

LUCIFER.

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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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 defense, we offer below photo-
graphs of Lillian Harman and E. C. Walker.
Lillian has never sat for cabinet negative, so
we can offer only a carte de visite of her, and
that from a negative taken considerably
more than a year ago. Prices: Cards of E.
C. Walker and Lillian Harman, 25c
One of each, 35c
Cabinets of E. C. Walker, 40c
Address, LUCIFER, Valley Falls, Kansas.

Beware of Debt.

Beware of debt? Once in you'll be
A slave forever more.
If credit tempt you, thunder "No!"
And show it to the door.
Cold water and a crust of bread
May be the best you'll get;
Accept them like a man and swear,
I'll never run in debt!"

Ownership of Land.

No man should be allowed to own any
land that he does not use. Everybody
knows that—I do not care whether he
has thousands or millions. I have owned
a great deal of land, but I know just as
well as I know I am living that I should
not be allowed to have it unless I use it.
And why? Don't you know that if peo-
ple could bottle the air, they would?
Don't you know there would be an
American Air-bottling Association? And
don't you know that they would allow
thousands and millions to die for want
of breath, if they could not pay for air?
I am not blaming anybody. I am just
telling how it is. Now the land belongs
to the children of Nature. Nature in-
vites into this world every babe that is
born. And what would you think of
me, for instance, to-night, if I had in-
vited you here—nobody had charged you
anything, but you had been invited—
and when you got here you had found
one man pretending to occupy a hundred
seats, another fifty, and another seventy-
five, and thereupon you were compelled
to stand up—what would you think of
the invitation? It seems to me that ev-
ery child of nature is entitled to his
share of the land, and that he should
not be compelled to beg the privilege
to work the soil, of a babe that happened
to be born before him. And why do I say
this? Because it is not to our interest
to have a few landlords and millions of
tenants.

The tenement house is the enemy of
modesty, the enemy of virtue, the enemy
of patriotism. Home is where
the virtues grow. I would like
to see the law so that every
home, to a small amount, should be free
not only from sale for debts, but should
be absolutely free from taxation, so that
every man could have a home. Then
we will have a nation of patriots.—
Ingersoll's Lay Sermon.

"Irene; or the Road to Freedom."
I have just finished reading Mrs. Sa-
da B. Fowler's book, "Irene."

Artificially it is full of faults as a
school-boys nose is of freckles, yet it is
really a great book and destined to have
strong influence as an agitator of con-
servative thought. If it be true, as I
think it is, that all novels are autobiog-
raphies, the authoress of this one is re-
vealed to me as a noble, pure and spiri-
tual nature; ardent, impulsive and out-
spoken to a degree most unusual in this
day of shams and cold half-heartedness,
a woman overflowing with generous en-
thusiasm and womanly and motherly
love; yet, probably, like too many other
"blue stockings," too careless and in-
different to the little details, niceties and
minute adjustments which make up so
much of worldly success.

Sex matters have seldom been handled
from so radical a standpoint with such
purity of feeling, such inoffensive di-
rectness of language. Not quite agree-
ing with her on some points, I think I
do in spirit agree very well with her.
Her book brings out most of the sexual
problems of the day, and is brim full
of good logic and well-made points, al-
beit these are usually delivered with too
much sameness in the form of gushing
harangues.

Without necessarily endorsing it in
feto, the thinkers of our day should give
"Irene" a royal welcome and see to it
that her pecuniary success is assured.
Radicals, lend a hand here, and buy
and "boost" a brave book by a brave
woman, for the world is dark and cold,
and the life of the light-bearers is a hard
one.
J. WM. LORD,
Grahamville, Fla.

IN THE SUPREME COURT OF KANSAS.

On Thursday the 7th inst., the case of the "State of
Kansas, Appellee vs. E. C. Walker and Lillian Har-
man, Appellants," came up in the Supreme Court of
Kansas, at Topeka. The Daily Commonwealth of the
8th gave nearly one and a half columns to a report of
proceedings, heading the article with these words:

"The very able Argument made by Hon. David
Overmyer for the Defense. Mr. G. C. Clemens makes
an Explanation of the Marriage Contract in his
Unique Brief."

The report proceeds to say:

"Hon. David Overmyer for the defense, made one of the
ablest arguments, it is said by lawyers, ever heard in the su-
preme court, and at the conclusion of his remarks he was
congratulated by his brother lawyers. Mr. Overmyer is nat-
urally a very strong speaker, and whenever he talks he al-
ways expresses himself in a clear and logical manner and in a
way that forces conviction."

In conversation with the venerable editor of the
Commonwealth he said, "I am not much of a Clem-
ens man, but I must say his brief is a very able
document." Among the strong points made by Mr.
Clemens, we select the following:

"The appellants are not in jail because they violated the law,
but because their pious neighbors thought it wicked for them
to wed without orange blossoms and conventional clothes.
That is the solemn fact; and the fact that in Kansas, a
half orphan girl, 17 years old, has actually been in jail
nearly four months for not marrying according to the re-
ligious ideas of her neighbors is the only solemn thing
about this case."

Fifteen days were allowed to the prosecution in
which to file a brief in rebuttal; also permission was
given the counsel for appellants to file a supplemental
brief. The closing paragraphs of this supplemental
brief by David Overmyer are as follow. Discussing
the question as to whether the contract in question
was for "marriage or for lust," the author says:

That it was not lust that was meant is shown by Walk-
er saying, "This is a time for clear, frank statement,"
and by his "considering this form the least objectionable
of all public marital ceremonies." That it was not
lust is shown by Walker referring to "marital rights"
with which this public acknowledgment of our relationship
may invest me." Thus showing that he considered
himself invested with marital rights by that ceremony
of marriage, as he terms it. True, he abdicates these
rights, that is, will not force them, but how
could he abdicate rights unless he had them?
and the public recognition of his investiture with
those rights is the strongest possible circumstance
showing marriage. If they meant lust, what need of
being invested with marital rights? What need
of witnesses to hear mutual vows and pledges?
If he meant lust what need of the father's presence
and consent, and of the father's consent six months
prior to that time to Walker's marrying his daughter?
Suppose that Lillian is as free to repulse him as she
has been heretofore. Does that look like the rapacity
of lust? It simply means that she shall not be obliged
to submit to his embraces unless she feels inclined.
Would it not be well for many husbands to stipulate
for and observe like moderation, consideration,
decency and humanity in the marital relation? Let the
wan faces of thousands of abused women answer. Nor
can this be tortured into an intent that either should
receive advances from or make advances to others, for
Lillian says expressly "with this understanding I give
to him my hand in token of my trust in him, and of the
fidelity to truth and honor of my intentions toward
him," and Walker says that the ceremony is simply as
"a guarantee to Lillian of my good faith toward her and
to this I pledge my honor." Is this lust? Does a woman
promise in the presence of her father and witnesses
to be faithful in lust? Does a man promise in the
presence of his mother and witnesses to be faithful in
lust? Do people go before their parents to pledge feal-
ty and honor in lust? No, ten thousand times No!
*** Do people about to enter upon a career of
concubinage meet in the presence of their parents and
friends, stand up upon the floor, join hands, read formal
stipulations and statements, then at the end of the
ceremony kiss each other and receive the congratula-
tions of their friends? Yet this was all done in this

case. Is this lust, or is it marriage? There can be
but one answer, IT IS MARRIAGE. Suppose the parties
do repudiate the powers conferred upon husbands and
wives, they nowhere decline to perform the duties of
matrimony. Suppose they do stipulate that the wo-
man need not submit against her will to her husband,
yet she promises to be true to him in a love and labor
union, the result of which will be the birth of children.
She thereby promises to love him as wives love. If so
while she keeps that pledge she will acquiesce in his
desires at all proper times and under all proper cir-
cumstances "as her conscience and best judgment
shall dictate."

I apprehend that neither the law nor society need
have any concern lest there should not be sufficient
exercise of marital rights, yet this would seem to be
the only objection to this compact. For six months
before this marriage these defendants intended to marry.
They met there at the house of the woman's father to
marry. They intended to live together and cohabit
together as husband and wife live and cohabit togeth-
er without limitation as to time. They intended, as
all who marry intend, to live together for life unless
some good reason should exist for the dissolution of
the relation. They intended to rear children, and they
stipulated that in case of a separation the woman
should have the paramount right to their custody, but
the man expressly engages to care for them. Lust
was farthest from their thoughts. Chastity, temper-
ance, abstinence, moderation and decency mark all
their sayings and doings. They intended to live to-
gether, to work together, to help each other, to love
each other, to comfort each other, to live lives of hon-
esty, decency, chastity and purity, and if these intents
make not marriage, then the judges have erred in say-
ing that the law looks to substance and not to forms
and ceremonies. But in addition to all these inten-
tions was the consummation of the marriage by sleep-
ing in the same bed. This act if done upon the faith
of a promise of marriage in the absence of any mar-
riage-day, occasion, ceremony or avowal would con-
summate the marriage. "Marriage may be contracted
per verba de presenti merely, or per verba de futuro
cum copula." [1 Bishop §227.] The next morning
when they arose from their marriage bed these appel-
lants were arrested upon the charge which they bring
here for the consideration of this court. The affidavit
was made by the step-brother of Lillian Harman, a
witness to the marriage, and a member of the family.
What motives prompted this sudden and unbrotherly
act does not appear, nor is it important. The ignorant
unlettered local press at once set up a great howl and
poisoned the minds of the public against the accused,
and though their sinister, lawless and mobocratic ut-
terances were laid before Judge Crozier in an affidavit
for change of venue, he held these people for trial in
an atmosphere of hatred and ignorant prejudice, be-
cause "the affidavit stated no facts." The trial pro-
ceeded with the rapidity of a court martial, all hands
intent on "being in at the death." For more than
four months these innocent people have been in prison
and though they are refined and intellectual persons
they have been denied the privilege of any reading
matter whatsoever during the latter part of said im-
prisonment. Overtures have been made to induce the
woman to express regret or contrition. In the pride
of conscious innocence she has rejected them all with
scorn. The sheriff has felt it incumbent upon him-
self to act as an agent and emissary of their enemies
and to make their confinement as painful as possible.
All this in a state which not only claims to be dedi-
cated to liberty, but that she burst from the womb of
convulsion the child of liberty. All this because two
people saw fit to ignore forms, and base rational, hu-
mane and just conduct upon principle.

Great Kansas, on whose shining crest is written
"liberty," on whose proud escutcheon is graven "ad
astra per aspera," over whose shining portal, once
stained with blood, now wreathed with the garlands
of glorious peace, is inscribed "Welcome;"—Great
Kansas, is this your message to the ear of civilization?

DAVID OVERMEYER,
Att'y for Appellants.

LUCIFER

VALLEY FALLS, KAN., Jan. 28, 1887.

MOSES HARMAN & E. C. WALKER
EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

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Omaha, Neb.—James G. Smith, 1712 Dodge St.
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127 names.....\$251.52
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Frank W. Fowler, Philadelphia..... 25
Mrs. Mary Jorden..... 1.00

On our first page is some account of the proceedings of the Supreme Court of Kansas, in regard to the case of the prisoners for conscience sake. Our issue is delayed several days, as explained elsewhere, but still no news from the court. It is not probable that a decision will be reached before Feb. 1st, if so soon. Nothing later or new from the prisoners.

A large picture of Lillian Harman in crayon, 17 x 21 inches, insulo frame, has been sent to this office by the artist, W. L. Schaeffer, of Beardstown, Ills, and at his request is now offered for sale as his contribution to the defence fund of the prisoners. Our local artist here, G. G. Shellabarger, pronounces it a good picture of Lillian, and an excellent work of art, and this verdict is concurred in by nearly all who have seen it.

We have concluded to offer this picture to the highest bidder, time limited to May 1. The price of such works of art, including frame, which is a fine one, is said to be, in this and similar markets, \$25. Cabinet photos of the picture can be had of us for forty cents each.

Information in regard to the picture can be obtained of the artist, W. L. Schaeffer, Beardstown, Ills.

By reference to the advertisement of H. N. Fowler & Co., it will be seen that till May 1st we offer Lucifer one year and "Irene, or the Road to Freedom," for one dollar and fifty cents. We are only enabled to do this through the generosity of the publishers of "Irene." Anyone who has seen and read the book knows that it is very cheap at one dollar. Many have expressed surprise that a book so large, so well-printed and bound, can be sold for that price. And all who know anything of getting out a weekly paper like Lucifer at a small, provincial town, know that one dollar and a quarter is a low price for the mechanical work and material alone, to say nothing of brain work. Thus we offer \$2.25 worth for \$1.50. This leaves us not only no profit, but it does not pay us for our labor. We do this because, having no canvasser in the field we are obliged to do something to keep up our subscription list to the average standard.

As to the merits of Lucifer and the importance of the work to which it is devoted, we let the paper speak for itself, but for the merits of the book we would just say that so far as we have heard, no one has been disagreeably disappointed in it; on the other hand, we are constantly in receipt of letters that speak in glowing terms of it as, in many respects, the most remarkable production in its line of thought, that has yet appeared.

Our sales of the book have been steadily on the increase since we took hold of it; will our friends, one and all, now lend a helping hand, and at the same time help themselves and the cause they love?

144 SELF-CONTRADICTIONS of the bible. 15c.

LUCIFER has been behaving rather badly of late, and we have about concluded not to make any more promises that we are not sure of being able to fulfill. When we skipped the first week in January we thought there would be no necessity of making another break soon in the regular weekly issue, but now we have found ourselves almost compelled to omit the issue for January 21st. The printing of the "supplemental brief," (24 pages) for our counsel, the closing paragraphs of which we have reproduced on first page, was a job that took several days time of our whole force; and we are so situated that it is seldom we can get extra help when we need it. This threw us so far behind on the paper that we concluded the best thing to do would be to date this issue Jan. 28, instead of Jan. 21.

We hope our friends, especially our correspondents who have sent matter for publication, will kindly "exercise the grace of patience," and also remember the old adage, "Put yourself in his place."

THE MAIN ISSUE.

An old subscriber in Iowa writes, "I do not feel able to contribute to the support of a publication that does not, editorially, make our fraudulent monetary system and fraudulent bonded debt, a leading feature." Another good friend, whose life is devoted to land reform and the industrial problem, writes us from the far east, "I hope you will not take it as unfriendly, or misapprehend what I say. I simply assert the right to advocate the pivotal issue of reform without committing myself to extreme or side issues."

These correspondents are both men. Now hear what a woman has to say about "issues." Mrs. Colby, editor of the Woman's Tribune, Beatrice, Neb., in an address before the equal suffrage convention at Topeka, on the evening of the 13th inst., gave utterance to language substantially, if not in exact words, like this:

"The floods of vice and crime and the waves of despotism that now threaten the very existence of our republic, have their origin and chief hold in the family itself. The homelife must be purified and ennobled before the national life can be purified and ennobled. And this reformation of the home can never be accomplished until woman is individualized—not until woman is emancipated. Our laws and customs do grant to the unmarried woman a large share of individuality, but as soon as she is married her individuality is merged into that of her husband. This must all be changed. Woman's personality, her individuality must be recognized and respected in the home as well as out of it or we can never hope to see a higher and purer morality in society—in state or nation."

Here, then, we have three diverse opinions as to what is the pivotal issue of reform. Now take this from Ingersoll's "Lay Sermon":

"Understand I am not blaming these people. There is a good deal of human nature in us all. You remember the story of the man who made a speech at a Socialist meeting, and closed it by saying, 'Thank God, I am no monopolist,' but as he sat down, his seat said, 'But I wish to the Lord I was!' We must remember that these rich men are naturally produced. Do not blame them. Blame the system!"

Yes, yes, "blame the system," Bro. Ingersoll, but who made the system, and who upholds it to-day? Ask a majority of men, and they will say, "Ah, well, the system is as good as the people that made it, and that support it. When they get tired of it they'll change it—not before. You can't hurry the matter much, with safety. Evolution moves slow."

And thus it is that nine men out of ten, perhaps, settle quietly down into passive acquiescence, intent only in making the most for themselves out of the system, and expecting nothing else than that their neighbors will do the same.

Is this a pessimistic view of the case? Perhaps so, but the facts—the stubborn, hard and cold facts, bear out this view. What then? Shall we imitate our neighbors? Shall we simply let things slide, content to slide with them, provided we slide on top of the moving mass? This would seem the dictate of worldly wisdom, but some of us are so organized—unfortunately perhaps—that we cannot be content thus to slide with the multitude; and then the question will recur, "what are you going to do about it? Where can you take hold in a way that promises to do any good?"

And this brings us back to the question raised at the head of this article. It is a question of "issues." We cannot handle them all—at once; then we must select that which we deem most important. And that is just what Lucifer is trying to do to-day. In looking over the ground we think Mrs. Colby is nearer right than the others quoted, and therefore maintain that the Emancipation of Woman as to her Sex-hood and Motherhood is the pivotal issue! We have but little hope that the people of this generation can be persuaded to do much better than they are now doing, but if the way can be made clear for the "Borning of Better Babies" for a new generation of women and men then we think a tremendous gain will have been made. Let woman be individualized—let her own herself in marriage, as well as out of it, and there will not be so many unwelcome children born as now; not so many criminals born as now, to fill prisons and to swing from the gallows; not so many half-formed, idiotic abortions with too little mind to take care of themselves and yet with animal life enough to give a world of care and trouble to their parents, and to swell the public taxes.

This, then, is our answer to those who want us to devote Lucifer to the finance reform, the land, the labor and tariff reforms. All these have able advocates, but very few papers are devoted to the reform underlying all others—the reform that will give us true, brave, self-reliant manhood and womanhood—the womanhood and manhood that will scorn to beg for their natural rights, but will demand those rights, and if the demand is unheeded will not lack the courage to take them!

In thus saying, however, we do not mean that none of Lucifer's space will be devoted to other issues than the one we regard as pivotal. All we mean to say

here is that we shall probably continue to give our chief attention to discussions relating to the problem that now, to us, seems most vitally important.

Quite a sensational letter was published in the Oskaloosa Independent of a recent date. The letter is anonymous, was said to bear the postmark, Norwood, Iowa, and was addressed to "R. D. Simpson, J. P., Valley Falls, and Judge Crozier, and Sheriff Housh, Oskaloosa, Kan." This document, as it appears in the Independent, looks much like a poster, so much of it being printed in large capital letters. It is filled with blood-curdling threats against the officials just named, telling them that if Lillian Harman and Edwin Walker are not released in less than a month "your old carcasses will be more liable to be in the dissecting-room than anywhere else"—with much more of the same sort. We do not care to take up valuable space with this transparent fraud—whether he is more knave than fool or more fool than knave it would be hard to tell—and merely notice him here to say that fifty dollars reward has been offered by a responsible friend of Lucifer for the identification of the writer of this threatening epistle—that is, such identification as would secure conviction. The evident aim of the writer was to excite the ignorant and unthinking to deeds of violence against us and against our property, and also to make it go still harder with the prisoners at Oskaloosa. While it may possibly have this effect we feel sure that no reasonable man or woman will be deceived by the thin disguise of this half-witted enemy of Lucifer and the Lucifer band.

The letter contains internal evidence that it was written here in Valley Falls and sent to Iowa to be mailed.

A few words only to friend Warren: He says, "what I meant was that as individualists they had no right to make their love relations known." It is hard for one individualist to speak for another, therefore I shall not now presume to do so, authoritatively, but will venture a thought or two, from my own standpoint, in behalf of those who cannot speak for themselves.

When attempting to determine what Lillian as an individualist should have done we must first know what her individuality consisted of, what her personality really is or was. We must remember that conscience is a large factor in the personality of every individual, whether he be well-born or ill-born, well-trained or ill-trained, and that this conscience is about as hard to throw off, or radically change, as it is to throw off or radically change the features of one's face; and this for the simple reason that conscience, like the features of one's face, is part of his or her inheritance. Now in Lillian's case the most powerfully marked feature of this inheritance called conscience, was and is an aversion to concealment, or secrecy, and especially so in matters pertaining to sex-relations. Friend Warren will perhaps regard it as a fantastic superstition and as an evidence of mental weakness, but it is doubtless true, nevertheless, that, by force of heredity and training, Lillian would have preferred to meet death in its most frightful form rather than compromise her conscience by sustaining clandestine sex-relations with any man. Candor, uprightness of character, with Lillian's mental make-up, would not have permitted her to conceal her relation to Mr. Walker. She could not if she would, she would not if she could.

So much for herself. Then there was the consideration of the feelings of others, to say nothing of rights. She wished to avoid doing anything that would give a rude shock to the feelings of those to whom she felt indebted for many an act of kindness. She knew that this departure from established forms, ceremonies and customs, that she felt impelled by principle to make, and which she really did make, would deeply pain many whose love and esteem she valued most highly, and therefore she felt disposed to conciliate so far as possible without a surrender of principle, without a surrender of individualism—which individualism she most distinctly asserted in the declaration of principles read at the time of the "Autonomistic marriage," and for which assertion, openly and candidly made, she has been for four months so cruelly persecuted and abused.

This we think presents the case in a light not hard to be understood. While Mr. Walker, as he himself declares, was opposed to all public announcements, all public acknowledgements of the proposed relationship, he could, as a large-hearted, chivalrous-minded man, concede to Lillian as the chief sufferer in what might become a most painful sacrifice on the altar of humanity's redemption from sex-prostitution—he could concede to her the right to decide whether there should be any public announcement of that proposed relationship or not.

The trouble with Mr. Warren, and many others, seems to be that he and they cannot understand how it is possible for people to be married and yet be "individualists." He says of this case, "their marriage becomes marriage, and they practically turn their backs upon freedom." If they had accepted marriage, as "commonly understood and enforced," this assertion of Mr. Warren would be true, otherwise it is false. Let them speak for themselves. Lillian claims that she surrenders no natural right; Edwin "abdicates in advance all marital rights." In the language of the Kansas statute we claim that "marriage is a civil contract to which the consent of the parties is essential," and we claim that there is nothing else essential. This places marriage on a plane with all other civil contracts, and concedes to us the right to make it a "surrender," or not a surrender, just as we see fit.

The supply of copies of briefs of our counsel, Messrs Overmyer and Clemens, is nearly exhausted, but if there should be sufficient demand we will reprint both documents in one, and sell it for 25 cts. The two will make a pamphlet of about 40 pages, and will present a mass of information and argument in regard to what constitutes legal marriage in the United States, that cannot fail to be very interesting reading to all who care to know anything about such matters.

Notice for "Equity."

COMRADES: According to our last promise, "Equity" should have appeared before this, but we find that we cannot arrange to publish it here; therefore will return to some part of the West as soon as practicable and resume its publication. Should we fail to find a suitable location, we will refund every cent of unfilled subscription before the close of this year. H. P. & GEORGIA REEGLER. Pokespie, N. Y., Jan. 18, '87.

WANTED.—A copy of the old English, Free thought poem, "The Beggar at the Church-Door."

I think the first line is
"An old man stood by the gothic way,"

I will gladly pay for the book of English Free thought songs containing this if any of our readers have a copy to spare. But if it is not desired to part with the book, please make an exact transcript of the song and send it to Lucifer for publication.

Address, W. Y. P.
Care LUCIFER, Valley Falls, Kan.

Shall We Leave Lillian Harman in Jail?

MY COMRADES: If I could save my children from a pack of wolves by throwing them a piece of meat, I should most assuredly do it. True, I would much rather shoot the wolves, but if that were not practicable I should do the other thing, and I don't believe my conscience would trouble me in the least on account of its being a "sacrifice of principle." The so-called men who have laid their vile hands upon Lillian Harman are animals of a higher grade. The distinction between men and animals is this: A man respects justice and the equal right of his fellow, and never uses physical force against another except in defense of right and justice, while an animal is more or less blind to these principles, and acts in selfish disregard of them.

I have all possible respect for the opinion of those who see a sacrifice of principle in the act of rescuing Lillian Harman by paying a ransom. I don't brag over them at all, (or anybody else) but I don't see things as they do simply because I am "not built that way." I have a special respect for the sentiment of friends in prison, and honor them, while not agreeing with them, for their adherence to it.

I wish to say right here, and very emphatically, that Lillian's father did just right in refraining from doing ought against her request, on account of her minority. She has shown herself worthy to be treated as a woman and not a child. In my opinion we cannot afford to leave her in jail. I believe she is worth more out of jail than in it, though she has earned big wages for herself and the cause of Freedom for the time already spent, and doubtless will for a time longer. I believe in whatever is inevitable.

I know it is a great humiliation to have them throw the meat to the wolves. A prompt and skillful use of powder and ball would be so much more satisfactory. The strongest feeling I have in the matter is that of disgust at myself that I have not the ability to raise a force sufficient to liberate her. But everything is just as it is, and the question is, always, what is the best to do under the circumstances? I indorse what F. S. Harman and H. O. Whithead have said, except that I would not throw upon Lillian and Walker the burden of consenting to be liberated in the manner proposed. We must respect each others peculiarities of thought. And I object to Moses Harman paying a cent of these "costs." Let him advance any part of the amount necessary, but it is our affair as much as his, and he has more than his share of the common load to bear, at best. Let him wait, if his judgment approve, for action of the "Supreme Court," and if it fail there is only one thing to do, and it should be done at once. Lillian first and then Walker. I will take my share of the responsibility, moral and pecuniary, with others, few or many, who see the matter in this light.

FRANCIS BARRY.

Itch, Prairie Mange and Scratches cured in thirty minutes by Woolford's Sanitary Lotion. Sold and warranted by Deland & Tutt, Valley Falls, Kan.

THE SCULPTOR AND THE PAINTER.

Dedicated to E. C. Walker and Lillian Harman, by Zoe Topsis.

[Art is a child of Nature—Longfellow.
The conscious utterance of thought by speech or action is Art.—Emerson.
Art is the effort of man to express the ideas which Nature suggests to him.—Bulwer Lytton.
The art of a thing is, first, its aim, and next, its manner of accomplishment.—G. N. Hovey.]
In that rosy Arc called Golden,
When the incarnate received love
Unhindered as the dove,
Two souls as one were holden.
On Eryna's sunny, sea-ripped shore
Fringed with fragrant harbors vernal,
Sate a sculptor all supremal,
To whom the hand of fortune bore
A woman clad in beauty rare:
Her tiny hands a beauty clasped;
While o'er his soul a rapture passed,
He waked to godlike duty there.
His head of Parian marble
He was transcendently ignorant;
For the object just before him
Was a paragon and marvel.
Thro' this bust so grand, so royal,
From her art she felt a swerving;
For its richly chiseled curving
Bore no trace of man's alloy.
On the other's work artistic,
Each felt deeply into musing;
And they saw there was no choosing
Twixt the "brush" and "chisel" mystic.
ne
"If thy face be so entrancing,
Thy full form must be Venus;
And that goddess here hath seen us,
Each the others art enhancing."
sue.
"If thy head and shoulders speak thee,
Then thy body is Apollo's;
And my inmost soul quakes follows:—
In this sylvan dell I seek thee."
Then Venus, beauty of the skies,
Her potent finger on the artist's,
And nigh her dream-like spell they swayed,
As joy swam through their lovely eyes.
Her touch dissolved away Art's dress:—
The woman saw a form divine,
The man, how peerless graces shone,
Clothed with their native loveliness.
Thus nude were they, yet without shame:
They sensed what each the other sought
To paint and carve as best might,
Their pathway to immortal fame.
"Could I evolve a statue fair
And this I see before me stand,
It would surpass all in the land;
Like Juno crowned with golden hair."
"Could I but paint a form like thine,
And lend the basest of folk play,
I should all honor meekly lay
On cultured Nerva's sacred shrine."
And then beneath their shady bower,
They mingled elements supreme;
In conscious bliss of souls serene,
They sported through that honeyed hour.
In Nature's pre-creative plan,
He soul and potency supplied;
Her grace and colors with their vied,
To mould the beau-ideal man.
Within the fruitful months, just joy,
Creative Genius brought them joy
Unmixed with Custom's base alloy—
Twin beauties of an art divine.
Thus blending spheres in common task,
A higher wisdom's choicest two,
"They builded better than they knew,"—
By Love or law? Why need we ask?
When they unveiled statues saw,
By mutual love and labor wrought,
By codes which Marhanna taught,
They found outside all civil law.
That Love is God, and "God is Love":
The girl revealed the sculptor's power;
The boy revealed the painter's dower;
Goddess and god "born from above."
Through all the years of resolute health,
Each with the other sealed his bliss;
Not ruled the "proximal kiss"
From its first flush of nectared bliss.
Such is the way they sculptured then:
And each the other's plastic skill
Touched bodies with ecstatic thrill,
And mind spoke matter into men.
If golden days should e'er return,
Their halo on our heads descend,
We must, like these, "in love lock" blend,
Or in the code-bound furnace burn.
Composed Oct. 25, 1922. A. R.

"Who are the Criminals?"

Reader, please re-read the editorial in LUCIFER Dec. 17th, under the above head. Considering the extremely trying circumstances under which it was written, it is one of the most remarkable, and beautiful inspirations that ever graced the editorial pages of any publication. Not only should every reformer, liberal and radical read it, but every so-called Christian should read it, too, and see therein exemplified one of the most glorious manifestations of the Christ-spirit, which they profess to follow.
Can we not have some extra copies of that number of the paper issued, and try to get all of LUCIFER's persecutors to read it, that they may see themselves re-crucifying Christ and listening to his blessed words: "Father, forgive them for they know not what they do." Can they not be led to see that those whom they call infidel can obey the command of Jesus, "Love your enemies, do good to them who curse you, and pray for those who spitefully use and persecute you."
There is also another special article to which I invite particular attention and reattention in LUCIFER's supplement, Oct. 11th, viz: "To the citizens of Valley Falls." When reading it I wanted to grasp Bro. Harman by the hand and repeat, in the language of A. J. Davis:
"Great souls are filled with love—great brows are calm!
Serene, within their might they soar above, the whirlwind and the storm."
In contemplation of the principles of love and wisdom by which Lucifer is guided,—in appreciation of its vast importance as a "Light-Bearer" in the

work of solitary reconstruction,—in consideration of radical thought and its influence in the dissemination of radical thought and its usefulness as a well conducted public journal, is it not our imperative duty, oh my brother and sister reformers, to give it our firmest support for this, its hour of peril and persecution? And not as a gift or neither as a loan, should our aid be counted, but as a debt which we owe to the whole Lucifer fraternity who are now our advance generals in the army of reform and suffering, for use in the cause of truth and freedom!
It grieves my heart; it pains me sorely, to know that even some of our bravest radicals withhold their aid from these noble vanguards merely because of slight difference in opinion.
Come, now, brother Yarros, Tucker, Warren, Tritogen, Lloyd and Co., ye brave, worthy band of Anarchists, I know you are good fellows and I love you every one; come, you "unassailable reasoners" and listen to your humble, hopeful sister. There, now, don't throw back your conceited heads and say your arguments are unanswerable; be modest and concede the fact that it is possible for you sometimes to make mistakes; as Shakespeare says, "Unmuzzle your wisdom," and well weigh what I say.
Does not your spirit of freedom and your theory of individuality recognize the fact that every man and woman should obey the dictates of conscience? You do? Very well. Edwin Walker and Lillian Harman obeyed the dictates of their consciences when they entered into their form of marriage. Can you not stand by them in their freedom to do what they thought right? This is the point—it is none of your business whether their course resulted in legal marriages or not! According to your reasoning, if my conscience tells me to perform a certain act I must say: "If this act is lawful I must not perform it, because I cannot be virtuous unless I disobey the law!" This looks to me about as bigoted as to say I cannot be virtuous unless I do obey the law! I challenge you to answer this argument, you "Naughty, naughty, dear delightful men."
As Dr. Juliet Severance so reasonably says, "If it was right for them to tell our friend of their love relations it was right to tell any number; are they to blame because the law is liberal enough to call that act legal? It was not the legal part that they were subscribing to. It was merely an act of courtesy to their friends who were deeply interested in knowing that as they had entered into that sacred relation they intended to be true to all the responsibilities that might result from their union, and when they declared that they were not going to lose their identity in each other—when noble Lillian retained her own name; when noble Edwin declared her divine right to her own selfhood, it seems to me the autonomy of the performance ought to satisfy even the monomaniacal individualists who seem to hunger after law-breaking! You do not? Then what ails you? you good hearted, obedient pessimists! I could you severely as you deserve, but if you were in trouble as Lucifer is, then you would see who your friends are. Do you suppose Lucifer would neglect you merely because your course was not in their opinion consistent? And yet you would let our brave Light-Bearer, the only perfectly free paper on this planet—die!—you would let that hero and heroine—Edwin and Lillian—perish in prison; you would let their true and faithful father, and his noble son, work themselves to death in this great battle for freedom, yet stand coolly off and say, "We love you, dear friends, but we are in duty bound to pass by on the other side because you do not fight with the same weapons that we do." I know your answer is this: you will say—sister, you are mistaken; it is not the difference in the weapons used; it is because these mistaken soldiers have gone over to the common enemy—legality." Now, what I want to show you is, that right here, you make the mistake so common to pessimists,—that of considering the form more than the inner spirit. In spirit Edwin and Lillian are true to the principle of individuality; and if you think their course may turn to the wrong path, yet as you know they are doing good work for liberty, why not aid them to keep strong; then show them the right path to take on the road to freedom and not leave our hardest worked soldiers to die through neglect.
I pray to be able to imbue you, my brothers, with the wisdom, comprehension and reasonableness to see that we should uphold either the monogamic isolated home and family, or else the industrial home and family, and for this very reason the autonomic marriage is perfectly right. Society has a right to know that its citizens will be provided for—that the children shall have homes—therefore that when a man and woman form the sacred relation which is liable to result in these responsibilities that they intend to honestly assume them. We know that even this declaration of union may, if not understood, lead to sacrifice of individuality; but it is not liable to in cases where the parties unite for the purpose of working in the cause

of individuality; and when we see the difficulties in the way of freedom in monogamy then we should labor hard for the associative homes on a true industrial basis where true conditions may be provided for freedom and where home for the heart is practically and honestly realized. Brother anarchists, I know I can learn many truths from your philosophy, and will try to do so; will you not try to learn that those who differ with you may sometimes be nearer right than you? Let all of us who believe in freedom join our efforts to make Lucifer the most successful organ of true reform. We cannot afford to do otherwise than work for its triumph in truth.
Your loving sister,
SARA BAILEY FOWLER.
1123 Arch St. Phila., Pa.
The Modern Procrustes.
EDITOR LUCIFER: * * * * *
The Procrustes I have in mind is the "Law" itself. It is that in many and various ways. Its "bed" is always either too long or too short; either too wide or too narrow, for the poor wandering stranger, whose misfortune it is to pass its dominion. It would take me too long to go into particulars on this point. But I do not think it were necessary even had I the time and space and the ability to do so. Anybody of the class of wanderers to which I refer, if he ever had come in any way in "contact" with this modern Procrustes called the State, will bear me out in my assertion. But I will name one special point on which our Procrustes makes himself especially obnoxious and puts even that robber of Attica into the shade. I mean by enforcing payment for enforced imprisonment. Even among robbers and thieves, when they invite somebody to partake of their food and shelter, they would never ask payment for that, whatever else bad or harsh treatment they may subsequently subject their guests to. But what shall we say of one who forces me to enter his abode and share his nasty, unwholesome viands for a period of time, I all the time violently struggling to escape from his clutches, and unceasingly remonstrating against his usurpation of my liberty, I say, what expression is damning or condemning enough to describe that fellow's atrocity and criminal action, when after having well satisfied his damnable passion and his lust for cruelty, turns about and says: Now you are free to go your way, but of course you will pay me for your support during your detention at my place! And still worse, what could we think of the judge who would lawfully admit that man's claim! But this is just what the "State" and the "Law" do, as in the case of Lillian Harman in Kansas. Her term of detention has expired even according to the Law so-called. She should be relieved from the iron grip of the lawless mob, legalized by modern institutions, and called The State. And yet she may be "left to rot in jail," to use the expression, and truly Christian expression of one of the followers of the meek Nazarene, down there in Kansas. Not in jail for what? For the reason that that true American woman, imbued with the true spirit of the liberty-loving forefathers of this nation, refuses to pay Procrustes for his bed of torture on which she was stretched shamelessly for 45 days, never for a moment ceasing to protest against his cruelty or to express her longing for him and his instruments of torture. And the law says it is just. And pious Martha on "Piety Hill," says: "It serves her right," and the Christian editor of Valley Falls says, "Let her rot in jail!" and the Christian community and the Christian State, and the whole Christian church back of that, say "Crucify! crucify! Give us the robber; release Barabas; let all the despoilers and of the nation, go scot-free. But tighten your grip by some technicality or other on the innocent girl of 17 summers, on the loving girl whose sole crime is that "she loved much." (See Luke vii., 47.)
Now, why should Lillian have to pay anything, besides the penalty of imprisonment put upon her by a monster of the "Law"? Has not she paid enough in tears, in suffering, in torture, when she was torn from the side of her chosen companion, dragged before the world as a culprit, condemned as a felon, put in a cage like a wild beast, stamped with the seal of contempt, mocked by cruel officials, and her purity and chastity questioned, and her name made a by-word in the community? Is not that enough, I ask? O, ye who call yourselves by the name of Christians, have you so forgotten your master's teachings? Study your Bibles a little more. John, chapters 18 and 19; Luke 23; Matthew 27, and especially I would sound in your ears those thrilling words of Jesus, to the women who were bewailing his lot: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For the days are coming when they shall say to the mountains, fall on us; and to the hills, cover us! (Luke 23, 28, 30.) Take heed while it is yet time."
RUDOLF WYLER.
New York city, Christmas, 1896.

Stratulating at a Gnat and Swallowing a Camel.
EDITOR HARMAN: It is with some reluctance that I have taken up my pen to write a few words for the columns of LUCIFER. Alfred Cridge, editor of the San Jose Times, in California, has kindly sent me the LIGHT-BEARER, or EVERGREEN—for a number of months, and my very soul has become enthused in sympathy with Mrs. Harman-Walker and her noble companion; but when I read the silly, vapid mouthings of Y. Yarros in December 24, I could bide my peace no more.
Kansas officials are living under a system of statutory laws that are priestly in the extreme, and when Mrs. Lillian Harman and her husband chose to take each other under the free and higher law of common sense, that has stood in England and Scotland since "the mind of man runneth not to the contrary," and is now in full force in more than one-half of the United States, there must indeed come a great shock (?) to those officials and to Madam Grundy in Kansas, therefore, it behooves Lillian Harman and E. C. Walker to say we are living under the laws and rights of the English speaking people, and we are married and no judge or jury has a right to say us nay.
If their marriage had been less public would it have been less binding? Nay; for secrecy does not make a true marriage void, but it would not have obliterated dear Lillian of the bright sunshine and of her husband's society. This Autonomic marriage could have taken place without the world being any the wiser.—I know of hundreds, among the best people,—and all this trouble averted; but it is best as it is, it had to be, and must be; there must be a washing of the marriage sowers in Kansas, in fact all over the world, so that women will be free as men; free in name, free in bodies and free to be mothers when and how they please. Tucker, Warren, Lloyd and Yarros can say what they will, they cannot get around this fact, that if ever such persons lived as Adam and Eve they were married in the Autonomic manner, that is, they married themselves; no man can live with a woman without committing marriage, and as our first parents' marriage was legal, how can Anarchist say that Lillian and Edwin are not married, and a most natural, lawful marriage?
When a man cohabits with a woman he marries her by natural law; if a child comes from this act the laws of man ought to compel him to receive the child as his, his heir and equal without the stigma of bastard branded, as now, on its brow.
Men have tinkered at the man-made marriage laws until they are as full of holes as a miner's sock in California in the 50's. "Yarros, Tucker, & Co." instead of being willing helpers to two souls who are now "passing under the rod," croak that they want "no law," "a defiance of law," when nature's law is what is wanted and what our martyrs, Lillian and Walker, are fighting, may be dying for; that respect, tenderness, faith, love and trust are the only marriage bonds, and that to cohabit when two beings have every principle, every impulse of the moral and physical and spiritual nature in harmony one with the other, is the only lawful marriage, all others are but licensed prostitution and evil in the law of right.
If this marriage can be made to stand, pangs of joy ought to be shouted on the hill-tops all over the land, and rung out on the dead air of enslaved Europe, that God, or Nature rather, marries people, not priests.
ANNA LORD HILTON.
San Rafael, Jan. 6, 1897.
The Right of Opinion.
It appears that some of Lucifer's writers go so far as to practically deny the right of opinion to those who differ with them. If I give no reason for my opinion, it amounts to nothing; and if my reasons are unsound, nobody is bound by them. It is well enough to keep one's mental equilibrium at this time as well as all other times.
In reply to W. G. Markland, and others who question my position as to the right of lovers to publish their relation, I will say: Rights are relative, not absolute. What is right under one set of conditions may be a wrong under other conditions. What I meant was, that as individualists they had no right to make their love relations known. I think so because my experience and observation for over thirty years among individualists and other social reformers, has taught me that by so doing they surrender their freedom and sacrifice the principle of freedom. As an abstract proposition they, of course have a right to do as they mutually agreed to do. They have a right to marry, even, and thus surren-

der their liberty altogether, but as autonomicists they have not that right, since by so doing they cease to be autonomicists. When everybody shall have learned to mind their own business, it may become unnecessary to take such a precaution; but until then, a consistent friend of social freedom will not go about revealing whom he loves, and who has condescended to bless him in a way that the world calls nasty and vile. If they intend to marry, if they desire to be recognized as mated, it becomes merely a "matter of taste" but their marriage becomes marriage, and they practically turn their backs upon freedom.
And this is why I criticized Walker & Harman, because they had claimed to be individualists; (autonomicists) and because they were asking aid from all lovers of freedom, not on the ground of sympathy for them as victims of oppression and injustice, but on the ground of value received, on the ground that it was our fight as well as theirs. On this I took issue with them. I could not see, however they might suffer, and however unjustly and cruelly they may be treated, that they had any right to appeal to the lovers of freedom more than to anybody else. I could not see that they were doing the cause any good, and I do not yet see that they are; and so as a lover of freedom I have no means to contribute in their case.
I have not denounced them. I have sympathized with them, truly and sincerely. I would have contributed to their aid, had I been able; but had I done so it would have been credited to the cause.
The fight was announced as one in which all the lovers of freedom were interested. I thought I had a right to have an opinion on that subject. I did not know that I had to surrender my individuality to become an individualist, that I was bound to "unite" with any and every one who might set up a claim to autonomy, in a grand charge upon the "common enemy." I thought I had a right to first know who the enemy are, and who are really fighting with them and against freedom. My fight is for freedom, at all events, freedom of dissent as well as of "contract," freedom to be free as well as to part with freedom, either in the old way or the new way.
A. WARREN.
Wichita Falls, Texas.
For The Defense Fund.
We have received the following generous donations from our friends and comrades:
Dr. E. B. Foote, Sr., 25 copies of Plain Home Talk.
Every man, woman and child should read this most excellent medical work. Price, \$1.50.
Dr. E. B. Foote, Jr., 100 copies of Radical Remedy; also 100 copies of Health Hints and Ready Recipes.
These books are too well known to need any comment from us. 25 cents each.
Sada Bailey Fowler five copies of "Irene or the Road to Freedom."
This is one of the best reform novels of the day. Price, \$1.00.
D. H. Heywood twenty copies of Cupid's Yokes.
D. M. Bennett served thirteen months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail. Everyone should read it. Price, 15 cents.
From a friend fifty copies of Self-Correction of the Bible.
In this work there are 111 propositions proved both affirmatively and negatively without note or comment. Price, 15 cts.
T. R. King six copies of Medical Good Sense.
This is an excellent work on the subject of which it treats. \$1.00.
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 a friend, 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 "Decency of Institutions," price 10 cts., and "Sketch of Moses Hull" with portrait, price 5 cts.
From Alfred Cridge, 25 copies of Ballot Box, and One Cent a Mile. Price, one copy of each, 5 cts.
From W. F. Peck 10 copies of his popular songs "The Laughing Man" and "Jacob and the Sunday Law." Price 15 cts. each.
By buying these books, friends of the Cause, you can at the same time assist those in prison and benefit yourselves.
Address, LUCIFER, Valley Falls, Kan.

CORRECTED TIME TABLE.

January 10, 87.

ATKINSON, TOPPER & SANTA FE.

California & Mexico	No. 1.	11:13 a.m.
Express & Mail	No. 2.	11:25 p.m.
Colorado Express	No. 3.	9:13 p.m.
Through Freight	No. 4.	9:13 p.m.
Way Freight	No. 5.	9:13 p.m.
GOING EAST.		
Atlantic Express	No. 6.	4:23 p.m.
New York Express	No. 7.	4:30 a.m.
Through Freight	No. 8.	4:30 a.m.
Way Freight	No. 9.	4:30 a.m.

Passengers will be carried on the following freight trains only, No. 15 and 16.

KANSAS CENTRAL DIVISION U. P. R. R.

GOING WEST.		
Passenger and Mail	No. 201.	12:58 p.m.
Local Freight	No. 202.	1:10 a.m.
GOING EAST.		
Passenger and Mail	No. 203.	11:05 a.m.
Local Freight	No. 204.	8:45 p.m.

Through tickets for sale, and baggage checked through to all points in the United States and Canada at Missouri River Rates. Any information desired as to routes and rates cheerfully furnished by H. D. DORR, Agent.

LETTERS FROM FRIENDS.

Friend Harman: I am sorry to learn that the two-dollar bill I sent you was not received. Well, I'll try it over again, but I will send a postal order this time.

Please credit \$1.50 on my subscription; the remaining fifty cents is for the defence of E. C. Walker and wife.

My opinion of their case is that they have been most outrageously treated, and words cannot express the indignation I feel over their wrongs. I remain yours for truth, justice and mental liberty,

ROBERT SWAIL.

Belvidere, Ill., Jan. 10.

Editor of Lucifer: I enclose one dollar and twenty-five cents. One dollar to pay up my yearly subscription until March; twenty-five cents is for Dr. E. B. Foote's book, the Radical Remedy.

I would like to order some other books, but these are close times, and I must wait. I like Lucifer, the bold, fearless, radical progressive paper, (long may it live to battle with fossilized bigotry,) also the many writers in advance of the times. The majority follow their leaders like dumb cattle. We will not beg for our rights, but take them. Courage born of truth sustains.

Fraternally and Respectfully,
Mrs E. M. GLEASON.
Geneva, Ohio, Jan. 6.

Please send me the card photographs of Miss Harman and Mr. Walker. Also send "Autonomy—Self-Law."

I have several Liberal papers, for one of which "Justice" is editorial contributor; but I have seen no mention of this persecution in any of them.

I have often thought a woman might wish to do as Justitia says one woman did. Nor have I been able to conjure up any reason against such action—that is, no valid reason.

Please express to the victims my sympathy and as the "milk or human kindness" seems not to be found in the "milk of the church" may they preserve their own in its freshness and purity in spite of all souring tendencies.

Sincerely,

E. L. SMALL.

North Truro, Mass., Jan. 7.

Mr. Harman, Dear Sir: Enclosed find pay for Lucifer for another year—hope all the friends will come to your aid by prompt payment for Lucifer, whose banner you may be able to keep floating in the breeze. You spoke of leaving Valley Falls a few numbers ago; hope you will not unless to your personal benefit. Truth and justice will after a time prevail. By the straight-forward course you are pursuing you will outlive the Christian persecutions you are now suffering.

Am sorry Mr. Walker and dear Lillian are obliged to suffer each unjust persecutions from those who think themselves among the redeemed; such injustice is hard to bear. Hope Mr. Walker and Lillian may retain their health and be able to stand the abuse they are receiving. Their names will live in history long after the names of their persecutors have sunk into oblivion.

I will sell as many books and get as many subscribers as I can.

Fraternally Yours,
JOHN DURANT.

Preston, Iowa, January 10.

No. 173 is the last Lucifer to hand. From it I learn that Lillian and Edwin are yet held in the battle by those infamous Christian knaves of Valley Falls. What in the world are those Christians meaning, anyway!

Well, it really seems to me now that these Christians inherit the same spirit as those who burned heretics and infidels in the 16th and 17th centuries.

They say they believe in the only true "religion of love," and then show it by hate and outrage. You of the Lucifer band have a warm, noble, generous heart, and with an all-embracing mind and spirit, but there are hundreds and thousands around you who have a heart only in name, for their heart is only a cold, unmovable stone, or a money-bag! And their spirit and mind are so low and so narrow that they are unable or unwilling to comprehend any grand, noble idea or movement for the advancement of the human race.

A. A. SORENSON.

Marvin, Dak., Jan. 12.

Benj. R. Tucker so far forgot the "dignity of his position as a master mind, and donor in principles and ideas, as to ridicule the mere "English" of our reply to his criticism of us. How small the great can be.

REPROBES.

Dear Friend Harman: Enclosed find \$1.25 for the Light-bearer another year, and send a copy to my friend named below and I stand good for the pay on demand if he does not settle when called on.

I had thought to stop my subscription with the close of the past year not that I did not love the paper nor that I am not fully in accord with its teachings but from the simple fact that my bills for papers and other periodicals at the commencement of each year assumes such huge proportions that I feel myself ill able to meet the demand, nevertheless I cannot stop now while our comrades are confined in that miserable jail for the simple act of having attended their own business in their own proper way and are kept there by a clique or rabble not one of whom is fit to be a boot-black for Lillian or E. C. and who but for the word "law" and the so-called statutes of this gloriously free(?) Kansas would sink into insignificance so humble that a genuine Freethinking Autonomist could not discern them without the aid of double lens magnifiers. All honor to the brave martyrs.

Let ministers prate about Redeemers, but every enslaved woman should never cease to call Lillian her redeemer.

Doc.

E. C. Walker and Wife, Dear Friends: I wrote you a long letter a month or so ago, and have received no answer. I directed to E. C. Walker, Oskaloosa, Kan. I hope you got it. I feel like offering my protest against holding you for costs. I, as you know, oppose your method of Autonomy, but our jails are not large enough to hold our opponents, and the people are taxed enough without the extra expense of keeping in jail all who do not do and think as we do. If we cannot convince people of their errors any other way than to keep them in jail I think it better not to convince them at all. I admire honesty of purpose above all else, and altho' I am your open and avowed opponent, I still retain for you and your friend the warmest regards.

I wish you would give your courage, energy and wonderful ability to organize Liberal Unions upon a basis of toleration in outside issues, but for all that it is likely you are filling a much needed place. I do not approve of your effort to break down the marriage laws, but I feel that before the human race is civilized we must understand the art of "Borning Better Babies."

My crops were a failure and I have not the money for the necessities of life, so I hope you will not send me your paper expecting pay.

Liberalism is gaining rapidly here. We are having six lectures on Astronomy and Geology by Prof. Ward. Are getting good audiences and he is breaking up all former beliefs. Expect to have Rev. Rogers of Seneca to lecture on Thos. Paine, and again on Liberalism before long.

In my last I requested the return of my MS. You need not expect that I am going to throw mud at you in other papers. Personally I am proud of your little band fighting for what you think is the burning question of the time, but for all that I think that your methods are false. Yet agitation will do good; where there is much agitation there is need of it; where there is need of it it will come. Let the agitation go on.

Wife and I hope to again have the privilege of entertaining some of the Lucifer Band. I will not waste more of your valuable time reading my scribbles. Accept the kindest regards of wife and I.

E. W. MIXER.

P. S.—I have just heard that Walser had to run away from Liberal, Mo. Give particular.

E. W. M.

Axel, Kan., Jan. 12.

[The long letter alluded to was sent to the prisoners with request that they answer and return to me for publication. But so far, have not been able to get either the communication nor the reply thereto from behind the bars.

We have heard nothing in regard to any late trouble at Liberal, Mo. Ed. L.]

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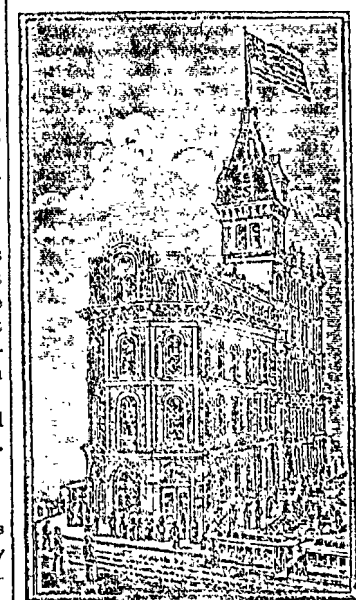
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