

LUCIFER

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.
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LUCIFER.

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HINTS ABOUT THE TEACHINGS OF NATURAL HISTORY:

By A PROLETARIAN,
 CUTTINGER.
 [Continued from Last Week.]

I will not say that a naturalist or a naturalist is never found in a jail or penitentiary, since, nowadays, the best men and women are often confined there among thieves and murderers. In this great, free country, where sages are often called grasses, abstinence, temperance, imputency a virtue, and a lie the "very truth," the most honest conviction and doctrine not sanctioned by the great majority, are unpopular, are called crime and punished as such. Thus anarchists, autonomists, radicals, socialists, rationalists and even logicians or libertarians are reckoned first class criminals. No naturalist is in favor of brute force; he understands and respects the rights of the individual--the natural rights of the individual, and is opposed to capital punishment, abolished nearly all over the old world but used in the new as the best means of civilization for the nineteenth century. There is, perhaps, not a single naturalist in all the world who approved the condemning of the so-called "Chicago anarchists," of Lillian Harman, E. C. Walker, Heywood, Bennett, &c. Those crimes of *lese humanity* are worse than the persecution of Bruno, Galileo or Coligny, as science and progress are more spread and developed now than at that time.

"True, Prof. Huxley speaks of the common schools of his country, but are not the same defects in ours?" asks Mr. Cuttinger. Well, let us hear some American voices:

The Popular Science Monthly says that the learning of the English language is one of the most mind-destroying or mind-stunting processes and the chief source of the incapacity to think, that characterizes the modern student. How can a system of education succeed that begins with monstrous falsehood? Lord Lytton calls it the most lying curse which confuses the clear instinct of youth. The Youth's Companion says: The American nation is menaced with perishing through effeminacy and vice born of wealth, luxury and ease. There is nothing worse to man (who is but a balance) than to have nothing serious to do, unless it be to add thereto the stimulation of exciting literature such as that which prevails in our day.

"Ill fares the land to hastening ills a prey
 Where wealth accumulates and men decay."

Mrs. Woodbridge, the secretary of the W. T. O. U., says in a public conference, that this great nation is standing on a precipice ready to fall into the abyss which swallowed up Rome and Greece, and that nothing but a new generation of devoted and virtuous men and women can prevent this calamity. Several other American writers have expressed the same opinion, attributing the cause of this sad situation to the deficiency of the educational system and the greed for money, office and show. Can a generation of better men and women be obtained without changing the actual mode of education which destroys on Sunday at the same school room what was builded up during the week? "The American school can be judged at the pool," says some writer. "Religion," says Mr. Cuttinger, "is not a branch of the common schools in America, and so mutual hatred is not inculcated in the brain of youth in our schools." Is it not about as bad if the inoculation takes place out as in the school, and is it true that it is never taught in schools? The same author continues: "But are natural sciences also a part of the program? Only in Switzerland is found Huxley's ideal of common schools partly realized"--Switzerland! William Tell's country! Only the land where the exiled victims of authority and despotism go to breathe the air, to continue their scientific humanitarian work, and contemplate the movement and brilliancy of the stars in the blue sky, lamenting the situation of their own country, the prey of the tyrants who reign and rule by the will of God or of the mighty majority. I am much mistaken if the natural sciences were not taught in the Belgian lib-

eral schools which Catholicism is overthrowing just now. Sixty years ago when I was a schoolboy there we brought flowers and plants to the teacher, who named them and explained their most important properties, habits, &c. The Saline County, (Kan.) Journal, deploring the increase of "Socialism" over there, wholy exclaims: "Poor Belgium!" But one of the most intelligent business men of Salina told us that Belgium is the country where he found the most prosperity and liberty and happiness in his last summer's trip over Europe and America.

I am also mistaken if natural sciences are not a part of the program of the French Republican schools "without God," organized by the third Republic. This "poor blind France," says the "Rural" of Chicago, which chooses to sound a note of discord in the solemn music over a hero's (Grant's) grave; this "poor blind" France, which exiles the princes that the U. S. receives with open arms, and rides in its sleeping cars at the expense of the American people; this "poor blind" France prefers to keep the note of accord with the Haines, the Hugos, the humanitarian Hymns rather than to howl with the hubbub commanded by state authority to glorify any kind of statesmen or stockholders in any church or circus, supporters who kiss the Bible and burn the Age of Reason; who congratulate the czars and conspire against the Arts. This "poor blind" France--you know, "Rural"--attaches a great deal more importance to the war she now carries on against ignorance, ill-judgment and superstition than to any other business; the victory in this would be more glorious for her than all her former victories.

[To be Continued.]

LOGICAL FRUITS OF CHRISTIAN TRAINING.

The history of Orth Stein a somewhat noted western criminal, illustrates all too sadly the legitimate results of Sunday School training in orthodox theology. The constant burden of S. S. training is that the innocent has suffered for the guilty, and that the greater the sinner the greater the triumph of "redeeming grace." Is it strange then that the ambitious youth should seek to make of himself a great and shining example of a "sinner saved by grace?" But how can he become such a shining example until he first becomes a great sinner? We clip from the Hutchinson News of recent date this editorial brief:

Orth Stein, the slick scoundrel who has figured so prominently the past few years in the criminal courts of the West, is now in hands that will take care of him. In our telegraph columns will be found a history of his last scrape. Orth Stein, who in early days was a good Sunday-school boy, claimed to the writer once that he intended to commit all the crimes he could and get just as bad as possible, and still save his neck and keep out of the "pen," and then he intended to join the church and go to lecturing over the country under the auspices of the Y. M. C. A. His theory was that he could accomplish so much more good by this method than his criminal career would be justified.

The crime for which Stein is now in jail is thus given by an exchange:

Orth Stein has been confined in the El Paso county jail for several months awaiting trial on a charge of forgery. Stein is a skillful pen artist, and executed a check purporting to be from the check book of the New York Sun office. This check Stein filled out payable to himself, forged the name of the Sun cashier and drew about \$80 on the check. The check is a beautiful piece of work and requires close inspection with the naked eye to discover that it is not lithographed. Stein keeps up his newspaper habits by writing occasionally little sketches of happenings in jail for the local papers.

ROMANISM, OR DANGER AHEAD.

The Reason Why a Roman Catholic Cannot be a Good Citizen of this Republic.

The writer of this book, A. J. Grover, Chicago, Ill., has presented an array of facts and arguments on the question of Catholic ascendancy in American politics that is simply startling. Mr. Grover takes as his text the words of Lafayette, "If ever the liberty of the Roman Republic is destroyed it will be the work of Roman Catholic priests." He shows that these priests to-day hold the balance of power in American politics. The late demonstrations in New York, in the McGlynn case, make this little book a timely production. We hope it will have a wide circulation. Price 40 cts.

THEY HAVE RIGHTS WHO DARE MAINTAIN THEM.

They have rights who dare maintain them
 We are traitors to our race;
 Smothering in their ashes
 Freedom's low-lit altar fire,
 Shall we make their creed our jailor?
 Shall we in our haste to slay,
 From the tomb of the old prophets
 Steal the funeral lamps away,
 To light up the martyr's flag?
 Round the prophets of today
 New occasions teach new duties,
 Time makes ancient good uncouth;
 They must upward still and onward
 Who would keep abreast with truth.
 Not before us gleams her camp-fire!
 We, ourselves, must pitiless ho,
 Launch our Mayflower, and steer boldly
 Through the desolate winter sea,
 Nor attempt the future's portal
 With the past's blood-rusted key.

From Prof. Severance.
 Mr. Harman: Dear Sir:--It makes me indignant to learn how Lillian and Mr. Walker are persecuted in their treatment at the jail. But I am glad to know that you Outright is such a brave and noble girl, and of such strong principles and loyalty to what she thinks is right. She merits the praise and good wishes of all liberty-loving people, and for one so young in years it is remarkable.

Mr. Walker I have known for many years, and he has done just what I would have known he would do, for he has always been a brave, a fair, and a man in all his reform movements. But every liberal should use voice and pen to denounce the State of Kansas, as a place for liberty-loving people to keep away from. The fact of its being a prohibition state is enough to know that the church has the the ruling power, and that power is just as ready to persecute infidelity as they call it, as they were in the times of the Inquisition, and burning and hanging witches and Quakers, and all they want, to carry out their diabolical schemes, is a chance to make the laws; then every liberal would be dealt with in a manner that would settle him or her forever. Freedom would not be known in the land.

Mrs. S. has written a long article for the Truth Seeker on this subject, to try and arouse the mind of the liberals all over the land, and it has no uncertain sound either.

Enclosed you will find one dollar as my pitance for the fund of Walker and Harman.

Yours with hopes for a brighter future,
 A. J. SEVERANCE.
 Milwaukee, Jan. 17, 1887.

"Conscience."
 (Lucifer, Dec. 30.)

Conscience banished from respectable society, and taking refuge among cranks, thanks Lucifer for his hospitality: As to her monogamy when "received" in Christendom, where she was *received*, from the manger, that is a reception by the printer's Devil, who is naturally after some mischief and probably wants a monopoly of the pretty girls. Let him consider in his inky heart that a poor turkey has no better chance than the most moral Christian stork of the church atrophies. Conscience condones his reception of her, for the opportunity of saying that Tritogen's onslaught upon her is gratuitous discourtesy on his part. She happens to know that he is not a road-agent, nor a statesman, nor a priest, nor orator of a great metropolitan luminary, nor president of a railroad system, or a National Bank, or of the United States; he is not even the infallible Pope. He has therefore no reason for bearing malice against her and no use for the philosophy of rascality. His present of this to the Lucifer, for whom Conscience, located in the palace of "self respect" with "mutually agreeable" windows, has become rather a costly guest and difficult of entertainment, is an act of disinterested benevolence, not justified by enlightened self-interest. CONSCIENCE.

LUCIFER

VALLEY FALLS, KAN., Feb. 11, 1887.

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

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The Supreme Court of Kansas still withholds its decision, although it is now more than a month since the case was submitted.

The municipal suffrage bill for women, has passed the Kansas Legislature by a large majority. It applies only to cities of the first, second and third class. It is charged that the bill has been engineered as a "prohibition measure."

A visit to the jail on Monday, the 7th, enables us to say that we heard the voices of the prisoners through the outside grating, and that they claim to be in fair average health of body and as resolute as ever in mind. They both commission me to say to all their friends that while sincerely thanking them for their kind offers to furnish the money to pay costs of imprisonment they most earnestly protest that they ought to be allowed to decide the question whether these costs shall be paid for them or not.

"THE REPTILE PRESS."

Under the head of "Journalism" "The Daily Justice" (Burlington, Iowa) has this to say in regard to the treatment lately received by us at the hands of the Kansas City Times:

A shining light in the ranks of what John Swinton calls "the reptile press," is the Kansas City Times. That cowardly, mortgage-ridden state of Kansas put a young woman into jail because she chose to get married without shedding a dollar to some pub. func. and is keeping her there for the crime of refusing to shed a dollar for illegal "costs." The whole question has of course no more to do with so-called morals than the man in the moon. It is all based on the sacred dollar.

The other day the father of this young woman wrote a letter to the Kansas City Times stating his views of the outrage done to his daughter by that villainous thing, the "law," but the Times did not print it. A flat refusal to print would have been mean enough, though not unusual, but that sneak of a Times went several pags lower. After merely stating that his argument was simply not worth publishing, it went on giving half a column of adverse criticism! And this is called "journalism." No wonder John Swinton, who knows the faculty, calls them reptiles.

"WHY DON'T THEY DECIDE?"

We are in receipt of many letters asking why it is that a decision of some sort in our case cannot be reached and promulgated by the Kansas Supreme Court. We herewith insert as a sample, a paragraph from a private letter received a few days since from the editor of that brave and true friend of the working-man, The Anti-Monopolist, Enterprise, (Kan):

I have often started to write you something in regard to the infernal persecution of E. and L., but always got so hot in my indignation as to write intemperately and then tear it up, as I am opposed to intemperance of all kinds, and temperate language can do no justice to the case. I wish I were able to help you financially, but you know the hard lot of reform editors, so far as money is concerned.

Why does not the supreme court decide the case? Does it want to punish them as much as possible before being compelled to declare them innocent?
Fraternally yours,
W. H. T. WAKEFIELD.

Feb. 22 is the time appointed, we believe, for the assembling of the great convention of Knights of Labor, Trades Unions, Grangers, Antimonopoly Leagues and other organizations, at Cincinnati, O., to form a new People's party.

If the writer of this were twenty-five years younger than he is he would have great confidence that this convention would inaugurate a movement that would bring about a better state of affairs for the oppressed producers of wealth. But having worked honestly and faithfully for many an organization only to see it captured by its worst elements, and to see that organization turned from its first and true object to serve the selfish purposes of its managers—I must be pardoned for exhibiting a little skepticism in regard to the ultimate good to grow out of this new movement. But while it may fail, and probably will fail to realize all that is expected of it by its sanguine projectors we would by no means discourage any honest and earnest attempt to destroy the power for evil now held by the monopolists of the country, and to inaugurate a more equitable system. The agitation of thought, the comparison of ideas and the promotion of fraternal feeling among the various organizations to be represented will do much toward stimulating and creating a genuine desire for better systems of living—of working and enjoying the fruits of that labor.

THE M. DS. AND THE D. DS.

The Winsted, (Conn.) Press hits the nail squarely on the head, in a brief comment on the war now raging in Iowa over the laws lately enacted in that state, giving a monopoly of the healing art into the hands of the orthodox doctors. It says:

J. Winfield Scott, secretary of the Iowa Medical Liberty League, declares that "medical monopoly is founded on these false and pernicious claims: 1, that medicine is a science; 2, restriction is constitutional; 3, that a diploma and medical legislation protect the people; 4, that a medical college education is essential and qualifies the student to practice." We believe that Mr. Scott is right and we hope that the Medical Liberty League will prosper and become a national organization. The disposition of the orthodox M. Ds. to make themselves privileged classes by law is as deplorable as the similar disposition of the D. Ds. The physician is often born than made. We do not feel the need of legislation to prevent the Sweets of this state from setting bones, the metaphysicians from reasoning away disease, the clairvoyants from seeing and conquering disorders, or the magnetic healers from laying on of hands. Freedom to choose one's doctor of medicine is as necessary as is freedom to choose one's doctor of divinity.

The Kansas House of Representatives has just passed the bill known as the Murray Prohibition Bill. Among other features of this law, according to the report of the Kansas City Times, are the following:

The Murray bill provides that before a druggist shall receive permit to sell liquor at the hands of the probate judge he must first secure a petition for the same signed by twelve freeholders, the petition to be published in a newspaper of general circulation for at least two weeks. The object of this provision is to, if possible, terrorize both the petitioners and the probate judge. For each permit the probate judge is to receive a fee of \$5. The bill also changes the manner of the sale of liquor by pharmacists. Instead of the common blank statement, which the applicant for liquor is now compelled to sign throughout Kansas, the druggist is to be furnished with blank affidavits by the county clerk in book form, and numbered consecutively. These affidavits as furnished to druggists, are to be recorded by the clerk and such record is furnished in duplicate to the probate judges. When the druggist makes his returns to the probate judge he is compelled to answer for every affidavit which he received from the county clerk. The probate judge's fee for this work is based on the population of his county, but in case it is to go beyond \$5,000 per year the bill authorizes pharmacists to administer oaths to the party applying for liquor. Thus it will be seen a new oath-making power is created in the state. It is an unheard of thing to authorize an interested party to administer oaths, yet this bill would confer upon pharmacists authorized to dispense intoxicating liquor by a partisan board power to administer oaths in cases where they were interested. This throws down a bulwark protecting the administration of a sacred oath, and opens the door for subornation and perjury to stalk in.

Physicians tell us that if certain epidemic disorders are not checked in the first stages they must "run their course." That they are self-limiting, and their virulence will cease of their own accord in time. The "statute-morality" epidemic in Kansas, has passed through several stages, but the crisis, or turning point for the better, seems not yet to have been reached. When this point shall have been passed and convalescence begun, people will stand aghast, and wonder how it was possible that men and women, in the last quarter of the 19th century, could be guilty of such criminal folly as the Kansas Prohibitionists are now committing.

In New York they have a "Society of Medical Jurisprudence and State Medicine." At the last regular meeting of this society, some remarkable papers were read, chief among which appear to have been those of Wm. M. McLaury, M. D., President of the Board of Trustees, and one by E. H. Benn, Esq., another member of the board. As showing the drift of thought among men of large observation and reflection upon "Social Ethics," we quote a few paragraphs from Mr. Benn's paper:

Another great cause of prostitution is our unjust laws concerning marriage and divorce. These views I know are contrary to the prevailing opinions of the people in this part of the country, or the opinions generally expressed by the people who, whatever they may suppose they think, have not, in my opinion, thought very deeply on the subject. It seems to be fashionable and a cheap way of becoming or being popular with the churches, to inveigh against easy divorce—in reality against divorce for any cause.

I charitably believe that this and the want of due consideration are the causes of the numerous expressions of objection to divorce. But it is true, nevertheless, or at least it so seems to me, that if divorces were allowed for other causes than adultery, and the divorced persons are allowed to marry again, it would be better for the morals of the parties con-

cerned as well as for their innocent children. I do not believe that the life of two persons should be blighted and their future made miserable by an unfortunate or mistaken marriage. I do not believe that two persons who hate each other should be required to live together in a state of hostility. I do not believe that a woman ought to be compelled to live with a habitual drunkard or any one who is dangerous or who daily makes himself offensive for any cause. I believe the offspring of such parents so living together and mating, each other will be, and in many cases, and much more likely in all cases, are vicious and depraved. I believe that such mutual hatred, or the hatred by one of the other, is the cause of adultery, and that this city is full of unmarried prostitutes who became and are such for these reasons.

That is to say, the law makes prostitutes, in and out of marriage, and the law is the chief producer of criminals by preventing men and women from separating when they find they can no longer live happily, i. e., lovingly together. Again, as to the influence of the church, or of Christianity as a factor in Social Ethics, especially in the moral elevation or degradation of woman, Mr. Benn says:

Experience has proven that prostitution or adultery cannot be abolished by law. It is said that the Roman Catholic religion, where girls are obliged to confess their sins, does restrain this vice, but statistics do not prove it, for out of 2000 prostitutes 972 had Protestant training, 977 Catholic training, while only 61 had no religious training. And in the number of prostitutes given in the statistics mentioned, this was the proportion of Protestants, Catholics, and non-professors. Is there any better test than this? The idea underlies all Christian teaching that woman is inferior to man, that she caused the fall of man and was consequently cursed of God; and in all Christian countries she has been regarded as inferior to man and subject to him. This idea was the foundation of the Canon law, by which woman has been so long deprived of her rights; but in spite of, and not because of Christianity, and because of the progress of mankind in arts, sciences, education, and civilization, woman is being elevated and is fast acquiring her rights, and may hope soon to be legally, as she now is morally and intellectually, the equal of man. This progress is being made, not in the most Christian but in the most skeptical parts of the country; and where such progress is made, woman becomes and is more intelligent, virtuous, and refined. There she is truly elevated.

For copies of these very able papers address, W. M. McLaury, M. D., President Board of Trustees Society of Medical Jurisprudence, New York City.

The average county newspaper is usually a pretty good barometer or weather-vane to show the drift of public sentiment, at least of the sect, party or clique whose organ said paper purports to be. For this reason we reproduce elsewhere an effusion of neighbor Van Meter, editor of the Republican organ of Valley Falls, and, if we mistake not, the oldest Republican newspaper in the county. This paper is supposed also to represent the average sentiment of the churches in Valley Falls and Jefferson County, unless it be the Roman Catholic and Christian, or Campbellite elements.

While we think the article referred to is a sufficient comment upon its author and upon the public sentiment that sustains and endorses such journalistic efforts, we will venture to ask neighbor Van Meter a few questions.

(1) Did you ever see or hear of a saying like this: "Curses, like chickens come home to roost"? or this, "They who sow the wind must reap the whirlwind"? When you advocate the suppression of a paper whose doctrines you do not endorse, do you not know that the same rule might in turn lead to your suppression?

(2) You speak of my "scathing and unjust harangue against" Mr. Hiser. Are you willing that your readers shall see just what I did say in the article alluded to? If so, I will furnish you the type ready set, so it will cost you nothing but the space. If you will not do this, will it not be a confession that you dare not let your readers see how badly you misrepresent us?

(3) You call us "intolerant" because an old man, Soward Mitchell, in his honest indignation over a most cruel outrage, advises the instrument of that outrage to go out and hang himself. We ask is there any comparison between the intolerance that simply advises a wrongdoer to suppress himself and the intolerance that would use violence, whether legal or otherwise, to suppress an honest opponent who asks only his equal, his natural rights?

Finally we would just say that if the Lucifer band had been so very intolerant as we are represented by the New Era, Mr. Hiser would not now be treated by us as he has been for the past four or five months. Instead of being allowed to come and go as freely as before, he would have been told that "the little home on the farm is not large enough for you and us. If you have a better right here than we, you can stay and we will go." Instead of treating him revengefully, as most men under like temptation would have done, we have tried to remember that he is himself merely the victim of untoward circumstances. That with his training and his heredity we would have done, under like pressure, just as he did. We have tried to remember the advice of the old Hebrew, "Overcome evil with good," and the verse attributed to the ancient Persian, Sadi:

"The sandal tree perfumes, when riven,
The air that laid it low;
Let man who hopes to be forgiven,
Forgive and bless his foe."

We try too, to remember another old saying, "It must needs be that offenses come but we unto him through whom the offense cometh. It were better for him never to have been born." Of all the victims of this inhumanly cruel and wholly unprecedented crusade we regard W. F. Hiser as most profoundly to be pitied.

HOW THE HAWKEYES SEE US.

Kansas.

The New York World recently spoke as follows:

A Chicago paper has taken some 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 gazelles than exist in any other state in the Union.

Now this may apply to Kansas for all anyone knows to the contrary, but in Iowa the effects of the law have been more beneficial. Some of our most virtuous lawyers are making piles of money at the expense of wicked men, and the "greatest distillery in the world" is located in the very center of our state. Country drug stores are doing a fair business and city folks drink water or anything else they may like better, just as they please. In other respects, too, Iowa compares favorably to Kansas. To get married in Kansas without paying a fee to somebody is a crime and the criminals are both put into jail for an indefinite time. The winds and the grasshoppers in Kansas have a bad reputation, but they are blessings compared to the money sharks who are eating up the land. To be honest and hardworking and minding your own business is no recommendation, but to meddle with other people's affairs and other people's morals is the height of Kansas respectability. We who live in Iowa barely suspect how well we are off until we are somewhat acquainted with Kansas law, Kansas society, Kansas "prosperity," and Kansas piety.—Justice, Burlington Iowa.

REFUGE OF DESPOTISM.

The "Tolerators" Intolerant.

The followers of Lucifer, the vilest and most damnable publication with which a community was ever cursed (the Police Gazette is saintly beside it), are continually harping about the "intolerants," meaning all who do not share their communistic, disruptive notions, but we have before us evidences of the most accursed intolerance. The following communications show to what degree of violence these saintly "intolerants," are goaded through the teachings of Lucifer, as set forth by its editor and contributors.

W. F. Hiser, the complaining witness in the Walker-Harman prosecution, received the following postal card communication a few days since, approving, as it says, the scathing and unjust harangue against him in Lucifer sometime since:

OMAHA, NEBRASKA, Dec 12, '86.
DEAR SIR.—I have just received, Dec. 7th, No. of Lucifer, and desire you to know that I have written your name to the article contained therein, "Who are Criminals?"—especially the part which deals with W. F. Hiser, G. W. WILLIAMS, M. D.

The following epistle is from another more virulent "intolerant" hibernating away up in Maine:

WILLIAM FRANCIS HISER,
Valley Falls, Kansas.
The same mail that takes this letter, takes a rope for you to go and hang yourself.
You are the miserable wretch who betrayed a noble man, E. C. Walker, and a dear, sweet young woman, less than a year's old, who are in prison, Lillian Harman.
Do the world a favor by ending your DETESTIBLE, HATEFUL, MISERABLE, worthless life. Do it soon! SWAN MICHAEL,
Newport, Maine, Dec. 21, '86.

The piece of rope referred to in the above was handed us with the communication, and now lies on the table before us. Here is a pretty state of affairs. Here is an honest, well-meaning, law-abiding citizen, who, feeling in duty bound as such to help in the protection of society and his own home circle invaded by these social anarchists, branded as a miserable wretch, and admonished with a significant reminder of the contempt in which he is held by these disruptionists to "Do the world a favor by ending his (your) detestable HATEFUL, miserable, worthless life." The foregoing goes to prove what is in the breasts of Lucifer's disciples, and is sufficient to admonish the civil authorities to have a caution and take steps at once to strangle this social vampire. It is breeding sentiment that will cost the nation dear some day if it is not nipped in the bud. Our advice is to seize it now and forever silence its rebellious, blasphemous and corrupting utterances.—R. E. Van Meter in Valley Falls New Era.

Paine Celebration.

M. Harman: DEAR SIR:— We had a fine celebration here the 29th of this month in honor of the birthday of Thomas Paine.

We met in the fine hall dedicated to Universal Mental Liberty, at 10:30 a. m. and listened to a fine oration by Prof. Leahy, president of the Freethought University here; then to one by Prof. Rice, of Fort Scott Normal College; the audience was then finely entertained by the music of the Liberal Glee Club; then followed a short speech by the writer of this, showing that the liberty that Paine, Washington and Lafayette fought for was not yet attained, that so long as American citizens are locked up for advocating their principles, our boasted liberty was a farce, we need a hundred Thomas Paines, etc. The meeting then adjourned for dinner, and such a dinner only big-hearted Liberal women could ever get up, there was plenty for all and much to spare.

At 2 o'clock p. m. the house was called to order, and another grand speech by

Prof. Hoffman, of the University, tracing back the incidents which led to the birth of Paine, even to classic ages of Greece and Rome. The next was a roaring farce, by Prof. Rice, entitled, "A Sunday School Superintendent's Speech to the Sunday School Scholars," all wind, words and gas, but no ideas. This was a lecher, and the applause might have taken the roof off, but the lord was merciful and spared our infidel lives. Then we had Paddy's Dream, where he met the devil and they held a love feast, gossiping about their Christian neighbors; then with some more beautiful music the meeting was declared over until evening when those inclined met to chase the "fleeting hours with flying feet," and a large number gathered and enjoyed the mazy waltz and circling figures of the quadrille till well nigh rosy morn.

No, Mr. Walsler did not run away from Liberal, but has moved to Wichita, Kan. Many other Liberals leaving and trying to leave, while a few are coming; the town is dead, as a specific infidel town but bids fair to become a booming little city in the near future, with two railroads, and another one coming. Coal everywhere; coal oil discovered; the Christians coming in; two men arrested yesterday for selling whisky without a license; two saloons here now, and more coming. I think now the town will boom and civilization advance.

The town has been very quiet since the free love mob last summer, and a more moral and well behaved people it would be hard to find. They have no fear of god in their eyes, but do right from love of right, from principle rather than fear of roasting in the heat of god's anger through all eternity.

Yours Very Truly,
D. C. SEYMOUR.
Liberal, Mo., Jan. 31.

From Mattie E. HURSON.

COMRADE HARMAN: I want to ask "Anarchist" Tucker one simple question through your columns. I dare not send it to his columns for fear it might not come up to the standard he has planted for his aristocratic college-bred readers. Question—Which is doing most to forward reform in the marriage laws, Mr. Tucker who (as I learn from a personal acquaintance of his) is living with a woman and saying nothing to the world about it, or E. C. Walker who publicly acknowledges his intention to enter into the marriage relations and to honorably do his part should offspring be the result of said relations, and climbing to the world his right to do this? Such relations, as the former may be found in every city and hamlet, and has been the general rule (not the exception) for all the past ages, and where comes any reform from such? I leave Mr. Tucker to explain.

I claim that as long as woman is disfranchised, and in consequence of this is financially dependent on man, it is not only her right, but her duty to herself and her offspring, to demand a public acknowledgement from man before entering into such relations, to sustain her in the duties devolving from said relations.

Yours for more light,
MATTIE E. HURSON.
Clinton, Ia., Jan. 21.

Sister Bailey to Sister Lake.

If all the members of the Liberal League were as brave and benevolent toward Lucifer and its persecuted band as that faithful worker, Mrs. H. S. Lake, it is not likely that innocent reformers would stand long behind prison bars. Her letter in issue Jan. 15th, is written in a commendable spirit; yet, agreeing that it contains much truth we may be permitted to criticize some of her positions which we deem untenable.

With her, we uphold the honesty and public declaration of conjugal relationships, as well as the sacredness of their responsibilities; but, that there are worthy people who hold these relations in secret we cannot dare to question. It is certainly a most fearful accusation to make against the male sex, which compose at least nearly half of humanity, and among whom we find the fathers, the brothers, the sons and the companions of woman that there are no honest men—that no man can be trusted to hold inviolate his sacred promise to any woman unless he makes that promise public—if the publicity is all that men hold sacred, then they look upon women individually as having no rights which they are bound to respect. If this was my opinion of men, if even among the brave band of reformers, I found no exceptions then I would not choose a companion, or have a son, or a brother, or a father, if I could help it, among such animals!

I will admit that both men and women are so born and bred in the habit of

obeying St. Custom more than conscience, that many good people are by the force of untoward circumstances, influenced to neglect duties which their own hearts prompt them to fulfill; but there are both men and women developed beyond this mediocrity—individuals of integral character unfolded to a high standard of moral selfhood. I know, and among these, in fact, number Edwin and Lillian. Surely they did not make this declaration because they could not trust each other without it. The true light of love guided them, and their public announcement only proved their willingness for others to regard them in this, their true light.

Edwin C. Walker has not changed his opinions in regard to the principle of variety in conjugal love; he knows that it is possible for the broadly unfolded affectional nature to love more than one in purity, but he knows that the conditions to practicalize this idea do not obtain in present society arrangements; and therefore it is perfectly consistent for him to acknowledge autonomic marriage.

In regard to this important point in the consideration of this subject, duty has called upon me to reiterate the idea over and over again, that the needs of society demand the home as the basis of all operations. Every human being needs a home—a home for the body and a home for the heart. These needs must be supplied either by the monogamic isolated family, or by the associative industrial family; yet the former is fast passing away and the latter is to be instituted in the near future, is plain to those who have studied the subject in the light of social science. In the transition between the two, reformers wisely institute autonomic marriage. The brave Lucifer band will lead us through this transition between the old and the new, onward to the reconstruction of society through industrial association. The builders of the new will work with us. The iconoclasts, whose work is yet merely to tear down the old, are not ready to join us. So be it; we must thank them for still clearing the way preparatory to the uprising edifice of the future.

Every transition stage suffers the restlessness of unsettled conditions. There are thousands of men and women who feel this unrest, yet who do not study into the cause sufficiently to view the matter philosophically. They have outgrown the old yet do not fully comprehend the truth that the new must come; therefore have not been brought to take suitable positions in the transition. Popular society is full of examples, and if veils could be lifted then would nearly everybody open their eyes in astonishment to see nearly everybody else doing what they secretly thought no one else did but themselves; yet knowing that they were irresistibly drawn into this secret net-work because they felt obliged to accept as, in their opinion, the least of two evils.

A lady physician in this city, a woman of wealth and distinction, informs me that she has had wonderful opportunities to investigate in all classes, from the most highly cultivated circles all through the intervening grades, to the lowest avenues of human attractions; and that she knows that at least two-thirds of especially the best classes of society, of the best developed men and women, are continually forming secret love alliances. Now, if Mrs. Lake's sweeping assertions are correct, then all this vast number of people are "silly," and among them cannot be found one "clear brained" woman who "values herself."

Well, sister Lake, thou art partially correct; they are the victims of that mighty but tottering institution on which society is yet most shakingly and shockingly based, viz: monogamic marriage; and thou wilt yet help us reconstruct society on a broader basis of love and labor. Amen! and Avocam!
SADA BAILEY FOWLER.
1123 Arch St., Philadelphia.

Is It a Guarantee?

E. C. Walker and Lillian Harman are no more open to criticism than are most other agitators of the marriage question. They are noble and faithful champions of Social Freedom as they understand it. And there are very few who seem to understand it better than they do. Yet it seems to be a very crude phase of freedom which they represent. People who talk about the "true God," "true religion," and "true marriage," are to be compared to children just learning to walk, or to people who have been utterly blind but now "see men as trees walking." I am not impatient, or dictatorial. I know that everything is just as it is, and that human development implies every possible variety of character and opinion. Nothing pleases me more than any evidences that human thought is being stirred. I believe in whatever

at the present seems to me to be true, but the one thing I believe more than all others is that the real truth will be accepted at last.

It is not as teachers of truth that we can do the most good, but as agitators of thought. So E. C. Walker and Lillian Harman are doing more good, just now, than is in the power of any of the rest of us to do, although some may appear on paper, more logical than they.

I do not profess to be an anarchist "par excellence," or to be able to do that doctrine or its advocates absolute justice, but I am not able to see that they are not all as open to criticism as our Kansas friends. Do any of them pay taxes? If so they are false to their faith. I know that Benjamin R. Tucker did refuse to pay a certain tax, and for aught I know he is carrying out his principles. I presume somebody, however, pays taxes on the outfit of the paper he publishes. If he has a way of avoiding taxes altogether, I wish he would tell me how the thing is done. And do any of our anarchist friends do any business in company, and if so do they avoid doing it in a legal way? And does one of them ever put a deed on record to make it legal?

The criticism I have for Harman-Walker is this: They are guilty of dignifying marriage—holding it up with one hand while pulling it down with the other. Radicals are the only people who exert any influence. All others are but chips, it not indeed rotten chips, floating down the current. But for such radicals as Walker and Harman the "Marriage" would soon become odious, and it must be made so before the infinitely corrupt and debasing system with which this term is in the general mind identified, can be abolished. But I refrain from all further "criticism" till our two friends are free to take a hand in the discussion.

I took up my pen to find fault with "Zeno" and Mrs. H. S. Lake. (See Lucifer, Jan. 14.)

Zeno, I take it, is a big "two-footed" fellow, not much under six feet in height, and weighing from 160 to 180 pounds, Shame on him then for not showing (on paper at least) more respect for honest courage than to counsel compliance with an utterly shameful and unwarrantable demand in favor of a heathen mummy. Excessive moral courage is not so plentiful that "Zeno" need feel called upon to discourage its development. But with my whole soul I thank him for the last five sentences of his article. Let us have Lillian Harman out of jail whether she objects or no. I will agree to submit gracefully to whatever punishment I shall deserve for my part in interfering with her right to be a martyr to her own ideas of truth.

I give Mrs. H. S. Lake credit for a high degree of intelligence, and I believe if she will review her article she will perceive that it is somewhat faulty and illogical. I have not, for one, the slightest objection to any public exposure of private affairs, that parties are disposed to make. As Dr. Severance says: "It is a question of taste." And I do not presume that friend Warren would think of depriving any one of the legal right to make an exposure of his or her own love matters. What I object to, and what I presume he objects to, is the presumption that any one is under obligation to make an exposure. And so long as that is the presumption it will be well for a few of us, I think, to keep our love affairs to ourselves, for the sake of setting a virtuous example.

Mrs. Lake's mistake is in presuming that a marriage ceremony has any such effect as she indicates. It simply has this effect, to give the husband the right to commit rape at will upon the woman who thus sinks her womanhood in her wifehood, and to tear from her if he pleases, the child, the product of his procreancy. The very least that can properly be said of getting married is that it is a shameful thing to do. Not only does marriage give the husband this power, but it does not impose upon him the slightest obligation, except he have property, and not then only on condition she submit to his embrace, no matter how loathsome. Getting married, or having any public demonstration whatever, does not amount to the slightest "guarantee." There is nothing about it but the veriest hypocrite or pretender might engage in without running the slightest risk. The only possible guarantee an honorable man can make, is to make his lover the legal possessor of a substantial amount of property. This is a thing a true Free thinker will do, but what the average husband does not do, and is not expected to do. Of course I do Mrs. Lake the justice to admit that I believe she would have marriage utterly abolished—that is, all but the name and the shadow. But be assured,

when the substance goes both the shadow and the name will go with it.

Our good friend W. Perkins (Lucifer Jan. 14) is, I think, particularly unfortunate in selecting Garrison, who demanded unconditional abolition as a backer to a set of reformers who only go for the modification of an infernal system.
FRANCIS BARRY.

From C. Severance.

FRIEND HARMAN: The weekly arrival of LUCIFER is looked for anxiously, and its contents perused with interest; for not a day passes but my thoughts go out to the victims of church and state tyranny in their lonely and irksome cells, where their unjust and relentless persecutors are seeking to crush spirits, destroy health and inflict mental torture, because of their warfare on slavery and the creeds and customs of a God-cursed and senseless society. I can imagine what concentrated agony it must be for any person accustomed to an active and busy life, to submit to enforced idleness and close confinement; and how the spirit of freedom and self-respect must writhe beneath the indignities which prisons and prison keepers impose. How great the change from home to hell, and how hard to be deprived of the society of those whose love and sympathy are daily needed under the most favorable conditions of life. I sometimes wonder if a more heartless and unfeeling class of people live, than those who profess Christianity and prate of love and charity, while filled with feelings of enmity and revenge toward all who reject or combat their theories; toward all who oppose mental stagnation and refuse to walk in a circle with blinded eyes. When once imbued with that feeling, "I am holier than thou," the desire to persecute and restrict the liberties of others, is a natural sequence; and we see women, whose nature is supposed to be tender and sympathetic, gloating over the imprisonment of a sister who never wronged any one, and denouncing her as a "jail bird." They have become as heartless as their dear Jesus will be on judgment morn, when his loving soul will condemn unmoved, nine-tenths of all who ever lived, to the torments of a hell prepared for endless agony. Christianity makes not only fools but brutes, of both sexes, and we can't expect anything but censure and condemnation from them in the Harman and Walker struggle for liberty and the downfall of Authority in personal affairs; but when so-called Liberals and Anarchists join hands with the common enemy, it is a cause of regret and surprise. What have these former friends and now adverse critics of Mr. Walker ever done to establish their theories but talk, and when will they be apt to endanger their liberty by acting. I have no idea we will ever see or hear of Tucker, Yarros, Zeno &c. "behind the bars" for any overt act against the state; yet the moment comrade Walker gets there they withdraw their aid and sympathy and howl with the God-loving, law and order party. The defense made by Mr. Walker and yourself is both right and proper, for if the law declares a civil contract to be as binding as though made in connection with a legal ceremony, he does right to demand his and Lillian's freedom on those grounds, though at heart he ignores the law and cares nothing for it. What was Heywood's defense when tried for sending Cupid's Yokes through the mail? Not that he did not send the pamphlet, but that it was not obscene. If a law exists on the statute books of any state, and a man violates that law, he will sacrifice his liberty; and until the state is abolished, no man can expect to defy its laws and escape the penalty. To talk and write against existing evils is one thing to "put your head in the lion's mouth" quite another. What can one man, or a small minority do in changing or abolishing objectionable laws, if they simply break them and are then silenced behind a prison wall? Cannot they do more good outside by agitating and educating the people? Most certainly, and the only course by which the object of Lucifer and Liberty are published can be obtained, is "passive resistance" combined with education. If Mr. Tucker and those other gentlemen think different, why don't they act in a way that accords with their belief? Why don't they do something to show their enmity to the state and their unwillingness to be governed, instead of quibbling over Walker's methods and leaning towards his persecutors? Not one of them has the backbone of Walker nor the courage of which Lillian is possessed, and until they do something besides firing their paper wads at a man whose voice has been silenced, they will compare very nicely with some of the wind-bags that infest the famous Sand Lot in San Francisco.

Hoping justice will soon be done Edwin and Lillian, and that Lucifer will

ere long record their deliverance from confinement.

I am sincerely yours,
C. SEVERANCE.
January 7th.

Elmina D. Sienker writes to the editor of the Winsted Press as follows concerning Irene:

This is the first novel I ever read that demands the abrogation of marriage as a means of equality. It is interesting and instructive as containing so much that is elevating, educating and reformatory. It advocates all the reforms, hygiene, temperance, and equal rights.

Irene is a martyr to her ideas that marriage is the death of equality. She is a noble, true, self-sacrificing woman. The trio of good women are all charming, and the book is really worth its \$1.00. Though not indorsing it in full I admire it enough to want all thinkers to read it. The author is Sada Bailey Fowler, published by H. N. Fowler & Co., No. 1,123 Arch street, Philadelphia. The great sexual problem needs that all sides shall be read by us all.

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.
- E. 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 cts.

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

In this work there are 144 propositions proved both affirmatively and negatively without note or comment. Price 15 cts.

T. R. Kinget six copies of Medical Good Sense.

This is an excellent work on the subject of which it treats. \$1.00.

Mrs. E. D. Sienker twelve copies of Diana. Price, 25 cts.

Dr. Juliet H. Severance thirty copies of the Jones-Severance discussion of the Social Question.

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

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 "Jetter Way, A Series of Suggestions on the Sacred Subject of Sex," price per copy 25 cts.

From Moses Hull, 20 copies each of "Decay 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.

WHAT!

Lucifer for 50 cents a year, Did you say?

Yes, that is what we said if

Ordered at Once!

AND WITH

A copy of Irene at one dollar.

(\$1.50 for both, postpaid.)

Address, M. HARMAN & SON, Valley Falls, Mo.

SOCIAL PROBLEMS OF TODAY

—OR—

THE MORMON QUESTION

IN ITS

Economic Aspects.

A Study of Co-operation and Arbitration in Mormonism, from the Standpoint of a Wage-worker, by A Gentle, Author of "Utah and its People."

This is a startling work, and one that every live man and woman will wish to read. 90 octavo pages. Price, only 20 cents. Address, M. Harman & Son, Valley Falls, Kan.

CORRECTED TIME TABLE.

January 10, 87.

ATCHMON, TOPKA & SANTA FE WEST.

Table with columns for destination (California & Mexico, Colorado Express, etc.), train number, and departure time.

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. 211, 12:55 p.m. Local Freight No. 205, 7:10 a.m.

LETTERS FROM FRIENDS.

My Dear Friend Harman: You will please receive the enclosed \$1.25, and excuse my tardiness. Hope to be more prompt.

Olinton, Kansas, February 1. We would not like to be without your paper I do not agree with you in everything, but that makes no difference, I like Lucifer all the same.

I would like to help you on the defense fund, but am not able to do it. It was not so monopoly-ridden I think I could get you some more subscribers.

Frankfort, Kansas, February 2.

INFORMATION.

To Mr. E. W. Miller: I go in Lucifer, Jan. 28, your "I have just heard that Walser had run away from Iaboral, Mo. Give particulars."

Mr. Walser is now in successful business at his Coal and Stone Company quarry in Wichita, Kansas. For further particulars see the Ironed Age, Jan. 29.

Friends Harman, Walker and Wife:

I am a constant reader of Lucifer and when I find such an outrage as the arrest, incarceration and the continuation of this barbarous course, instituted in a state of all others that should be the last to do such a heathenish act, I am simply astounded and cannot in the future wonder that Calvin, the father of villainous wretches, burned Servetus with green oak branches; and if such conduct is tolerated by the Supreme Court of Kansas, especially after the grand argument of Overmyer, I should be in favor of asking that the state of Kansas be purged from the Union.

Toledo, O., Feb. 2

Mr. Harman: Dear Sir, a copy of your Lucifer is before me, with the offer of New Thought and Lucifer one year for \$2.50.

I am proud of Lillian. May her life and sufferings be the means of teaching humanity that all womankind should be entitled to the right of making her own personal contracts and should be entitled to the help of law (if need be) to protect her person from rape in the marriage, as if single.

When looking over the past fifty years I see a great change in public thought. Children are now given books to read that can instruct them in the laws of life.

Moses Hull I have seen and heard lecture twenty-five years ago at Belviders Ills. he has had some experiences since then, that seemed strange, but no doubt he was honest in his act.

Mr. Harman:— You are truly the Moses to slaves in the wilderness. I hope you'll get them through the Red sea, well-read and much sustained being that you are.

You did rub the Times' penny-a-liner quite off the slate. The "sum" and substance of him was 0 = 0. You play your foos admirably; I never could have conceived so brilliant a battle as you are fighting single-headed and alone.

You are greater than the Hedrew God, who, it is said, employed lying and trickery to win his battles. Excuse me for "throwing the scriptures out of connection."

VanWinkle has awakened from a long sleep, it seems, and thinks things are as they "use to was." But I was early taught not to ridicule deformed persons, and must not comment upon inability.

I'm a great admirer of Paul and think I better to marry not at all; and then I like his iconoclasm regarding ceremonies. No wonder he was beheaded—thus each extremely courageous soul must be taken in charge by the authorities, while we poor weaklings have to bemoan our commonplaceness and walk in lines of cheap respectability.

Very truly, LIZZIE A.

"What crimes in thy name, O Liberty, have ever been done."

Prithoe rise in thy might And to darkness bring light Nor humiliate some

Excuse the inverted climax And the doggerel of which it smax.

Westport, Mo., Feb. 7.

Let Us Have Them Out.

Editor LUCIFER: E. C. Walker and Lillian Harman have acted wisely in all they have done; I am glad they have refused to pay costs.

But are we doing our duty? They can be of more service to humanity out of jail than in it.

If this meets your approval publish it; I will copy it in New Thought and send you my dollar.

In the Cause of Humanity, MOSES HULL.

To Lillian Refusing Payment of Prison Fees.

You are a woman of principle, but your principle—personal liberty, lies in a sphere of forces distinct from that of majorityism organized in law.

Your resistance is based on the supposition of moral sensibilities, either nonexistent, or frustrated by prejudice, and your conscientiousness, lacking the kind of force which social prejudice employs, only renders you its victim.

Laws are the forms of subjection for individual to collective will, i. e. the negation of spontaneity and the ignoring of agreeability.

Your resistance is based on the supposition of moral sensibilities, either nonexistent, or frustrated by prejudice, and your conscientiousness, lacking the kind of force which social prejudice employs, only renders you its victim.

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AYER'S HAIR VIGOR

Is a delightful toilet article, and, at the same time, an effective remedy for all diseases of the hair and scalp. It causes the hair to grow luxuriantly, renders it soft, pliant, and glossy, and restores the youthful color.

"I have been using Ayer's Hair Vigor with marvelous success. It restores the color to gray hair, promotes a fresh growth, and keeps it strong and healthy. As a toilet article, I have never found its equal."

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

NOW READY.

"THE MARRIAGE—A series of letters To the Outraged Christians of Valley Falls." By John R. Kelso—23 pages—price, 10 cts, or 20 copies for \$1.00.

Free Trade.

The reduction of internal revenue and the taking off of revenue stamps from Proprietary Medicines has no doubt greatly benefited the consumers, as well as relieving the burden of home manufacturers.

English Spavin Liment removes all Hard, Soft, or Calloused Lumps and Hemorrhoids on horses, Blood Spavin, Curbs, Splints, Sweeney, Stiffes, Sprains, Sore and Swollen Throat, Coughs, etc.

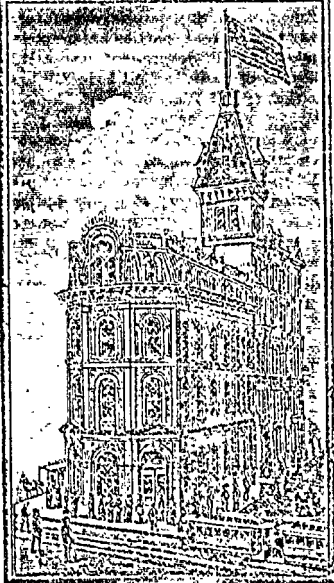
THE PRODIGAL DAUGHTER, OR—The Price of Virtue.

By RACHEL CAMPBELL.

The Greatest LITTLE book of the Century. A fearless uncooering of Social Ulcers. This pamphlet goes right to the heart of our Moral and Sexual Ills. Price, 10 cts.

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