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THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.
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HINTS ABOUT THE TEACHINGS OF NATURAL HISTORY.

By A PROLETARI.

"Modern Civilization rests upon the Natural Sciences."--
CUTTINGER.

At the head of my article I want first produced an article adapted from Huxley, by J. M. Cuttenger, entitled "The Natural Sciences in our Common Schools" which was reproduced by the N. Y. Truthseeker last fall; it reads as follows:

I hinted several times, e. g., in "The Youth's Liberal Guide," that the introduction of the natural sciences in our common schools would advance them considerably. I rank among them physiology, geography, natural philosophy, zoology, botany, chemistry and geology. For this time I make free to report the opinion of the celebrated naturalist, Thomas H. Huxley, given in his "Lay Sermons," which also are known in America. He thinks that fifteen hundred years ago, the child of a wealthy Roman citizen learned the same things as the children of our age--to read and write his native language (perhaps the Greek, too), the elements of mathematics history, geography (as it was used at that time), and religion.

Besides, he thinks that he would not err to say that if such a Christian-Roman boy could be transposed into one of our public schools, in order to participate in the course of instruction, it would not find a single new idea, especially no other intuition of the universe as that which predominated in this century. And still there is certainly a great difference between the civilization of the fourth and that of the nineteenth century. And what circumstances occasioned the difference? Huxley answers, without hesitating, "The development of the natural sciences during the last and present century."

"Modern civilization rests upon the natural sciences; all ideas of the present age are rooted in them; they entered into the works of our best poets, and even the great book-learned writers who feign to despise them owe them their best productions. The greatest revolution of mind which mankind ever saw is inaugurated incessantly by their influence. They teach mankind that the highest court of human mind is observation and experience, not blind authority; they teach us to esteem the value of demonstration; they create profound faith in the existence of immutable moral and physical laws, which to obey is the highest goal of a rational being.

But the old, stereotypical system of education takes not any notice of all this. The riddles and difficulties of the natural sciences meet the poorest boy at every step, nevertheless, we educate him in such a manner that he will enter into the world as ignorant of the laws and facts as he was when he was born. Posterity will cry shame upon us if we don't correct this deplorable condition of public schools.

True, Professor Huxley speaks of the common schools of his country, of England; but are not the same defects found in ours as in the English ones? I agree that ours excel them in one regard, viz., Religion is no branch of the common schools of America so far, and therefore the superstition and mutual hatred of the different sects is not inoculated in the brain of youth in our schools; but are the natural sciences also a part of their programme? It may be that some of their branches are taught here and there, e. g., physiology of human body; but into which common school are they all introduced? Only in Switzerland I found Huxley's ideal of common schools realized. Already, fifty years ago, parts of science taught in every primary school were: zoology, botany, mineralogy, and natural philosophy. It is my honest persuasion that it is absolutely necessary for the lasting welfare of our republic to make the elements of the natural sciences part of our elementary education, and I should consider their introduction into our common schools as a new epoch in the history of our country.

It was something very agreeable and encouraging to me to see such eminent English writers as above, preaching the importance of a branch of education which I have been advocating and propagating by all means at my disposal for half a century. As the author of the above article says the cause of the difference between the IV and XIX century is "the development of the natural sciences during the last and present century." So is the cause of the difference between modern naturalists and supernaturalists, ideas and principles. "Modern civilization rests upon the natural sciences, all ideas of the present age are rooted in them." And indeed the development of the intellectual and moral world are subordinated to the physical one. What is true of a cell is true of a world. All is growing and decaying by the same law and process. "From the tree of the field is read man's life." He who understands a single blade of grass knows enough to refute and reverse all prejudices, superstitions and sophisms. He who understands the organization and

growing of the smallest plant is initiated into the "mystery" of life and death, and of what is right and wrong. "Tout est dans tout"--all is in all; greater truth was never uttered in fewer words.

Modern civilization rests upon natural sciences, upon evolution which rejects creation, theology and all supernaturalism as old toys. Nothing comes from nothing. Natural science means reality, liberty and order; supernaturalism means hypocrisy, authority, contradiction. If supernaturalism or miracle were possible there would be neither truth nor science; study and investigation would be impossible since the student, the worker could not know whether he observed a natural phenomenon or a miracle.

The world was never created or made; it is ever growing. Matter is eternal. Forms are continually changing. Species are but transient and temporary. Mountains are but clouds before time's duration. The atom or molecule constituting the very beginning of the individual and the purpose of the individual, i. e., the desire to be happy, are two extreme points, both indestructible, constant, but the means to reach this universal unique purpose, happiness, are diversely used and mostly erroneous.

All is changing; our systems, ideas, beliefs as all other things. Now I would modify, singularly, all I said or wrote in my anterior life.

The study of natural science should be advocated by every reformer and teacher, as it is the best, and surest path toward a better state of civilization--Humanitarianism. A naturalist is generally a moralist. He is not often a base and sordid mind, influenced by the bribes of office or of popularity, nor a narrow-minded fanatic, egotist or charlatan, always affirming or denying, but who does not or will not discuss. The naturalist does not believe much in parties, sects and nationalities; the world is his country, to do good, his religion. A lover of nature is not often a bigot intoxicated either by rum or by power, popularity or religiosity. He is susceptible of emotion and enthusiasm, but only for real beauties. Science, especially natural science, unites men when politics and religion divide. The strongest argument in favor of natural science is furnished by the statistics on criminality in every country. The advocates of supernaturalism are often unnatural, i. e. cruel, heartless, consequent upon beliefs based upon authority, supremacy, infallibility etc.

[To be Continued.]

We should have a higher standard of right than mere legality, for legality cannot cover all the cases that may arise; and after all is said for them we must admit that laws are only the opinions of men, and therefore very liable to be wrong.

Laws are for the protection of the individual--not for the protection of society against the individual. When the rights of every individual are preserved, then the mission or function of the law is at an end. To say that society (the majority) has rights different from or superior to the rights of the individual is to make a king or god of that society or majority.

This is equivalent to saying that there are no rights except individual or personal rights. Society, as such, has no rights, the majority, as such, has no rights, the state, as such, has no rights. The state is only a convenient machine by which the rights of the individual can be better preserved.

Poet Hageman says:

"Laws are for human rights, but when
Laws refuse those rights to give
Then let law die, my brothers,
But let human beings live."

It is no crime to disobey laws, provided in so doing you commit no crime against any person, in any individual.

The conscience that has no higher standard than legality or statute law, is a very immoral conscience. Hence it is that the most vicious men and greatest criminals even, are often not law-breakers at all. Such men as Armour, who make fortunes by "cornering" the necessities of life are a thousand fold greater criminals than him who steals a horse, or even him who robs a railway train.

MATERNITY.

I hold two dainty little feet
Clasped in my warm and loving hand;
So soft and pink they sure must be
Two rose leaves blown from fairy land.

I hold a wee and helpless form
Pressed closely to my happy heart--
Why, baby!--mine by right divine--
The right of pain--a mother's part.

Oh! beautiful life! so fair and new,
That yesterday was blent with mine!
Oh! wondrous soul! so lately sprung
A sparklet from the Source Divine!

My brow seems decked by coronet;
The fairest earth has ever seen--
The diadem of motherhood--
'Tis Nature's hand that crowns the mother-queen.

What realms are opened to my sight!
I tread the regions of the blest!
And all because this little form
Lies fair and helpless on my breast.

A tiny bud, whose flower complete
May bloom to bless my waning years,
Oh! motherhood! you hold a bliss
That best may be expressed in tears.

CARRIE STEVENS WALTER in English Idio.

Fathers of Girls.

What shall we do with them?--a grave question, admitted, but a thoughtful glance on the distorted workings of society shows an answer. Contrast with the common girl Mr. Harman's brave Lillian, and ask what he did to give her at sixteen the sagacity and dignity of ripe womanhood. He will say he early showed her the evils of vanity, the abasement of slavery, pictured to her young mind a true life model, and lived its principles before her. Give girls knowledge of the truth of things, imbue them with the understanding and courage of self-controlling individuals and self-respecting characters; instill the fact that health is their rock of safety, and the favor of ton and McMimsy is a mark of weakness. Only such culture is worthy any time, and especially now that the real animus of the crisis is publicly manifest. The whole range of oppressions, from popes and kings to scavengers, sprung from woman's subjection. Official control of motherhood through marriage, kept the whole line arranged to the plan of nastery. The inheritance is general hypocrisy and cowardice, with their counterparts, tyranny, poverty and crime; disease, insanity and idiocy of all degrees. Civilizing evolution has caused some women to feel and assert a measure of independence; and some men to accept it as worthless. Only thus have peoples, past or present, enjoyed a moiety of real life, and transmitted elements of freethought. This advancement, the jealously opposed by despotic thrones, has diffused all degrees of mental light, and its brightest votaries see equality, liberty and justice to be the ethics of humanhood; the peace promoting and happiness securing bonds and blessings of love and life. This development evolves cultured conscience; the term must rise to qualify right doing, makes practical truth, soul law. Lived convictions become duties to selves, and owed to all by example and influence. Here the live workers and half progressive multitudes stand dispensing services they find would share, and feel they would degrade themselves to do otherwise. And subjuncting despots confront them, like christians of old, and by force and strategy drag to dungeons the foremost in obeying the plea of truth for the sake of the robbed and enslaved masses.

Fathers of girls, consider this brief, true outline of conditions, and see that you cannot consign your girls to the bondage of married masters, authorized and swayed to dictate with very little limit. The question you ask to-day has many years been the forlorn hope of mothers in this country. It was the despair of Asia a hundred centuries ago, yet no nation of men has learned human justice, or allowed woman a chance to learn, live or teach it. Long
Concluded on third page.

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 respectability the only Basis of Morality.

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We are sending out statements of account to many whose time is up. As we have not time to send to all we hope none will consider themselves slighted if they get no statement. A remittance for one year in advance will always be acceptable; so, please do not wait to be invited to renew and pay up arrearages.

Jay Chappel, the editor of Foundation Principles, is sick and will be unable to issue any paper till February 15th. This will be sad news to the many friends of Comrade Chappel and of the brave and true little paper edited by him. We sincerely hope this illness will not prove lasting or serious.

The "Freethinkers' Magazine" has been removed from Salamanca to Buffalo, N. Y., "Courier" office. Its old editor and proprietor, H. L. Green, is now assisted in the editorial management of the Magazine by T. B. Wakeman of New York, whose name is a tower of strength to any publication or any association of men. Few, if any, names of American Liberals are better known than those of T. B. Wakeman and H. L. Green. The "Freethinkers' Magazine" fills a place in Free-thought literature that is occupied by no other journal published in America, and we sincerely hope it will be well sustained. The Free-thought Directory, published in connection with the Magazine, is an important feature. Send 25 cts for a sample copy, or \$2.00 for a year's subscription to the address as given above.

The Supreme Court still withholds its decision (Feb. 3) in the case of the innocent, defenseless and grossly outraged state of Kansas against those fierce and bloodthirsty enemies of its peace and safety, Lillian Harman and E. C. Walker. How many more months it will take these learned jurists to decide whether or not men and women have the natural and civil right to mind their own business without paying a fine for the privilege, it is impossible to predict. Meantime the arbitrary, despotic, and as we think utterly inexcusable prison regulations continue in force at Oskaloosa. If ever, in a so-called civilized land, a young woman was confined to a close prison cell, week after week and month after month, denied even the poor privilege of reading the newspapers, and all for no other crime than an alleged irregularity in her method of getting married, then we have never heard of such a case. It is now more than two weeks since our last visit to the jail, and then we were told that the orders were "not to let Harman inside the jail." When asked the reason for this the answer was that I was suspected of smuggling letters to and from the prisoners. A few books, however, and some medicine, were allowed to be sent in by the hand of the jailor, but no newspapers. In reply to our protest against this attempt at starving the intellects of the prisoners we were told, "they have the Bible!"

The Irrepressible Conflict, or the Battle between Rich Robbers and Poor Producers, 52 pages, by Moses Hull, price 15 cts. For sale here.

"The kingdom of heaven suffereth violence, and the violent taketh it by force." A better rendering would be

The Republic of Human Rights suffereth violence and the violent take it by force.

No man (nor woman) deserves the possession or enjoyment of rights who dares not take those rights by force.

A member of the late Equal Suffrage Convention said: "I hope the ballot will not come to woman as it came to the colored man." And why? Because the ballot was forced upon the colored man as a "political necessity" by the dominant political party.

BIG AND LITTLE CRIMINALS.

An old man at Washington, D. C., was sent to jail last week for stealing chickens. The same day the same court discharged Hitz and Prentice, who wrecked the German American National Bank and robbed several hundred poor people of that city of \$40,000, on the ground that the indictment failed to state that the bank was doing business in that city at the time the men stole the deposit. It is such justice as this that makes anarchists in this country.—Ind. American.

As a parallel case to the above, take this from a Topeka paper in regard to a late occurrence right here at the capital of Kansas:

Rev. H. W. George has been until the last two weeks one of the most respected, honored and able of the ministers of the city. Knowing ones here however, felt a distrust of him which finally culminated in charges of theft and other crimes being preferred against him. To an investigating committee of the church he admitted the charge of theft, books valued at sixty dollars. The other charges were suppressed. He resigned his pastorate, the church giving him a warm testimonial of affection and \$500 in cash as a present.

About the same time the George case was up for public discussion, a poor negro was convicted of stealing a few chickens and when they were about to sentence him to pay a fine or be sent to jail the "State Journal" wanted to know whether it would not be the right thing to treat him as the clergyman had been treated.

Commenting on the George case, our contemporary says;

It is sickening to reflect upon the moral of this occurrence, following as it does the many prominent men who occupy the pulpit with credit and honor till some unforeseen incident reveals the fact that they have been habitually leading lives of dishonor and crime. Are all our moral teachers moral lepers? Is christianity only a humbug? Are our churches simply dens of infamy and vice? Whom can we trust? If a \$60,000 church, a \$3,000 salary, respect of the community, the prayers of hundreds of professed christians, the love of God, the joint inheritance with Christ, of the joys of a beatific eternity cannot keep a man from stealing books and violating the sanctity of the house of his friend, who shall point the finger of scorn at the prostitute selling her virtue to buy the necessities of life? What do preachers mean by calling men to forsake sin and promising salvation? If some obscure man had stolen \$60 worth of books to feed a starving family, would the church have voted him \$600 and its "affection"? There certainly ought to be a literal hell and a burning lake, but we should not like to trust the churches to decide as to who should be consigned thereto.

THE PIVOTAL ISSUE.

Under the head of "The Main Issue" the position was taken in last Lucifer that the assertion and realization of "woman's individuality," in marriage as well as out of it, that is to say, the emancipation of woman as to her sex-hood and motherhood—the position was assumed by us that these demands constitute the main issue now open for discussion and settlement by the thinkers and workers in to-day's field of reform. A few more thoughts in support of this position may not be amiss:

For many years the writer of this has been, in his humble way, a thinker upon problems relating to the bettering of the condition of the masses—the toilers—especially those who toil with hand or muscle rather than those whose tasks are mainly brain-work. For many years it has been apparent to me that no satisfactory solution of these problems will be found until brain-work and muscle-work can be united in the same individuals and made equally honorable and profitable—until all laws and customs are abolished that enable the few cunning brain-workers to monopolize more than their just share of nature's bounties and opportunities—the laws and customs that enable the unscrupulous and capable few to live at their ease and grow enormously rich by taking advantage of the ignorance, the imbecility, the selfishness, the improvidence, and the superstitious fears of their fellow-men and women. Prominent among these invasive laws and customs are the laws that make merchandise of land, whereby one man can own and control the birthright of many thousands of other men and women; the money laws, that make it a crime for the private citizen to make his own circulating medium, and which by giving to government a monopoly thereof enable a few men to swindle the producers out of millions and billions of their hard earnings through the tricks of contraction and of bonded indebtedness; the tariff and patent laws that make it a crime to trade where and with whom you please without paying fines or royalties for so doing; election laws, or ballot-boxism, whereby individual rights are slaughtered in the name of the god "majority," but which divinity when closely examined is found to be not majorityism at all, but simply the domination of a few professional politicians—the capable and cunning few—over the ignorant, weak and superstitious many.

These are some of the laws and customs that must

be abolished before the masses of muscle-workers can be emancipated from slavery to the unscrupulous brain workers, but the observations and reflections of fifty years have convinced me that these laws and customs will not be abolished by the people now living on the earth. They may be changed, and doubtless will be, but not permanently for the better until a better race of people come upon the stage of action. The average man and woman (the majority) is either a slave or a tyrant or a combination of both, and why?

For the very best of all reasons:

THEY WERE BORN THAT WAY!

And why were they born that way? Simply because their mothers were slaves! Slaves to custom and fashion, slaves to superstitious creeds, slaves financially to the will of their husbands, but above all and beyond all, slaves to the "marital rights" of their husbands in the sex-relation.

And being born that way they have no real aspirations for anything better. They are either content to be slaves, or, if they wish to change their condition, it is only that they may turn the tables on their oppressors, and become themselves the tyrants. The orator who said "Thank God I am not a monopolist," and then added in an undertone, "but I wish to be the Lord I was," is a true type of the wage-workers of today. "To the victors belong the spoils," is the motto in politics. These in power will not abolish or reduce the spoils system—"not if they know themselves," and those out of power will do nothing to help abolish the system because they hope sometime to get the handling of the same coveted perquisites. And the same is true of our industrial system. The wage-slave will not honestly, earnestly, work for the abolition of these evils because he hopes sometime to be an employer himself.

For these reasons we look with distrust upon all state-socialistic schemes, Greenbackism, (government control of money), government control of land, mines, railways, etc. Government is not a person—if it were a wise and good autocratic person it might be trusted with such enormous increase of powers, but when we remember that our government, at best, means the rule of the majority—the majority, in which the ignorant, the superstitious and the sordid always predominate—and at worst, the rule of the professional politician or that of the soulless corporation and equally soulless money king—when these cold and hard facts are remembered, we ask, would it not be simply suicidal policy to increase the powers of government over those things which should constitute the common heritage of all?

These, in part, are our reasons for saying that the cure for existing evils is not to be found in more government, but in less government; not in more law, but in less law. And in order that evolution may give us better material—that it may give us a race of men and women, each of whom may safely be trusted to be a law unto himself and herself—to this end we maintain that the most necessary reform is that which will individualize the mothers of the race by giving to them the ownership and control of their sex-hood, their maternal functions—and to do this, all laws and customs must first be abolished that give to men what are now known as "Marital Rights."

Our old contributor and patron, R. A. Van Winkle, (of whose many hospitable favors we have a very grateful remembrance) comes to the front again with a long article that, by many of our readers, will doubtless be regarded as quite characteristic of his historic namesake—perhaps progenitor—immortalized by Washington Irving. Twice we received orders to print the article just as written, but fearing that we might err in interpreting this order literally, we sent the proof to the writer for his correction, but as he declined to make any corrections on account of ill health, we have corrected typographical errors and a few others, but left it in the main just as written.

As most, if not all the real points raised by our venerable correspondent have already been answered more than once in LUCIFER we think it useless to take up space in replying to them again, but since more than one reader has asked for information concerning Mr. Walker's treatment of his children I will just say, that we think that if the mother of those children is satisfied with the provision made by him for them, then the public ought to be satisfied. Dr. L. V. Walker (the mother) makes no complaint in this regard, so far as we know. When a separation was decided upon, Mr. Walker made the best provision in his power for the welfare of his children and his former wife, who as we learn has chosen another conjugal companion. Mr. Walker offered to take the children and care for them himself, but to this the mother would not agree. Then he did what he considered the next best thing in his power. He went into a frontier settlement, spent his time and money to make and secure a home for them. The separation, as has been already explained more than once, was by mutual consent and not for any crime, so far as we have ever heard. In conversation with Dr. Walker herself, not long before she began suit for divorce, I distinctly understood her to say that there was no charge against the moral rectitude of her husband, and that she was much interested herself in the work to which he had devoted his life, and that she did not wish to hinder him in that work.

"THE HARMAN CASE."

The following appeared as an editorial in the Kansas City Times of December 20, with the above heading:

Mr. M. Harman of Valley Falls, Kan., father of the young woman now in prison for violating the marriage laws of the state, writes to The Times asking that his side of the story be presented to the public. His argument for the young woman is that she had views of her own about surrendering her person and name absolutely to a husband and that she carried out these honest views by marrying without the aid of license or clergyman.

In the view of The Times Mr. Harman's argument is simply not worth publishing. An argument for greater feminine freedom in the marriage relation might possibly contain something of interest, though the subject has been pretty well exhausted. An appeal based upon the hypothesis that a man or woman should have the privilege of breaking a law because he or she happens, whether reasonably or not, to disagree with its provisions, is absurd, subversive and untenable.

Miss Harman knew what the law was and what was its penalties. She deliberately violated it because she had contrary views of her own. She intentionally took upon herself the consequences and she must and ought to bear them. She and her father can argue about the most just and beneficial arrangement of the marriage relation, about the freedom to which woman should aspire, about the evils of compulsory living together when husband and wife find the life miserable. In this the two reformers will find both allies and opponents, the latter in a tremendous majority. If they want to change the ways of the world, they are at perfect liberty in this country to persuade and preach to any extent. But when they undertake to accomplish their purpose by becoming martyrs, they will have to take martyrs' chances.

The marriage relation is held as binding and sacred in all civilized countries. The best thought has been almost united up to the present in the belief that the progress of European and American civilization has depended very largely upon the observance of this principle. Religion and the law alike impose the obligation of permanency when a man and a woman decide that they wish to enter into the married state.

Mr. Harman and his daughter say that civilization, religion and the laws are wrong. They are at liberty to convince mankind, but they can hardly expect to be given a permit to conduct themselves in a way that not only defies settled law but outrages the moral sense of nine-tenths of the people who live in the prosperous commonwealth of Kansas.

The Times advises these mistaken people to conform to the law or else bear with becoming patience the sufferings their own premeditated acts have brought upon them.

After some ten day's delay, caused by absence from office and press of work, we sent to the editor of the Times the following rejoinder:

The "Times" says "Mr. Harman's argument is simply not worth publishing." That may be true, but if not worth publishing, on what principle can it be worth a half column article of adverse criticism? This may be fair and honorable treatment towards an opponent, but we think the average Jeffersonian democrat will hardly think so.

(1). We are represented as being opposed to the "sacredness" and "permanency" of the "marriage relation." This charge is untrue. It is because we have such a high regard for the sacredness of marriage that we object to the vicious, the unholy meddling of civil and ecclesiastical laws with the sex-relations of women and men. If marriage and divorce were put upon a basis of personal liberty and personal responsibility,—if "permanency" were made contingent upon mutual good behavior and respect for the rights of each, we believe that separations and family feuds would be much less frequent than now.

(2). The "Times" says Miss Harman "deliberately violated" the law. This we also deny. It is true that she and we ignored certain non-essential preliminaries or adjuncts to marriage. For the guidance of those who administer marriage Kansas law proscribes that a license shall issue from the probate court, but it nowhere denies to men and women their natural right to marry themselves, with or without the aid of a civil officer armed with a license. If it should thus prohibit a natural right the law would itself become the invader and should be resisted as such, by all proper means. The license and official record are nowhere declared to be essential to marriage. The necessity of official record is the point mainly dwelt upon by Judge Crozier, but as this formality is evidently designed as a protection to the parties themselves who contract the marriage, and to their children, it can be no crime against the state if those parties waive their right to such protection. The law provides for the official record of contracts concerning land—and for a similar reason, i. e., the protection of the parties themselves and their heirs—and yet men and women are never punished by fine and imprisonment for neglecting to have such record made. Lillian Harman had no objection to having a record made of her "civil contract," but she did object

to paying \$5.00—two to the probate and three to the magistrate—for the privilege of getting such protection, and she objected to any one else paying such exorbitant fees for such a little service designed for her benefit.

(3) We do not say, as charged, that "civilization, religion and law are wrong." We are decidedly in favor of "civilization," and therefore oppose the barbarisms that invade personal rights—that imprison a woman and a man whose only crime is that they quietly mind their own business and grant to all others the same privilege. We oppose ecclesiasticism and superstition—not anything true or good that is known as "religion."

Finally: If such teachings as these and such acts as herein described, "duly settled law," and "outrage the moral sense of nine tenths of the people who live in the prosperous commonwealth of Kansas," then, as we think, so much the worse for the "settled law," and so much the worse for the "moral sense of the nine-tenths."

M. HARMAN.
This rejoinder was sent on Monday the 31st ult. Stamps were enclosed for answer as to whether the article would be printed or not. Still no reply, and we are thus left to conclude that no notice whatever was or will be taken of it. Is this a specimen of the boasted fairness and justice to all men and all parties, so loudly claimed by the great Democratic Daily of Kansas City?

LATER:
Just before going to press we received the following:

KANSAS CITY, Mo., Feb. 2, 1887.
Mr. M. Harman, Valley Falls, Kas.:
DEAR SIR:—Yours of Jan. 31st received. We regret to be unable to afford space for your communication. The Times has already answered in the only way ideas could suggest. Yours respectfully,
THE KANSAS CITY TIMES CO.

Is any comment needed on this? we think not. The "ideas" of the Times are very evidently those that have characterized the bigot and the despot in all ages of the world. While it has plenty of room for those who misrepresent and malign us it has no room for a few lines of defense against these misrepresentations.

NEW PUBLICATIONS.

PROUDHON LIBRARY, edited by B. R. Tucker. Boston, January 1887. Three dollars per year—single copies 25 cts. The first No. of this publication is entitled: Systems of Economical Contradictions, or the Philosophy of Misery, by P. J. Proudhon. Translated from the French by Benjamin R. Tucker.

The many admirers of Proudhon will thank Mr. Tucker for thus undertaking to put into a good English dress the works of the great French philosopher and reformer. Like everything else published by Mr. Tucker, this work is a marvel of elegance and accuracy, mechanically considered. The work is to be issued monthly.

The Irrepressible Conflict; or Battle Between Rich Robbers and Poor Producers. By Moses Hull, Des Moines, Iowa. Office New Thought. In his preface the author says:

"This hastily written pamphlet is the result of a lecture I delivered several times last autumn. I never deliver the lecture but that a number of honest, earnest men come to me and ask for the facts it contained; and, could I put it in pamphlet form? Everybody and his wife and neighbors seem to want the thoughts of the lecturer in a more tangible form. The result is, I have taken time from numerous other duties to hand out the thoughts therein contained."

This well printed pamphlet of 52 pages, deals in hard facts and still harder arguments. Most of them have been published before, many times, but never before, perhaps, have they been so well arranged and put in such small compass and yet made plain to the comprehension of the average reader. Bro. Hull is one of the hardest workers as well as clearest reasoners now on the perilous "skirmish line," and we most earnestly recommend to all our readers to send for a few copies of the "Irrepressible Conflict" for themselves and neighbors. Sold by the author and publisher at the low price of 15 cts per copy—25 cts for two copies. It may be ordered from us at same prices.

On first page we begin a series of articles on "Hints about the Teachings of Natural History." These "hints" are the condensed thought of a deep thinker and life-long searcher after Truth as it is in Nature. The series will run through several numbers of Lucifer and will be pamphletted. We bespeak for them a careful reading by all who would see the clouds of superstition driven away by the light of science.

Fathers of Girls.

Concluded from first page.

and cruel wrongs have projected the revolution on this age; its clear purpose to utilize our highest knowledge for the benefit of all. Minds that see the need and ask the way, can go about preparing all whom they can influence to meet the demands of a free, self-directing course. Home culture calls first.

Liberalism should take a somewhat definite stand, combine action, throw enlightenment on all the population, sift its sentiments, and invigorate their friends. Many are anticipating the comforts of a successful issue, when they had better ask, like the fathers, what to do meanwhile to hasten and lighten the achievement. They can disregard shams, popular evils and Grundy frowns; do for selves and others what is needed, as if no eye beheld them. Eschew injurious customs, church, fashion, marriage; and tyranny cannot compel much aid from us; but while adhering to its popularized usages, we bolster its power. While making conditions some temporary sacrifices and postponements are in order with us. Dear as love is with a chance to be will used, it is gull when perverted; and sex-love is not the all of happiness in life by a great deal. This era of transition from its bondage makes proper attractions seldom, mateship difficult; and points directly to needs of culture that prepares people for ever imminent celibacy, as well as poised mateship. And care that the young of both sexes acquire a sustaining vocation, and an understanding of all functional uses and abuses; should never be neglected. Ignorance is the snare they fall through. Women early endowed with poise, may make their own homes while single, if they like; alone, or with one or more women. The equality implied by civil, social, or any freedom, requires balanced character in woman. Very few possess it now; none can while serving present usage, purposely framed to thwart its unfolding; yet all advanced states demand it. If undertaken without, failure will lapse into some slavery. It sustains the single woman as resiliently as the mated, or the man; and instead of allaying her graces and native kindness, refines and sweetens, as it strengthens and ennobles fraternal greatness. This is all possible, and experimentally proven by many. Some ancient dames had proclivities that way; doubtless many, but history deemed them unworthy of record. Mary Woolstonecraft taught the necessity. Miss Webber, Rosa Bonheur, and George Sand reject at least two, and probably three of woman's slaveries, marriage, fashion, and church. Our country has many rejecting the three, and they are the freest and happiest women here. Evidently bodily freedom is the vitalizer and inspirer of all other phases, giving a magic staff to life. The first lesson in freedom is the decision that god Grundy is the meanest and last of fear-swaying myths, and to be scorned in disgust. This clears the atmosphere.

Comrades in search of liberty, the revolution seems to be taking definite and bold action; combined aid and party understanding by liberty forces, if we have any, are most necessary. Do not dwell on small differences, but each grasp his best crank and whirl on the waves of public thought his best idea of what to do now and how to do it.

Faithfully,
MARY E. TILLOTSON.

The Feminine Factor in the Anarchist Issue.
No. 2.

It may not be uninteresting to our sister comrades who read Lucifer, to learn how the black pall of chattelism in marriage was spread over them by the leprous hands of tyrannical custom and illicit law. Prof. L. H. Morgan, one of America's most critical naturalists, and uncommonly painstaking in all his investigations in Sociology, arrived at the following conclusion: "The growth of property, i. e. the idea of exclusive possession on the part of the individual, and the desire for its transmission to children was, in reality, the moving power which brought in monogamy to insure legitimate heirs, and to limit their number to the actual progeny of the married pair." He further contends that exclusive cohabitation was not practiced until mankind had fallen a prey to the sinister sway of the exclusive propertyship mania. Thus it became very easy for man to transfer this "mine" notion from an inanimate object and the lower animals to his wife. Hence, the origin of the term chattel is found in the word *cattle*. The law virtually regards married women as chattels, consequently as a grade of cattle of, perhaps, a little higher breed. England's high priest of human nature, well embodies this moral phase of the common law, when he says:

"Boys and women are for the most part cattle."
If a man captures a woman, or as in

the case in the large majority of recognized marriages of to-day, bought her, the personal propertyship propensity would more prominently assert itself.

Further, it is not surprising that, in time, the woman came to affirm a similar claim to the exclusive possession and use of the man. However, this state of affairs must have been of considerably later origin. Under the earlier and natural institution which present social regulators term a barbarism, "the marriage relation continued during the pleasure of the parties, and no longer." It must have likewise been under the influence of this personal propertyship frenk, on the part of the husband, that he claimed and held the title to the children born under such unions. It is hence readily seen that the whole system of modern marriage is not only an embodied lie, but a premeditated robbery of the natural right of woman to her own offspring. In this respect, woman's slavery is more diabolical than the condition of the colored slave of the old south. If a slave woman had children by a slave man belonging to a different master, the law in justice,—if indeed justice can be mentioned in connection with that social ulcer that was,—gave the right of propertyship in the child, to the owner of the mother.

So long as man's stolen right, bolstered up by outrageous statutes in the name of a civilization which does not civilize, is winked at, it will be regarded a flagrant sin unpardonable, for a woman to choose the fatherhood of her own children. By every natural principle of right, there is just as much consistency in the law granting, and a father thereby claiming, the exclusive propertyship right in the mother's children, as there would be in the owner of a stallion claiming the colt for the services of the horse. In the lower animal creation, no one, for a moment, questions the natural right of the mother to the possession of her offspring. Yet the "Evolution of the Family" as an embodiment of our boasted civilization, has turned the tables. We need to get back upon Nature by studying some of her sociological principles where they have never been distorted or corrupted by contact with a civilized lie.

We have no time now to enter upon a discussion of the many vital principles which the foregoing facts involve. Suffice it to say, they strongly hint the position that communal life, either local or universal or both, is the only normal condition for the race. Again, if the advocates of personal liberty in domestic matters are right, they should regard the abettors of popular marriage in the same light that these do the common prostitute,—as moral lepers engaged in legalized prostitution and legislative rape. We should hate and shun them as we would the small-pox.

By way of application: In this specific phase of woman's rights, she will never have them accorded to her till she becomes sufficiently courageous to preempt her own claim in the social domain, and hold undisputed possession of the same. So long as man detects on the part of woman, the faintest lack of interest to look after her rights, he will be tardy in granting them. If woman fears the social obloquy and the ostracism voted on her by custom, more than she loves her inalienable rights, then must she remain a hopeless serf, subject to the momentary impulses of the man whom, by her own sanction, the dictum of Mrs. Grundy places over her.

Here in addition to the petition which, in a former communication we suggested to the women, what more may they do to aid in their own sex emancipation? We propose that, after they have thoroughly circulated said petition to the Kansas authorities, in every locality where Lucifer visits, let them arrange for a "Womans' Convention," to be held in Topeka during the trial of the prisoners before the Supreme Court. Let those women who have written glowing letters of sympathy, containing "thoughts that breath and words that burn" with an unquenchable light for personal freedom, and others who signed the petition—in short, all freedom loving souls—gather in the court-room during the trial. This will lend moral force to their sentiments, together with the action and status of the prisoners. Their presence, with firm and unmovable demeanor, would give potency and significance to the position of the prisoners which the statutory minions would respect. We are fully convinced that, since the incarceration, Lucifer both in its editorial matter and contributed articles, has furnished sufficient unimpeachable moral principle to cover knee-deep, every square foot of social or orthodox territory in Kansas. But what avails all this unless it directly contributes, in some way, to make the present issue a success? We therefore suggest that said convention,—not necessarily excluding the presence of men loyal to the truth it stands for,—be called in connection

with the trial before the Supreme Court of Kansas. If the trial ultimately in favor of personal freedom in domestic affairs, the convention may well assume the nature of a justification and ratification. If personal rights should still be trampled upon by said court, then convert the convention into one of protest and indignation. Sisters, what say you?
Zoë Forsis.

From R. A. Van Winkle.
Printed verbatim et literatim et punctuatum.

ARRINGTON, KANSAS, }
January 8th A. D. 1887. }

To the editor of Lucifer

It is strange to me that a class of men can become so infatuated and egotistical and dogmatic as to imagine that their opinions and conclusions are unquestionable and that all men must accept them or be classed as nonprogressive conservatives such arrogance and assumption is simply silly and ridiculous. Man be he savage barbarian or civilized has decided that marriage is the proper thing between husband and wife even with those who practiced polygamy but such progressive people as the Greeks and Romans and indeed all European nations never tolerated polygamy and their opinions and customs were so fixed and decisive on this subject that christianity had to discard polygamy before they accepted it.

In Kansas marriage is a civil contract and those who wish to consummate that contract and cohabit and live together as husband and wife shall take out a license or permit to do so and have the agreement recorded in the probate court the statute clearly defines the object of the same is to prevent minors and other parties for certain reasons shall not be allowed to have such a permit if minors unless by the father or guardian giving their consent to such contemplating marriage. Is there not a necessity for such a law I do not pretend to say our statute is the best that can be enacted on the subject, but I do say all such contracts should be recorded and be made public and minors and others as now for obvious reasons be restrained from making such contracts as now set forth in our present law, as to the silly claim that marriage was before the law so was murder arson theft and robbery what hosh, as to the law being such a terrible infringement on personal rights is simply a figment of a visionary and conceited idealist or a bigot and fanatic or fool for marriage and the family relationship are the marked characteristics that separates man from the beast and when Francis Barry and Seward Mitchell parade their beastly and disgusting diatribes against marriage they libel humanity and our civilization and proclaim themselves beasts in all their instincts and impulses of their natures and should be classed hereafter with beasts and all others who entertain such beastly sentiments be they men or women their own words as published in Lucifer of Dec. 31st A D 1886 settles the matter forever, and I say to all such you may succeed in making beasts of yourselves but not of men and women in the aggregate.

Now as to the case of E. C. Walker and Lillian Harman I wish first to ask if E. C. Walker has not children living the results of a former marriage does Walker contribute anything towards their support in any way and does not the Mother of those children bear the entire burden in this respect I have been informed that such was the case do you know if so give us the facts in the premises.

Did not Walker publish in Lucifer the week before he made this now equivocal marriage a long article wherein he served notice on all with what magnificent and withering contempt he held all your conventionalities and rules and regulations and how he would stamp on them and defy them oh what a magnificent and stalwart being E. C. Walker is according to his imagination I presume men in general have just as contemptible opinion of him as he can possibly have of them and I will also include the women. Well he undertook in conjunction with the senior editor of Lucifer to carry out his great threat neither of you can now plead the baby act you were well aware of the law and the penalties attached to the infringement of the same you both knowingly and with afore thought defied the law now you whine and simper and plead purity of your intentions what a pair of unapologetic innocents but one of the victims in the case I sympathize for the child Lillian Harman greatly but that impetuous two dollar martyr E. C. Walker may pass as such before adoring fanatics of narrow intellects who claim perfection and an astuteness above all

others, oh no one was injured by our act you do not yet know all possible results from your illegal act children have right that E. C. Walker should be compelled to respect all men even that wonderful martyr should be made to own and help care for and support his own children which is one of the objects of our marriage laws and is it not legitimate and right I for one say it is.

You and Walker do protest too much no one is deceived thereby you (Walker) are a lawbreaker and you know it and there are no extenuating circumstances in the case so pay your costs like a man and stop your whines and protestations it is not only silly but foolish remember wise men are ever modifying their opinions and beliefs but fools never do.

As to the condemned Anarchists I would not hang them or or any one else the gallows is a relic of barbarism and the hangman must be more of a barbarian than I am yet I cannot hold those plumeless who advocate assassination and murder and robbery before such a crowd as were there assembled and resulting in such an inexcusable assassination of the police in Chicago the blood of those men are upon their hands they are equally as guilty as the man who threw the dynamite bomb for he would not have done the deed he did if he had not been instigated thereto by those men by their speeches I have no toleration for such blatant demagogues and howlers when it results in wholesale assassination.
Yours truly
R. A. VAN WINKLE.

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—OR—

THE MORMON QUESTION

IN 178

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By E. C. WALKER.

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CORRECTED TIME TABLE.

January 10, '87.

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

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

KANSAS CENTRAL DIVISION U. P. R. R.

Table with columns for destination (Passenger and Mail, Local Freight, etc.), train number, and departure time.

Through tickets for sale, and baggage checked through to all points in the United States and Canada at Missouri River Rates.

LETTERS FROM FRIENDS.

I so bid the Truth Seeker of N. York, but numbers of the Lucifer (Mrs. Walker controversy) will be sent on request for the same.

M. Harman Esq., I feel you are a liv man in reform, and as disposed to stand by the right as you can. I am glad to no that there are some pepl bold enuf to tak such a stand in this sham aj of churchez.

W. A. R. R.

Mr. M. Harman: Dear Sir, Enclosed find \$1.25 postal note, payment for Lucifer for one year from Nov. 21, '86. The advice L. D. White gives to Lillian in Lucifer, Jan. 14, that she should pay the ransom and come back, that her "voice and pen are needed in the cause," is, I think, sound and commendable.

Sincerely Yours, A. S. GUCKLEY.

Carroll, Iowa, January 27.

Friend Harman: Enclosed find twenty cents for which please send me Lillian's picture. If you want their portraits engraved give me a chance to estimate on them.

Did you ever read the life of Nellie Bailey; she is here selling her book. She is a Kansas girl, I believe. She was imprisoned twelve or fifteen months by her enemies who did their best to convict her of murder.

Yours for Truth, W. A. R.

Denver, Colo.

Dear Comrades: I admire the stand you have taken in maintaining your rights to love and live with whom you choose in your own way and if we had more noble and resolute men and women like Lillian and Edwin Walker there would be some hope that a great many superstitious Christians would see a radical cure for the evils they so much deplore.

I also need a little sympathy for I live among the superstitious. There is not an outspoken infidel within thirty miles of this place. I would like An Open Letter to Jesus.

Goodby, Comrade, J. KENDRICK.

Providence Bay, Algona, Ontario, Canada.

M. Harman: My Dear Comrade, Prompted by a natural feeling of sympathy for your daughter Lillian and E. C. Walker, the victims of state power and religious intolerance I write to express my abhorrence of their unjust persecution, and the hope that there may yet be justice remaining in the courts of law to restore to this outraged couple their natural right to live together as they have chosen.

Enclosed you will find postal note for \$1.25, for which you will please send Lucifer one year to G. W. Hoover, Burlingame, Ka.

You have my warmest sympathy, O. V. B. MATHERBY.

Burlingame, Kan., Jan. 17.

Friend Harman: I have failed to receive the following numbers of Lucifer 178, 180, 181, and I think 176 also. Lately I miss about alternate numbers. What is the matter? Does the P. M. at Valley Falls try to suppress you too, that he keeps back my papers? If so, you can just toll him for me.

that it will not help him any nor set me back in principles, that I am steeped in what he may deem sin and iniquity, and that all he can do to me is to keep my papers from reaching me.

You and E. C. and L. H. have my entire sympathy, and would have more of my help financially if I could spare the means, but in order to help a little I enclose twenty-five cents for Radical Remedy in Social Science, by Dr. E. B. Foote, Jr., also ten cents to pay for those missing papers, supposing that you have mailed them on your part heretofore.

Yours Fraternally, IRAAC J. PHILPOTT.

Woodsonville, Ky., Jan. 21.

[The trouble is not in the post office at Valley Falls, we feel quite sure. Whether or not the route agents try to suppress Lucifer we have no means of knowing. All we can do is to send duplicate copies when notified of their failure to arrive in due season. Ed. L.]

Dear Lucifer: Glad am I to see a disposition on the part of Comrades Warren and Barry to rake over the dead coals of Freeloivism, and resolve themselves into a committee of investigation for the purpose of seeking out and learning whether there is any of the old stock outside of themselves yet standing on this side of Jordan.

Well, perhaps they will need a search warrant handed with a double convex lens to discover many who have not partly or wholly flattened out; be this as it may, they can set one to their number, I, for one, have grown stronger in the faith every day for the last thirty years, and have never missed an opportunity with my limited means and influence to give this stupendous infernalism called marriage the best lick I am master of, and on the account of my adherence to the principles of Freeloivism I have been deprived of a pension honestly mine.

I shall be glad when I know that Comrade Walker and brave Lillian are out of the clutches of those rascally and cowardly officers of the law and order fraud and humbug that infests every nook and corner of the universe.

I have long since given up all hope for woman except in the establishment of the principles of Anarchy, that is, in the no government and doing away with the private property system. I am fully convinced that right in the heart of the wild beast private property, the poison fangs and folds of the venomous serpent greed and robbery lie closely coiled and concealed.

Excuse blunders and bad writing, I have such bad eyes the last year I can hardly see to read or write.

Yours in the heat of the battle, Mrs. L. M. R. POOL.

Swanton, Ohio, Jan. 20.

For The Defense Fund. We have received the following generous donations from our friends and comrades:

Dr. E. B. Foote, Sr., 25 copies of Plain Homo Talk. Every man, woman and child should read this most excellent medical work. Price, \$1.50.

Dr. E. B. Foote, Jr., 100 copies of Radical Remedy; also 100 copies of Health Hints and Ready Recipes. These books are too well known to need any comment from us. 25 cents each.

Sada Bailey Fowler five copies of "Irene or the Road to Freedom." This is one of the best reform novels of the day. Price, \$1.00.

E. H. Heywood twenty copies of Cupid's Yokes. D. M. Bennett served thirteen months in the Albany (N. Y.) penitentiary for sending this book through the U. S. mail. Everyone should read it. Price, 15 cents.

From a friend fifty copies of Self-Contradictions of the Bible. In this work there are 144 propositions proved both affirmatively and negatively without note or comment. Price 15 cts.

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

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

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

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

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

From W. S. Bell 10 copies each of his "Anti-Prohibition" and "Liberty and Morality." Price of former, 20 cts., of the latter 15 cts.

From a friend of Grass Valley, Cal., 50 copies of his work the "Better Way, A Series of Suggestions on the Sacred Subject of Sex," price per copy 25 cts.

From Moses Hull, 20 copies each of "Decay of Institutions," price 10 cts., and "Sketch of Moses Hull" with portrait, price 5 cts.

From Alfred Cridge, 25 copies of Ballot Bush, and One Cent a Mile. Price, one copy of each, 5 cts.

From W. F. Peck 10 copies of his popular songs "The Laughing Man" and "Jacob and the Sunday Law." Price 15 cts each.

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

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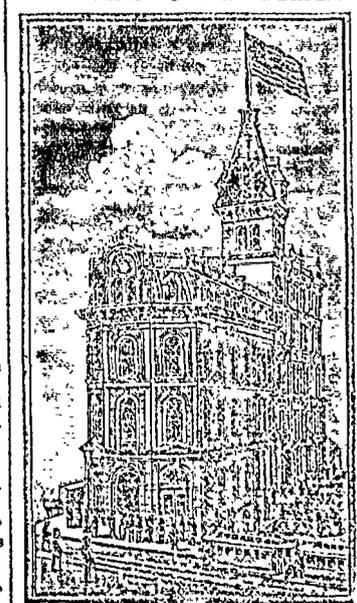
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