

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 39.

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

WHOLE No. 181

LUCIFER--THE LIGHT-BEARER.

PUBLISHED WEEKLY.
TERMS:
One copy, one year, \$1.25
One copy, six months, .65
SPECIMEN COPIES FREE.

All letters should be addressed to LUCIFER, Valley Falls, Kansas.
No communications inserted unless accompanied by the real name of the author.
Each writer is alone responsible for the opinions, advice or statements made by him.

E. L. SENTZ,
PHYSICIAN AND SURGEON.
Valley Falls, Kan.

Dr. Sents uses "Felicite Spermia Medicine," Office over Evans & Kemp's store

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

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc

PAIRE WIRE,

VALLEY FALLS, - - KANSAS.

J. H. SHULER,

AT BELAND'S OLD

STAND ON BROADWAY.

Has a large Stock of

Furniture!

For Spring and Fall trade. Full supply of Collins always on hand, and horse to attend funerals. Terms as low as the lowest.

FOWLER'S PAMPHLETS!

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

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

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

CORPORATIONS: With Special Reference to Railways and Telegraphs. The difference between Corporations and Co-operation. This is Mr. Fowler's latest.

Price, 7 cents each, the four for 25 cents
Address, WALKER & HARMAN, Valley Falls, Ke.

PHOTOGRAPHS

OF THE

"PRISONERS."

To gratify many friends who have asked for pictures of the "unlawfully-wedded couple," and to help to defray the expenses of the defense, we offer below photographs of Lilian Harman and E. C. Walker. Lilian has never said for cabinet negative, so we can offer only a carte de visite of her, and that from a negative taken considerably more than a year ago. Prices: Cards of E. C. Walker and Lilian Harman, Each 20c
One of each 35c
Cabinets of E. C. Walker 40c
Address, Lucifen, Valley Falls, Kansas.

PRACTICAL CO-OPERATION.

By E. C. WALKER.

Some hints as to the methods of self-help and Voluntary Association. Price, 10c.

NOBILITY.
True worth is in being, not seeming.
In doing each day that goes by
Some little good--not in dreaming
Of great things to do by-and-by.
For, whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our motto as we measure--
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure.
For Justice avenges each sight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the things our life misses
Help more than the things which it gets.
For good leeth not in pursuing,
Nor gaining of great nor of small;
But just in the doing, and doing
As we would be done by, is all.

Thou' envy, thro' malice, thro' hatred,
Against the world, early and late,
No lot of our courage abating--
Our part is to work and to wait.
And aught is the sting of his trouble
Whose wings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

ALICE CARY.

"RING OUT THE OLD, RING IN THE NEW."

So says the bard in reference to the old and new year. But we would much prefer to sing this sentence in reference to the old civilization--or rather to the old lack of civilization--and the new and the true, that we hope is now beginning to dawn upon the world. The theme is most inviting--would that we could do it justice! But alas! the prosaic pen of this humble scribe has never been dipped in poetical flame, and therefore we shall not try. In lieu of an effort which must necessarily result in failure, we have concluded to present our readers, as a New Year's gift, part of the address of an inspired woman while contrasting an ideal Home--not so ideal but that it is perfectly practical and practicable--with the present home under present laws, customs and environments.

"Irene,"--a representative woman of the new era, woman's era--having with the aid of like minded friends, established a home for the homeless waifs whose lives had been wrecked by conditions they had no hand in creating, was making a short address of congratulation on the success of their experiment, in the course of which she said:

"Oh my friends! much as I aspire toward perfect happiness, I can never be perfectly happy--never want to be perfectly happy--while there is one human soul in God's great Universe who is in misery; for no matter what that being is no matter where that being lives, that soul is linked to mine by the eternal bond of human brotherhood. And suppose it was not linked to mine?--And there is utter selfishness in that thought! The life of every human being is as precious as my own; the birthright of every human soul is happiness. We must believe this if we believe our blessed Declaration of Independence. If we thoroughly believe that every human being is endowed with the inalienable right of life, liberty and the pursuit of happiness, then how can we ever rest satisfied until every human being is in full enjoyment of those rights?"

"Can we rest satisfied when we contrast his scene before us with the horrors of a bloody battle-field, where human beings are depriving each other of

this sacred right of life? Or with the horrible scaffold, where a barbarous law lays its savage hand with the grip of death upon the throat of an unfortunate fellow-being, and breaks his neck in the ungodly spirit of revenge? Or with the dreary dungeon, where the manacled limb of a human brother or sister bends with the yoke of bondage? Or with the sad sight of insanity, disease, and death, which we know are caused by ignorance of Nature's laws--but an ignorance which we may help dispel?"

"Can we be satisfied when we contrast this scene with the dark and dreary mines where toiling earth-diggers are forever shut out from the light of day? Or the overworked souls and bodies in dingy shops where the tyrannical grip of the monopolist bears down the nobling limbs of labor? Or with the million cultivators of the soil, who tremble lest any day they may become the slaves of the robber-tyrants who are fast gobbling up all the fertile land of earth, and reducing to mere serfdom the worthy sons and daughters of toil?"

"Can we be satisfied when we compare this Home with the household where hate and discord reign--where the marriage is incompatible--where a poor, hard-working father groans beneath his burden of debt--where a weeping sexual-slave mother weeps the sad, still hours of night away--where little children are bred in hate and strife--where in fine, both your juvenile offenders and men and women criminals are made?"

"Think of all of this, my friends! and then from the depths of your souls cry out in tones of thunder which shall shake Society from center to circumference: 'This earth shall cease producing criminals! Fathers and mothers shall cease breeding tyrants and slaves, who, cannibal-like, are forever preying upon and devouring each other!--And then raise your voices in gratitude to those who are preparing the way for a more civilized humanity!'"

The Old Year has been rung out, the new year rung in. What say the readers of Lucifer? shall we make common cause with "Irene" and, profiting by the lessons of the past year, its mistakes, its failures as well as its partial successes--shall we with renewed energy, with hand and heart, with tongue and brain, work to usher in the New Era--the era of woman's as well as man's emancipation; in short, do whatever in us lies to 'Ring out the old and false and ring in the new and true?"

"Spontaneity vs. Conscience"

(Lucifer Aug. 27.)
Tritogen's caption betrays the confusion of his ideas. The real enemy he would attack is the authority of convention, to which conscience, a principle of sentiment or spirit feeling, as well as reason, the thought principle, may be enslaved by education.

Conscience will rarely if ever be naturally opposed to spontaneity in the developed character, though it may be so during evolution; viz: cruelty is spontaneous with many children even of gentle character, they amuse themselves by killing or torturing animals, but instruction, with reflection, corrects this tendency. Morality which is the conventional rectitude of a given social sphere, or rather moralism, which is the influence of this sphere over individual conduct, is the antithesis of spontaneity. Conscience, spontaneously in self-centered characters and by reflection, in their growth opposes certain conventional authorities and initiates revolutionary

It will insist that his notion of conscience as the principle of authority clerical or secular, is the practical one, because the greater number of so-called individuals are not individualized from their social sphere, so that their consciences are polarized by its constitution. It received in Christendom, their conscience will be monogamic; if in Mormondom, polygamic; if in Turkey, neutral as to these customs.

Also in a given country, you shall find as many consciences as castes or social classes. The conscience of our capital class calls for the blood of the Chicago communists. Presently the State social conscience of our governmentalists class will call for the blood of the anarchists of all sorts. But this is only a form of statement for the fact that in the economy of character, original force is scarce, but imitation and susceptibility to influence, general. You cannot prevent this by the spiritual amputation of conscience, any more than by the physical amputation of the spleen, which dogs very well survive. But certainly, by better methods of education, the faculty of independent reasoning may be cultivated, and the prejudices which abuse conscience lessened. Originality with its individual conscience, may thus come to predominate over the conventional conscience of masses.

Tritogen subtly remarks that a theist while expunging God nominally, remain enslaved to the God-idea under the name of conscience. It is probably true that conscience was what the Paines, the Parkers, the Garrison, have meant when they said God; for after discarding the authority of "Revelation," what is there in common between the religion of loyalty to truth, justice and beneficence, and the religion of marriage and torment, whether of others, or oneself, with a view to propitiate an imaginary being constituted after the pattern of human tyrants? Tritogen defines conscience as "the feeling that comes with knowledge;" this is nearer the truth than his other idea of it as the voice of authority. Conscience implies that futuristic knowledge which we term consciousness, of external facts, more especially personal, but it is the feeling, not merely of their existence, and not merely of our sympathy with them, or otherwise; but of how we should act with regard to them; it pivots on the integrity of the selfhood. It is only such knowledge as calls for my personal intervention that touches my conscience. An earthquake in Java does not shake it, but one that tumbles down my neighbors dwellings calls on it effectively for aid.

Being only a sentiment, conscience, unenlightened by a sound sociology falls a prey to superstition, and is the favorite game of charlatan reformers like Karl Marx, whose sophisms against private property have roped seven heads in Chicago within the noose of capitalistic conscience.

The discipline of reasoning from the basis of enlightened self interest would have prevented such enslavement of conscience to spurious duties magnetically imposed by Marx towards the collective proletariat. A disease with which Christian morality is peculiarly afflicted, though perhaps no more so than the Buddhist, is meddlingness with our neighbors conduct, irrespective of its bearing upon ourselves. A charlatan monk, like Peter the Hermit, preaches a crusade to deliver the Holy Sepulchre from the hands of the Infidel, and to this imposition, this superstition, this tax levied by fanatic prejudice upon conscience, Europe sacrifices its blood and its treasures. The remedy lies not in eliminating conscience, than in extirpating hearts.

The sentiment directive of conduct like the ship's rudder, in the hands of an ignorant or treacherous pilot, may run the ship upon the rocks, or into a hostile port; but that is no reason for building ships without rudders.

Our fallacious education, as has been happily shown by George Combe in his "Constitution of Man" taking conscience in plastic childhood arbitrarily attaches it to any thing or every thing except physical hygiene, or the conduct bearing on our health, which is however not only of primary importance to us, but indirectly affects our neighbors and all our functions in the larger organism of society. Actually, all the prescriptive duties of conscience are colored by altruism, nay, morbidly dyed in it. A good egoist education of conscience is needed to correct this, so that sympathy should not betray us into manias. "His conscience," says Shakespeare or Bacon, "that makes cowards of us all." The case of the soldier at once illustrates and qualifies this. The educated or sophisticated conscience of the soldier makes him a coward before his own government, while adding to his courage in face of the enemy. Fanatics make the best soldiers for national armies. The Indian, an individualist, an amateur soldier, who fights on his own shoals, curiously contrasts with the army soldier. He evades many dangers to which the latter is exposed through his cowardice before authority. He is brave with calculation, as the other with superstition. If unfortunately we have come to that pass of slavish corruption which seems to justify Tritogen in saying that "conscience means little if not an authority in the mind to be obeyed, to which the reason and will must be subjected," then the need to emancipate them is all the more urgent; but authority implies an authority external to ourselves, and conscience, the sentiment impulsive to action, must be emancipated from such alien authority along with reason which enlightens it and will which it employs. CONSCIENCE.

Friend Harman:-- I have put off writing not through negligence, but being myself in bondage, (not behind prison bars, but in monopoly's grip and usury's power) which makes it impossible for me to carry the almighty dollar that controls our laws which are founded on a gold basis instead of right and justice.

I was in hopes I could send some of the law yielding power, but with my best endeavors I find I cannot, for the debtors fund, but will pay past dues and a few dimes on subscription.

Although Lillian and E. C. had or ought to have had a right to act for themselves it seems the meddling community could not let them do so.

When I think of your daughter and son-in-law, two innocent persons, spending their time and money to elevate the human race from mental and physical slavery and bondage, now being confined behind prison bars I fall for language to express my indignation and contempt for their persecutors. I am somewhat acquainted with Mr. Walker, he having delivered three lectures at Pipe Stone City some four years ago. Who, but a Christian that loves his neighbor as himself (?) would think of harm in so honest and genial a countenance!

I think the inmates of that prison cell might better pay the cost through protest, than languish there, for they can do more good out of there than in that horrible place.

I cannot see where they would retract one principle in so doing.
Yours Fraternaly,
H. O. WHITEHEAD.
Pipe Stone, Minn., Dec 13.

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

A FABRICATED ACCOUNT of a Scene at the Death-bed of Thomas Paine, 29 pp. 15 cts.

MOSES HARMAN & E. C. WALKER EDITORS.

M. HARMAN AND GEO. S. HARMAN PUBLISHERS.

OUR PLATFORM.

Perfect Freedom of Thought and Action for every individual within the limits of his own personality. Self-Government the only true Government Liberty and Responsibility the only Basis of Morality.

LIST OF OUR AUTHORIZED AGENTS

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

The Defiance Fund.

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

NO PAPER NEXT WEEK.

The next issue of LUCIFER will be dated Janu ry 14, '87. The reasons for skipping an issue are these: 1st. Unfinished pamphlet and job work that have been accumulating on our hands for several months, and which we are quite unable to reach while getting out the weekly issue. 2nd. Increased business in our book trade, requiring an invoice of stock and better arrangements for prompt filling of orders.

INFRINGEMENTS UPON MARRIAGE.

Of late quite a number of "The Truth-seeker's" "Letters from Friends" have been devoted to criticisms of Edwin Walker's present attitude towards or upon the marriage question. One of the most incisive and trenchant of these criticisms is by Wm. S. Allen of St. Joseph, Mo., and is as follows:

Mr. Editor: Brother Wetzel is right about the Walker infringement case upon patent-right marriage. We do not want the law to constitute collaboration as legal marriage—no such obtrusive, invasive tyranny. Legal marriage be hanged! Let every man stand on his own bottom. Let those who want legal marriage get it legally—go where they have it to sell, buy it, and pay for it like a man; and those who prefer the simpure, unadulterated article of natural marriage, brew it at home and "say nothing to nobody."

No, all roads do not, and should not lead to legal marriage, and as to the old and much travelled route, do not let us shorten it an inch, or make it cheap and easy, as Walker is trying to do. It's good enough as it is considering where it leads to. The toll ought to be five hundred dollars instead of five, and the red tape without beginning or end. The road should be lined with briars and barbed with bristling and blasted hopes. The road out is the one that needs working. Make it wide and smooth and straight and free of toll, with free lunch and a band of music at every mile-post.— M. S. ALLEN, in the Truth Seeker.

While agreeing in the main with the ideas expressed in this very pronounced anti-marriagelet, we would just say that he misapprehends if not misrepresents when he talks of the "Walker infringement upon patent right marriage." Mr. Walker opposes "patent right" or statutory marriage as much as any one; this is why he is now behind prison bars. He claims and champions "natural marriage," i. e., contract marriage, and maintains that under a just construction of the Kansas statute the state officials have no ground on which to base a prosecution against him.

If Mr. Allen, with safety to himself and his conjugal partner, can "brew it [marriage] a home and say nothing to nobody," then it argues that Missouri is more nearly civilized than is Kansas. Kansas smelling committees would soon find him out, if he should adopt that method here, and he and his curia sposo would soon find themselves in durance vile.

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

NEW YEAR GREETING.

Though two members of the LUCIFER band are in a Kansas prison, where, judging from present indications, they are likely to remain for months if not years to come—condemned to that fate for daring to exercise their natural and inalienable rights; though seven men are now in a Chicago jail, under sentence of death, not for any thing that they have done but simply for what they aid—a sentence unparalleled in American jurisprudence; though Judge Sloan at Milwaukee, in effect tells the lawyers that the prisoner-accused of riot are already condemned in his court before the evidence in their favor is allowed to be heard; though Grand Master Powderly will not permit the Knights of Labor to help their brethren condemned to death; though monopoly is still tightening its remorseless grip upon the throat of labor; though men, women and children by the hundred and thousand, in mines, manufacturing towns and in great cities, are perishing of cold and hunger in sight of vast accumulations of cold clothing and food, the result of their own labor; though the crimes of illegality all over the land, are multiplying in number and increasing in atrocity; though the prospects for peace and fraternity are daily diminishing, and though the threatenings of war and of mutual butchery by the workers themselves are daily becoming more frequent and ominous;—notwithstanding all these disheartening circumstances and prospects and many more of similar character, the little LUCIFER band has not yet lost its courage—its hope of the final triumph of truth over falsehood, of Liberty over Despotism—and therefore we again send out (those of us still allowed to speak) this our annual greeting to all the friends and patrons of the LIGHT-BEAKER, and most cordially wish them all a

HAPPY NEW YEAR.

NO NEWS FROM JAIL.

Kansas prohibition against freedom of speech and free press, under the ruling of county officials, remains in full force, if we may judge from the continued silence of the prisoners for co-science sake now boarding at the sheriff's hotel at Oskaloosa. The distance and consequent expense and loss of time are too great to admit of frequent visits to the jail, and telegraphic communication is too expensive. There being no direct line to Oskaloosa from this place we are obliged to pay double rates. Instance: Not having had any communication in her way, for more than ten days we ventured this morning (Jan. 1) to send this message, as a New Year's salutation, over the wires:

Happy New Year to the persecuted and oppressed for righteousness sake. All will see you soon. Be strong and true. M. HARMAN & SON. To LILLIAN HARMAN & EDWIN WALKER, The Jail, Oskaloosa, Kan.

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

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

Are all the men and women of Jefferson county willing to see the curtain fall and hide forever from sight and sound these two innocent persons? We say innocent, because we think the people of Kansas are not so foolish as not to know that civil law cannot make that a crime which is not a crime in the nature of things and judged by this standard they must know that Edwin Walker and Lillian Harman have been guilty of

no crime against the people of this county.

Is there another state or territory in the Federal Union that condemns men and women to perpetual imprisonment because of their refusal to pay fines and costs?—whether that refusal be for conscience sake or from any other cause? Is there an English speaking country on the face of the globe, except Kansas, so low down in the scale of civilization as to be guilty of making and enforcing such a law as this? Is there a tribe of savages now living on the face of the earth that would do such things as are now being done by the Christian white people of Jefferson county, Kansas?

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

Christian theology condemns to perpetual imprisonment in the next world all who refuse to acknowledge allegiance to an assumed governor of the universe, and who refuse to consider themselves sinners in his sight, and will not ask forgiveness for their alleged sins. So likewise the paternal state of Kansas condemns to perpetual imprisonment those who ignore its authority in transacting their own business and who, when told that they are criminals refuse to acknowledge themselves such, and refuse also to pay the penalties assessed against them for such alleged crimes.

HULL VINDICATED.

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

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

We again remind our readers that the New Thought is one of the most earnest, earnest and able of all the progressive journals. Published weekly at \$1.50 per year. LUCIFER and New Thought will be sent for \$2.50 per annum, together with the premiums as offered in our last issue. Send for the New Thought and thus help a most deserving comrade to pay the costs of this infamously unjust prosecution.

WHO IS TO BLAME?

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

For the benefit of all such we herewith say that, while we are often tardy in getting the paper into the mails, on account of lack of help in office, we have not missed a full weekly issue for more than fifteen months, except one week, and then we got out a half sheet. We of course do not claim that errors are never made in mailing, but we try hard to guard against mistakes and omissions, and we do not think that all the trouble is traceable to this office. And we wish it distinctly understood that we are always willing to send duplicates of the missing numbers when notified of their failure to arrive, provided the edition is not exhausted. We can now supply duplicates of most of the issues since Sept. 17 of the year now closing.

We were in Atchison on Sunday the 26th, and the general talk around the union depot was that half the population of that town was drunk on Christmas day. The verdict was, "we saw more drunken men yesterday than we ever saw in Atchison before."—Leavenworth Times.

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

drunkenness, or even of "moderate drinking;" far from it, but we are glad to see statute prohibition fail because its success would mean the Decay of Manhood! Thus: Law-enforced prohibition means the denial of the right of intelligent choice; where there is no choice there is no personal responsibility; take away personal responsibility and you have no basis for true, self-reliant character.

Here, as I take it, is the key to the whole question of statute interference in the liquor business. There is one kind of prohibition that we most emphatically endorse, that is personal prohibition. Let every man and boy resolve himself into a prohibition party of one—let him live up to his principles and there is an end to drunkenness and no sacrifice of manliness.

On the 4th day of December there were eleven ministers, three judges, and two justices of the peace arrested by the police in Kansas City. This is a terrible blow to the religious element, to have the names of eleven of the worthy divines appear on the police register along with the drunk and horse thieves. This was, however, for the small offenses of not complying with the city laws in regard to reporting all marriages performed by them, to the Board of Health.—Springfield Transcript.

Bravo! "old stiff-jointed Missouri" as Nabby calls her. She will soon overtake young and supple-jointed Kansas. From present indications it will not long be "healthy" in either of these states for a man to kiss a woman, or for a woman to return the kiss, without reporting the transaction to the "Board of Health!" Soon, too, it will be made a crime punishable by fine and imprisonment to drink a glass of ginger ale or a cup of "full strength" Hyson, without first purchasing leave of the Probate Court.

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

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

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

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

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

But the saddest of all is the fact that the American people are so wedded to state-superstition that they will submit to anything that is labeled with the sacred name of "law."

"AZOOUS" Heard From.

EDITOR LUCIFER: With much interest and considerable impatience have I watched the controversy between Lillian, Edwin, yourself and a few others on the one side, and Yarros, Tacker, Warren et al on the other side. It seems to me that anarchists, radicals and reformers generally make the very serious mistake of assuming that the present State or Church is a wholly arbitrary "created" thing devoid of any true principles. While the truth is that Society as it manifests itself in the present state of things, either as Church or State, is the legitimate outgrowth of the past, a gradual development of autonomous and anarchistic principles. This proposition appears to me, an evolutionist, and a believer in growth as against arbitrary creation, self-evident. We find in our political documents, be they Declarations of Independence, Constitutions or State Laws, many instances of radical principles of autonomy and self-government clearly stated. "The right to life, liberty and the pursuit of happiness," for example, can there be anything clearer and better than that, and are we not justified in appealing to these guarantees, which men like Paine and Jefferson have given us, when we are attacked by the millions of prostituted oligarchy which is endeavoring to overthrow every bulwark of liberty? I hold that the proper and most efficacious way to gain ultimate victory is to defend every inch of ground conquered and force to the logical conclusion every correct principle embodied in our political framework. To limit chattel slavery was to abolish it. To limit property, as Proudhon shows, is to abolish it. To make marriage a civil contract is to abolish it in its commonly understood sense. Women are now, even in Kansas, recognized as equal citizens com-

petent to make and enter into contracts with men or women. Now if marriage is only a "Contract" between two equals, and that is admitted even in Kansas, and if we once succeed in forcing this premise to a logical conclusion then we have won the victory and obtained autonomous or consensual marriage.

I therefore heartily approve of Mr. W. and Mrs. H.'s line of defense. They had and have a right to expect that the courts would decide or interpret the law not as bigots, but as justice and logic would demand. The battle is not yet over; it may be won yet. They cannot always keep the brave prisoners behind the bars. Public opinion will awake and will learn; it is learning now, and Edwin and Lillian will emerge from their dungeons not only as martyrs but as victors as well, having gained a decided victory over bigotry, savagism and cannibalism by an appeal to the innate principles underlying modern society. AZOOUS.

From Dagmar Maringer.

FRIEND HARMAN: Here is one dollar's worth of sympathy for your "false pretences," as "Liberty" calls them. Do what you please with it, and I will count it in my list of profit and loss as not wholly lost. There seems to be a most abominable caste-graduation growing up among our boasted free-thought principles, and many of those comrades we deemed brave for support of the mottoes they flung on their banners, are lending willing hands to its cultivation. They creep into their holes as soon as they see a cat slinking in its claws, or run to the multitude for safety instead of the man who dares to face it in assurance of his honor and sincerity. What does free thought mean if not the right to think and act in all things as the personal mind and judgment dictate, so long as no other person's equal right is encroached upon and no sensitive creature thereby suffers immediate or threatened harm? If free thought is only to be free to think in the same rut your neighbor or some other man or woman thinks, then we "free-thinkers" ought to wake up, migrate to our real Mecca (the Pope's toe) and kiss it in our surrender of our fubleness in the use of the English language, together with our personalities and responsibilities already forfeited. I fear the most worshiped gods of earth are greed and policy. Neither of these can gain respectability with the true free-thinker and humanitarian, but so-called free-thinkers have a detestable way of bringing the two incongruities under shelter of the libera' flag, while their real latitude is the church. We can't all agree, but we can be just, or at least try to be so. We can be honest without perfect imitation of the same virtue in others— one may go around the world going east, and the other do the same thing going west. The strait and narrow orthodox rut to salvation has been obliterated by the floods of science, and we are each to pick our way through the mud as best we may, while the temporarily bad weather caused by such elementary changes last. Ere long the sky will clear and our children will have more light, more productive soil, and less mud in consequence of earnest, progressive effort of our time. Reform is full of hardship, but a life lived without accomplishing a moral or other benefit to the world is inferior, though apparently innocent, to the weed that grows to feed a hog. Reformers (and reformers too, sometimes) in turn become fit subjects for reform. Virtue is sacrificed for power, merit judged by a tawdry expediency. Your action in behalf of autonomous marriage may not extricate the fang of legal sex union from the jaw of church and government monster, but its cutting edge will sustain a damage leading to a gradual crumbling away. Decay once set in and the work will do itself without all this battle with the weapon in its soundness. Unhappily it is human nature to admire and even honor beauty, though in menace of gross personal injustice or universal wrong. We are fascinated by gilded poisons as readily to purity and honor, peace, comfort and true progress as acconite to the physiol system. We are blind and insensible to what doesn't dazzle us with the glitter of artifice, or freeze us with the strained and pompous grandeur of might.

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

From Joseph Anthony. Lucifer, Valley Falls, Kan.: Inclosed find funds or which confine LUCIFER to the coming year. I am quite disgusted with the misconceptions and wrangles of reformers. One makes a statement which is true, or does a thing which is right when taken in connection with corresponding things, but which is totally out of the way to another to whom the corresponding things are not sensed. Each means right, and is right from his own point of view. Would it not be well for reformers to preach less and practice more? If we have the truth and cannot make it clear to our own kind how can we expect to make converts of others? There is but one truth, and to find it its makers must necessarily live so that results can be commonly known and commonly compared, otherwise disagree.

Probably the true life will be one of Brotherhood. A wise selfishness, the fullest good, prompts to this state, for in it all will be as anxious not to eat the bread of idleness or its equivalent, as they are now careless in relation to it, consequently good will abound, and belonging to its producers will leave none of them unsupplied. If there are any among LUCIFER'S readers possessed of a faculty of agreement and ability to be self-sustaining, who have a desire to candidly and patiently work out in actual life among themselves the reforms they urge, I shall be glad to correspond with them with a view of such an acquaintance, if it can be had, as is necessary to insure the success of an enlarged and perfected home. Adventurers are not wanted, neither is money or property of any kind. But what is wanted is an honest and patient endeavor to determine the relations that humans must, in the nature of things, sustain to nature and to each other in order that they may most completely enjoy her smiles and escape her frowns, irrespective of their name or source. Along with the good of life we nearly all sense grave errors, and what can we better do than to inaugurate such a life as our ancestors should have lived in order that exciting war, discord and strife might not have had birth? In short, as our fathers should have lived that we might have been wholly free and blessed, so let us live for our own and posterity's good. C. J. A. Ills. JOSEPH ANTHONY.

Open Letter to Comrade Warren.

My Old Friend and Co-worker: I am glad to see that you have the same clearness of vision that characterized you when, thirty years ago, you and I, and a few others joined hands for the utter overthrow and extinction of that vilest and most outrageous and abominable thing that ever cursed the earth—the marriage relation. I have been thinking of doing what you have done in LUCIFER of December 10—start an investigation to see if there was an old Free Lover who had not partly or wholly flattened out, or a new one too dignified and rational to be found pottering with marriages.

I have been hesitating about saying anything of late, because I could not say anything that would not include a criticism of our brave Comrade Walker, and until he is well out of the clutches of Christian millians, I have little heart for anything but heaping odium upon the heads of the cowardly miscreants and their despicable apologists.

I am glad there are enough of us (two at least) to constitute a Party, a Party devoted to the abolition, reformation, of the system of forced prostitution, baby-stealing, rape and murder, known as marriage. This infernal system must be entirely destroyed. There must be no compromise with it. This upon tree must be dug up by the roots, and utterly burned up, and "its ashes cast to the four winds of heaven."

But let it not be understood that comrade Walker has shown himself any more of a compromiser than any other of the great leaders. They, Nichols, Lazarus, Andrews, Woodhill, Heywood, Moses Hull, Walker, and all, have been wont to stop in the midst of denning ponderous blows upon this terrible iniquity, to dally and to potter. Only a few of us, comparatively obscure, have ever been consistent and persistent workers for abolition. But let it be understood that we are a party by ourselves. According to others all deserved merit, we are under no obligation to the... or their cause. I will defend a Jew, a Mormon, a Christian or a Free Lover, with equal clarity, against outrage, but I can offer no support except to the cause of absolute justice and equality—the abolition of all injustice and slavery.

I closed for this work by expressing my unbounded admiration for Lillian Harman, for her conscientiousness and pluck, assuring her that as soon as wisdom dictates I will be one to rescue her, and would do it to-day if, in my power, it had to shoot down an army of her villainous oppressors.

FRANCIS BARRY.

From Lewis Morris.

EDITORS LUCIFER: I have read with much regret, and some amazement, most of the criticisms made by Liberals (?) upon E. C. Walker's conduct in reference to his relations with Lillian Harman. I have said "Conduct," but perhaps I should have said upon E. C. Walker himself—there are so few who seem to be able to comprehend that one may most innocently make a mistake—and also the other and perhaps more important that no one as yet has acquired a patent infallible mode of discerning instantly, precisely whether an action, or course of conduct, honestly perpetrated, is a mistake at all.

While I can say for myself that I never should have made the slightest recognition of the claims of either the state or the public to meddle in private affairs, I am not prepared to say that in Mr. Walker it was a mistake. On the other hand, I feel quite sure that for him it was the very best course he could have taken, and the very best possible evidence of the truth of the assertion is the fact of the course itself. It is not impossible but that time may come when he will himself see it, or parts of it, a mistake, but even then he will probably see also that even the mistake was needed to a further proper development. The great sin of Liberals to-day (and perhaps neither you nor I are wholly exempt from it) is that each and every one seems to feel it necessary in order to best advance the cause, to "enlighten the world" that all others should trim their lamps precisely after his pattern, otherwise their light will be quite as, or even more likely to lead in the wrong than in the right direction. This disposition is an accompanying element of incipient intellectuality, which is not yet evolved out of our natures, and like all other of the sentiments and feelings, nothing but the coldest, most heartless, and logical reasoning can ever conquer or eradicate it.

We boast of being Liberals—with a large L—and yet we are not willing that others should do precisely what each and every one of us are doing continually; moving slowly in the direction we (each one for himself) believe to be the right one, and accelerating that motion by just such means as we (each one for himself) believe to be the most efficient. Now in the name of the commonest kind of sense, also in the name of the highest intellectuality, why can we not permit others within our rank (and also out of it) to enjoy the same liberty? I can find no honest explanation other than that each one of us thinks there is but one effective mode of thought or action, and that he alone (or he and others who think as he does) is in possession of it. Friends, comrades, brothers, (sisters too) let us look at his matter, this sin and well nigh curse of Liberalism. Let us be less egotistic and not fall into the belief that, because we have discovered a few truths there is nothing more to learn, because we have found success through our own particular mode of operation, that there are not other ways—under different circumstances—just as effective as, and mayhap superior to ours, and above all, let us be extremely careful to refrain from all unkind and irritating criticism of a brother's conduct unless we are quite sure that vice or criminal intent lies at the bottom of it.

LEWIS MORRIS.

Purity vs. Christian Marriage.

I believe in purity. For that very reason I do not believe in Christian marriage. If the Christian religion is false, Christian marriage is false, and it seems strange that any man or woman who has taken ten steps into Free Thought does not see this. In discarding Christian marriage we in no way hinder a true marriage or a union based on the equality of the sexes. These liberals discard a few of the superstitious of Christianity, but still cling to their bosoms with the tenacity of a converted Hottentot, Christian morality. The eighth section of the "Demands of Liberalism" and endorsed by the secular union, covers the whole ground and effectually silences all these sticklers who see iniquity in every breeze not winnowed through a Christian sieve.—Jay C. Cappel in Foundation Principles (Chilton, Iowa).

NOW READY.

"THAT MARRIAGE—A series of letters to the Outrageous Christians of Valley Falls." By John L. Kelso—23 pages—price, 10 cts, or 20 copies for \$1.00.

Can You Afford to Pay Costs?

Dear Bro. Harman: I should not write you so soon if I did not feel a great principle was to be contended for. Lillian's letter entitled, "The Costs," has occupied my thoughts almost every moment since reading it.

Since the arrest and imprisonment of Lillian and Edwin I have been drawn to that martyr woman with a stronger feeling than I ever was to any woman in the world, for she is suffering for a principle; and that letter I shall have printed on a sheet by itself, put in a frame and hung on my wall for others to read when I am gone.

Such Grand Defiant words ought and will draw to her every redeemed man and woman who reads them. During the abolition days Garrison once cried out, "thank God for another sifting." Dear friends, this persecution you are passing through is absolutely necessary, for it will cause a "sifting," and show you just who your true friends are, and who are really the friends of freedom.

I have a great amount of disgust for such men as the one who wrote "Of course she is only a girl raised under the advice of a brute," etc., for from such animals whose proper associates are their brothers in the swine pens, we can expect nothing better, but from such men as Tucker & Co. who do know better; there is no excuse; and when they read the words by Bro. Walker, "The gist of the matter is right here," and do not confess that they have been unjust to our persecuted friends, I shall have no faith in their honesty.

No wonder that the poisoned arrows of our enemies are aimed at the grand trinity in prison and the Editor of Lucifer, for they occupy the proudest position of any persons in the world, and I rejoice to know that the spirit world has chosen a divine woman and two men—three noble Light-bearers to illuminate this very dark world, and I assure you dear friends, that sometime you will be rewarded a thousand fold.

And now to the question, "Can you afford to pay costs?" In discussing this question I am not unmindful of the fact that a dear and only daughter is in the power of worse than wild beasts, for they would make short work of their torture, whereas the beasts whose God-like ferocity she is now suffering from, have it in their power to extend the torture indefinitely. Still, Bro. Harman, sad and terrible as is the case of a mere girl in years, may have to go through a daily and perhaps long years of crucifixion, if she does have to thus suffer, it will be as all saviors have had to do for the sins of the people. Some have had to give their very lives, while others have to endure the slow waste of life, but not all of life at the time.

Dear friends, I do not want you to feel it is mere blind chance that has brought you out before the world where you are to act an important part for the redemption of an ignorant, blind and brutal people. There has never been an age but some of the "elect" have had to give their lives for the salvation of others. It is not always that life is taken at the time, as in the case of John Brown and others, some must endure long years of a living death; but in either case it is suffering for the redemption of a blind ignorant people. The principle that Lillian contends for is grand beyond the power of words to express and she will in the estimation of all noble son's stand at the head of the noble army of the world's saviors. With me, to pay the costs of the crucifixion, would be to yield a principle, though I know Bro. Harman does not so mean it.

The world is in a fearful condition, and truly can it be said that "darkness covers the earth, and gross darkness the people," and it is a darkness that but few can feel. Dear Bro. Harman, try to be patient, though I know there are times when it is a crime to be resigned to the outrages that a brutal people heap upon us. Let the one chosen instrument for the redemption of her ignorant sisters, who are in terrible bondage to church and state, be guided by those who have chosen her for the very important work she is doing, and you need have no fears but you will be satisfied in the end.

I never can put my real feelings on our paper. I see, I know Lucifer, I know it is a glorious Light-bearer, standing way above the surrounding thick darkness of its persecutors, and the paper above all other reform papers in the world, because of its majestic position. You have made no compromise nor surrendered an iota of a principle, and those who charge you with so doing are ignorant or unprincipled, or they never would have made any such charges.

A word of criticism on A. Warren's communication is necessary.

In the 11th paragraph he says: But to our friends I have to confess that I cannot disguise or ignore the fact that it is a compromise, that hereafter Walker & Harman will have to be recognized as exponents of Antinomistic marriage, whatever that may be, and not of freedom, pure and simple." Bro. Warren, there has been no "compromise," for I have read every word as understandingly as any one and claim to be as good judge as anyone; and grander exponents of "freedom, pure and simple" than the Harmans and Walker have never yet appeared on the earth. I think such words as friend Warren has used are wholly uncalled for. Nothing pleases our enemies so much as a division in our ranks, and to me it is painful, especially so when I know there has been no just cause for it.

Our friends married themselves, and it is of no consequence nor a compromise of a principle, whether they kept it to themselves or proclaimed it to the world.

If Warren, Tucker and Co. can do any better than our friends have done, do it and not find fault, when in fact there has been no surrender to the enemy, no lowering of the standard of right, and no compromise of a principle, not the least.

Albert Chavannes article ought to have been but half as long, considering the subject is not one of vital importance. I hope the Editor of Lucifer will pay no heed to those who think the vastly important questions being discussed in his paper are getting "monotonous." No indeed, they are not, for they reach down to the very foundation of all that is worth living for.

Man made marriage, which is another name for licensed prostitution must go, or the race cannot be redeemed. We read of the sale of "indulgences" by the Catholic church. What is marriage but a regular sale of "indulgences" by Protestant and Catholics both. It is the greatest, the most powerful, gigantic system of slavery in all the world, and the cunning unprincipled priests who have it in their keeping know this, and that is why they hold on to it, for the sole purpose of keeping their slaves in subjection. Away with it for it is an enormous crime-breeder.

SEWARD MITCHELL.

Newport, Me.

[In compliance with our well-known rule we have a loved Comrade Mitchell to "have his own say"; also we should have felt obliged to rule out part of his communication as savoring too much of pers and eulogy.]

Edwin Walker and Lillian Harman have been sentenced to two and a half and one and a half months imprisonment respectively for living together as man and wife and minding their own business, in Kansas. There's republican rule for you! If our two brave comrades had made a mutual contract in secret and acted hypocritically throughout, the law would touch them not. It is because of their honesty of purpose in making known to the world this antinomistic marriage and nothing else, that has secured their punishment. Law protects brothels and their supporters but banishes honest enthusiasm and true affection and contempt for religious rites. One again we have it proved by law itself that Julia is for those who do right—those who do wrong never or seldom see the inside of them.—Lillian Amarchist.

English Spain Lintment soon was all Head, Soft, or Calloused Limbs, and Blisters on horses, Blood Spavin, Cabs, Splints, Swabs, Sifters, Sprains, Sore and Swollen Throat, Contag. Jer. Save \$50 by using one bottle. Every bottle warranted by Behnd & Tutt, Drugist, Valley Falls, Kansas.

Itch, Pruric Mange and Scabies cured in thirty minutes by Woolford's Sanitary Lotion. Sold and warranted by Behnd & Tutt, Valley Falls, Kan.

WEBSTER

The latest edition has 125,000 WORDS, 2,000 ILLUSTRATIONS, and many other valuable features. ADDED (1880) A Biographical Dictionary of nearly 1,000 names, and RECENTLY ADDED (1880) A NEW PENNINGS' Gazetteer of the World. Containing over 25,000 Titles, including the names of the countries, Cities, Towns, and Natural Features of every part of the Globe. WEBSTER IS THE STANDARD Authority with the U. S. Supreme Court and the U. S. Army and Navy. It is used in all the U. S. Schools, and is the only one that is used in every School and Library. G. & C. MERRIAM & CO., Publishers, Springfield, Mass.

Lucifer's Benefit

- The following named books and pamphlets have been sent to his office from time to time to sell for the benefit of the paper. Please order of us and thereby help along the cause.
- AN ESSAY On the Ownership of Land, by James Beeson. 21 pp. 10 cts.
- THE IMAGE BREAKER Series, by John B. Remsburg. 50 cts each. Titles: Lucifer—an Unbeliever. Paine and Wesley. The Decline of Faith. Protestant Intolerance. A Washington Unbeliever.
- OUR NATURAL RIGHTS, by Thomas Aliza Daye. The pamphlet also contains the Deceased Village, by Oliver Goldsmith. 15 cts.
- PHILOSOPHY of the Labor Movement, by Frederick A. Hinckley. 21 pp. 5 cts.
- SHARER THEOLOGY, by Elmer H. L. Eads. 22 p. 5 cts.
- A FABRICATED ACCOUNT of a Scene at the Death-bed of Thomas Paine. 20 pp. 10 cts.
- THE PRODIGAL DAUGHTER, or The Price of Virtue, by Rachel Campbell. 28 pp. 10 cts.
- PROHIBITION, by C. T. Fowler. 28 pp. 10 cts.
- A LETTER TO GRAY R. CLEVELAND, by Esaunder Spooner. 110 pp. 5 cts.
- PROPHESYER ANNUAL and Free Thinker's Almanac 1888. 5 cts.
- REORGANIZATION OF BUSINESS, by C. T. Fowler. 28 p. 10 cts.
- THE REDEMPTION OF HUMANITY better than Eternal punishment, by M. Habcock. 30 p. 10 cts.
- THE STORY HOUR, by Susan H. Wilson. 21 p. 10 cts. Excellent for the children.
- SOCIAL PROBLEMS OF TODAY, or the Mormon Question, by a Gentle. 91 p. 21 cts.
- COMPREHENSIVE COMMENTARY of the Bible. Five large volumes. \$1.25 per vol. (publisher's price, \$1.00 per vol.)
- THE CONTRADICTIONS of the Bible. 15 cts.
- LEGENDS of the PATRIARCHS and Prophets, by S. Barlow Gould. 370 p. 75 cts.
- PROPHETIC VISIONS and SPIRIT-communications, by Lucy Lovina Brown. 31 cts.

THE NEW ROAD TO FREEDOM.

A Description of the Slavery of To-day, and the Possibilities of the Good Time Coming." By SADA BAILEY FOWLER. 612 Pages. In Cloth, \$1.00

FOR SALE HERE.

THE PRODIGAL DAUGHTER, OR—The Price of Virtue. By RACHEL CAMPBELL. The Cheapest Little book of the Century. A masterpiece in the history of Social Utopias. This pamphlet goes right to the heart of our Moral and Social ills. Price 10 cts.

THE FINANCIAL PROBLEM.

—ITS RELATION TO—

LABOR REFORM

—AND PROSPERITY.—

The Principles of Monetary Science,

—DEMONSTRATING THE—

Abolition of Interest

TO BE UNAVOIDABLE

By ALFRED D. WESTON.

For sale at this office. Price 15 cts.

SOCIAL PROBLEMS OF TODAY

—OR—

THE MORMON QUESTION

IN ITS

Economic Aspects.

A study of Co-operation and Arbitration in Normalcy, from the Standpoint of a Wage worker. By A. D. Weston, Author of "Utah and Its People."

This is a startling work, and one that every live man and woman will wish to read. 93 octavo pages. Price, only 20 cents. All orders to M. Harman & Son, Valley Falls, Kan.

Job Work.

We are prepared to do job work at the following prices. Remember that we prepay all charges of Express or postage, and guarantee satisfaction.

100	100	100	100
200	200	200	200
300	300	300	300
400	400	400	400
500	500	500	500
600	600	600	600
700	700	700	700
800	800	800	800
900	900	900	900
1000	1000	1000	1000

TRAVEL CARD

Table with columns for destination (California & Mexico, Atlantic Express, etc.), route, and time.

Table with columns for destination (Kansas Central Division U. P. R. R., Passenger and Mail, etc.), route, and time.

LETTERS FROM FRIENDS.

Mr. Harman, Dear Sir:— Enclosed find one dollar for which please send one copy of "Irene, or the Road to Freedom," and please accept my sympathy for the unjust imprisonment of your daughter and Mr. Walker.

Dear Friends:— Know, oh, ye brave heroes, that there are a few mortals here and there who appreciate the work you are doing for them and their descendants; but most of them are too poor to be of much use financially; though don't feel that they are not working for and with you, for they are, in more ways than one.

With love and good wishes for you all and especially for Lillian, believe me as ever your friend, MARY E. PIERSON.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Find enclosed \$2.70, for which send Science in Story for the young; Cupid's Yokes; and Alfred Critzgo's leaflets.

Mr. Harman:— Dear Bro., I thought I would write you a line to let you know that I am still your friend, and I feel that all of you are my friends and humanity's friends.

Mr. Harman:— Having met you on several occasions, and being somewhat interested in social problems and having seen extracts in several papers concerning you, and as I am no friend of Church and but little of State, I should like to get the paper in your case if you will send them to me.

My very dear Friends:— Yours of the 4th duly received, and I shall keep it with my precious gems.

I see from your paper that you are having to go through the orthodox mill as I had to some five years ago.

I hope your daughter and Mr. Walker will not back down one inch, but bear their persecutions as patiently as they can, and let the bigots see that they cannot conquer them though they may kill them.

I have often wondered what had become of you. I very distinctly remember a remark you made (thirty years ago) concerning the age of the world.

I saw delivery guaranteed at any point in Kansas or adjoining states. Address this office at once if you wish a first-class sewing machine at a double bargain.

Safe delivery guaranteed at any point in Kansas or adjoining states. Address this office at once if you wish a first-class sewing machine at a double bargain.

Friends of Humanity:— Let us take time to consider how many real criminals have been buried out of jail while part of the Lucifer band are in jail for no crime at all.

Enclosed find po-t-office order for one dollar to help release Lillian from the clutches of the iron hearted tyrants who caused her to be put in jail.

Much is said about free Kansas. In what sense is it free? Our two friends now incarcerated in your locality for not complying with the laws of marriage.

Now I am willing to suppose that men sent by Kansas electors, are about on a par with those sent by our state to make our laws.

With love and good wishes for you all and especially for Lillian, believe me as ever your friend, MARY E. PIERSON.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

Mr. Harman:— Kind remembrance to the loved ones in prison. I really think you and Mrs. Walker are the greatest sufferers in this case.

MOTHERS who discover any signs of impurities in the blood of their children should be prompt in the use of proper remedies. The neglect of such care for young girls is the primary cause of most of the diseases which afflict women.

WONDERFUL SUCCESS. ECONOMY IS WEALTH. All the PATTERNS you wish to use during the year for nothing (a saving of from \$3.00 to \$4.00) by subscribing for

THE LUCIFER AND Demorest's Illustrated Monthly Magazine. With Twelve Orders for Cut Paper Patterns of your own selection and of any size.

DEMAREST'S THE BEST OF all the Magazines. CONTAINS STORIES, POEMS, AND CRITICAL LITERARY ATTRACTIONS, INCLUDING ANTHROPOLOGICAL, SCIENTIFIC, AND HOUSEHOLD MATTERS.

THE LUCIFER at \$2.00 Per Year. KANSAS CITY



Has become a great newspaper in a very few years. It has secured a wide circulation and commanding influence in no short time.

BY MAIL IN ADVANCE POSTAGE PAID. THE PRODIGAL DAUGHTER. The Price of Virtue, by Rachel Campbell, 25 pp. 10c.

PATENTS. After forty years' experience, the preparation of more than One Hundred Thousand applications for patents in the United States and Foreign countries.

What's to be Done. (A Nihilistic Romance) By N. G. TCHERNYCHEWSKY. The novel of the Day. Everybody wants to read it. 325 large pages, Price, paper, 75 c. cloth, \$1.00.

THE NEW THOUGHT. A VIGOROUS EIGHT-PAGE JOURNAL, DEVOTED TO SPIRITUALISM, And Religious and Political Reform.

THE NEW THOUGHT is a quarto, containing eight pages of interesting matter WRITTEN EXPRESSLY for its columns by its Editors and correspondents.

THE FINANCIAL PROBLEM, its Relation to Labor Reform and Prosperity, by Alfred H. Zoar, 32 pp. 15 cts.

The Magnet, THE OFFICIAL ORGAN OF THE Iowa Medical Liberty League! Organized to oppose medical monopoly, to effect a bond of fraternal feeling and a unity of interest and effort among practitioners and patrons of "irregular" medicine.

TO PUBLISHERS. The courtesy of the favorable insertion of the above advertisement two or three months will be only appreciated and generally reciprocated upon the receipt of marked copy changed.

John Seckler THE 1-PRICE CLOTHIER. Would respectfully call the attention of all in want of Clothing, Furnishing Goods, Hats, etc., to prices that DEFY COMPETITION:

Men's Suits from \$5.00, to Tailor Made for \$25.00. Boys' Suits at from \$4.00 to Tailor Made for \$15.00. Child's Suits at from \$2.75 up to \$12.00.

THE BIBLE AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION. AN EXAMINATION OF THE CLAIM OF MODERN CHRISTIANS - THAT THE BIBLE IS A TEMPERANCE WORK.

Without Medicine. A Means of cure for the various forms of NEURALGIA, MIGRAINE, POISON, and all disorders resulting from the impudence or infirmity of the NERVOUS SYSTEM.

THE BUYER'S GUIDE is issued Sept. and March each year. 64-313 pages, 8 1/2 x 11 1/2 inches, with over 3,500 Illustrations a whole Picture Gallery.

Suppressed. Yet Most Valuable and Living Books. Here is a list of the very best Physiological, Freshthought and Radical publications which the English and American Governments, the "Vice Societies" of the two countries, Anthony Comstock, Postmaster Tobey, and other usurers and self-constituted censors of Morals have tried to suppress.

MARRIAGE; As it Was, As it Is, and as it Should Be. By Annie Besant. 15

LAW OF POPULATION. By Annie Besant. 15

THE CAUSE OF WOMAN. By Luisa Tashco. 20

These three books are very useful to all, young and old, but especially to those just beginning associative life. Address, WALKER & HARMAN, Valley Falls, Kan.

\$1. 13 Weeks. THE POLICE GAZETTE will be mailed accurately shipped to any address in the United States on receipt of One Dollar.

Franklin Square, New York City.