are committed in thy name." The social revolution will demand its martyrs, and if womankind must suffer by being disgraced subjects, one victim may sit in her prison cell in justification of her rebellion to the accursed marriage bonds that would enslave her life to a man she does not love, because he is protected by Church and State in his selfish ownership. It is a redeeming feature of hu-

manity that a few isolated cases of manhood offer themselves a sacrifice to break up this degrading position of the mothers of the race. Men cannot acquire liberty till all women are set free in the home as well as State. So all honor to the brave E. O. Walker and his young co-partner, Lillian Harman, and may their spirits keep up courage though their physical powers become weakened by this Christian persecution, that sees only a crime in one State when another recognizes the same act. Russia would have banished such criminals transgressing the moral code, but this Western territory can fine and imprison within her own borders, though legalized by sister States.

ANNIE T. ANDERSON.

The Mutual Help or Demand System.

Under the above head I wish to present to the readers of LUCIEN the plan, elaborated and digested by Warren F. Hardy, of East Concord, Vermont, by which labor can employ and pay to itself all its earnings, and supply all its wants by a direct exchange of all its products made sure and constant by continual and preceding demands. This Plan makes no war directly upon present methods and relations of production and distribution, but goes to work peacefully to inaugurate a new system of demand which is constantly known to all who can supply it, and avoiding middle-men and intermediate agencies by establishing a close sympathy with, and direct communication between demand and supply. In its plan and action it is analogous to the action of the human organism, with its constant demands always preceding the supply, and seeking it, and maintained and regulated by a chief center, the brain, and its sub-centers in constant communication with it, whereby the wasting tissues are constantly and surely supplied by the co-operative action of every organ.

All life and action are by, around, and from a center, or a series of centers, controlled and regulated by a chief center, which constitute a system.

To give the reader an idea of the Mutual Help and Demand system let him or her imagine a circle drawn one hundred miles in diameter. In the center of this circle suppose there is a chief center, or bureau of information, and that around it on the outside of the circle are one hundred centers of industry that produce and make everything needed to supply human wants. Each club or group of laborers and producers and producers, and each member thereof, has wants to supply, and wants to exchange its products directly with those who can supply his demand and want its products in exchange. The demands of each group, and each individual are sent directly to the Center or Clearing House, and through it are made known to all the centers of labor and each person. The demands are posted upon bulletins at each center, and being known to all the centers through the chief center, are at once supplied by direct exchange between producer and consumer, and saving much time and expense of our present system, where supply precedes demand, and goes through a circuitous route and costly intermediate agencies before it reaches the consumer. The central clearing house will have a book-keeper, who will keep and balance all accounts between each and every group of industry, or each member thereof, and the kind and quality of each one's articles of exchange is known to all. The only practical way of making a direct exchange of what we can produce for the different things we need, is by the aid of a central clearing house, as what we produce may go to one person and what we receive come from others. A clearing house can balance the accounts so that, practically, the change is direct, and is a great help in collecting and settling all accounts at once, and avoiding the credit system. At first a clearing house will handle no money, require no capital, risks or bonds; its offer will be not to pay accounts, but to balance them.

The mutual Help and Demand system promotes confidence instead of distrust; fair, open, direct, honest, just dealing in contrast with our present ruinous, warlike, and most unjust system of trade and spoliation.

Nothing less than a Demand basis will give scientific certainty to production and make exchange possible, for things cannot be sent direct unless we know at the beginning where they are going. A demand basis is impossible without system in obtaining the demands.

The demand may be obtained in the same way that news is obtained and circulated, by reports to a center or a newspaper, that carries the news back to the people who thus learn of each others doing and conditions even in their

own vicinity. The expense will be trifling when monopoly fees are removed, and we can be neighbors to those far away, and the needs and wishes of each other can be readily known. The reports will be a complete vindication of the needs and demands of all the clubs and their members.

Having seen and talked with Mr. Hardy about the above plan and system, and having great faith in its "saving grace," and feasibility and, I have thus barely introduced it to the reader's consideration. Those who are interested to know more about it and its practical working and results to poor, robbed, enslaved and starving humanity, will please write to W. V. Hardy, East Concord, Vermont.

J. H. COOK.

From Dr. Severance.

FRIEND HARMAN: My heart aches for you on account of your disappointment in not being able to bring from her prison cell your daughter whom you love so much, yet I can admire her moral heroism in refusing to pay a criminal's fine. Bravo girl! the world is not far enough advanced to appreciate such courage.

I am sick at heart to see when put to the test, how few there are in the reform ranks who are strong enough to dare to be true. I am ashamed of professed reformers who at such a time as this stop to criticize the methods of those who are incarcerated for no crime, unless it be a crime to think in advance of his age and dare to live the thought. I think those that denounce Walker because his love relations were not kept secret, are very short sighted in their views of liberty in love. If I love a man, and he returns my affection, who shall decide we have no right to so state if we both agree thereto. If we would have a right to tell a single person of our relations, we have as much right to disclose the fact to any number of persons, hence it becomes only a matter of choice, of taste, a very different thing from asking permission of any person to thus associate. It is about time reformers ceased fighting each other and turned their united strength against the common enemy. Convey to friend Walker, whom I know well and highly respect, my heartfelt sympathy and good wishes, and to Lillian my admiration for her womanly strength in having the courage of her convictions. Faithfully yours, JULIUS H. SEVERANCE, M.D.

From W. G. Markland.

Friends Harman and Walker: It seems to me that some of your critics in trying to stand straight lean a little. Except in degree, their position differs but little from that of the State; each requires you to do as they wish or forfeit their aid and sympathy.

I may not believe in your autonomic marriage; you do, and are fighting for the right to act; shall I turn my back upon you because you act upon your belief, not mine?

It is claimed that you have surmounted principle. Whose principles? not mine, for it may not have been yours. Words are treacherous; your definition of marriage may be different from mine. When one can get at the fine shades and tints of each others meaning, we may not be very far apart.

Mr. Warren hints that lovers have no right to make their love affairs known. Suppose they want to do so, who shall say nay. You desired to manage your love affairs in your own way; the State says you shall not, and prosecutes you; you call upon friends for aid and some of them say, in effect, you did not do it my way; I won't help you.

A true Anarchist will fly to the aid of Infidel, Christian or Pagan, when his rights are invaded.

The question of Walker's too being on the line, has nothing to do with the case. The hounds are after the hare; they have caught two of them; how to get them out of the bloody jaws alive is the only question worthy of attention.

You do not voice my views on some points exactly as does "Liberty" but I had much rather sail in your boat just now. Fraternally yours, W. G. MARKLAND.

P. S.—I enclosed \$1.00, and will try to do more. I would like to affix cyphers to the integer until you cried enough, and make them tangible.

SOME time ago a thing by the name of Darlington, in Leavenworth, whom his wife had refused to longer support, brought criminal action against her, the mother of his ten year old boy, for adultery, and got Gov. Martin's pious prohibition county attorney to prosecute the case. But the jury acquitted her in ten minutes and stood five to one in favor of putting the wretch of a husband in jail for costs. Col. Tom Fenlon and Harry Atwood defended her.

THE FINANCIAL PROBLEM, in Relation to Labor, Reform and Prosperity, by Alfred B. Gentry, 25 pp., 10 cts.

McFadden's Double Uncle Tom's Cabin Co., will appear at the Opera House Wednesday evening (20th). "Uncle Tom" is an excellent play, and the McFaddens have an enviable reputation in rendering it. As this is the time for enjoyment go and see them; you will be amply repaid. Reserved seats at Beland & Tutt's drug store.

O.

Lillian Harman, a young woman who has suffered forty-five days imprisonment in Oskaloosa jail, Kansas, for being married in illegal form, is now further imprisoned after the expiration of her term, for costs amounting to over \$50, and it is stated that the imprisonment will be without term [limit] till the costs are paid. Meanwhile the couple have an appeal before the State Supreme Court, but it may be long before it is heard. They decline to pay costs on principle, and presumably this is the only way to ever get their case before the Supreme Court, for with the sentence completed and the costs paid, what would there be to appeal against if courts do not decide abstract questions or questions in which the matter is wholly of just effect? It looks as if the parties ought to have been permitted to go out on an appearance bond, but this was not granted. They may have broken the law, but Kansas law is extraordinary if it does not set a term to imprisonment for costs. Prohibition Kansas must have queer laws and queer citizens anyway.—Galveston Daily News.

The only real difference between the robbers of ancient times and the monopolists of to day is the mode of operation. The former robbed the producers by force of arms and carried their plunder into their castles, and defended it by private armed soldiers. The monopolists of to-day rob by class legislation and corruption of courts and officials, and keep their victims at bay by means of "Pinkerton" out-throats. The robbery is precisely the same in both cases so far as the victim is concerned.—Industrial News.

Captain Schenck of the Chicago police force, who boasted of having secured the conviction of the Chicago Communists by causing a suppression of evidence, now says, referring to threatening letters from Communists: "If any of these fellows attempt the execution of their threats, they will never be tried for it. I will spring something surprising on them. The fact is, I will kill them." There's law and order for you.—Liberty.

STATE OF KANSAS, JEFFERSON COUNTY, ss.

W. F. Hager, of lawful age, being duly sworn, on oath says, that on the 23d day of September, A. D. 1886, in the County of Jefferson, and State of Kansas, E. O. Walker and Lillian Harman did then and there unlawfully, feloniously, live together as man and wife without being or having been married; contrary to the form of the statute in such case made and provided, and against the peace and dignity of the State of Kansas.

Signed by W. F. Hager.

Subscribed and sworn to before me, this 20th day of September, A. D. 1886.

R. D. SIMMONS, J. P.

A \$50 Capture.

A woman who ran away from her husband at Lawrence some time ago, was found at Fort Leavenworth yesterday by a Lawrence detective and taken back to her home. The officer received a reward of \$50 for his capture.—Leavenworth Standard, Dec. 21.

Who will say that the days of chattel slavery are ended?

One of the most disgraceful acts of judicial oppression on record, has been done at Valley Falls, Kan., in arresting and imprisoning, in a dark, unhealthy jail, E. O. Walker and Lillian Harman for marrying themselves. Not satisfied with this they now forbid their writing for the press.

The Pagans had a law forbidding Christians to appear out of their own homes "in any place whatsoever," and the prominent ones were torn to pieces by wild beasts in the Amphitheatre, to divert the people and set a good example. These Pagan persecutions under Anarchism were of the same character—only differing in degree, as the kidnapping of Anthony Burns in Boston, under President Pierce in 1851, and this attempt to gag free speech in Kansas, Pagan torturers worshiped Mars and Bellona; now they worship Jesus Christ in imprisoning Heywood, Baunett and Walker, and young women like Lillian Harman.—Foundation Principles (Columbus, Iowa.)

Autonomy Self Law. What are its Demands? M. Harman & Son, Valley Falls, Kan. Price 10 cts. This pamphlet of 23 pages, should be read and carefully digested by every one in the liberal ranks, though not completed as originally intended on account of the unjust and barbarous prosecution and conviction of E. O. Walker and Lillian Harman, for practicing zing an autonomic marriage. Buy it and help defend the cause of Liberty.—Foundation Principles.

English Spain Limitant removes all Hard, Soft, or Calloused Lumps and Blisters on Feet, Blood Spavin, Curbs, Splints, Soreness, Stiles, Sprains, Sore and Swollen Throat, Coughs, etc. Save \$50 by using one bottle. Every bottle warranted by Beland & Tutt, Druggists, Valley Falls, Kansas.

THE PRODIGAL DAUGHTER, or The Price of Virtue, by Rachel Campbell, 23 pp., 10 cts.

TIME CARD

ATLANTIC, TEXAS & SANTA FE.

California & Mexico	No. 1.	11:18 a m
Express & Mail	No. 2.	11:25 p m
Colorado Express	No. 3.	10:03 p m
Through Freight	No. 9.	9:58 a m
Way Freight	No. 13.	GOING EAST
Atlantic Express	No. 2.	4:23 p m
New York Express	No. 4.	4:30 p m
Through Freight	No. 10.	3:15 a m
Way Freight	No. 14.	2:58 a m

KANSAS CENTRAL DIVISION U. P. R. R.

Passenger and Mail	12:54 p m
Local Freight	8:30 a m
GOING EAST	
Passenger and Mail	11:00 a m
Local Freight	3:45 p m
Through Freight	3:45 p m
Missouri River Route	H. D. BUTTS, Agent.

LETTERS FROM FRIENDS.

Bro. Harman.—Although many letters have been printed objecting to the practice of martyrdom, I am singled out as a fair object for such terms as "time-server," "artful dodger," "slave of expedients," etc. If you were among cannibals would you stand upon your right to remain uncooked when you might escape by the expedient of running? You hire a lawyer because one is naturally "glad" to employ help from every available source. From this I infer that expedients are justified after the trouble comes, while to employ expedients to avoid trouble is to be an "artful dodger," etc.

Good morning, Lucifer.—The Lightbearer! Please find enclosed two dollars, one dollar and fifty cents for renewal to Lucifer and Dr. Foote's indispensable book in burning Babies. Fifty cents for defense fund. Yours for liberty and right. Free Speech is on trial. When we can't have that, let me go where saints are going. Love to all the friends, and more especially to Mrs. E. C. Walker, the 2nd.

Grand Mound, Iowa, Dec. 6.
P. S.—Excuse mistakes. I guess you can read this well enough to make out what I want. I am so d—d mad I can't talk pleasant. Three cheers for Kelso, and a tiger for Wakenan.

Friend Harman.—I want to help you a little and therefore select works that have been contributed to the Defense Fund. One copy of Dr. Foote's "Hand Book of Health," one copy of his "Radical Remedy in Social Science," we have his "Plain Home Talk" and it is worth ten times the money we paid for it, card photo's of Lillian and Edwin, and I want a copy of "Cupid's Yokes," a book I have heard abused until I want to see it.

You have some warm friends here that sympathize with you and your daughter, she must be a girl above the ordinary mortals and made of the same material as the old-time martyrs. I have the deepest respect for her.

Logansport, Ind., Dec. 14.

FRIEND HARMAN. Yours of the 26th received sorry to learn some of your force is on the sick list; but give us a half sheet, even if printed only on one side, and hold the fort. You will have Lillian with you soon, and I hope the Kansas ruffians will get their full of Walker and join the heavenly band of murderers, tormentors, priests, defilers and imbeciles immediately. A seven-by-nine heaven surrounded by a wall fifteen hundred miles high, is the only place that will hold such cattle from preying upon honest men and women, and the sooner they get there the better. Thanks for Lillian's photo, and if the original is as noble and brave as the picture indicates, I shall always rejoice with my friend Walker on his securing such a prize for a companion. I will try before long and send you another year's subscription for Lucifer. I believe my time is up in May or June next. Such papers as Lucifer should be read the world over, for in them we get all sides to every important question and it seems curious to me that occasionally a subscriber will stop his paper, or growl because there is something in it that don't exactly suit his way of thinking. Such people are to be pitied, for the reason their narrow contracted brains will only admit one side of any question. I did not think you would care to print my letter to Mr. Walker, but if it's worth printing, or you think it's worth it in. Hoping you will all be out of trouble and well on the road to prosperity and happiness soon, I am your friend,

Dear Lucifer: I have met with misfortune financially, or would have responded to E. C. W.'s letter long before this as he and L. have my heartfelt sympathy.

Being a Southern man twenty-five or thirty years ago I was a strong advocate of slavery, but my eyes have been opened and now abolitionist, however bitter, can see more clearly than I can the debasing influence that slavery exerted over the South, or condemn in stronger terms the cruelty and inhumanity of the system. This is evolution. The Christian church, though founded on a ridiculous superstition, comes very near the heart of "women, children and idiots." It holds out to them a plea of refuge—a something to lean on—a holy communion with an imaginary something where the heart can divide its burden by confessing. They be-

come slaves to this superstition. But will not this slavery pass away as did African slavery, by the certain and positive laws of evolution, and may not E. C. W. and L. be the John Browns of this great progress? There is something so sweet, holy and perfect in their mission. A few years ago I did not think it possible that woman's eyes could ever be opened to the grand and lofty principles of natural human life, but I am advancing. I see the noblest leaders of the hour are women—made so by the inhumanity of men. To E. C. and L. I can only say I envy them. The very firmness with which they bear the contumely of the "hoodlums" shows most conclusively that their acts are founded in a most tenacious principle. Love like poetry is rhythm. There is no discord, and the expression of love is rhythm put to music. Strong, tenacious, determined, held in away by the tenderest care, the gentlest consideration and the utmost concern of its partner, Love must be free. Being the master of masters it knows no superior. It is the only immortal principle the Immortal left us when they took their flight to the "great beyond." But I have theorized enough. I hope to be able to help you all financially soon. Regards to the "caged birds" and all the western comrades.

Yours Fraternally,
G. C. JONES.
Pelee City, Mo., Nov. 28.

Editors Lucifer:—I have read the troubles of E. C. Walker and Lillian. Their arrest and imprisonment. It is a disgrace to civilization to persecute these parties who would honorably live together in the only true relation, that of love and respect. A relation that concerns themselves alone, and which they had a perfect natural right to own.

It seems all blind bigots pay great homage to man-made law, but ignore the law of God and nature. In the name of law they show their authority and by brute force compel all to bow before their shrine, or suffer the full vindictiveness of their power.

There is no justice in ignorant man's law. Thousands are robbing the poor and defrauding labor of its just dues, crime is licensed (and similar to the Catholic indulgences) permits are bought of government. No wonder with the lower classes dynamite bombs are resorted to in desperation.

There is a terrible undercurrent in this country that will soon overcome all fear and seek a revolution even through blood.

The iron wheel of oppression has ground nearly to the last degree. Where are the liberals of the land? The liberty-loving, the slavery-bating, where are their votes that make laws to govern the people in justice?

I believe this one shameful outrage perpetrated upon E. C. Walker and Lillian Harman will awaken the whole country of progressive men and women to see the bondage to old superstition that still holds us in slavish chains, and we will rise in rebellion to abolish all mental slavery, oppression, injustice in every form.

True marriage needs not the help of church or state to make it holy or legal. My heart aches for that dear girl in prison, a martyr to truth, a lamb among ravening wolves.

It is the duty of every person who has grown out of this narrow, bigoted superstition to work for the downfall of slavery and for equal rights and justice to all.

Miss E. M. GLEASON.
Geneva, O.

Esteemed and dear Friends: I can but admire the spirit manifested by you, particularly by the noble girl Lillian, her womanly qualities are above praise. Edwin and Lillian are in my judgement noble specimens of grand manhood and womanhood, I would not by word or act detract one iota from the good sense of the self-immolated position they have so magnanimously placed themselves in. I would only say, "there is a point where forbearance ceases to be a virtue," and there is also "a point beyond which it is not a person's duty to sacrifice personal interest for public good," while I can but admire the firm stand taken by Lillian, I also almost reverence the desire on the part of her father who was willing to assume payment rather than be compelled to feel that his beloved daughter was suffering torture in a cold and cheerless prison cell, placed there by tyranny of the meanest type; but "Man! vain man clothed with a little brief authority plays such fantastic tricks, before high heaven, as makes even angels weep." I think, perhaps their defiant endurance will in the end accomplish more good than could be effected in any other way, yet my sympathies like those of the father are so strong for the suffering ones, I feel like saying to them, when liberated from the clutches of Kansas tyranny, your brains are not gagged, and I do not forget the old adage "The pen is mightier than the sword," and I do not forget that "Martyrdom almost surely works out Revolution, and a revolution in public sentiment on the marriage relation as now enforced and upheld with all its tyranny is much to be desired. My prayer is that by some means it may come soon and stop this blighting of human lives by the legal, the miscalled marriage. Of what possible advantage is it to anybody to keep people in misery and wretchedness, by compelling by law and blinded public sentiment (blinded by taboos the subject of the most vital importance to mankind, present and for future generations to come) to live together and fight like cats and dogs? I have no advice to tender to the suffering pair, and only wish to say that at present my heart is more powerful than my brain. I wish the suffer-

ing ones could be released without compromising their noble stand for principle. Assuring Edwin and Lillian of my paternal love, I am with them in their imprisonment "as bound with" them.

May human tyranny soon cease, and Nature's laws triumph.

F. GORTON.

Fenton, Mich., Dec. 12.

Mrs. Lillian Harman: The trials through which you and your husband are passing cannot but call forth the sympathy of every freedom-loving soul, and the help and co-operation of every one who has suffered under the social tyranny that has cursed our earth so long. Now is the time for all who recognize the need of reform to take a decided stand.

For myself, I feel like saying, By God! The God we swear by is Liberty tearing off its swaddling robes, stepping out in all the strength of a strong limbed giant.

The road to freedom is boundless, knows no distinction of race or color. The anthem that resounded through the spheres when the chains that held the black race were severed, resounds now, as the power of social ostracism is being destroyed by martyrs who yet live in the midst of serfdom. There are thousands who have cast aside their priests and bible fetiches, who yet cling to the skirts of mother Grundy. "Thus far shall thou go, but no farther." "I am holier than thou."

There is not a rational mind of this age which does not think it the most absurd thing in the world to see the priest sprinkle a few drops of water on the baby's brow to save it from hell. Yet many of these minds bowing under the arbitrary rule of social ignorance, demand the sanction of the priest or magistrate upon the baby's entrance into the world, otherwise it is unclean, a thing to be despised and its mother cast out from the pale of social tolerance.

The magisterial or state laws are but an echo of the old Mosaic law which condemns motherhood and child birth as accursed. (See Lev. 11th chap.) and that with St. Paul's arrogant command that woman must be subject unto her husband in all things has been dinned into our ears by the church canons for so many ages that for truth's sake, let those who have left the old beaten track, and stepped into the broad road that needs no creed, cast aside this remnant of barbarism, and tear down the ignorance that has degraded the bio-sed office of maternity so long. Give to woman her natural right to rest in the arms of love where she loves, without the curse of pope or priest upon her, or the anger of scorn of their adherents. Let Mother Grundy smother in the smoke of indignation arising from outraged parenthood everywhere.

The coming age is *Mother's age*, and we, we will give to the earth a race of Gods.

From one who desires to help in the emancipation of the world. Truly Thine,

MILDA THORNE.

Philadelphia, Pa., Dec. 12.

Editors Lucifer: Knowing something about your struggles for liberty, the time and money that you have spent for the emancipation of humanity from under the galling yoke of tyrants, I wish to appeal (through the columns of your paper) to the friends of liberty for help to pay the costs of the prosecution of Lillian Harman.

Now, dear readers of Lucifer, you have seen that I do not ask for money to pay costs, but propose to raise the money from his own scanty earnings. We cannot afford to let him work night and day to keep our dear Light-Bearer running and then have to pay to get his noble daughter out of the clutches of the villains who are persecuting her. We can all send a small sum and never miss it. Let us all think how we would feel if we were in jail and the only cause of our being there was for doing what we believed with all our soul to be right?

What I have written in regard to Lillian will also be right in Mr. Walker's case as soon as his sentence expires. We ought to pay his costs too, for their fight is ours. Perhaps they will not allow the costs to be paid, if not we ought to pay the money to Lucifer because they are needed to help run the paper, but if they cannot be allowed to be out of jail the money would hire some one else to help and not wear out those who are left with the paper.

I know that the persecutors and prosecutors are the ones who ought to pay the costs and also pay Walker and Lillian double wages for the time they have lost by being dragged from their peaceful home, and in addition to paying the costs and wages the persecutors ought to be put in jail as long as Edwin and Lillian have been or will be; for these prisoners have committed no crime have robbed no one of their money, but the persecutors have robbed Edwin and Lillian of their time, money, home, and tried to rob them of their good name, and will not even allow them sun-light; also they have robbed a part of the Lucifer band of their health, therefore the persecutors are the real criminals and should be dealt with accordingly. But justice cannot be obtained through the law.

With love and sympathy for the whole Lucifer band, I am yours for liberty.

F. S. HARMAN.

Jacksboro, Tex., Dec. 12.

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