

# LUCIFER

## THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 39.

VALLEY FALLS, DECEMBER 31, E. M. 286.

WHOLE No. 181

### LUCIFER--THE LIGHT-BEARER.

**PUBLISHED WEEKLY.**  
TERMS:  
One copy, one year, \$1.25  
One copy, six months, .65  
SPECIMEN COPIES FREE.  
All letters should be addressed to LUCIFER, Valley Falls, Kansas.  
No communications inserted unless accompanied by the real name of the author.  
Each writer is alone responsible for the opinions, advice or statements made by him.

**E. L. SENFT,**  
PHYSICIAN AND SURGEON.  
Valley Falls, Kan.  
Dr. Senft uses "Felicite Spermia Medicine," Office over Evans & Kempf's store

**DR. FRANK SWALLOW,**  
(LATE OF CHICAGO.)  
VALLEY FALLS, KANSAS  
Office, corner Maple and Broadway.  
All calls promptly attended to, night or day, in town or country. Will continue to give special attention to chronic diseases and diseases of women and children. Guarantees a cure in every case of Rheumatism.

**DOOLITTLE & CO.**  
Dealers in  
**Hardware, Stoves, Tinware, etc**  
—AND—  
**PAIRE WIRE,**  
VALLEY FALLS, KANSAS.

**J. H. SHULER,**  
AT BELAND'S OLD  
**STAND ON BROADWAY.**  
Has a large Stock of  
**Furniture!**  
For Spring and Fall trade. Full supply of Collins always on hand, and horse to attend funerals. Terms as low as the lowest.

**FOWLER'S PAMPHLETS!**  
**CO-OPERATION,** its Laws and Principles, 25 pages of splendid reading matter. Just what is needed to-day. Don't miss it.

**THE REORGANIZATION OF BUSINESS.** In the Store and the Bank, on the Farm and in the Factory. Practical application of the principles of Co-operation.

**PROHIBITION.** An unanswerable argument against summary methods in temperance reform.

**CORPORATIONS:** With Special Reference to Railways and Telegraphs. The difference between Corporations and Co-operation. This is Mr. Fowler's latest.  
Price, 7 cents each, the four for 25 cents  
Address, WALKER & HARMAN, Valley Falls, Ke.

**PHOTOGRAPHS OF THE "PRISONERS."**  
To gratify many friends who have asked for pictures of the "unlawfully-wedded couple," and to help to defray the expenses of the defense, we offer below photographs of Lilian Harman and E. C. Walker. Lilian has never said for cabinet negative, so we can offer only a carte de visite of her, and that from a negative taken considerably more than a year ago. Prices: Cards of E. C. Walker and Lilian Harman, Each . . . . . 20c  
One of each . . . . . 35c  
Cabinets of E. C. Walker . . . . . 4c  
Address, Lucifer, Valley Falls Kansas.

**PRACTICAL CO-OPERATION.**  
By E. C. WALKER.  
Some hints as to the methods of Self-help and Voluntary Association. Price, 10c.

**NOBILITY.**  
True worth is in being, not seeming.  
In doing each day that goes by  
Some little good—not in dreaming  
Of great things to do by-and-by.  
For, whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.  
We get back our motto as we measure—  
We cannot do wrong and feel right;  
Nor can we give pain and gain pleasure.  
For Justice avenges each sight.  
The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.  
We cannot make bargains for blisses,  
Nor catch them like fishes in nets;  
And sometimes the things our life misses  
Help more than the things which it gets.  
For good leeth not in pursuing,  
Nor gaining of great nor of small;  
But just in the doing, and doing  
As we would be done by, is all.  
Thou' envy, thro' malice, thro' hatred,  
Against the world, early and late,  
No lot of our courage abating—  
Our part is to work and to wait.  
And aught is the sting of his trouble  
Whose wings are less than his worth;  
For he who is honest is noble,  
Whatever his fortunes or birth.  
ALICE CARY.

**"RING OUT THE OLD, RING IN THE NEW."**  
So says the bard in reference to the old and new year. But we would much prefer to sing this sentence in reference to the old civilization—or rather to the old lack of civilization—and the new and the true, that we hope is now beginning to dawn upon the world. The theme is most inviting—would that we could do it justice! But alas! the prosaic pen of this humble scribe has never been dipped in poetical flame, and therefore we shall not try. In lieu of an effort which must necessarily result in failure, we have concluded to present our readers, as a New Year's gift, part of the address of an inspired woman while contrasting an ideal Home—not so ideal but that it is perfectly practical and practicable—with the present home under present laws, customs and environments.  
"Irene,"—a representative woman of the new era, woman's era—having with the aid of like minded friends, established a home for the homeless waifs whose lives had been wrecked by conditions they had no hand in creating, was making a short address of congratulation on the success of their experiment, in the course of which she said:  
"Oh my friends! much as I aspire toward perfect happiness, I can never be perfectly happy—never want to be perfectly happy—while there is one human soul in God's great Universe who is in misery; for no matter what that being is no matter where that being lives, that soul is linked to mine by the eternal bond of human brotherhood. And suppose it was not linked to mine?—And there is utter selfishness in that thought! The life of every human being is as precious as my own; the birthright of every human soul is happiness. We must believe this if we believe our blessed Declaration of Independence. If we thoroughly believe that every human being is endowed with the inalienable right of life, liberty and the pursuit of happiness, then how can we ever rest satisfied until every human being is in full enjoyment of those rights?  
"Can we rest satisfied when we contrast his scene before us with the horrors of a bloody battle-field, where human beings are depriving each other of

this sacred right of life? Or with the horrible scaffold, where a barbarous law lays its savage hand with the grip of death upon the throat of an unfortunate fellow-being, and breaks his neck in the ungodly spirit of revenge? Or with the dreary dungeon, where the manacled limb of a human brother or sister bends with the yoke of bondage? Or with the sad sight of insanity, disease, and death, which we know are caused by ignorance of Nature's laws—but an ignorance which we may help dispel?  
"Can we be satisfied when we contrast this scene with the dark and dreary mines where toiling earth-diggers are forever shut out from the light of day? Or the overworked souls and bodies in dingy shops where the tyrannical grip of the monopolist bears down the nobler limbs of labor? Or with the million cultivators of the soil, who tremble lest any day they may become the slaves of the robber-tyrants who are fast gobbling up all the fertile land of earth, and reducing to mere serfdom the worthy sons and daughters of toil?  
"Can we be satisfied when we compare this Home with the household where hate and discord reign—where the marriage is incompatible—where a poor, hard-working father groans beneath his burden of debt, and a mother toiling sexual-slave mother weeps the sad, still hours of night away—where little children are bred in hate and strife—where in fine, both your juvenile offenders and men and women criminals are made?  
"Think of all of this, my friends! and then from the depths of your souls cry out in tones of thunder which shall shake Society from center to circumference: 'This earth shall cease producing criminals! Fathers and mothers shall cease breeding tyrants and slaves, who, cannibal-like, are forever preying upon and devouring each other!—And then raise your voices in gratitude to those who are preparing the way for a more civilized humanity!"

The Old Year has been rung out, the new year rung in. What say the readers of Lucifer? shall we make common cause with "Irene" and, profiting by the lessons of the past year, its mistakes, its failures as well as its partial successes—shall we with renewed energy, with hand and heart, with tongue and brain, work to usher in the New Era—the era of woman's as well as man's emancipation; in short, do whatever in us lies to 'Ring out the old and false and ring in the new and true?  
"Spontaneity vs. Conscience"  
(Lucifer Aug. 27.)  
Tritogen's caption betrays the confusion of his ideas. The real enemy he would attack is the authority of convention, to which conscience, a principle of sentiment or spirit feeling, as well as reason, the thought principle, may be enslaved by education.  
Conscience will rarely if ever be naturally opposed to spontaneity in the developed character, though it may be so during evolution; viz: cruelty is spontaneous with many children even of gentle character, they amuse themselves by killing or torturing animals, but instruction, with reflection, corrects this tendency. Morality which is the conventional rectitude of a given social sphere, or rather moralism, which is the influence of this sphere over individual conduct, is the antithesis of spontaneity. Conscience, spontaneously in self-centered characters and by reflection, in their growth opposes certain conventional authorities and initiates revolutionary.

T. will insist that his notion of conscience as the principle of authority clerical or secular, is the practical one, because the greater number of so-called individuals are not individualized from their social sphere, so that their consciences are polarized by its constitution. It received in Christendom, their conscience will be monogamy; if in Mormonism, polygamy; if in Turkey, neutral as to these customs.  
Also in a given country, you shall find as many consciences as castes or social classes. The conscience of our capital class calls for the blood of the Chicago communists. Presently the State social conscience of our governmentalists class will call for the blood of the anarchists of all sorts. But this is only a form of statement for the fact that in the economy of character, original force is scarce, but imitation and susceptibility to influence, general. You cannot prevent this by the spiritual amputation of conscience, any more than by the physical amputation of the spleen, which dogs very well survive. But certainly, by better methods of education, the faculty of independent reasoning may be cultivated, and the prejudices which abuse conscience lessened. Originality with its individual conscience, may thus come to predominate over the conventional conscience of masses.  
Tritogen subtly remarks that a theist while expunging God nominally, remain enslaved to the God-idea under the name of conscience. It is probably true that conscience was what the Paines, the Parkers, the Garrison, have meant when they said God; for after discarding the authority of "Revelation," what is there in common between the religion of loyalty to truth, justice and beneficence, and the religion of marriage and torment, whether of others, or oneself, with a view to propitiate an imaginary being constituted after the pattern of human tyrants? Tritogen defines conscience as "the feeling that comes with knowledge;" this is nearer the truth than his other idea of it as the voice of authority. Conscience implies that futuristic knowledge which we term consciousness, of external facts, more especially personal, but it is the feeling, not merely of their existence, and not merely of our sympathy with them, or otherwise; but of how we should act with regard to them; it pivots on the integrity of the selfhood. It is only such knowledge as calls for my personal intervention that touches my conscience. An earthquake in Java does not shake it, but one that tumbles down my neighbors dwellings calls on it effectively for aid.  
Being only a sentiment, conscience, unenlightened by a sound sociology falls a prey to superstition, and is the favorite game of charlatan reformers like Karl Marx, whose sophisms against private property have roped seven heads in Chicago within the noose of capitalistic conscience.  
The discipline of reasoning from the basis of enlightened self interest would have prevented such enslavement of conscience to spurious duties magnetically imposed by Marx towards the collective proletariat. A disease with which Christian morality is peculiarly afflicted, though perhaps no more so than the Buddhist, is meddlingness with our neighbors conduct, irrespective of its bearing upon ourselves. A charlatan monk, like Peter the Hermit, preaches a crusade to deliver the Holy Sepulchre from the hands of the Infidel, and to this imposition, this superstition, this tax levied by fanatic prejudices upon conscience, Europe sacrifices its blood and its treasures.  
The remedy lies no more in eliminating conscience, than in extirpating hearts.

The sentiment directive of conduct like the ship's rudder, in the hands of an ignorant or treacherous pilot, may run the ship upon the rocks, or into a hostile port; but that is no reason for building ships without rudders.  
Our fallacious education, as has been happily shown by George Combe in his "Constitution of Man" taking conscience in plastic childhood arbitrarily attaches it to any thing or every thing except physical hygiene, or the conduct bearing on our health, which is however not only of primary importance to us, but indirectly affects our neighbors and all our functions in the larger organism of society. Actually, all the prescriptive duties of conscience are colored by altruism, nay, morbidly dyed in it. A good egoist education of conscience is needed to correct this, so that sympathy should not betray us into manna. "His conscience," says Shakespeare or Bacon, "that makes cowards of us all." The case of the soldier at once illustrates and qualifies this. The educated or sophisticated conscience of the soldier makes him a coward before his own government, while adding to his courage in face of the enemy. Fanatics make the best soldiers for national armies. The Indian, an individualist, an amateur soldier, who fights on his own shoals, curiously contrasts with the army soldier. He evades many dangers to which the latter is exposed through his cowardice before authority. He is brave with calculation, as the other with superstition. If unfortunately we have come to that pass of slavish corruption which seems to justify Tritogen in saying that "conscience means little if not an authority in the mind to be obeyed, to which the reason and will must be subjected," then the need to emancipate them is all the more urgent; but authority implies an authority external to ourselves, and conscience, the sentiment impulsive to action, must be emancipated from such alien authority along with reason which enlightens it and will which it employs. CONSCIENCE.

Friend Harman:—I have put off writing not through negligence, but being myself in bondage, (not behind prison bars, but in monopoly's grip and usury's power) which makes it impossible for me to carry the almighty dollar that controls our laws which are founded on a gold basis instead of right and justice.  
I was in hopes I could send some of the law yielding power, but with my best endeavors I find I cannot, for the dollars fund, but will pay past dues and a few dimes on subscription.  
Although Lillian and E. C. had or ought to have had a right to act for themselves it seems the meddling community could not let them do so.  
When I think of your daughter and son-in-law, two innocent persons, spending their time and money to elevate the human race from mental and physical slavery and bondage, now being confined behind prison bars I fall for language to express my indignation and contempt for their persecutors. I am somewhat acquainted with Mr. Walker, he having delivered three lectures at Pipe Stone City some four years ago. Who, but a Christian that loves his neighbor as himself (?) would think of harm in so honest and genial a countenance!  
I think the inmates of that prison cell might better pay the cost through protest, than languish there, for they can do more good out of there than in that horrible place.  
I cannot see where they would retract one principle in so doing.  
Yours Fraternaly,  
H. O. WITZHEAD.  
Pipe Stone, Minn., Dec 19.

Autonomy—Self-Law—What are its Demands. A Brief Exposition of the Basic Principles of Individualism in its Relation to Society and Government.  
A FABRICATED ACCOUNT of a Scene at the Death-bed of Thomas Paine, 29 pp. 12 cts.

VALLEY FALLS, KAN., Dec. 31, 1886.

MOSES HARMAN & E. C. WALKER EDITORS.

M. HARMAN AND GEO. S. HARMAN PUBLISHERS.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality.

Self-Government the only true Government Liberty and Responsibility the only Basis of Morality.

LIST OF OUR AUTHORIZED AGENTS

- Carthage, Mo.—E. S. Galloway.
Weir City, Kan.—Dr. J. B. Cowser.
Scammonville, Kan.—J. McLaughlin.
Omaha, Neb.—James Smith, 1712 Dodge St.
Leavenworth, Kan.—H. H. Hutchinson.
Joplin, Mo.—J. Hendrich & Son.
Tulsa, Okla.—Geo. H. Hutchinson.
Humboldt, Kan.—Wm. Roth.
Burlington, Mo.—Chris. Brown.
Garnett, Mo.—C. Gregg.
Ottawa, Mo.—W. W. Prazer.
Cedar Junction, Kan.—J. C. Collins.
Burlington, Iowa.—Werner Becklin.
West Burlington, Iowa.—James Tott.
Success, Kan.—Chris. Dinning.
Salina, Kan.—J. M. Hien.
Perinton, Kan.—John P. Young.
Carbondale, Kan.—James S. McDaniel.
Preston, Iowa.—John Durand.
M. O. Hicks, Johnson Springs, Ark.
H. L. Johnson, Muskato, Minn.
T. E. Palmer, Manning, Iowa.

The Defense Fund.

- Previously acknowledged from one hundred and eighty-nine names... \$231.15
Dagmar Maringer, Cal... 1.00
C. P. Hill, Philadelphia... 1.00
James Beeson, Ala... 1.00
Wm. O. Smith, Kan... 5.00
A friend, Kan... 3.00

NO PAPER NEXT WEEK.

The next issue of LUCIFER will be dated Janu 14, '87. The reasons for skipping an issue are these: 1st. Unfinished pamphlet and job work that have been accumulating on our hands for several months...

INFRAINGERMENTS UPON MARRIAGE.

Of late quite a number of "The Truth-seekers" "Letters from Friends" have been devoted to criticisms of Edwin Walker's present attitude towards or upon the marriage question.

Mr. Editor: Brother Wetzel is right about the Walker infringement case upon patent-right marriage. We do not want the law to constitute collaboration as legal marriage—no such obtrusive, invasive tyranny.

No, all roads do not, and should not lead to legal marriage, and as to the old and much travelled route, do not let us shorten it an inch, or make it cheap and easy, as Walker is trying to do.

While agreeing in the main with the ideas expressed in this very pronounced anti-marriagelet, we would just say that he misunderstands if not misrepresents when he talks of the "Walker infringement upon patent right marriage."

If Mr. Allen, with safety to himself and his conjugal partner, can "brew it (marriage) a homo and say nothing to nobody," then it argues that Missouri is more nearly civilized than is Kansas.

Autonomy—Self Law, what are its demands?—A brief statement of the basic Principles of Individualism. Price, 10 cts.

NEW YEAR GREETING.

Though two members of the LUCIFER band are in a Kansas prison, where, judging from present indications, they are likely to remain for months if not years to come—condemned to that fate for daring to exercise their natural and inalienable rights...

HAPPY NEW YEAR.

NO NEWS FROM JAIL.

Kansas prohibition against freeman, free speech and free press, under the ruling of county officials, remains in full force, if we may judge from the continued silence of the prisoners for co-science sake now boarding at the sheriff's hotel at Oskaloosa.

HAPPY NEW YEAR to the persecuted and oppressed for righteousness sake. All will see you soon. Be strong and true. M. HARMAN & E. C. WALKER.

For the transmission of this dispatch we paid a silver dollar. Whether it will be allowed to run the blockade and reach the beleaguered ones in the Oskaloosa castle, is yet to be seen.

Sheriff Housh called on us Wednesday. He says the court issued an order for Walker and Lillian Harman to remain in jail until their fine and costs were paid, and he is willing to take care of them until his time is out.

Are all the men and women of Jefferson county willing to see the certain fall and hide forever from sight and sound these two innocent persons? We say innocent, because we think the people of Kansas are not so foolish as not to know that civil law cannot make that a crime which is not a crime in the nature of things...

no crime against the people of this county.

Is there another state or territory in the Federal Union that condemns men and women to perpetual imprisonment because of their refusal to pay fines and costs?—whether that refusal be for conscience sake or from any other cause?

If so we certainly do not know where they are to be found, and for the honor of our common humanity it is to be hoped that nowhere else upon the green or white earth, would such things be possible.

Christian theology condemns to perpetual imprisonment in the next world all who refuse to acknowledge allegiance to an assumed governor of the universe, and who refuse to consider themselves sinners in his sight.

HULL VINDICATED.

As we predicted in last issue Dr. (?) Hale was defeated in his blackmailing attempt upon Moses Hull and the New Thought. A card from De Moines (Ia.) Dec. 30, says:

I signed my case. Hale left the state in disgrace. My suit cost me \$100. MOSES HULL.

We again remind our readers that the New Thought is one of the most earnest, earnest and able of all the progressive journals. Published weekly at \$1.50 per year. LUCIFER and New Thought will be sent for \$2.50 per annum, together with the premiums as offered in our last issue.

WHO IS TO BLAME?

We frequently get letters from subscribers similar to that of Bro. Pert, printed elsewhere. They say "I sometimes get a copy of Lucifer, but not regular. I don't know whether it is because you don't get it out or what."

For the benefit of all such we herewith say that, while we are often tardy in getting the paper into the mails, on account of lack of help in office, we have not missed a full weekly issue for more than fifteen months, except one week.

We were in Atchison on Sunday the 26th, and the general talk around the union depot was that half the population of that town was drunk on Christmas day.

We do not rejoice over the failure of state-enforced prohibition because we want to see the prevalence of

drunkenness, or even of "moderate drinking" far from it, but we are glad to see statute prohibition fail because its success would mean the Decry of Manhood!

Here, as I take it, is the key to the whole question of statute interference in the liquor business. There is one kind of prohibition that we most emphatically endorse, that is personal prohibition.

On the 4th day of December there were eleven ministers, three judges, and two justices of the peace arrested by the police in Kansas City. This is a terrible blow to the religious element.

Bravo! "old stiff-jointed Missouri" as Nasby calls her. She will soon overtake young and supple-jointed Kansas. From present indications it will not long be "healthy" in either of these states for a man to kiss a woman...

The Conflict between Liberty and Prohibition; An Inquiry into the most Practical method of Reforming the world, 56 pages. By J. R. Beasley, Chattanooga, Tenn.

Economic Equities. A Compend of Natural Laws of Industrial Production and Exchange, 63 pages. J. K. Ingalls, author of "Social Wealth." Published by Social Science Club, New York.

Will try to give synopsis and more extended notice of these works as soon as we can get time to read them.

"It is a sad thing to an Anarchist. It is a much sadder thing to be an Anarchist condemned to death for murder."—Clarion.

and it is sadder of all to be an Anarchist condemned to death for murder without one particle of proof to sustain the charge of murder upon which he was arraigned.—Torch of Liberty.

EDITOR LUCIFER: With much interest and considerable impatience have I watched the controversy between Lillian, Edwin, yourself and a few others on the one side, and Yarros, Tucker, Warren et al on the other side.

While the truth is that Society as it manifests itself in the present state of things, either as Church or State, is the legitimate outgrowth of the past, a gradual development of autonomous and anarchistic principles.

For the transmission of this dispatch we paid a silver dollar. Whether it will be allowed to run the blockade and reach the beleaguered ones in the Oskaloosa castle, is yet to be seen.

I hold that the proper and most efficacious way to gain ultimate victory is to defend every inch of ground conquered and force to the logical conclusion every correct principle embodied in our political framework. To limit chattel slavery was to abolish it.

To make marriage a civil contract is to abolish it in its commonly understood sense. Women are now, even in Kansas, recognized as equal citizens con-

patent to make and enter into contracts with men or women. Now if marriage is only a "Contract" between two equals, and that is admitted even in Kansas, and if we once succeed in forcing this premise to a logical conclusion...

I therefore heartily approve of Mr. W. and Mrs. H.'s line of defense. They had and have a right to expect that the courts would decide or interpret the law not as bigots, but as justice and logic would demand.

From Dagmar Maringer.

FRIEND HARMAN: Here is one dollar's worth of sympathy for your "false pretences," as "Liberty" calls them. Do what you please with it, and I will count it in my list of profit and loss as not wholly lost.

What does freethought mean if not the right to think and act in all things as the personal mind and judgment dictate, so long as no other person's equal right is encroached upon and no sensitive creature thereby suffers immediately or threatened harm?

EDITOR LUCIFER: With much interest and considerable impatience have I watched the controversy between Lillian, Edwin, yourself and a few others on the one side, and Yarros, Tucker, Warren et al on the other side.

I fully appreciate our two martyrs in their refusal to pay the county for prosecuting them. Let both be firm. Let even a father's love and anxiety for his only daughter submit to their loyalty to their principles in this instance, and await a greater victory for the law of liberty.

Yours for equal government. DAGMAR MARIINGER.



