

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 49.

VALLEY FALLS, MARCH 25, E. M. 287.

Whole No. 191

LUCIFER--THE LIGHT-BEARER.

PUBLISHED WEEKLY.

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

All letters should be addressed to LUCIFER, Valley Falls, Kansas.

No communications inserted unless accompanied by the real name of the author.

Each writer is alone responsible for the opinions, advice or statements made by him.

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

Dr. Senft uses "Ecollectic Specific Medicine," Office over Evans & Kemper's store.

DOOLITTLE & CO.

Dealers in

Hardware, Stoves, Tinware, etc

BARB WIRE,

VALLEY FALLS, KANSAS.

J. H. SHULER,

AT BELAND'S OLD

STAND ON BROADWAY.

Has a large Stock of

Furniture!

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

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, Each 25c
One of each 35c
Cabinets of E. C. Walker 40c
Address, Lucifer, Valley Falls, Kansas.

Relations of Sexes.

Editors LUCIFER: I find myself in receipt of so many letters (from my name appearing in your columns) asking my views on this much abused, and little understood question, of the relation of the sexes, I beg a little space in your valuable columns. I will try and make my letter as short as possible and convey my meaning. I find most of my correspondents, especially the male members, looking at this question entirely on the physical or material plane, ignoring the spiritual or soul forces entirely. One man writes, "I tell you, woman must assume her independence in the sex relations, and live it." I would say to him, and all others holding the same views, please put yourself in woman's place; financially dependent on man, disfranchised and censored with idiots and infants by the laws enacted by the wise (?) male members of the government, and see where you would stand.

Brave, heroic Lillian tried assuming her independence in these relations, acknowledging public sentiment by a civil contract and public announcement of her intentions, and in consequence has suffered confinement for months in a dreary prison cell with all the persecutions these wise (?) men in authority could conceive of. Should woman under the present governmental conditions, take the step these howlers, calling themselves reformers, are advising her to take, there would not be prisons

enough to hold them, and the "law and order" male members would be out driving stakes and building pens to herd them in as our prisoners were confined in the south during the rebellion. It is an easy matter for these wise, brave (?) men, with the finances in their hands, to stand off and tell woman what she must do, etc. The impression I get of a large majority of these wise advisers of woman, is a perpetuation of the old state of affairs dressed in the garb of respectability; namely, woman to be used as a gratification of their own lower natures. I get sick trying to make hard-headed men, from the materialistic standpoint, comprehend these finer forces which women are endowed with. I wish they would use their powder wasted trying to force woman to "pre-empt her claim socially," trying to emancipate her politically, thereby opening the door for her financial independence. When this work is done she will need no urging to pre-empt her claim, not as a gratification to the lustful passions of men, who through the law of heredity and woman's enslavement for ages, have become abnormal sexual monsters. But she will be enabled, through her financial independence, to protect herself from this, holding herself sacred to the soul attractions which have an elevating tendency, and man will find himself being drawn up and away from the lower, grosser passions, to the spiritual and finer forces, which he never will be able to reach, with woman as a slave to gratify the lower nature which drags men into sensualism and women to prostitution. Again, my correspondent says "Woman can marry for experience, but she must not let her affectionous betray her," simply making a business of these relations. If there are women who will enter into these relations outside of her affectional nature, I do not object, but deliver me from such; houses of prostitution are filled with such, not from choice, but force of circumstances have urged them into that channel and holds them there against their better nature, on account of their dependence financially. Again, "if woman forms a union for love, as most women want to, and do, she will find out that conditions wear out, and that he or she will want to find new alliances, or ought to want to."

I have no proof to offer, woman never having been on an equality with man, but I think I am safe in saying, all things being equal between partners forming a union for love, with no restraints—with large liberties—each will gather elements in the social, friendly relations with others, that will sustain and perpetuate the love relations in the home.

Again, "Be married to one for partnership and business purposes, and have as many love attractions as circumstances permit; why is not this good enough?" This has been man's way of living for himself all the past years, now how very generous he has grown when he feels his prey slipping gradually from his grasp, to try and hold her by making their promiscuous relations respectable. No! no! my misguided brethren, this will never do. Woman, with her fine intuitive faculties, will penetrate this respectable garb and see the same old soul destroying monster hidden underneath.

A fine, sensitive woman, (unless compelled through force of circumstances) will never enter into these relations only as called out through her love-nature by soul attractions.

Men's promiscuous sex relations have sustained them in the physical, moneyed plane of development, at the expense of the finer spiritual unfoldment. In all sincerity I ask my brothers, can you afford the sacrifice?
Truly and fraternally,
MATTIE E. HURSON.

Clinton, Iowa.
Irene, or the road to Freedom and LUCIFER one year for \$1.50.

HINTS ABOUT THE TEACHINGS OF NATURAL HISTORY.

By A PROLETARIAN.

"Modern Civilization rests upon the Natural Sciences."
CUTTINGER.
(Concluded.)

Among phanerogamous there are more useless and hurtful species than useful ones. The most injurious is the Poison Ivy (*Rhus toxicodendron* L., and *R. radicans* L.) both should be considered as one and the same species, the only difference being that individual specimens growing near a tree are climbers, while those that cannot reach a support cannot climb, and so stand erect. This plant should be shown and described to children in the common school, as it is often confounded with very different plants, as the Virginia Creeper (*Vitis quinquefolia*), the *vitis undivisa*—Wild—and the *Smilax rotundifolia* and others. This Poison Ivy is a very dangerous plant. In the Kansas Farmer, of Oct. 31, 1877, I had an article about it and gave the remedy. The common (vulgar) way of calling a dozen different plants by the same name, or giving a dozen different names to the same plant is very obnoxious. People should know specially the poisonous plants. I saw a family poisoned and the father dying in consequence of the ignorance of this difference on the part of the wife who prepared a salad with *colchicum autumnale* leaves which she mistook for another plant.

Several Kansas phanerogamous are very pretty, and should be cultivated as ornamental.

There is a plant of great beauty, appearing as a golden bunch, from its innumerable shining yellow flowers that bloom all summer in spite of the poorest soil and the severest drouth. It is a *Coreopsis*, not described in Wood's book. It was introduced into my garden, I do not know how, and it is not indigenous here. It is a splendid acquisition for the flower garden. I keep a supply of the seed for market.

Mosses are the most interesting productions of the vegetable kingdom for the naturalist. Seen under a suitable magnifier their organs and texture are really admirable and wonderful. The savants who surveyed this country declared that there was but one or two species of mosses, and some say there are none. As I have no more reverence for the *dixit magister* than I have for popular opinion I was not satisfied with this verdict, and in 1885 I began to explore the surroundings of Salina to know for myself how it was about the Cryology of middle Kansas claimed to be destitute of mosses. The reader will please note the fact that I am 73 years old, afflicted with rheumatism, with very poor eyesight, and that I am one of the "ignorants" mentioned by the "most learned and best inspired." In the summer of 1886 I sent my first bunch of specimens collected in Grooley and Walnut townships to the Washburn College laboratory, of Topeka Kan., which reported my contribution as follows, in her last Bulletin:

"For the material upon which the Report is based the Survey is chiefly indebted to a man whose love of nature is still warm, though his locks are whitened by the snows of three score and ten winters, and whose eyes, though time has cast a shadow on their earlier powers, have not yet forgotten how to diligently discover the stores of nature's hidden wealth—Joseph Henry, of Salina, Kan.

"It is a common belief that central Kansas, if not actually destitute of those indices of rain, at least gives place and that grudgingly to but one or two species of the mosses, struggling stragglers in a thirsty land. While it is plain from the specimens submitted that these results of Mr. Henry's diligence abundantly demonstrate the fallacy of the popular lack-a-daisical verities."

My first contribution to the Cryological Flora of Kansas was thirty-three never before reported from Salina Co. Among them were eighteen new for the state and one new for Science, the *Barbula Henrici* Ran. The most interesting among the others are the *Ephemera Spinulosa* R. and G., the *Pyramidalis tetragona* Brid, and the *Leska Austini* Sal.

"If I live a little longer I expect my second contribution will be of as much importance as the first, if not more than the first. As it is now, my collection of the Kansas Cryological Flora is the most complete ever seen, and demonstrates that even near us and about the most common and simple things people have plenty to learn by themselves instead of believing the dicta of their leaders and savants. It is not only in Religion and Politics, but also in Science that prejudices and fallacies are taught as truth by the agents of Authority.

Here I could make still further reflections, but I must close. I will do so by repeating that neither bishops nor savants are infallible, and that the single worker could know as much or more than they if he would look and see what is going on around him. Look and remember that the earth is neither flat nor immovable; there is no "dead matter" in it, and Central Kansas is producing a great many more than "one or two species of mosses;" and don't forget that Modern Civilization rests on the Natural Sciences.

JOSEPH HENRY, Proletarian.
Salina, Kansas, U. S. A., January '87.

COMSTOCK IN THE WEST.

So far as we know, ours is the first case west of the Missouri river in which editors and publishers have been prosecuted under what are known as the Comstock Postal Laws. These laws mark a comparatively new departure in Congressional legislation. Professedly they are designed to prevent the sending thru' the U. S. Mail, books, papers, pictures, etc., of a lewd, lascivious or corrupting tendency. But judging from the prosecutions under these laws, the most notable of which were those of D. M. Bennett, editor of the 'Truth Seeker, New York, and of E. H. Heywood, editor of 'The Word, Princeton, Mass., one chief object of the Society at whose instigation these laws were enacted, is to suppress the publication and dissemination of freethought literature.

Now, as briefly as maybe, we wish to say that while we freely admit that there are many books and pictures printed that are of a base and demoralizing tendency—printed for the express purpose of making money by supplying, and even creating, a demand for that which excites animality, or what is known as lustful desires—while freely admitting all this we are most profoundly convinced that all attempts to suppress such publications by excluding them from the public mail, are wrong in principle, un-American and unconstitutional.

Admitting that a wise use of such laws might be beneficial in many cases does not justify their enactment, for the same may be said of nearly every despotic and invasive law that has ever been enacted. The publication of what are called lewd and lascivious literature and pictures is not a crime in the nature of things. No one is compelled to buy and read unless he wishes to do so, and under a government of equal rights every man and woman is supposed to have the right to choose for himself and for herself what kind of books and pictures he or she shall read or look at.

Vicious reading and vicious pictures may lead to the commission of crime, but until actual crime is committed no interference with the rights of persons can be tolerated by a people claiming to be "free and equal." Under a despotic or paternalistic form of government such supervisory statutes would be proper and legitimate, but not under a government where every citizen is supposed to be a sovereign.

These principles apply to all laws and regulations by state and municipalities, but especially do they apply to laws regulating the U. S. Mail. If anywhere the citizen should be allowed equal rights and privileges it should be in the common vehicle of communication that is supposed to be supported by all alike. On the public highways, built at the expense of all, no man and no society of men can be allowed to arrogate to themselves peculiar rights and privileges. The rich and the poor, the high and the low, the virtuous and the vicious can all claim equal rights so long and so far as they do not obstruct the highway and deprive others.

(Continued on Second Page.)

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.

LIST OF OUR AUTHORIZED AGENTS

Carthage, Mo.—E. S. Galloway. Weir City, Kans.—Dr. J. B. Cooper.

The Defence Fund.

Previously acknowledged from 143 names.....\$289.82

Many of our readers will doubtless be pleased to learn that arrangements are well under way whereby "Foundation Principles," formerly published at Clinton, Iowa, will be consolidated with Lucifer.

It seems that the bigots are determined that LUCIFER'S light shall be crushed in the filthy flood of persecution.

Some of the daily conversions to the church present remarkable incidents. The Rev. George Washington Bowne, recently rector of St. Peter's Protestant Episcopal church, Saulebury, Md., in the diocese of Easton, was baptised a Catholic on November 10th, at St. Mary's church, Gownstown, in that state, by Rev. Dwight E. Lyman.

There can be no doubt that there is a strong current in the direction of the Catholic church from the various Protestant sects, and especially from the Episcopal. The erring children are going home to their mother.

At the close of the lecture (or rather tirade of personal abuse) delivered by that champion of aggressive Christianity, Clark Braden, at the Methodist church in Valley Falls on Sunday evening, February 27th, some account of which lecture has already been given in these columns, an incident occurred that perhaps

We are glad to chronicle the fact that the Spiritualists and Freethinkers generally, of Topeka, have formed an Association under what appears to be "most flattering auspices."

Our good friend, J. K. Ingalls, of Glenora, N. Y., now sojourning in Florida, while sympathising with the pioneer autonomistic marriageists in their troubles, thinks "it was what might have been expected," and thinks, moreover, that the attempt to pre-empt natural rights in the sex-relations of men and women without consulting popular will and popular prejudice, is about as risky to personal liberty as would be the attempt to pre-empt one's natural right to free land without consulting popular will as expressed in local laws.

There is certainly much food for thought in this comparison. The assumption that the public lands are the property of the nation and that no man can exercise his right to land without leave obtained from the state, is very similar to the popular idea that the state owns the sex-hood of all the women, and that if a woman dares to exercise her natural rights in the sex-relation without leave obtained from the state, she does so at her peril.

BRADEN AGAIN.

It has been announced in a local paper that a joint discussion had been arranged between Clark Braden and C. W. Stewart, to come off at Valley Falls, some time in April next.

Mr. N. H. HARMAN: Dear Sir:—I have not had time to write you until now. The amount you speak of will not justify me to come at the time practically agreed upon between Braden and myself, viz: April 15th, as I should lose more than gain by it.

From this letter it appears there will be no joint discussion here unless the Christians of Valley Falls will find another champion than Clark Braden.

And now a few words only in regard to our own responsibility in this matter:

When Mr. Braden was here sometime ago and seemed to be so emphatically endorsed as a champion by all or nearly all the Christian sects of Valley Falls, and when on the evening of Sunday, Feb. 27, (as already stated in these columns) he was making his characteristic personal challenges, the writer of this asked him if he would give us half an hour of his time on some evening during his course, in which to answer his assaults and to state our real position on some of the questions under discussion.

Mr. Braden rejoined that if we would get a man that could show one tenth as much endorsement as he could show he would debate the issues of Christianity and Secularism with him, provided his opponent would affirm for Secularism or Infidelity the propositions that he would affirm for Christianity—or words to that effect.

Judging from the apparent enthusiasm with which Mr. Braden's lectures were cheered by his large audience, and also judging from the evident cordiality existing between him and the resident Christian ministers, we were led to believe that they were quite willing that he should be considered their exponent so far as the issues between Christianity and Secularism were concerned.

If I have been mistaken in this understanding then I hereby withdraw my acceptance of his challenge. If Clark Braden represents nobody but himself then no one who has any regard for his own reputation will waste time with such a professional mudslinger and slanderer of the living and dead.

"MAGNIFIES HIS OFFICE."

At the close of the lecture (or rather tirade of personal abuse) delivered by that champion of aggressive Christianity, Clark Braden, at the Methodist church in Valley Falls on Sunday evening, February 27th, some account of which lecture has already been given in these columns, an incident occurred that perhaps

should be rescued from oblivion, so characteristic was that incident of the spirit and methods of ecclesiasticism. Concisely stated it was as follows:

When the announcement for the lecture of the next evening had been made, Mr. Biggs, pastor of the church, said he hoped all who were then present would return and hear Mr. Braden again, adding as nearly as we can recall, this language:

"We hope to see everybody here and hope no such motion will again be made as was made here to-night to put him on, [alluding to the demand that our humble self should be put out, as before related]. Our motto is, 'While the lamp holds out to burn, the vilest sinner may return,' [with marked emphasis on the word 'sinner.'] Our church believes in the doctrine of falling from grace, and we much regret that we have some very conspicuous examples, illustrative of such falling, here in our midst. But while we believe in the possibility of falling, and we cordially invite all backsliders to return to the fold from which they have strayed, and now while we sing that glorious old song 'There's a land that is fairer than day,' will just say to brother Harman that if he can produce or name an infidel production set to music that will at all compare with this soul-inspiring Christian composition I will agree to give up my profession as minister, which I should be very loth to do—for— I—with a very broad smile 'I magnify mine office.'"

Yes, yes, Parson Biggs. We have in this frank confession of yours the key to your conduct in urging on the persecution against Edwin and Lillian. The office of parson rests mainly upon the support it receives from woman, and autonomistic marriage means rebellion against the authority of the church in the sex-relations of men and women.

Again, if we are rightly informed, this man Biggs has been one of the chief instigators in the late prosecution of LUCIFER under the Comstock postal laws. Freethought or Secularism preaches natural morality as against the supernatural or unnatural standards of morality as set up by the church.

For a man of medium talent the office of parson is what may be called a decidedly "soft" position. What with books of sermons and the discourses of leading clergymen printed in the daily papers, it is by no means a difficult task to get up one or two average sermons per week.

COMSTOCK IN THE WEST.

ers of their right to travel. It is not the business of the road overseers to inquire into the objects of such travel. The mail routes and the mail bags constitute a public highway or public conveyance provided for the equal use and benefit of all, and for the support of which all are supposed to pay.

The simple truth is that from the nature of the case, itself there can be no standard as to what is demoralizing, vicious or obscene in literature or art. The line cannot be drawn upon words alone, for words, like all things else, are the legitimate product of evolutionary growth, and are equally good and clean in themselves considered.

Nature means all that there is—it includes bodies, acts, words, pictures, images, thoughts—all that ever was or ever can be. It is the use to which nature is put that determines its morality and immorality and the only legitimate function of lawmakers and law-executors is to make and execute laws against crimes and criminals, not against the moral or immoral habits of individual persons, which habits may or may not lead to the commission of crime.

From W. H. Lanaster.

FRIEND HARMAN: I see that you have been arrested. You are charged with the crime of sending through the mails obscene literature; you published something obscene in Lucifer. I was glad to hear of your arrest.

My enemies have so often threatened to imprison me and to suppress the "Iconoclast" that I have about concluded that they do not surely mean business. I have, in my last issue, two wood cuts of the Christians put in violation, hell, and the Y. M. C. A. of this Godly city, tried to suppress the paper.

The imprisonment of your daughter and Mr. Walker, is a disgrace to the State of Kansas. People are not married by courts nor priests. True marriage can only be consummated by the union of hearts.

I was surprised at Moses Hull's advice to you, to leave Valley Falls. He surely does not want you to act the coward.

The signs of the times just now indicate to me a war between Christianity and Liberalism in this country. It is going to come before fifty years. It will be one, too, of blood.

As regards the sending of obscene literature through the mails, I have this to say, that those who make the loudest cry against it are generally the most lewd.

Yours truly, &c., W. H. LANASTER.

We have reproduced the whole of Chief Justice Horton's "opinion" in the "appeal" case, and propose to keep it standing for several issues to show to what straits the political charlatans, miscalled judges, of Kansas are driven, in order to justify themselves as jurists and yet not to jeopardize their chances for reelection by a prejudiced and bigoted constituency.

Irene, or the road to Freedom and LUCIFER one year for \$1.50.

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

CORRECTED TIME TABLE.

January 10, '87.

ASORNSON, TOPPKA & SANTA FE.

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

Passengers will be carried on the following freight trains only, No. 15 and 16. KANSAS CENTRAL DIVISION U. P. R. R.

LETTERS FROM FRIENDS.

Enclosed find postal note for \$2.65, which applies as directed. I feel greatly interested in Lucifer, believe it is doing great good in advocating the disenfranchisement of woman by opposing the tyranny of both church and state.

Kansas is getting a hard name by treating the young couple as they have done for no reason whatever, except to show their authority. Such treatment is a disgrace to the state.

Dear Editors Lucifer: Some time ago I ordered Lucifer and a number of books. I am very highly pleased with them all. Lucifer is just what it should be. I also ordered the Real Blasphemers, which I have not received yet.

Mr. M. Harman: Dear Sir: Will you please announce the fact through your paper that an organization called "The Association of Liberal Spiritualists and Free Thinkers," was lately started in this city under the most flattering auspices; and now offer to lecturers of any phase of advanced thought, that tends to the spiritual and moral advancement of the human race, a free platform.

Editor of Lucifer: Please send me photographs of Miss Harman and Mr. Walker. I have received simple copy of your paper and it speaks my sentiments exactly. I believe in liberty forever, that alone can give the eternal glory of life.

Editors of Lucifer: I sympathize with you all, in your trials, and because I've not had any money to send you, I have waited and waited, hoping to be able to send some to you. I am still without, but hope to send very soon to renew my subscription to Lucifer.

Mr. Harman: Dear Sir: I have read Lucifer of Feb. 18 and was so delighted with the article on Hints on the Teaching of Natural History that I send you postal order for \$1.25 to renew my subscription, which will soon run out. It is the best article I ever saw in Lucifer.

Our Knights of Labor are composed of two classes, knaves and fools, whose morality is often on a par with their ignorance. They exhibit all the stupidity of the mule without the spunk; for a mule, if alone, has the spunk to kick his master, while a Knight of Labor, when alone, is the most abject slave.

the inevitable result? After they have kicked themselves hungry they re-entreat back into the traces and are treated worse than ever. There is but one way of reforming the world and that is by educating the laboring classes, but it can never be reformed by strikes or riots.

If the sneak whose base ingratitude allowed him to turn traitor to Lillian and you is ambitious for notoriety he struck the mark, for while she will be proudly remembered in future history as the heroine of the age and champion of Liberty in woman's rights, he will stand over against her in history as Judas stood against the Carpenter.

You have acted honorably, nobly, and richly deserve a people's encomiums. Few truly great characters ever reap the reward of their labors in their day; though they ever leave to fame a proud imperishable name.

Dear Editors Lucifer: Some time ago I ordered Lucifer and a number of books. I am very highly pleased with them all. Lucifer is just what it should be.

Dear Lucifer: Since the carrier leaves you at my door regularly, it's all right. I enclose postal order, as per published terms, the paper one year and a copy of "Irene" for \$1.50.

I observe that Mr. Walker and Lillian are still on the rack. My friend, Seward Mitchell, of Newport, Me., suffered the same treatment, for the same cause some years ago.

She who sells herself for a million, is no less a prostitute because a priest sanctioned the unholy alliance. What more does the girl whom society brands as an outcast? To each it is simply the question, "What shall we eat, and drink, and wherewithal shall we be clothed?"

But the legalized murders which so often follow marriage as the result of sexual bondage, is a monstrous wrong, against which virtue and truth must ever protest. Such, I understand to be the position of E. C. Walker and Lillian Harman.

The trouble with the world is, each wants to cram his own religion down his neighbor's throat—compel every man to vote his ticket and finally to regulate their neighbor's domestic and society relations by certain prescribed rules which they have approved.

Dear Lucifer: Since the carrier leaves you at my door regularly, it's all right. I enclose postal order, as per published terms, the paper one year and a copy of "Irene" for \$1.50.

Dear Lucifer: Since the carrier leaves you at my door regularly, it's all right. I enclose postal order, as per published terms, the paper one year and a copy of "Irene" for \$1.50.

I think I must have made myself appear in my former criticism more deferential to Mrs. Grandy than I really am. I am thoroughly indignant at the brutal treatment this Church and State are meting out to the persecuted, but still think it was what might have been expected.

For instance, I have advocated the idea of free homes for half a century and have not any question in my own mind of the natural right of any landless person to make a home on the first unoccupied land he comes to.

What True Merit Will Do. The unprecedented sale of Doan's German Syrup within a few years, has astonished the world. It is without doubt the safest and best remedy ever discovered for the speedy and effectual cure of Coughs, Colds and the severest Lung troubles.

Itch, Pruric Mange, and Scratches cured in 30 minutes by Woolford's Sanitary Lotion, Sold and warranted by Beland & Tutt, Valley Falls, Kan.

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

THE WORD. Favors the abolition of Usury, Rent and Mortgage and Taxation, working for the reconstruction of Society on the basis of Voluntary Enterprise.

THE MEDICAL LIBERATOR, THE OFFICIAL ORGAN OF THE IOWA Medical Liberty League!

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

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

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

THE PRODIGAL DAUGHTER, OR—The Price of Virtue. By RACHEL CAMPBELL.

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

Don't Get Married UNTIL YOU HAVE READ IRENE; or, THE ROAD TO FREEDOM.

The "Uncle Tom's Cabin" of Woman Slavery. The Most Wonderful Love Story Ever Written. An Encyclopedia of Heart History. A True Tale of Slave Life—Not of the Black Slave of Long Ago, but of the White SLAVE OF TO-DAY!

A Startling Exposure of our present Inhuman Social System, showing the fetters thrown around the true expression of love. And the thralldom to which woman has ever been subjected in the love relation, both in and out of marriage.

HOHOES FROM SUNNY-LAND. Published Weekly at Clinton, Ills. Devoted to the interests of Spiritualism, Progression and Liberty.

SPIRITUALISTS. SEND TO St. Louis, Mo., for a copy of a 16-page weekly devoted to the Philosophy of Spiritualism.

HOW TO BECOME A MEDIUM IN YOUR OWN HOME. I WILL send you a 16-page Pamphlet, containing instructions and a Sealed Letter designating all your phases of mediumship.

THE PEOPLE. Published by The People Publishing Company, 508 Sacramento St., San Francisco, Cal.

THE PROGNOSTIC STARGAZER. THE OLDEST Astrological Monthly in the World. Single numbers, 10 cts. \$1.00 per year.

THE SECULAR THOUGHT. Is a new weekly secular journal devoted to The Practical Affairs This World.

THE MEDICAL LIBERATOR, THE OFFICIAL ORGAN OF THE IOWA Medical Liberty League!

THE REORGANIZATION OF BUSINESS. In the Store and the Bank, on the Farm and in the Factory.

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

CORPORATIONS: With Special Reference to Railroads and Telegraphs.

THE PRODIGAL DAUGHTER, OR—The Price of Virtue.

The Greatest LITTLE book of the Century. A fearless unconvincing of Social Ulcers.

"Suppressed," Yet Most Valuable and Living Books.

Here is a list of the very best Physiological, Free Thought and Radical publications which the English and American Governments, the "Vice Societies" of the two countries, Anthony Comstock, Postmaster Tobey, and other usurpers and self-constituted censors of Morals have tried to suppress.

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

ANTI-PIELOGICAL: New "Little Lessons" on Science and Natural History; 40 cts.

Bible Temperance. THE BIBLE AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION. AN EXAMINATION

CLAIM OF MODERN CHRISTIANS—THAT THE BIBLE IS A TEMPERANCE WORK. By E. C. WALKER.

THE MEDICAL LIBERATOR, THE OFFICIAL ORGAN OF THE IOWA Medical Liberty League!

THE REORGANIZATION OF BUSINESS. In the Store and the Bank, on the Farm and in the Factory.

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

THE PRODIGAL DAUGHTER, OR—The Price of Virtue.