

LUCIFER

THE LIGHT-BEARER.

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WHOLE No. 190

LUCIFER--THE LIGHT-BEARER.

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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 Lillian Harman and E. C. Walker. Lillian has never sat for cabinet negative, so we can offer only a carte de visite of her, and that from a negative taken considerably more than a year ago. Prices: Cards of E. C. Walker and Lillian Harman, 20c
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IS IT "USELESS"?

Eugene McDonald, editor of the Truth Seeker, (New York), in an editorial more than a column long, headed, "The Latest Kansas Arrests," in speaking of the article for the publication of which Lucifer is now being persecuted by the zealous Christians of Valley Falls, says:

The article in question is a coarsely-written and exclamatory denunciation of the abuse of marital rights. Such an article would not be allowed in the columns of the Truth Seeker, because it is not only offensive, but useless. Nevertheless it is not obscene, and surely a man has a right to say things which may offend. We do it every week, and are remonstrated with almost as often. Mr. Weston's pictures are offensive to Chris-

tians, but we do not see how he could be held to blame for that. Our right to have them made and to print them is unquestionable. The pictures, the editorials, the reports, the contributed articles in all our daily and weekly journals, offend hundreds of thousands every week. If everything were suppressed which offends anyone, there would be nothing printed. So, because the article is offensive is no reason for its suppression.

While sincerely thanking friend McDonald for his generally fair and manly treatment of our case, we must dissent from his opinion that the "article in question is coarsely-written," or that it is useless. If a plain statement of a fearful outrage and the use of scientific terms be necessarily "coarse," then the charge is true, otherwise it is not true. As to the uselessness of such articles, many of us remember the time when recitals of the abuses of masters' rights under chattel slavery were refused admittance to the newspapers, north as well as south, for the same reason, viz: that they were harrowing to the feelings of the reader and could do no good--were "useless." It was freely admitted that many of these harrowing recitals were true, but it was maintained that these were exceptional cases, and that they came under the head of unavoidable abuses of a good and benevolent system--the patriarchal system of master and servant. It would do no good to parade these exceptional abuses before the public eye.

But by degrees the truth dawned upon the public mind that a system which rendered such abuses possible could not be a good system, and that the true and only way to protect the slave against the abuse of masters' rights was to abolish those rights altogether.

For a like reason we maintain that the only way to protect woman from the "abuse of marital rights" (husbands' rights) is to abolish those rights altogether.

Is it objected that to abolish marital rights would be to abolish the marriage relation altogether? If so, we answer, if the marriage relation cannot survive the abolition of marital rights, then in God's name--we mean, in humanity's name--let marriage go! For many centuries ecclesiastical marriage has meant the domination of man over woman, especially in the sex-relation, and so far as statute law makes marriage anything but a civil contract to be voluntarily entered into and dissolved at pleasure by the contracting parties, statute marriage is simply ecclesiastical marriage under another name. Ecclesiastical marriage is patriarchalism quite as much as chattel slavery was a patriarchal institution. It makes the husband and father the head and autocrat of the family.

If we cannot civilize marriage by ridding it of its patriarchal, its barbaric features, then let it go altogether, name and all; and let us reconstruct the ethics of sex-association under a new and better name.

While we would not needlessly shock the feelings of any reader we believe in the use of plain language--naked words--when the occasion requires it. And if ever strong, robust, naked language is needed surely it is needed when a helpless woman is murdered suddenly, or by slow degrees, by the exercise of her husband's marital rights. While it is doubtless true that the case mentioned by W. G. Markland is an extreme one, yet when we reflect that it is next to impossible to get women to testify against their husbands in case of such outrages, it makes it all the more necessary that the facts should be plainly stated when such testimony is obtainable.

That Fatal Noose.

Friend Harman: On the day of the execution of Mrs. Druse, I wrote the following to the N. Y. World, which was, of course, rejected by the editor. He is too "law-abiding," you know:

Editor N. Y. World: Sir:--In today's issue of your paper, on first page, the reporter of Mrs. Druse's murder by the State of New York, begins with these unctuous words: "An eye for an eye, a tooth for a tooth, and a life for a life. So says the law--that is more ancient than history, and all men of all nations and ages have approved it and called it just." If your reporter had studied a little of Biblical criticism and about the date of the various Scriptures, he would have known that the Pentateuch, where the passage quoted occurs, is by no means the "more ancient than history;" that at the furthest they are, one and all, to be dated but a few centuries before our present era. And if your reporter had attended a little closer to history, he would have known that some men in some ages, among some nations at least, have strongly protested against capital punishment; especially so in modern times among all the civilized nations of the age, there are thousands of noble men and pure women who look on capital punishment with abhorrence and nothing short of deliberate murder. But your reporter will perhaps tell us that such men and women are simply a lot of cranks and anarchists. So I will simply tell him to take down his Bible (not the so-called "revised" version, where the fastidious clergy have tried to "fix up" a New Testament according to their taste; but the good old bible, grandmother's bible, if you please) let him take down his Bible, I say, and open it at John VIII, 7; where it is recorded of one person (whom neither you nor your reporter will dare to style a crank or a visionary) as being decidedly opposed to capital punishment, and crushing the witnesses and putting the grand jury and the judges to shame, in the case of the guilty woman, by his truly divine answer: "He who is without sin among you, let him cast the first stone at her!" Also Matthew v, 38, in the "Sermon on the Mount," where the same goodly man or the God-man refutes the very passage which your reporter thought it so wise and humane to place at the head of his article. Will you, Mr. Editor, have the magnanimity to publish this severe but earnest criticism of your reporter, and thus indirectly of yourself? I wonder.

Yours for the abolition of capital punishment,
RUDOLF WEYLER,
New York City, March 1, 1887.

P. S.--I have read "Irony," and I think it one of the epoch-making books. The language is pure and sublime, the logic inexorable, the arguments on different points carried on well and fair, giving the opponent always full sway, never attempting to "dodge the question." To criticize the book from the standpoint of a mere novel, (as some one in Lucifer tried to do) seems to me somewhat like criticizing the mother that has some very bitter pills to give to her babe, but the child, in its ignorance would never take them "straight" she tries to give them sugar coated, and so reaches her point effectually; but some fastidious fellow might, perhaps justly find fault with these sugar coated pills, because they did not quite come up to the best standard of artistic confectionery. But gracious alive! the mother did not care a bit for the confectionery part. She wanted to administer the medicine to the ignorant, afflicted child, and that she did effectually.

"Why," exclaimed the deacon, "the principles of the Anarchists are older than the Christians." The Bible thumped 'em." "What?" exclaimed the shocked parson. "Yes, sir," howled the deacon; "Noah was an anarchist, and all his sons, and all the best people in the world, and--" But the parson had fled.

Sexual Rapacity--Rape, Legal and Illegal.

I have seldom read anything more savage, revengeful, fiendish and brutal, than the doings of the masked mob that came into Leavenworth, Kan., one night lately, overpowered and coerced the jailer at the point of the pistol, first breaking in the door, to give up the key to a negro's cell, took him out, attached him by a rope to a horse and dragged him like a dog, through the streets, till he was bruised and mangled and frightened to death. Valorous men! Your fame, on the records of time and evolution, is immortal. You fought and conquered a poor Negro, to the honor and glory of your country!

What was this frenzy and furor of murderous feeling for? If the men who did this lawless deed of our Christian civilization have any reflection, reason or foresight, and will calmly look at the character and results of their senseless and unmanly act, they will see that all such movements instead of preventing vice and crime, stimulate and enhance them, by a natural law.

A similar act was committed in Crawford county, Kan., nearly two years ago, except that the negro, who had committed the same crime, was hung and then "riddled with bullets" after he was dead.

I wrote out in brief my impressions and opinions as to the nature and results of the act, at the hands of masked and respectable citizens, but no editor would publish it. They knew it was unanswerable logic, and was stern, unpalatable and unpopular truth, and would not be tolerated by most of their readers, and was a reflection upon our boasted institutions of humanity and progress.

I know not the details of that negro's crime, nor does it make any difference, for he was like the rest of the world, as good as his parents and surroundings could make him. I will suppose his act to have been as terrible and cruel as possible. The object of the mob was to punish him and cause him to suffer to the highest degree. Did he suffer by being snaked through the streets and soon dying, the hundredth part as much as he would to have lain a long time in jail in apprehension of his legal fate, and being brought into court to face the victim, or her injured relatives and friends, while he had none and would feel like King Richard: "There is no one on earth to love me, and if I die none will pity me!" But says some mobite, they were afraid he might get away. If that is a good reason, then why not dispose of all criminals in the same way? It would save much expense, but would not be pleasant and profitable to judges and lawyers.

How much better and higher than that negro was the mob at the time they killed him? Were they not as intent on murder as he was on rape and lust? If he had been legally married to his victim, he might have committed rape upon her hundreds of times and no notice would have been taken of it, if she was not visibly wounded or killed, much less would they have murdered him in a fiendish, malignant way. This rape was unlicensed; so he is, in public opinion, the worst being on earth. If rape "is sexual intercourse with a woman against her will" then some of that negro's murderers, doubtless, have committed rape, or some of their friends or neighbors; then there are far more rapes in marriage than outside of it. But, says one, the law does not license rape--no, not directly and designedly, but it does virtually and practically, by not protecting woman in her sexual and maternal functions, and her individuality while she is her husband's sexual property and is expected to gratify him, if he demands it. I have known five

women in succession, suffer and be outraged and go to premature graves, by the brutal treatment of a man under license who was their respectable and virtuous husband, and who stood high in society.

These very mobites will claim to be "law and order" men, but unauthorized, illegal rape must have summary and condign punishment by Judge Lynch.

The most deplorable result of the spirit of that mob is its effect upon the unborn. Procreative mothers partaking of the furor of hatred and murderous feeling by an inexorable law impress upon the fetus, tendencies to murder, revenge and lust, and it will be likely to be born with a low, broad head and dominant animality. I venture to say every rape punished in that way will, on an average, produce in the future, through celebrat and embryotic impression, another rape. This law explains why, since the rebellion, murder and sexual invasion and furor are so frequent. O ye mobites at Leavenworth, and at all times and places, ye know not what you do. Study Man and be humane. Study Paradise and you will see your folly and inhumanity. J. H. Cook.

From Dr. J. H. Severance.

Friend Harman: In my Cincinnati speech, which was very imperfectly reported) I said unless the people wrested the power of government from the hands of the monopolists--and returned it to the people, at no distant day we would see laws enacted by which a discussion of this labor question would be impossible. That the outrages against free speech and the right to assemble and discuss grievances that had so far been perpetrated against the people in opposition to the law and the constitutional rights, would soon be legalized unless the power of the masses of the people could be made manifest immediately. That my prediction was correct has been already proven by the fact that a bill has been introduced in the Illinois legislature against all persons who speak against the present order of government.

Outrages against liberty are being perpetrated upon every hand by the ruling class--which to-day is the church and money power--as you know by experience most bitter.

I claim the only normal function of government is to protect individual rights from invasion. At present the most invasive tyranny is by virtue of the prostituted functions of government, and I feel the worst has not yet been felt.

I think wherever a state is under sufficient church rule to pass a prohibitory law, every liberal who is not willing to be crucified had better move out. I would leave such a state at once.

Fraternally yours,
JULIET H. SEVERANCE.

From A. J. Pope.

M. & G. HARMAN: Dear Friends: I read L. H. and E. C. W.'s talk to you through the jail windows, with great joy. I unite with their views and pray they will be sustained by Truth. G. Fox and his immediate followers, obtained a permanent and lasting liberty to this day, by passively contending for their individual rights as L. and E. C. are now doing. They, being there, passively contending for their inalienable rights to life, liberty and the pursuit of happiness will, in time, meet a response in the affections and the principle of justice in the minds of most people whose attention will be drawn to their case, that will cause a great and permanent change for the happiness of future generations.

Your arrest will only hasten the work; be of good faith to the end and the crown is sure. "If the Truth makes you free then are you free indeed," though accompanied with stone walls and iron bars.

Your radical friend,
ANNEN J. POPE,
Big Creek, N. Y., March 8, 287.

VALLEY FALLS, KAS., March 18, 1897.

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.

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The Defence Fund.

Table with 2 columns: Name, Amount. Includes: Previously acknowledged from 141 names \$283.02, A Friend, Kan. 4.00, Abraham Isaacs, New Mex. 1.00, Seward Mitchell, Me. (2nd con.) 1.00

Our thanks are due to the many editors who have given us favorable notice in regard to the late arrest at the instigation of those who cannot otherwise answer our arguments. We have had no space in this issue to reprint those notices except a small part of that of the Truthseeker, as found on first page. Friend McDonald closes his long notice by saying that if we are sent to jail it will be as great an outrage as was the imprisonment of D. M. Bennett on a similar charge; and that, he thinks, "is saying a good deal."

Books.

- Received from Truth Seeker Co.: Try Square, or the Church of Practical Religion. By Reporter. Price \$1.00. Also from the same: The 'New God,' an Address, by G. P. Putnam. From J. K. Ingalls we have received Social Wealth; The Solo Factors and Exact Ratios in its Acquisition and Apportionment. \$1.00. From J. P. Mendum, Boston: Ideology—Instinct, Imagination, Sensation, Consciousness, Memory, Thinking, Consecutive Ideas. By La Roy Sanderland. Volume III. From Wm. Sims, Secretary Kansas Agricultural Society, Topeka: The Fifth Biennial Report of the State Board of Agriculture, Kansas. M. Harman and Geo. S. Harman, publishers of Lucifer, were recently arrested, and are now under bonds for trial on a charge of circulating obscene literature, the specific literature in question being an article which appeared in Lucifer many months ago. Inasmuch as no indications have yet come to the surface of any intention on the part of the Harmanes to set up a defense involving abandonment or compromise of the Anarchistic principle now wantonly violated in their persons, Liberty cordially counsels co-operation with them in all well-considered methods of offering passive resistance to the state in its consummation of this particular act of invasion and outrage.—B. R. TUCKER, in Liberty, (Boston, Mass.)

In Prison for Debt.

Away up in the hyperborean regions of the North lies the great state of "bleeding Kansas," where, some time since, in the town of Valley Falls, Mr. Walker, one of the editors of Lucifer, and Miss Lillian Harman, daughter of his partner, took it into their heads to get married in a fashion after their own by simply agreeing to live together as man and wife; without employing any person to perform the ceremony.

This, of course, is a perfectly legal marriage, just as good a one as can be, but not in accordance with the police regulations of the state of Kansas. So they were arrested and sentenced to jail, where they are still, and likely to remain, too, for the remainder of their lives, unless they weaken and pay up the costs of court.

It is loudly supposed that there is no imprisonment for debt in this free United States. But here is a case in hand, a petty judge sentences two persons to remain in jail until the costs are paid.

This is certainly a great outrage on humanity; but, perhaps, nothing better could be expected of the descendants of those who were sent out from the North by the Emigrant Aid Society, to whom the Rev. Henry Ward Beecher, at their departure, placing a Sharp's rifle in their right hands, and a bible in their left, exhorted them to "go forth to conquer and civilize Kansas."—Warens (La.) Gazette.

"WHAT NOW WILL YOU DO?"

Returning from Oskaloosa the other day, on the train, I fell in company with an old citizen, one who more than once has been entrusted with high official position in this county, when the following conversation, in substance if not in words, took place:

Old Cit.—"What are you folks going to do now, since the supreme court refuses to interfere in your case?"

Ans.—"Why do you ask such a question of us? Why don't you ask the citizens of Jefferson county what they are going to do about it? We have done nothing as yet to incur responsibility in the matter. We have injured no one by word or deed. The people of this county have robbed two of our number of their liberties for nearly six months—have tried to rob them of their good name; they have robbed the rest of us of our time, our means, our sleep and our peace of mind. Now what more do they want? Do these people want what little property or money we have left? Then why don't they come and take it by force, as they took our liberty by force? Then they could justly claim the credit of the entire transaction. Now, it seems they don't want all the honor (?) of this business; they want us to shoulder a part of it by voluntarily coming forward and humbly saying:

"Please, gentlemen, take this money and let the criminals go."

"If we were to do this then these people could justly accuse us of having done something in this case. Then truly the credit or blame of the matter would be divided between those who began the robbery and those who assisted in its completion by voluntarily bringing the money and paying it into the hands of the robbers."

I could have added that while we make no promises as to what we shall do in the future we can easily see that circumstances might arise that would justify us in doing something. It is not in human nature to passively see one's child die by slow degrees in the gloom and foul air of a prison cell; but hitherto, thanks to a naturally good constitution and to the all-sustaining power of a "conscience void of offense," Lillian's health has borne up wonderfully well; and the same can be said of Edwin's, although his confinement has been more continuous, and although from his naturally active disposition and habits of life the imprisonment has been more chafing to him than to her.

NOTE.—Something was said in this conversation in regard to the attitude of the county commissioners. Commissioner Slane last winter told the prisoners that they could stay there "till hell freezes over." This man has since gone out of office, and about the same time took his departure from this world. The prisoners can perhaps console themselves with the hope that some day Mr. Slane will "materialize," and say to his successors in office, "Time up, gentlemen. Hell's frozen over; let the rebellious Autonomists go!"

COMSTOCK LAWS.

From T. B. Wakeman and Dr. E. B. Foote jr., of New York City, we learn that the so-called "Vice Society" is again doing its utmost to get still more stringent laws enacted by which they can punish all who publish or sell that which they and the judges and juries under their influence may call "disgusting." This would include, of course, everything that assails the Christian religion, especially everything that throws ridicule upon the old myths of the Bible. The pictures issued every week by the Truth Seeker Co. would be suppressed at once if these supplementary "obscenity" laws should receive the legislative and gubernatorial sanction.

"Eternal vigilance is the price of liberty," and it is devoutly to be hoped that our eastern comrades will be enabled (by the wakefulness of Wakeman and others) to defeat the conspiracies of these power-loving Christian bigots.

As a strong pointer showing how fast we are drifting into worse than European despotism, we quote from the New York Tribune these earnest, manly words in regard to a late outrage by these vultures of the New York Inquisition:

"The punishment of two years imprisonment and a fine of \$500 for selling a copy of Balzac's 'Comtes Drolatiques,' and a copy of the 'Heptameron,' inflicted on a New Jersey bookseller, has no relation to either justice or equity, in the first place, it was preposterous to class the books with the kind of literature intended to be prohibited by the law, and the charge smells loudly of gross ignorance or malignity. It was not to lay base traps for booksellers that Anthony Comstock was commis-

sioned, and such work as this can only bring his office into disrepute.

It is difficult to know what to think of the jury and the judge who passed such a sentence upon such a conviction, it there need be no difficulty in reaching the conclusion that the cause of public morals is injured, not supported, by such flagrant abuse of the law. It is, however, to be hoped that this really monstrous cause of tyranny and injustice will decide the New York Legislature to pass the bill now before it making it a penal offense to entice any one into committing a breach of the law for the purpose of procuring evidence on which to prosecute."

There is nothing new in our own case, except that it daily grows more apparent that ours is by no means an isolated or exceptional case but that it follows naturally in the long line of similar attempts by church-state authority to crush the freedom of speech and of press. In next issue we shall try to give some accounts of similar attempts at suppression in bygone years.

HORTON'S OPINION.

We give elsewhere the first half of Chief Justice Horton's "opinion." We wrote out a somewhat extended reply to most of the points of this opinion and gave it to the "Capital" (Topeka) for publication, as that paper had published the opinion in full. Our reply has not yet appeared in the "Capital" and we have received no explanation in regard thereto. We herewith give the latter part of that reply:

"CONSCIENCE."

Once more only: We are told by the judges that conscience does not enter as a factor in the settlement of this question. Let us see: To compel a man to do what he believes to be morally wrong is to violate his rights of conscience, provided that in claiming his rights of conscience he commits no crime against any other person. Now, in order to get the official sanction and official record to a marriage, the parties must, by words and by the payment of fees, acknowledge the right of the state to regulate the sex relations of men and women; must acknowledge the right of the state to say what is moral and what is immoral in such sex-association. This assumed right of the state we deny. As before stated we believe that laws should be confined to the punishment of crimes, and until a crime can be proved (a real crime, not a law-created one) the state has no right to interfere. We regard this attempt to regulate the affairs of men and women through marriage laws as being wholly foreign to secular government. It is simply a relic of ecclesiasticism which claims that men and women cannot govern themselves, but must be governed by a "higher power." Hence to submit to these regulations imposed by the state is simply to submit to ecclesiasticism—is as much a violation of our rights of conscience as it would be to compel us to bow the knee when the "Crucifix" is elevated in public.

The most sacred right on earth of which we have any knowledge is woman's right to the ownership and control of her sex-hood, of her maternal functions, for upon woman's morality, woman's rectitude in this regard depends not only her own happiness and the happiness of the homes of which she is the central figure, but also the hopes of happiness and improvement for future generations. The common view of marriage takes from woman this right to self-ownership. It gives to man the right to invade the sacredness of woman's sex-hood and maternity. The promise (expressed or implied) that she will love, honor and obey her husband as long as both shall live, is regarded in the nature of an "ironclad oath," from which there is no honorable release but death. Civil law—but not ecclesiastic—does give the woman release from this oath for certain "valid reasons," but the failure of conjugal love between the couple is not one of those reasons. So when a woman takes her marriage vow she mortgages her body, her sex-hood, to a man for life—pledges herself to live with him in the intimate relation of wife even when the last vestige of conjugal love has been displaced by conjugal hate.

To be obliged to make such a promise as this either openly or by tacit acknowledgement, would be a violation of our rights of conscience, and this is just what we would have had to do, according to Judge Valentine, in order to get an official record of the marriage.

The inconsistency of Horton's "opinion" is apparent when he compares the official record of marriage to a record of deeds in the convey-

ance of land tenures. The use of a woman's person is not a marketable commodity, or should not be, as land now is; and women are not sent to jail because they refuse to fee a magistrate or probate for a legal record of land conveyance.

The Quakers are allowed exemption from the operation of the "marriage act," simply and solely because they have conscientious scruples against acknowledging the right of the state to control and regulate the marriage relation; where then is the justice in denying to us our equal "rights of conscience?"

SIX MONTHS IN JAIL.

On to-morrow (March 19) six months will have elapsed since the "autonomistic marriage" of Edwin Walker and Lillian Harman, for the consummation of which atrocious crime they were arrested next morning. This crime—the alleged crime of "living together as man and wife without being married"—was by no means uncommon in Kansas. Instances innumerable had occurred, are constantly occurring, in which men and women occupy the same room and bed, one or more nights without being married, without intending marriage in a legal sense, and yet nothing is done, scarcely is anything said or thought about the matter. Many other cases have occurred, are constantly occurring, in which parties live together as husband and wife who are willing to recognize each other as such, who have not been married by an officer armed with a license. But, so far as we have heard, no parties have ever yet been sent to jail for an alleged breach of the 12th section of the Kansas marriage act before the 20th day of last September.

Why then, (it will be asked) should an example be made of these two persons when so many others were equally amenable to the provisions of the section of the "act" said to be violated by them? There seems to be but one answer to this question, viz:

Edwin Walker and Lillian Harman openly and publicly claimed their right to marry themselves in their own way, and to decide for themselves what it is that constitutes true morality in the sex-relations of men and women. They refused to accept society's definition of marriage—of what is moral in sex-relations—refused to accept the church definition of marriage, for the state does not [in the Kansas statute] define what the term marriage really means, except that it is a "civil contract to which the consent of the parties is essential."

This is their offence, and for this they are singled out as criminals above all other criminals against the marriage code of Kansas. For this merely technical offence they have now nearly completed the sixth month of their imprisonment at the hands of their old neighbors, the citizens of Jefferson county, Kansas, who now can boast the proud honor (?) of being the first to send a girl of tender years and unimpeachable reputation, to prison for no other cause than an assumed irregularity in her method of getting married.

A more exact statement in regard to the time the prisoners have been incarcerated would be this: Edwin was put into jail on the 21st day of September last, and has never been out since except when brought out for trial. Sometime in November he was put into the cell he now occupies and has not been out of it since for a single moment—so we understand. Lillian, however, was not actually incarcerated [except those two ever memorable nights in the underground jail at Topeka] until about one month after the arrest. She was allowed by the sheriff to remain outside at the jailor's house, under a nominal guard, and it is but justice to Sheriff Housh to say that she would not then have been placed in a cell if it had not been for the imperative orders of Robert Crozier who declared that "she must be punished."

It would be interesting to know whether this modern Jeffreys does not think that five months' actual imprisonment in an iron cage is not punishment enough for the crime of getting married without obtaining permission from the great state of Kansas!

Send to James Vick & Co., of Rochester, N. Y., for your spring supply of flower and garden seeds. We have used their seeds for many years and find them always reliable.

H. W. BEECHER.

One of the noted events of the current year, thus far, is the rather sudden and unexpected demise of the most noted pulpit orator that America has yet produced, Henry Ward Beecher. The last and greatest work of the great Brooklyn preacher was his series of sermons on "the bearings of the evolutionary philosophy on the fundamental doctrines of evangelical Christianity." In these sermons he showed the utter incompatibility, the irreconcilable antagonism between modern science and the so-called orthodox theology. He showed that if the one be true the other must necessarily be false. He showed that if the doctrine of evolution be true, then man has never fallen, but has been for uncounted ages slowly rising. If man has never fallen then there was no "original sin," no need of vicarious atonement, no need of an endless hell, personal devil, etc.

Of all the heretical preachers of the present day, and their name is legion, none had it in his power to deal old theology a blow so staggering as did H. W. Beecher, and for this, chiefly, will he be remembered with gratitude by future generations. For, while his services in behalf of the down-trodden black slave will not soon be forgotten, his alliance with and support of the capitalistic masters in the newer slave systems of to-day, will likewise be long remembered.

The attitude of the Chicago Minister's Alliance, in refusing to send resolutions of condolence to Mr. Beecher's widow, is strongly criticised and condemned by the press, religious and secular. But how could they do otherwise and be consistent defenders of orthodox Christianity? Paul says, "If any man preach another gospel let him be accursed," or words to that effect. Beecher had preached another gospel. He preached the gospel of science, of evolution, as against the doctrine of faith in creeds. He preached a doctrine that took away the foundation stones of the "faith once delivered to the saints."

The Chicago ministers were logically consistent, then, in refusing to send letters of condolence on the death of the great heretic, without at the same time putting themselves on record in condemnation of his heresy.

From Dr. Williams.

Mr. M. Harman: DEAR SIR:—Every week seems to draw your suffering band closer to me, and every day my soul goes out in loving sympathy, particularly for those whose freedom is so cruelly restrained. Such close confinement must be very detrimental to health, but not by any means so much so as if they were imprisoned for wrong doing—so much easier is it to suffer for truth's sake.

I enclose herewith one dollar, to be expended from time to time for flowers for Lillian and Edwin, provided they are permitted to enjoy such God-given blessings. If they are not permitted to have them will you please let me know, and I shall have some mind-cure treatment to suggest through your journal.

I have met Mr. W., and should like very much to meet that pure, noble girl; she must be a jewel, and now do not fear for her, for she is daily growing in wisdom, and will not be long before she will have acquired that degree of strength, wisdom and poise which will pay for all the suffering so rapidly experienced. It is a great wonder if the persecuting hearts of V. F. are not already softening. The work of Clark Braden will only aid the mellowing process. I hope you will only goad him on to do his meanest. I sent my "photo" to Lillian; did she receive it? And can I have her? I desire it much. Also sent Davis' "Magic Staff," and "Beyond the Valley," has she been permitted to read them? If so, will you kindly return them so I can keep them doing duty.

You may be able to arrange about the flowers by some friend of the prisoners at Oskaloosa. If Lillian is permitted, and has the time, I would greatly like to hear direct from her. May success attend you all, and may all feel the steady impulse of loving and sympathetic hearts (hundreds of them) beating in sympathetic harmony for you.

Fraternally yours, G. W. WILLIAMS.

Omaha, Neb. March 14th.

It is now stated upon authority, that the Chicago Anarchists cannot be hung before fall. It is profoundly to be hoped that the thirst for vengeance will, ere that time, be supplanted by a desire for justice, fairness and humanity.

S. C. Thayer on Clark Braden, et al.

Mr. Harman: DEAR SIR:—I have been watching the Christian persecutions of Valley Falls for a long time, with silent contempt, from the fact that I have not been able to render very much material assistance, and knowing that there were many more able writers. But on receipt of the last issue (March 4.) I feel called upon to censure you a little. Why do you use so much of the valuable space in "The Light-Bearer" in ever mentioning the name of Braden? If you were to follow a skunk to his den, even" by invitation," you must expect to take the contents of his scent bottle. I can only excuse you, thinking that you were not aware of the kind of animal you were following around, and hoping that the columns of Lucifer will not again be defiled by bearing on its fair pages the loathsome name Braden. No doubt his visit to Valley Falls is to assist your persecutors in tightening the fetters upon you. But mark my word; the effect will be marvelous and you will enjoy it. It is only permitted to stay in the place and go on with his harangue for a few weeks, no one could do you more good than he in his attempt to destroy you. So, friend Harman, for humanity's sake and the sake of a clean sheet, don't, I pray you, follow an animal of that class to his den and then fill Lucifer full telling us how you got beamed with filth. I hope he will stay in Valley Falls, and continue to squirt orthodox scent upon those unholly people until they, like a thousand other communities, find out "who Braden is." I have not command of the English language sufficient to express my contempt for such things, but will quote from a lecture delivered by Harry Hoover, before the Pittsburg Secular Society, wherein he showed Braden up in his true light. In the course of his lecture he (Hoover) says, "Braden is absolutely without shame. Nothing but a bolt of lightning will ever penetrate his pachydermatous hide. To the appetite of a turkey-buzzard, the heart of a hyena, the pugnacity of a Tasmanian devil and the craft of a wensel, he adds the insensibility of a rhinoceros. As he is a member of the feline family, any attempt to kill him would be futile. So he will continue to prowl up and down the earth as of yore—a mental and moral pestilence, utterly worthless living; dead he will make an excellent fertilizer, and his soul, not worth saving, and too small to be damned, will float around loose in space, eluding the combined microscopy of Gabriel and Lucifer, and finally by the law of affinity, will gravitate to polio-cat paradise."

No doubt Van Meter, of the New Era will pick up the "theological bull-dog" and carry him around under his arm for a while, and he is the proper man to do it, "Birds of one feather," etc.

With their combined efforts they may down you for a while, but these same "Angels of darkness" may do their worst, and for a time have the state officials to shelter themselves under, but they cannot turn the wheels of progress backward. Carry the fight to the bitter end. While Van Meter is so ready to "lend his helping hand" to crush you out, I trust there are a thousand of us that will willingly lend a helping hand to sustain you in your rights to "life, liberty and the pursuit of happiness" as laid down in the Constitution of the United States by our good old Infidel and Humanitarian fathers. As for Braden, I am quite well versed in his career. I sit this moment within fifteen miles of where he was "cradled," and it is not a month since I had a long talk with the neighbors of that place in regard to him. I find him an unwelcome theological tramp, prowling around the country sponging from whomsoever he may beguile. Talk about the comparison of characters. The lowest infidel on the face of the earth, could compare characters with him and stand as a shining light before him. I do not agree with friend Moses Hull, in advising you to leave Valley Falls. It would be useless to tear up and move to some new field only to begin the fight anew, perhaps with a still more venomous set of bigots. No; stay on your own ground and give them battle (intellectual of course) "until the last armed foe expires." Should they succeed in closing you up for a time, we will put another in your place and keep the intellectual cannon hot. Tell neighbor Van Meter and the rest of those theological quill drivers, that the infidels of the country are not, as a class, men that "sneak" and retreat at the first "volley."

Wife joins in sending love and kind regards to the martyrs to Liberty in Love, Lillian Harman and E. C. Walker. Respectfully,
S. C. THAYER.

Womanly Independence plus Mutualism in Sex Association.

Touching "woman's individuality" as the flag floating from the mast-head of Lucifer, permit a few words. Owing to its supreme importance, it is right to make it the issue of the day. However, neither virtues nor vices can be legislated into character. Good or evil cannot be placed by statutory hands, into womanhood, just as spokes are mechanically put into a wheel. While woman suffrage is very desirable as an adjunct of her freedom; it is not the promised land flowing with milk and honey just for the gathering thereof. Its absence is only one of many symptoms of social sickness and not the sickness itself. Such suffrage may prevail in every state, yet practically women remain in personal bondage, just as 4,000,000 blacks in the south were, and virtually are yet, in bondage, though the white robe of franchise covers them. Womanly independence, either in or out of marriage, or the sex relations, is a problem which each woman must solve for herself. It is a flower, which planted in the soil of self defense, must be nourished by her own hands. A brilliant woman who having achieved for herself this personal independence in the journalistic ranks, well says: "We hear something of forcing recognition. It is not force, but fitness, which is needed to gain for women recognition and place * * * There is no sex in excellence; and when women bring to the world that which has intrinsic value, it will be, as it ever has been, received and retained. How high and broad a place women will have rests with herself."

This applies to the issue at hand. Till she invades and totally demolishes the present conventionalities of sex association, she will never satisfactorily solve its involvements. She can do this only in the practice of mutualism. What does this imply? Simply that she will not think of permanently associating her self sexually till she has within herself an adequate financial prospect. On this principle of mutualism she supplies the half of every necessary thing—morals, mind, money, physical resources, personal responsibility, etc. She thus immediately becomes, in every respect, the peer of man. Thus harnessed, neither he, nor any other one, can have any ground for saying, she married for a home, much less to be "kept." Under the present false estimate placed upon sex relationship, marriage, from the cradle to its consummation, is made the one grand object for the young girl. Marriage "for keeps" is the domestic Utopia, the panacea for all her social ills. She is taught to look upon any desire to support herself after marriage, as a society brand and blot, she must not wear. Hence, however independent she was previous to marriage, she becomes dependent the moment she permits a man to support her, though she be divinely hedged about with statutory authority for such permission. From being what she, and all should be, a producer, she becomes consumer. The following case, under our observation, is one picture of thousands such. A woman who has taught for nearly twenty years in the public schools of one of our principal cities, has, during all this time, received from \$600 to \$800 per year. All along she has anxiously looked for a husband, though his salary may be no larger than her own, which at the end of each year has vanished. She expects this marriage, should it ever occur, to relieve her of teaching and consequently of her income. On this principle, and it is the popular one, what will it cost to support this family of only two? Mark; she expects a husband with no larger salary to keep himself plus her, plus a hired girl! It requires his salary plus hers lost, to maintain this little family. Any way you size it up, \$800 out of \$1600 are sunk each year by custom. It should not be customary to do so.

No wonder young men are scared out of the prospect. If such as she only possessed the personal independence to say, I shall do just as I did before marriage. Instead of robbing the firm of my salary I shall continue to teach, for \$1600 on the mutual plan, is better than \$800 on the society plan of woman's dependence. She would, of course, have to bear the society brand and grant: "Well, she didn't get much or she wouldn't need to teach school." Just here would appear the true test of her independence. She would demonstrate one thing, namely; that she married the man and not what he could bring her outside himself.

[To be concluded.]

Superiority of the Female.

The fact that everywhere the female is the more valued among plants and animals (as a rule) shows the superiority of the sex.

The females of many animals and insects seem to have no use for the male save to father the young—to furnish his half of the impregnating element. The male cell and female cell are both simple specks of protoplasm—one is no more an animalcule than the other.

The male cell is prolonged in something resembling a tiny wormlike object—this is caused by its rapid motion drawing out the substance of the cell as a comet draws the thin substance of its matter into a tail.

The advanced scientists of the age tell us that all organized life comes from Protoplasm—evolves from it.

A cell is the lowest organized form of existence.

An animal is an organized assemblage of cells—a compound individual.

A moner is a lower form of existence than a cell. It is the lowest known form, and is an unorganized and undifferentiated individual.

There are two essential properties of a cell, a central nucleus and surrounding protoplasm. Both are nearly of a similar nature and are a carbon compound containing a certain proportion of nitrogen, and belong to the albuminous group of which all animal tissues are principally composed.

Cells are of different forms—stationary cells in a motionless medium are spherical, and if subject to pressure they assume hexagonal, elongated or compressed forms. Cells that are active in a liquid medium have a portion of the matter composing their outer parts extended into a caudal appendage away from the center of motion.

A cell is a living creature because it possesses two functions of nutrition and propagation.

A cell moving in a liquid, extends portions of its substance into temporary organs of grasping, and thus encloses and devours its food.

It therefore improvises a mouth and jaws on which ever side it needs them. A cell propagates by division or fission. When a cell reaches the limit fixed by its heredity (or size) it divides in two separate cells, and each of these goes through the same course of existence. Of all the nucleolar creatures known to science, Haeckel says the Amoeba bears the strongest evidence of being the original progenitor of the human life. The ova of all the mammals are identical in all the essential characteristics.

The egg of a mouse and that of an elephant cannot be distinguished from each other or from the human ovum in any respect—they are all simple cells.

The spermatozoon penetrates the many times larger ovum and mingles with the germulative matter of the cells—two perfect cells with opposite sexual polarities are thus united by inherent affinity and become one individual, but that individual is no longer a cell but is only a homogeneous mass of protoplasm.

It is a case of retrogression—of reversion to the lowest type of existence. As if nature was not satisfied with any form of life should begin with the cell. The second stage of existence but required that every being, no matter how high might be its destiny, should go to the very foot of the scale and climb the entire distance in order that it might pass through every form that has belonged to its whole line of ancestors.

The new cell though indistinguishable from the old, possesses an invisible element derived from the absorbed substance of the sperm cell which gives it the potential character of the parents.

The old cell reproduces its kind by dividing into two cells like itself—but the fecundated cell becomes the germ of a highly organized being—it is now an amoeba.

The amoeba passes through many changes, and finally a human being is the result, and we are at last only an assemblage of cells!

This is of course an old story to many of you, but unless one has it in a nutshell, the theory of sex is hardly understandable. It is imperative that the sexes in higher organizations should be separate and in different bodies—for the purpose of differentiation as I will show you by and by.

ELMIRA D. SLENKER.

Horton's Opinion.

Chief Justice Horton filed a concurring opinion, which is as follows: "Upon the record as presented to us, the question is in my opinion, for consideration, is not whether Edwin Walker and Lillian Harman are married, but whether in marrying, or rather in living together as man and wife, they have observed the statutory requirement.

The language of the statute is, "The marriage relation shall only be entered into, unaided or abrogated as provided by law. "Any persons living together as man and wife within the state without being married, shall be deemed guilty of a misdemeanor." Sec. 12, chap. 61, Comp. laws, 1879.

My construction of these provisions is that a ceremonial marriage must be celebrated in conformity therewith, and that any persons living together as man and wife without being married according to these directions, are liable to the penalty thereof. I do not say, nor do I intend to intimate that a "consensual marriage" is not valid, but the legislature has the right to require parties assuming the marriage relation, to have the marriage entered into publicly, and a record made of the same. This I think the pur-

pose of statutory regulations. Whatever commands the state may give respecting a formal marriage, the courts usually hold a marriage at common law to be good, notwithstanding the statute, unless it contains express words of nullity; yet persons marrying without conforming to the statutory requirements may be punished, although the marriage be valid.

The consequences of marriage as to conjugal rights, and the rights of heirs, are so momentous that the interests of society may properly require a witness to the marriage and a record of its acknowledgment; this much is required in an ordinary conveyance of real estate. If there be no registration, an officiator, and no eye witness of the marriage, the woman is placed at the mercy of the man who may deny the "consensual relation," and repudiate her; and on the other hand, a man may be blackmailed by an adventurer, who may declare there was a "consensual marriage," where there was none; therefore, the statute requiring the registration and acknowledgment of marriage, is for the benefit of the parties; as well as their heirs. No man who desires in good faith, to make a woman his wife, will object to obtaining a marriage license, and going before some person authorized to perform the marriage ceremony and acknowledge the marriage. The fees for a marriage license and its return, is \$2. The acknowledgment of the marriage relation may be made for a trifling sum, unless the parties voluntarily donate a liberal sum.

As a rule, I do not think that any woman, who has reached the age of discretion, and has a full appreciation of the marriage relation, will demand, when it is proposed to clothe her matrimonial association with the forms of law. If the man objects to have his marriage public and a record of it made, he tacitly admits that he intends to cheat her whom he has privately promised to make his wife. It is only just that the acknowledgment and registration of the marriage relation should not be left to the whim and caprice of the parties, because no transaction in the life of a man or a woman, is more important, or fraught with more significant consequences than marriage, and society is supremely interested in having a marriage entered into publicly, and have a record thereof.

But counsel claims that Edwin Walker and Lillian Harman should not be imprisoned on account of their non-observance of the statutory provisions regarding marriage, upon the ground that the statute is an interference with their conscience, and therefore unconstitutional. Sec. 7, bill of rights.

The assertion that the acknowledgment and registration of a marriage conflicts with any right of conscience, is wholly without foundation. The provisions of the act relating to marriage, no more infringe the State Constitution than does the law regulating the acknowledgment and registration of real estate conveyances, chattel mortgages, &c.; in fact, but little more ceremony is required for the one than the other.

[To be continued.]

Friend Harman: Please find enclosed P. O. order for \$150 for Irene and Lucifer. I expect to be going to Mexico to join A. K. Owen and "his pups," soon; and I will want the paper sent to me there, that is, when I send you the directions. Is it not enough for the monopoly press to sling mud at the Sinaloa movement but Mr. Walker must give it a kick? It is singular that people can't let a good thing alone even if it is not just to suit them, or walk the chalk line in a certain manner. O yes, everybody is just alike, eh?

Since I read Fowler's Sun on Co-operation, Integral Co-operation; God's Social Solutions, and other works, on the subject, I concluded there is no use for me to try to ding into the ears of the great Independent American citizen the necessity of a change that is within the grasp of every one, if he will, but go on and give all the devils a hotter place than they can find in hell!

Truly,
W. H. HANNA.

Oakford, Ills., March 2.

Dear Friend Harman: Having a quiet afternoon I devoted it to reading the contributions of our venerable brother Haecker, Sada B. Fowler, Mrs. H. S. Lake, Moses Hull, Juliet Severance, and Seward Mitchell, as well as the report of C. Braden's lectures or tirades against Freethought. Well, Mr. Editor, there was food for a year's thought. What meant, underhanded ways these Christian bigots adopt to try and carry out their selfish schemes. Now when these poor fools grow wiser and find out that their whole humbug scheme of salvation, bible and all, is borrowed from the heathen Asiatics whom they despise, what a lot of cheap auction rooms will shut up, and what a lot of cheap heavens will be "For Rent." I would like to placard every church in the land with the views of Lorenzo Dow, the eloquent camp meeting exhorter of years ago (as he told me through the medium of a dear friend) "Young man," he said, "they come to me in crowds, asking, 'what of the golden streets! what of the white throne and God! where is the Jesus you told us died for us?' and what shall—

what can I say? Great God! will it never cease, is there no end to the myriads that throng around me, asking, 'was my life and teachings a monstrous falsehood?' I can see no way to dispose of the eighty thousand idle, useless drones that go about teaching error except for the great mass of toilers to give them empty churches, and let starvation force them to go to work at some decent calling.

I would send words of cheer to your two loved ones, shut out from Nature's sunlight in a dreary prison cell, could I be assured of reaching them, but my sympathies are with them even though words are denied me.

To your own immediate selves I also tender my warmest wishes. Be of good cheer, Comrades, let the diabolical fun for as it may, and let its servile minions work as they will, by the Eternal we will speak and write for Universal Liberty as long as time lasts.

Yours Liberally,
E. H. HILBERT.
Worcester, Mass. 3-11-87.

There is a strange and revolting hiatus in the course of Kansas law and justice. Some time last summer an old man named Harman officiated as his own family justice of the peace and gave his daughter, a girl of 16, in marriage to another crank like himself but younger, the girl being perfectly willing. The only material point in the case seems to be that they refused to take out a license. For this the couple have been imprisoned, and their time has long since expired, but they are still in jail and it is announced that they are to live there for years, for costs which the old man does not pay because the girl has become as much a crank as himself and declines to have any costs paid for her. The State Supreme Court has allowed the case to hang along without a hearing for months, while this mere child rots in solitary confinement in a county jail. She being a minor, the question is whether this is not a case in which evidence of lunacy should enlist the sympathies of humanity or hasten that supreme court.—(Galveston (Tex.) Daily News.

Review.

The triangular conflict of today is composed of the land, labor and capital problems. As the basis of these is the social issue with which the most gigantic intellects and surest philosophers are grappling, the solution of this is virtually the untying of the Gordian Knot binding the others. In this respect, an epoch creating book, bearing the above title, has, like a new star of the first magnitude, risen above the literary horizon. Tense in style, pure in diction, sparkling with wit, full of calm concealed humor, morally elevated in tone, marvelously pregnant with pathos, angelic power and a divine principle, rational in presentation and in the main logical in its conclusions, it is something greatly to be desired. It sustains to the present social difficulties the same relation which Carlyle's Sartor Resartus held to the industrial and social problems of England nearly fifty years ago. It is the old Choiseau Sage risen from the dead on this side of the Atlantic. More, it is the Uncle Tom's Cabin, not of a dead "twain" relic," but of a "live" issue. All it needs to equal in influence the pulpits of the land, and aid them to higher aspirations, is to dramatize the romance, put it on the stage, play it 365 nights in the year and then look for the millennium. It is written by a plucky woman, Sida B. Fowler, and published by H. N. Fowler & Co.—Class County Democrat, Boardtown, Ills.

For The Defense Fund.

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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.

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By buying these books, friends of the Cause, you can at the same time assist those in prison and benefit yourselves.

Address,
Valley Falls, Kan.

CORRECTED TIME TABLE.

January 10, '87.

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Table with columns for destination (California & Mexico, Colorado, etc.), route (Express & Mail, Through Freight, etc.), and time (11:13 a.m., 11:29 p.m., etc.).

Passengers will be carried on the following freight trains only, No. 16 and 10. KANSAS CENTRAL DIVISION U. P. R. L.

LETTERS FROM FRIENDS.

Mr. Editor: You will please find inclosed P. O. money order for the sum of one dollar and twenty-five cents, which please give me credit for on subscription to Lucifer.

The Christians of Valley Falls are becoming noted for the persecutions of people that in conduct are as far above them as true morality is above the slush they teach.

Mr. M. Harman: Sir—Seeing your communication in the Truth Seeker of Jan. 22nd, and offering to send back numbers of Lucifer gratis to any address, showing what the proceedings have been in regard to the Walker-Harman trial, I take the liberty of sending for the same.

Dear Mr. Harman: I avail myself of your kind offer made in Lucifer, and inclose \$2.00, \$1.50 for your paper and "Irene". For the balance please send me the likeness of Edwin and Lillian, if convenient, if not keep the money, it is yours.

Dear Brother Harman: Lucifer of February 25th is before me. I can send nothing new in regard to my feelings. I wish to say to all of the friends of Free speech and a Free press, let us stand by the crucified saviors.

Mr. Harman: DEAR SIR:—Inclosed find postal order for \$2.50; \$1.50 to renew our (John Baker's) subscription for Lucifer, and one copy of "Irene" as per advertisement, and the other dollar is for another "Irene" for our "Ladies' Union."

Mr. M. Harman: DEAR SIR:—I am very sorry that ignorance on the subject of natural and personal rights is so great as to permit the incarceration of those two people, when their ideas should be the rule instead of their exceptions.

something to think of, and begin to feel that there were duties resting upon some one to change the condition of those unhappily thrown together; and more, to abolish that second murder by the state.

Ignorance is the fruitful source of unhappiness, and only the sun of scientific knowledge can bring the light of truth to bless our suffering age and people.

Our public schools need a new system of education, so that physiology, hygiene, the laws of life and health, together with the best treatises in regard to the effect on the human system of alcoholic and tobacco poisons should be thoroughly taught to all the rising generation.

You have my most earnest sympathy and prayer that through your work much good may be accomplished.

Friend Harman: I owe you something on my paper: I send you \$2.00 which please credit. With every American (by which term I mean all persons fit to live on the continent dedicated to Liberty by Thomas Paine) I sympathize with you all.

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

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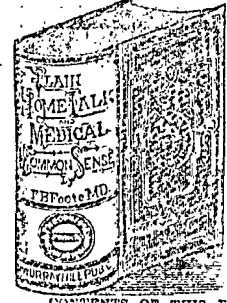
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