

LUCIFER

THE LIGHT-BEARER.

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LUCIFER--THE LIGHT-BEARER.

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

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OF THE

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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 20c
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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 classed 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 man 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 Saline 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 *Leskea 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 low, 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 low 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.)

LUCIFER

VALLEY FALLS, KAN., March 25, 1887.

MOSES HARMAN & E. C. WALKER
EDITORS.

M. HARMAN AND GEO. S. HARMAN
PUBLISHERS.

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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*. Jay Chapman, editor of "F. P." is here, and the prospect now is that he will be one of the editors of the consolidated paper.

It seems that the bigots are determined that *LUCIFER*'s light shall be crushed in the filthy flood of persecution. With Lillian Harman and E. C. Walker in prison for conscience's sake, and M. and Geo. Harman under arrest for speaking the truth, they are confident that their nefarious schemes will succeed. But shall they succeed, comrades? Our workers are bound, our canvasser is out of the field, and now we appeal to our friends to keep up the circulation. Will you do it?

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, and he is now making arrangements to enter St. Sulpice, where he will prepare himself for the priesthood, and on the 14th he appended as a layman at the consecration of Bishop Alfred A. Curtis, the new Catholic Bishop of Wilmington, Del. The remarkable incident is, that the priest who baptised him, Rev. D. E. Lyman, was also formerly an Episcopal minister, and his brother is Bishop Lyman of the Protestant Episcopal diocese of North Carolina, and Bishop Curtis was also formerly an Episcopalian minister, and was stationed at Calvery church, Baltimore. But such conversions are now so numerous and common, that they no longer excite comment.—Kansas Catholic.

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. Catholicism is Christianity, and no man is wholly a Christian who remains outside of the pale of the Catholic church. The *Catholic* in another issue, says that Infidels charge the errors and sins of the dissenting sects upon "the whole of Christianity" and thus reject the true church. Nay, the errors and sins of the Protestant sects are the legacies of those sects from the "true church," which is the "whole of Christianity," and that is why we reject not only the Protestant sects but the mother church, the "true church." We do not reject those sects or their teachings, because they are only partly Christian, but because they are Christian in any degree. Catholicism has subsisted through all these centuries not because she is better than her ungrateful children of the Protestant sects, but because she has made no compromise with heresy and has insisted less upon conduct than upon belief, and has organized her mighty forces in the most admirable manner,—for her purposes!

HENRY SPILDEEN.

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

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." As will be seen by the letter of John C. Coughler, printed elsewhere, "lecturers of any phase of advanced thought," are offered a free platform by this Association.

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 land 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. Yesterday we were shown a letter in regard to the matter, which we here reproduce:

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 11th, as I should lose more than gain by it. Beside this, Braden is not the representative of Christianity at all. He doesn't represent anything but Clark Braden, and nobody but a little coterie of Campbellites in Newton, endorsed him. If the Christians at Valley Falls will obtain a champion who is a sincere Christian, who has enough self-respect to respect his opponent, and refrain from vulgarity and scurrility, and who has enough scholarship to handle the question in dispute, I shall be happy to debate with him at some future time. As Mr. Braden has none of the above requisites I shall waste no more time with him. Please show this to his friends there and oblige, Yours truly,
C. W. STEWART.
Liberal, Mo., March 25rd, 1887.

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. To this he answered with an emphatic "No sir! After my lectures are finished you can reply to them as much as you please. I am not going around with a chip on my shoulder challenging every man to knock it off. I am not ambitious to tackle every upstart who may want to be kicked into notoriety." I replied that we had been asked to help advertise Mr. Braden's lectures and had been asked to attend and bring all we could with us. We had done so with the expectation of fair treatment. We had not received fair treatment. When our lecturers were here they offered to divide time with their opponents.

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. With this understanding we felt sure that a representative Freethought lecturer could be found who would meet Mr. Braden at Valley Falls, and acting upon this impression I accepted his off-hand proposition, and published his formal challenge.

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. With the denial of the authority of the church to say what is true morality in the conjugal relation—the supremacy—the rule of the priest and parson over woman, and consequently over man also—would be at an end.

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. If natural standards of morality were once adopted there would be no longer need of the priest or parson as an expounder of what is true and pure in ethics or morals. Hence Parson Biggs knows full well that his occupation, like Othello's, would be gone if the doctrines taught in *LUCIFER* should triumph. The old slave-holders in the south were not more fearful of the spread of abolitionism than is the average parson fearful of the spread of Freethought, and for a very similar reason.

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. Then with all the perquisites, not the least of which are marriage fees, the parson is perhaps better paid than any other member of modern society. But little wonder then that Parson Biggs would "magnify his office," when his office magnifies him and his services to the community so far above their real value.

COMSTOCK IN THE WEST.

(Continued from first page.)

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. Then why should Anthony Comstock and his Vice Society be allowed the use of these mail bags to send bibles, Sunday school fiction and fashion plates through the mails while John Doe and Richard Roe are forbidden to send yellow covered fiction, the Police Gazette, The Heptameron, pictures of Venus or lottery tickets? Where can we find men wise enough and impartial enough to decide which class of fiction does most harm to the reader, the pious fictions and fashion plates of the religious press or the blood-heating and blood-curdling stories of the yellow covered literature and of the Police Gazette?

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. In art we cannot draw the line so as to exclude any part of the human body, for this would be to exclude nature, and the glory of art is that it is true to nature.

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. I hope you may be imprisoned, and that *Lucifer* may be suppressed. Christians show only cowardice in not imprisoning every infidel editor. God is going to damn them all after a while, in hell, and why shouldn't his followers begin the good work of damning them in this world.

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 pet invention, hell, and the Y. M. C. A. of this Godly city, tried to suppress the paper. It was held in the post-office here for a week. I knew nothing of its being so held by any post-office officials, for six days. When I found it out I am inclined to think that our old fossil of a postmaster thought for a while that a real hell was being raised for a few minutes. Well, the iconoclast took passage in the next outgoing mails. The Iconoclast defies all such cowardly organizations as the Y. M. C. A.

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. That can only be done by the parties themselves. I will have something to say soon in the Iconoclast about your daughter's and E. C. Walker's marriage.

I was surprised at Moses Hull's advice to you, to leave Valley Falls. He surely does not want you to act the coward. My advice to you would be to stay where you are. I don't believe in showing the white feather. Of all the people on earth that I fear the least, are my enemies.

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. I, for one, do not care how soon it may come, if it comes it must. I am as ready now to buckle on my armor to fight for the right as I was twenty-five years ago. The church is going to retain its power in this country by the sword, if it cannot by moral suasion. It is the great monopoly to-day in the United States. The fight will sooner or later come in this country between the church on one side and the toiling millions on the other. The monopolist, money king, and priest are going to make war against labor, and the muscle of the nation. The hanging of a few poor devils in Chicago for constructive murder, is but the work of the church. Every law now passed by our Congress at Washington, is but one more in favor of the money king and the priest, and against the people.

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. I once published what I called "Indianapolis by Gaslight," and I found out that the ones who did not like to see prostitution exposed were about all of them keepers of mistresses and mistresses of married men in this city. May be these are the kind of people in Valley Falls who are persecuting you. You will discover too, that those who are the most vulgar seem to be the most opposed to what is called obscene literature. Such people remind me very much of the drunken sot who always talks and votes in favor of prohibitory liquor laws. I am not in favor of obscene literature, but still I would favor discreet publications about everything which may concern man's physical and social welfare. I despise vulgarity in any form, but a prudent discussion of every organ of the human body should be had in all our public prints. Mrs. Lake's manner of dealing with such subjects suits me. There is, after all, nothing in the world so vulgar as ignorance.

Yours truly, &c.,

W. H. LANASTER.

Indianapolis, Ind., March 14.

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. Meantime the autonomists continue to "hold the fort," and the stone-and-iron walls of the prison continue to hold the Autonomists.

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

LIBERTY.

I am Liberty! Fame of nation or praise of statute is naught to me; Freedom is growth, and not creation: one man suffers, one man is free. One brain forges a constitution; but, how shall the million souls be won? Freedom is more than a resolution—HE IS NOT FREE WHO IS FREE ALONE.

Justice's mine, and it grows by loving, changing the world like the circling sun; Evil recedes from the spirit's, proving as dust for the hollows when night is done. I am the test, the silent toilers, holding the scales of error and truth, Proving the heritage held by spoliars from hard hands empty and wasted youth. Hither, ye blind, from your futile banding; know the rights and the rights are won. Wrong shall die with the understanding, one truth clear, and the work is done. Nature is higher than progress and knowledge whose need is slavery enslaved for ten; My word shall stand against man and college: The Planet Belongs to its Living Men!

—Extract from John Boyle O'Reilly's Poem to the Baribold Statute

National and State Postal Statutes.

EMERSON LUCIFER: You have already noticed the comments of the *Truth Seeker* of March 12, touching your arrest and that of your son. Please permit me to add something to your criticism. Mr. Macdonald is fair, and, upon the main issue, that of Free Publication vs. Comstock Societies, he is bravely outspoken. But he errs where many other true Liberals err, in the assumption that while national so-called obscenity postal statutes are unconstitutional, state and municipal enactments having in view the same end, are constitutional and right. In saying this, I am not forgetting that the principles of Social Self-Government restrict the crime-punishing function to the local authorities, but the Constitution does not contemplate, and right and justice forbid, that any judge shall sit as an authoritative umpire upon the literary merits or the style of books and papers. Judges are not censors, they are not literary experts, either under the Constitution or by virtue of the principles of self-government. And I will add, in passing, that very few of them are qualified by their training for such work. They are usually specialists, first, last and always.

The *Truth Seeker* argues somewhat at length in support of its views regarding State statutes of this class, confining itself chiefly to what it regards as the practical advantages to be derived from exclusive state and city jurisdiction. For a man who frequently reasons so fairly and logically, Mr. Macdonald has in this instance advanced the weakest of reasons, and he has fatally involved himself in error.

I.—Speaking of the enforcement of these statutes and the societies engaged therein, Mr. M. says:

"Under the national statutes they (the societies) inflict much injury. Under State statutes they cannot, for the sense of the community more often secures justice in a State than in a national court."

"This may be true so far as regards ordinary crimes, crimes per se, for the reason that a man's previous good character may operate in his favor and his neighbors may make fairer jurors than those drawn from neighborhoods widely removed from that of his residence. But in cases where religious prejudice, ignorance of science and scientific methods, provincialism and puritanism, may internally or externally influence the minds (and pockets) of judges and jurors; a local trial is more often a hindrance than a help to the cause of justice. Instances of this are so numerous that they will at once occur to the mind of every observant and thoughtful reader. In fact, it is due to the conservation of the provincial electors that the majority of representatives in State assemblies, and of Congressmen, vote for Sabbath laws and kindred statutes, they have not the backbone to withstand the pressure brought to bear upon them by their bigoted constituents.

2.—"The second difficulty attending the prosecution of the obscenity laws is the delicate judgment required in deciding what properly comes under the statute." Precisely, friend Eugene, and have you the least idea that justices of the peace, police judges, circuit judges and local jurors have more of this "delicate judgment" than have Federal judges and jurors? I confess that from all I have seen and read, I perceive nothing whatever upon which to base such an opinion. Have you?

3.—"Again, certain people—narrow and starved in thought, despotic, and fanatically pious—regard with professed horror objects to which educated and traveled people never give a second thought. Such people look upon art galleries as the devil's evengals, and the theater as a section of hell." This is all very true, and where, pray,

does this narrow, starved, fanatical, thought hold surest sway? Where are the most of these untraveled, mock-modest, Miss Nancy kind of people? These questions answer themselves, and they also answer Mr. Macdonald's pleas for the assignment of so-called obscenity cases to the local and State courts. The cases of Walker and Lillian Harman, and of M. and G. Harman, are recent instances of the evil that provincial prejudice and local courts can do when attempting to establish their infallibility in the sphere of morals, while the persecution of Reynolds at Boonton, and the inhuman treatment of the Seventh-Day adventists and Baptists in Arkansas, are late examples of intolerant religious bigotry and vengeful meanness of small communities and the courts which do their bidding.

J.—"Like blasphemy, it (obscenity) is a question of geography, of social custom, of education—in short, pure opinion."

Yes, and as a rule, the smaller the community, and the more local the court, the narrower, the more bigoted, and the less the "opinion." Mr. Macdonald avers that the "Awful Letter" for which you, Harman & Son, are under arrest, is "coarsely written." I do not read the "Awful Letter" as Mr. M. had evidently read it. I do not see that it is coarse. If it is so, it is because of the use of "one word," a word which is found in all works on human physiology, a word which is no more coarse than "face," or "hand," or "viscera," or "intestines." In the *Truth Seeker* of March 5, Mr. M. speaks very highly of Dr. Foote's "Plain Home Talk," one of the works to which Comstock would apply the terms "disgusting." Does the editor of *Truth Seeker* regard Dr. Foote's use of this word as "coarse," or the word in itself when appearing in that book, and would he advise its author to expunge the name of the male organ of generation wherever found, and substitute for it some senseless (because needless) euphemism?

Mr. M. thinks that Mr. Harman "certainly could insist upon the language of his correspondents conforming to the usages of the world." Of what world? The world of intelligence or the world of ignorance? Why should the child be taught that the use of the scientific names of the sexual organs is all right in the text-books and in the class and dissecting rooms, and all wrong in a paper? But what is the use of discussing so one-sided a question? Every "man of the world" knows that the vast majority of those men who, like the reputed investigators of this persecution of Harman & Son at Valley Falls, turn pale at the name of the male organ in *LUCIFER*, delight in "smutty" stories and make no scruple of using, in narrative, jest and innuendo, the common, "lewd," "vulgar" names of the organs and functions and of other parts of the human anatomy, and of various excreta. Nineteenths of the horror expressed by the clergy and laity who are waging this dirty war against your paper, Mr. Harman, is simulated, it is rank hypocrisy. Why should we conform to the "usages of the world when you know the false and insincere basis upon which it rests? Why should you "conform" when you know that their clamor is raised against your calm, dispassionate discussion of social evils, because they perceive that, like the silver-smiths of Ephesus, their "craft is in danger?"

One more quotation from the *Truth Seeker*:

"No one can regret more than we, another light on this unwelcome question, nothing new can be said upon it, and no good can come of it."

So long as these iniquitous laws are upon the statute books just so long will independent thinkers, writers and printers be in danger, and knowledge of the most vital importance to health and happiness of the people will be kept from them. Comstock is striving to strengthen his law and to make the meshes of his net so close that he can catch all the Liberal, physiological and Reformatory fish that swim in the seas of thought, and he intends to have State as well as national laws to prohibit the circulation of literature that may be obnoxious to himself and to the self-elected censors represented by him.

HENRI B. ARMAND.

[There were a few more pages of this article but they could not be found when wanted.—Ed. L.]

Womanly Independence plus Mutualism in Sex Relation.

Again, it would be a practical solution of the Malthusian problem for a surplus population. She would not be inclined to have a child, because not under the necessity, till able to support that child. The child would be born her own, not only by virtue of birth but also by the exclusive monied property she invests in its care and education. On the basis of moral right it is difficult to see why on the mere fact of gestation and giving birth to a child, a woman should claim the absolute right to the possession of a child, when the father has put perhaps hundreds of dollars into bringing up of the child and in the support and care of the mother while devoting herself to maternal duties. In her favor she may plead the pain and inconvenience of the whole reproductive process and the exhaustion of nursing. But she is supposed to be aware of this before entering sex relations, or placing herself in jeopardy. Besides, had she always lived a normal life she would experience no more inconvenience in carrying a child en ventre than in carrying her heart and lungs in her chest.

If woman should modify her sex associations, according to the foregoing considerations, how much suffering she would save herself. She would then begin to talk and act as the most judicious now act, namely: "I shall not think of getting a husband till I can keep not only myself, but also 'half' of him." This plan closely adhered to, would soon solve the problem of woman's independence. There could be no such financial discrepancy or social monstrosity as a poor woman's marrying a millionaire, or a like man allying himself to a millionairess. Neither dependent party would fancy the responsibility of "clipping in" on the halves to sustain wealthy house-keeping. No other business firm, though not half so important in its nature and results, is founded upon so irrational a basis as accepted matrimony.

To show this principle of naturalism is not visionary, but possesses the most practical aspect, we present another instance coming within the scope of personal knowledge. A young lawyer struggles with poverty; but because, as he says, he is a slave to popular opinion, he will not permit his wife to bring into the family \$100 per year, by painting. He "would loose cost." Consequently he prefers to keep her enslaved in the kitchen for respectability's sake. How much better for both did she earn the \$100. She could pay her own hired girl, thereby aiding in addition some poor person and family.

This principle of mutualism, judiciously applied, will solve the majority, if not all, of the difficulties demanding adjustment in sex association. It is simply the communistic plan adopted by two persons instead of two hundred, more or less. You think this mutualism would kill love? Not between common sense parties. A woman who measures a man's affection for her by the amount of money he "puts up" on her, undoubtedly sustains to him a relation the name of which is "not mentionable in respectable society." It is a poor rule that will not work both ways. Why has not a man just as good a moral right to gauge a woman's love for him, on the same basis?

On the ground of woman's independence, it is not for a moment supposable that she will permit a man, however willing he may be, to furnish the whole family support, any more after than before marriage. She may hold that as a necessary step to furnishing her with an opportunity to become thus independent, she must have suffrage. This is *non sequitur*. She cannot legislate herself into independence. This is a personal achievement. While she is by no means to neglect her lesser interest of suffrage, let her, above all, legislate the love of independence on the mutualistic basis. She will then hold her own with "the lords of creation." If women would immovably stand on this independent basis of mutualism and before forming sex association with men, demand of him her political rights, the better masculine element soon becoming wearied with ostracized prostitution, would, in less than a twelve month, surrender. The greatest social solution would be achieved. ZOLA TORRES.

Horton's Opinion.

Chief Justice Horton filed a concurring opinion, which is as follows: "Upon the record as presented to us, the question is in my opinion, for consideration, is not whether Edwin Walker and Lillian Harman are married, but whether in marrying, or rather in living together as man and wife, they have observed the statutory requirement. The language of the statute is, 'The marriage relation shall only be entered into, maintained or abrogated as provided by law.' Any persons living together as man and wife within the state

without being married, shall be deemed guilty of a misdemeanor." Sec. 12, chap. 61, Comp. laws, 1879. My construction of these provisions is that a ceremonial marriage must be celebrated in conformity therewith, and that any persons living together as man and wife without being married according to these directions, are liable to the penalty thereof. I do not say, nor do I intend to intimate that a "consensual marriage" is not valid, but the legislature has the right to require parties assuming the marriage relation, to have the marriage entered into publicly, and a record made of the same. This I think the purpose of statutory regulations. Whatever commands the state may give respecting a formal marriage, the courts usually hold a marriage at common law to be good, notwithstanding the statute, unless, it contains express words of nullity; yet persons marrying without conforming to the statutory requirements may be punished, although the marriage be valid.

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

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

But counsel claims that Edwin Walker and Lillian Harman should not be imprisoned on account of their non-observance of the statutory provisions regarding marriage, upon the ground that the statute is an interference with their conscience, and therefore unconstitutional. Sec. 7, bill of rights. The assertion that the acknowledgment and registration of a marriage conflicts with any right of conscience, is wholly without foundation. The provisions of the act relating to marriage, no more infringe the State Constitution than does the law regulating the acknowledgment and registration of real estate conveyances, chattel mortgages, &c.; in fact, but little more ceremony is required for the one than the other.

The statute does not demand that the marriage ceremony shall be regarded as a religious sacrament; no recognition of the Pope, or the church of Rome, or any minister, priest, church, religion, or superstition is required; no intervention of a person in "Holy Orders" is required. The marriage does not have to be celebrated in any church, chapel, or other religious or public edifice. A probate judge or a justice of the peace may solemnize the marriage, and this may be done at the home of the parties, in the office of the official, or any other place the parties may select. The ceremony, if the parties so desire, may consist in the simple presentation to the official of the marriage license, and a request that cognizance of the mutual engagement of the parties to assume the marriage relation; no special form or solemnization is prescribed or demanded.

Instead of permitting the man, as in old times, to go to the house where his betrothed resides, and lead her away to his own house and call her his wife, and live with her as his wife, the statute requires the man and wife, if they are to live together in the marriage relation, to obtain a license at the office of the probate judge and have their nuptial engagement acknowledged before some authorized person; the license after the marriage, is to be returned to the office of the probate judge and the registration thereof becomes public.

If the parties in this case prefer to enter into the marriage relation without any religious or other elaborate ceremony, they could have done so within the terms of the statute, by obtaining a license and going quietly before some justice of the peace and had their marriage relation there witnessed and acknowledged; they might have had as much ceremony, or as little as they chose.

I cannot understand how the provisions of the statute can be truthfully denounced a "monstrosity," or in that way "sacred liberty," or "the personal rights of the parties are infringed." If Lillian Harman desires to retain her own name, I can perceive no objection for her doing so.

There is nothing in the statute justifying a man in being guilty of cruelty, or other inhuman or brutal conduct towards his wife, and the wife does not merge her individuality as a legal person, in that of her husband. The constitution and the statutes of Kansas, are very liberal in recognizing the rights and privileges of women. Under our law, marriage involves neither the assumption of indolence, nor the acquisition of property; a married woman may contract, and be contracted with concerning her separate real and personal property; sell, convey and encumber the same, and be sued with reference thereto, in the same manner, and to the same extent, and with like effect, and as freely as any other person, in regard to his or her real or personal property from her husband, perform labor and services on her sole and separate account, and make the earnings therefrom her sole and separate property; she has the same control of her person and property as her husband; she has the same right as to the nurture, education and control of her children, and, also, the same rights in the possession of the household.—Kansas vs. Martin, 9 Kas. 532. Tallman vs. Jones, 13 Kas. 538. Going vs. Orms, 8 Kas. 85. Larimer vs. Kelley, 10 Kas. 298. Butler vs. Butler, 21 Kas. 523.

She may participate in all city elections, attend caucuses, nominate candidates, and, under the late law, vote for such persons or principles as her judgment dictates. In fact, in Kansas, a woman, in nearly all matters, is accorded civil equality with man; she is not his servant or his slave. In this State, the sexes may harmonize in opinion, and co-operate together; here, the burden of a common prejudice, and a common ignorance against woman, has been wholly removed, the tyranny which degraded and crushed, no longer exists; the coveted rewards of life, forever forbidden them in some of the states, are here within their reach; here a fair field for their genius and industry is open, and womanhood, with the approbation of all, may assert its divinely chartered rights, and fulfilling its noblest duties.

If Edwin Walker and Lillian Harman are suffering imprisonment, it is because they have willfully and obstinately refused to conform to the simple and unobtrusive regulations of the statute treating marriage. In this non-observance of these regulations, they have exhibited neither good sense nor sound reason.

For purposely and publicly defying the law enacted for their benefit, and the benefit of their offspring, if they shall have any, they are not punished; and if they persist in the future in living together as man and wife without complying with the statute, they deserve, and doubtless will receive further punishment, if criminal proceedings be instituted against them. They can at any time, easily procure a license to marry, and go before an officer, acknowledge the marriage, and have the license returned, and then they will become within all the terms of the statute, husband and wife. Then over their union, there can be no contention. Then the wife may be to the husband in law and in deed.

"A guardian angel o'er his life presiding, Doubling his pleasure, and his cares dividing."

For The Defense Fund.

We have received the following generous donations from our friends and comrades:

- Dr. E. B. Foote, Sr., 25 copies of Plain Home Talk.
- Every man, woman and child should read this most excellent medical work. Price, \$1.50.
- Dr. E. B. Foote, Jr., 100 copies of Health Hints and Handy Recipes.
- These books are too well known to need any comment from us. 25 cents each.
- Sada Bailey Fowler five copies of "Irons 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 Capital's Yokes.
- J. 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-Confessions of the Bible.
- In this work there are 141 propositions proved both affirmatively and negatively without note or comment. 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 W. F. Pack 10 copies of his popular songs "The Laughing Man" and "Yaobud and the Sunday Law." Price 15 cts each.
- From Alfred Cridge, 25 copies of Ballad Bush, and One Cent a Mile. Price, one copy of each, 5 cts.
- From Moses Hull, 20 copies each of "Decay of Institutions," price 10 cts., and "Sketch of Moses Hull" with portrait, price 5 cts.
- By buying these books, friends of the Cause, you can at the same time assist those in prison and benefit yourself.

Address, Valley Falls, Kan.

CORRECTED TIME TABLE.

January 10, '87.

ASOKMOW, TOPKA & SANTA FE.

Table with columns for routes (California & Mexico, Atlantic Express, etc.), train numbers, and times.

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.

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.

Editor of Lucifer: Please send me photographs of Miss Harman and Mr. Walker. I have received similar copy of your paper and it speaks my sentiments exactly.

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 very sorry that my dear friends are imprisoned for doing that which to them seemed to be perfectly right, and which has injured no one. Think of the dear, sweet Lillian languishing in prison for respecting her motherhood and obeying nature's divine law!

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.

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 sneek 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.

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.

What fellowship has Light with Darkness? Tyranny with Liberty? or Virtue with legalized Prostitution? Marston Moor and Banker Hill preceded the Declaration of Independence; and who shall any individual be not as worthy of sacrifice as national freedom?

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.

Dr. Harman: Your postal via Glenora has reached me. I herewith send you two copies of "Social Wealth" and hope you may be able to dispose of them as well as the "Economic Equities" to some advantage to yourself.

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 the Church and State are meting out to the persecuted, but still think it was what might have been expected. I have never accepted the autonomistic theory to the exclusion of the society ones, and think we are so related to the past, that we cannot readily sever the connection, without suffering somewhere.

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.

I am glad you are able to give more thought to the general subjects. I do not criticize the treatment of the special; but think the other more serviceable. Am preparing matter for a more careful review of the industrial question, in its relation to economy, morals and law.

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. Save \$50 by using one bottle. Every bottle warranted by Beland & Tutt, Druggist, Valley Falls, Kansas.

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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.

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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.

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SPRITUALISTS. "LIGHT IN THE WEST". St. Louis, Mo., for a copy of a 16-page weekly devoted to the Philosophy of Spiritualism.

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

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SOCIAL PROBLEMS OF TODAY OR— THE MORMON QUESTION IN ITS Economic Aspects. A study of Co-operation and Abstraction in the Standard of Wage-worker.

"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. LAW OF POPULATION. By Annie Besant.

ANTI-PIELOGICAL! New "Little Lessons" on Science and Natural History; 40 cts. Infidel School Teacher; 20 cts. Studying the Bible; 75 cts.

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

Every honest and rational movement in favor of temperance is to be commended, but this nauseating stuff called "Bible Temperance" is unbearable. I have long felt that this sham ought to be punctured.

ROMANISM; OR, Danger Ahead. The Reason Why a Good Roman Catholic Cannot be a Good Citizen of this Republic. By A. J. GROVER. One hundred pages. Good type and paper.