

LUCIFER

THE LIGHT-BEARER.

NEW SERIES, VOL. 4, No. 26.

VALLEY FALLS, KANSAS, SEPTEMBER 24, E. M. 286.

Whole No. 168

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Valley Falls, Kan.

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AUTONOMY—SELF LAW.

What Are Its Demands.

Legality erects an unnatural, therefore false standard of moral purity on the sex-question in the minds of men and women, and falsehood, eventually, leads to disaster. Nature and human experience teach that no sex-association should take place between men and women except when impelled thereto by mutual sex-attraction and when sanctioned by the reason and judgment of both parties; and especially that these conditions should be observed on the part of woman, inasmuch as she is necessarily the chief sufferer in case of violations of these conditions. This then, is the natural, rational, and therefore true standard of moral purity in regard to the sex-act, viz:

(a) A normal, natural, mutual attraction (love) should prompt the act.

(b) Judgment or reason should give its sanction.

(c) Woman, as the party upon whom, by decree of nature, the burden of consequences must fall, should always be allowed to decide as to the time and circumstances of such sex-association.

Statute marriage, on the contrary, ignores these conditions as elements of moral purity, in the sex-relation. A genuine sex attraction—love—is not necessary to statute marriage. It is true the parties are usually required to promise to love each other, but the law nullifies this condition by refusing to grant a separation for the reason that love no longer exists, unless one or the other shall have committed a "crime." Thus compelling the parties to this law-made marriage to live in legalized prostitution, else seek separation on other grounds.

Again, woman under the law, is not permitted to be the "impire" in the "matter" of sex-association. The husband is allowed and authorized to assert his "marital rights," and under this "license," this legal "patent" he may outrage the person of his wife—he may subject her to legal rape every day or night of the year, and the law provides absolutely no redress. Nay, more: The law recognizes such sex-association as "pure" and "virtuous," while nature and reason brand the man as a criminal of deepest dye, and the woman as *particeps criminis* if she does not cry out against and resist the outrage.

WHO WILL OPPOSE AUTONOMISTIC MARRIAGE.

1st. All who are in favor of legalized prostitution, i. e., all who believe that a wife has no rights in the sex relation that her husband is bound to respect. This class will include all sensualists—all whose highest idea of marriage is simply sexual gratification.

2nd. All who regard marriage as a religious "sacrament"—all who accept the Bible view that "woman was made for man, not man for the woman." All who believe with Paul, that "wives should 'obey their husbands,' and that the 'wife has not power over her body but the husband.'"

3d. All statute-moralists will oppose self-law in marriage—all who believe it to be the right and duty of the state to regulate the personal habits of the citizen. All who believe that the vice of drunkenness can be prevented by state-legislation, must logically believe also that the vice of incontinence or lewdness can be prevented by state legislation.

4th. All governmentalists—all who advocate government of man by man, and who are now, or hope to be of the governing class, will oppose autonomy in marriage. All magistrates, judges, constables, sheriffs, legislators, etc., naturally wish to "magnify their office and make it honorable" and profitable; and if we take away the assumed right to govern men and women in their marriage relations we, to that extent, degrade and dishonor the office of those named officials.

5th. Lawyers will object to autonomy in marriage, since divorce courts would then no longer be needed. Simple arbitration being far less expensive and far less offensively public than is our present method of getting rid of hateful and immoral conjugal obligations.

(To be continued.)

BAIL.

Our friends at a distance are doubtless wondering how or why it is that bail cannot be obtained at or near Valley Falls to prevent the incarceration of the victims of this legal(?) outrage. I was, asked this question by the probate judge at Oskaloosa the other day. "You have been publishing a paper, you say, six years at Valley Falls, to advocate your views, and now when trouble comes there is no one to stand by you. Where is your following?"

Briefly as may be we will state what seem the probable reasons why we are left to fight this battle for justice and freedom single-handed:

1st. The Freethinkers of Valley Falls are such only so far as theology is concerned. They cannot see that the logic of freethought repels all invasions

of personal right quite as much as it repels invasions of personal right in religious matters.

2nd. Fear of business and social ostracism. Times are hard in Valley Falls, except for usurers and those generally who live on the unrequited or half-requited labor of others, and hence but few feel able to stand the pressure of a prolonged and determined boycott.

3rd. Fear of personal violence. Threats of lynching have been freely made, and the men who would attempt to lynch an innocent man and especially an innocent woman or girl, would probably not hesitate to lynch these bondsmen if the proceedings should take a turn that did not suit these regulators.

To show more clearly that we are correct in these views we here reproduce the answers of nearly all who were asked to go on this bail bond. Of course we give no names, and aim to betray no confidences.

The first we asked to sign, said he would most willingly do so but he had promised his business partners never to do such things. The next, an old resident of the town, and very substantial man of business and hitherto a staunch friend of our publishing enterprise, said: "I don't know this man. He may be all right but how can I tell? I have trouble enough already in my business matters. You never can tell what these Christians are going to do." Another: "This trouble of yours seems to be a sort of family affair, and I think outsiders will be slow to interfere on that account." Another, while showing much feeling, said: "Mr. Harman, you have done very wrong. You are killing your paper; the subscribers will all drop it. Why don't you get an officer and have your girl married right? I not care more for a freeloader than for a dog."

And still another—after expressing much fraternal interest and solicitude, and especially fearing that the motives of the parties would be misconstrued, and that the general effect would be disastrous to Liberalism—said, "I should be very glad to help you, and have no fear that the parties will run away, but still I have several weighty reasons for not putting my name to this bond"—one of these reasons, as we understand it, is that he had promised his wife never to become surety for any one.

But before this point was reached we decided to hear no more excuses. "Gentlemen," said we, "it is enough. 'The prisoners can go to jail,' and to jail they went."

A "DISGRACEFUL AFFAIR," IS IT?

"A Disgraceful Affair—The Junior Editor of Lucifer in Hoc."

Sunday, the 20th inst., at the residence of Mr. Harman, senior editor of LUCIFER, of this city, a form of marriage was gone through by E. C. Walker, junior editor of the above named publication, and Miss Lillian Harman, the 16 year old daughter of Mr. Harman, the latter performing the ceremony, which to the effect that the contracting parties bind themselves to live together only so long as it is mutually agreeable and that the name of neither shall be changed. This is all in accordance with the vicious doctrine so vigorously advocated by LUCIFER of late, and the act of last Sunday constitutes the literal adoption of that creed. The deed was so brazen, flagrant and exasperating that public indignation knew no bounds, and W. E. Hiser, step-brother of the girl, swore out a warrant for the arrest of Walker and Miss Harman, the charge being illegal cohabitation. Almost the entire day, Monday was spent in trying to get bail for the defendants, the amount being \$1,000, but without success and Tuesday morning Constable Boles took them both to Oskaloosa, where they were lodged in the county jail to await trial before Justice Simpson the 27th inst.

It would seem superfluous to offer any comment on this characteristic utterance of the Republican and church organ of this city. It preaches its own sermon, it points its own moral. Any attempt on our part to make this moral plainer would be like gilding fine gold.

A word or two, however. It will be seen that we are accused of no crime, nor of the intention to commit crime. We are accused of vice, nor of the intention to indulge in vice. We had assaulted no one, robbed no one, burglarized no one, slandered no one; we had not even been "drunk or disorderly" on the streets. We had not intruded nor obtruded our personal affairs upon the public (the marriage was a private, family affair at our own home, a mile from town) and yet this editor says "the deed was so brazen, flagrant and exasperating that public indignation knew no bounds."

Suppose we admit all that is charged in this newspaper indictment. Suppose it is true that the contracting parties "bind themselves to live together only so long as the compact is mutually agreeable"—what then? Who is injured by such an agreement? Crime is that which injures others. Who is it, man, woman or child, that can come forward and say that they are injured in person or property by such a compact between Lillian Harman and E. C. Walker? A vice is an injury to ourselves. Does this "compact" show that the parties committed or intended to commit an injury to

[Continued on Second page]

LUCIFER

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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 advanced or statements made by him.

FREEDOM OF CONSCIENCE.

Obl' brave Apostle, thou hast truly said—
It's a trivial thing indeed to be
Judged of man's judgment. Conscience
must be free,
Nor blindly nor dogmatically led,
Either by living oracles or dead;
For truth admits of no monopoly,
And where it points each for himself must
see,
Nor fears an independent path to tread.
Honor to him who speaks his honest thought
Who guards his reason as a sacred trust,
Demands the truth for every dogma taught,
And turns discenter only when he must!
For he shall also by whom the light is sought,
To the high plane where stand the wise and
just.

WILLIAM LLOYD GARRISON.

LET REASON RULE.

Let wisdom rule this land,
With reason in command—
An army grand,
March bravely to the light,
By day, as well as night—
Stand proudly for the right;
Let reason rule.

Crush superstition out,
And hypocrites devout,
Completely rout,
Away with priestly tools
And all the churchy snobs
And inquisition rule;
Let reason rule.

Away with old church bells—
And all the brazen-toned bells,
And pebbly yells,
And give us common sense
Without old Peter's pence,
Or smoking hot heresies;
Let reason rule.

Away with priestly cant,
With masses and vespers chant,
No more we want
Of Pharisces and Scribes,
And all the praying robes,
With all their costly jobs;
Let reason rule.

No Sacramental wine,
Or Chrissy bread in mine
At any time,
No Jonahs in the whale
For three or four days' sail,
Or story of the quail;
Let reason rule.

Away with such a set
As daughters made of Lot
When drunk he got,
Old Solomon and Davy,
Both badly old behaved—
Did not, till near their grave,
Let reason rule.

Let reason wipe away
What such old fools may say,
Or preach or pray,
And let us be as free as
Bliv out the heathen chins
In this and other lands;
Let reason rule.

Tax churches and church schools,
No longer be such fools,
And plant tools,
From Congress, Chaplains kick,
And legislate with tools;
Clean out the entire clique;
This we demand.

Give no sect a dollar,
For a priest or scholar,
Though they "holter,"
No Bible in the schools
To manufacture fools,
Or bible snobs;
This we demand.

No proclamation blate
For festive and festive,
While all this lasts,
No outbe in court at all
From any lips shall fall,
Only allow at all the tools;
This we demand.

Away with old Sunday
As better than Monday,
Any day;
Take any from many,
We care not for any,
Not slip a penny;
This we demand.

No special legal rules
For pampering church fools,
Or bible snobs,
Secular only, make
The laws in every State,
Thus no advantage take;
This we demand.

I always proudly tell
You, I'm an infidel,
No church, no hell,
Place your own soul on high,
Depend on brain and eye,
On this you can rely,
In every land.
MERRILL U. WAGGONER.

LUCIFER

VALLEY FALLS, KAN., Sept. 24, 286.

MOSES HARMAN & E. C. WALKER

EDITORS.

M. HARMAN and GEO. S. HARMAN
PUBLISHERS.

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Liberty and responsibility the only Basis of Morality.

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Please keep an eye on these instructions.

(From Wednesday's Extra.)

Artise, and bust the silly chains of fashion,
Lut the false worlding scorn thou if he will
Rise, sunlike o'er the stories of earthly passion,
And stem with fearless breast the tide of ill
Success shall crown each arduous endeavor,
And from the strife thy soul arise great and free,
And deeds give birth to deeds that roll forever,
Wave after wave, o'er Time's grand, azure sea!

HALF SHEET.

To satisfy the demand for extra copies of LUCIFER containing account of the arrest of E. C. Walker and Lillian Harman, we issue this extra half sheet. At this writing, Wednesday, the 22d, Mr. Walker is in jail, no bondsmen having as yet offered to go his bail. Lillian Harman was also taken to Oskaloosa and delivered up to the sheriff. She insisted that if either must be locked up in a felon's cell, both should be. Mr. Housh, however, was more just and humane than the laws of Kansas, and offered to let her remain outside, provided we would "put up" money enough to pay for a guard. This we readily agreed to do, and on depositing ten dollars I was allowed to take my daughter back to the office, where she is now at work, under guard. To the credit of Mr. Bolos, the constable, who seems to be a much better man than his employers, be it here recorded that the guard is only nominal.

Of course we would have been glad to pay for guarding them both outside the prison walls, but this we were not permitted to do. At one time the constable agreed to allow us this great privilege (?) before they were taken to the sheriff, but he went back on his promise. Then we appealed to the Justice, asking if he could not interfere. He replied, "I can do nothing. If I were constable I would grant your request, and I must say I think he is yielding too much to outside pressure;" or words to that effect. Nothing will satisfy our persecutors, it seems, but imprisonment or mob violence. The complaining witness says he did what he did in order to prevent mob violence, which he says was freely and openly threatened. He also says that the officers advised him to this course. It now appears also, from reliable information, that the whole persecution is traceable to a self-constituted vigilance committee of which Dr. A. M. Cowan and C. C. Lord, one a leading physician and churchman, and the other an old citizen and prominent merchant, are the leading spirits.

Having to take the next train to Topeka I can only say that as many false and misleading accounts of this matter are being sent out by the press reporters, we send marked copies of this half sheet to our exchanges, and ask them to do us the justice to read both sides before entering judgment against us.

The Register says, in speaking of me, that I have "doubtless been misled." If Mr. Gardiner ever has moral courage enough to take an unpopular stand simply because he believes it to be right, he can understand that his insinuation is utterly false. I have not been led at all. In pursuing this course I have acted of my own free will and choice. I am not at all surprised at the way our private affairs have been meddled with, and I intend to stand by our principles as long as I believe them to be true, which I think will be as long as I live and retain my reason. I can only put these few lines in this issue as there is already matter enough up to more than fill the paper.

The report of proceedings of last Sunday will be for sale in pamphlet form, in the Court room, Monday next.
LILLIAN HARMAN.

The New Era man seems to regard it a "vicious doctrine" that "the name of neither of the parties shall be changed." Apparently to him, this is the worst part of the "brazen, flagrant, and exasperating deed." But how can it be vicious or criminal for a woman to keep her maiden name after marriage? Does morality and virtue require her to take the name of her lord and master just as slaves are required to take the name of their masters? Is it to show to the world that she has parted with her individuality, or that she has lost her identity as a legal person? Slaves regarded it as an honor to be called by the name of their masters. Women are slaves or they would not take the name of their husbands.

On second thought it occurs to us that women take on the names of their husbands to indicate that they have parted with their virginity, but that they have done so in a legal way, and therefore they can still claim to be "respectable!"

To hear the talk in the papers, and judging from the relentless way in which this prosecution is pushed, an outsider would readily infer that we of the LUCIFER office had committed some terrible crime against the good people of Valley Falls. That, in short, we are the assailants, the aggressors, while they were the injured party.

As A. Lincoln used to say, this reminds us of a little story: Once upon a time, a wolf and a lamb met at a stream to drink. The wolf said, "See! you are fouling the water that I must drink." "How can that be," asked the lamb, "when the water runs from you towards me?" "Well," said the wolf, "you are my enemy. You never say a good word of me. You wont drink as I drink, you wont eat as I eat. That is enough! You must die." And he worried and ate her.

Congratulatory.

LILLIAN HARMAN and E. C. WALKER:
Dear Friends:—Have just received LUCIFER, of the 17th, containing the announcement of your new relation to each other, and your arrest. Without reading further I lay down the paper and take up my pen to offer my hasty congratulations (not for the arrest) and approval of manner. I fear many patrons of LUCIFER may condemn your action, and that you have brought trouble upon yourselves and our little LIGHT-BEARER; nevertheless I rejoice to know that you have the moral courage to practice what you preach, and that in defiance of Madam Grundy and the State. Oh! that there were more such. Am glad that you both intend to retain your names. BRAVE Lillian, that you think enough of self and individuality not to suffer yourself to become only a part of another, no matter how good that other may be, or how well you may love him. I hope you may never look out of a prison window, but should you do so you will have my sympathy and whatever else I am able to give, and remember "When the innocent are convicted the law is condemned." Yours fraternally and hopefully,
H. H. HUTCHINSON.
Leavenworth, Kan., Sept. 22.

The Autonomistic articles now running in LUCIFER will be published in pamphlet form on or about October 1st. Price, 10 cents.

The poem on first page can be obtained of the author, Marshall O. Waggoner of Toledo Ohio, in leaflet form.

Itch, Prairie Mango and Scratches of very kind cured in 30 minutes by Wool-ord's Sanitary Lotion, Sold and warranted by Beland & Tut, Valley Falls.

BRIEF COMMENT.

Our readers will see that this issue of LUCIFER is largely filled with what to some will seem personal matters of our own. But is it really so? Some of our reform journals take as their motto: "What is the concern of one is the concern of all." When the personal, the inalienable rights of man are up for discussion this motto formulates a self-evident truth.

We therefore think it needless to offer any apology for the prominence given to the details of this civil—no, very un-civil—this legal and yet most illegal prosecution to which we are now being subjected.

The reports of the case, so far as they have appeared in the town papers, although as usual very unfair and untruthful in regard to ourselves and our motives, are probably correct as to the widespread interest or rather excitement that the affair has aroused. If we had been a lot of fresh caught Apaches, or if we had been accused of wrecking a train and killing a dozen people the excitement could scarcely have run higher than it did on Monday last. And doubtless it would have been much more easy to procure bail if the cause of arrest had been murder, than as it was. The Register, of Valley Falls says in regard to this:

"A bond of \$1,000 being required—if guilty of the charge the least fine is \$500—the parties failed to get it filled, though appealing all day to various persons. It was a little too high-handed and dangerous for anyone else to fool with in a pecuniary way."

Yes, "a little too high-handed and dangerous for anyone else to fool with in a pecuniary way!" Shades of Adams, Hancock and Jefferson! If we had been arrested on a charge of murder we might have got bail, but no one thought it safe to go on the bond of a man and woman charged with the "high-handed" crime of quietly attending to their own business in their own way, molesting no one; not even asking advice or help from man, woman, god or devil!

Mr. Gardiner of the Register would make the impression that we tried hard to get bail—"appealing all day to various persons." As a matter of fact, but six persons in all were approached on this subject, and but four of these were really asked to sign. When it is remembered that, as Mr. Gardiner says in this same issue, less than ten per cent of LUCIFER's patronage comes from Jefferson county it is not strange that the turn-out to defend us was not large. And yet we have about fifty subscribers at this post office, among whom are several of the most substantial citizens of Jefferson county. On first page will be found a statement of facts in regard to the failure to get bail.

A "DISGRACEFUL AFFAIR," IS IT?

"A Disgraceful Affair—The Junior Editor of Lucifer in Hoc."

(Continued from first page.)

themselves. If not, then this compact cannot be called a vicious one.

The complaining witness in this case does not allege that any injury was done or intended toward any person. The young man was at the time, a member of our family, and is so yet, unless he himself wills it otherwise. When interrogated as to his object in bringing suit, he said it was to save us from becoming the victims of personal violence, and because he thought the laws ought to be enforced or obeyed. It was not because he had ever been injured by us in any way whatever.

Mr. Van Meter calls this doctrine—the doctrine of Voluntaryism in marriage,—a "vicious" one. How "vicious" is there anything to show that this agreement was for any immoral purpose? Certainly not. But suppose, on the other hand, Lillian Harman had made a public promise, a solemn vow—in the nature of an oath, as it is commonly considered—that she would "love, honor and obey" Mr. Walker "so long as they both should live"—THIS promise we maintain would have been a highly immoral obligation. It would have been simply binding herself to commit or consent to a possible, if not probable, immoral act—the act of prostituting her person in the sex-relation with an unloving or unlovable husband. "To love and to honor" are involuntary mental emotions, not acts; we cannot love and honor that which is no longer lovable or honorable in our eyes. But "to obey," in the sex-relation, is a voluntary act. Hence the woman who submits to live in intimate sex-relations with a man who does not love, is simply putting herself on a level with the woman who sells herself for a night for money or for any other consideration. She submits to an outrage in the most important department of her being as woman, viz: her sexhood, her motherhood—thus entailing incalculable injury upon her offspring as well as upon herself.

Again; the man who takes advantage of woman's helplessness under the law, to exact from her obedience in this sex-relation when he knows that the ONLY CONDITION that can justify such associations (mutual love) no longer exist between the parties—this man commits an immoral, if not criminal act.

Hence we say to the New Era man, while we can easily prove that autonomistic marriage is virtuous in its nature and consequences, we defy him to prove that the ordinary legalized marriage is not "vicious" or even criminal in its possible if not probable consequences.

Yes, neighbor VanMeter, the history of this week's doings in Valley Falls and Jefferson county records a very "disgraceful affair," but as to where the disgrace comes in, and to whom the disgrace will attach, we are willing to leave to the unbiased verdict of future years.

"ADULTERY."

In his press dispatches sent out on Monday last, R. E. VanMeter, of the New Era, says Mr. Walker was arrested on a charge of "adultery;" then follows the statement that W. has a "divorced wife and five children somewhere in Iowa." This sounds somewhat contradictory. If he has a divorced wife, why should his recent marriage make him liable to prosecution for

adultery? Both these statements are simply untrue. He was not accused of adultery, and he has no wife, divorced or otherwise, in Iowa. His former wife and two children live in southern Kansas. Also he says that "M. Harman, the father of the girl, performed the ceremony." This is also untrue. The parties married themselves, the father consenting thereto.

This is only another proof of the very unreliable nature of press dispatches. These dispatch agents know that something sensational—something personal, and especially something scandalous, is eagerly sought for by the average reader, and hence the aim is not accuracy nor truthfulness but merely sensationalism. And if the agent in making up his reports can stab the reputation of one he hates, so much the better.

It would seem only justice and manliness on the part of press agents to correct their blunders, if such they are shown to be. But truth, justice and honor are no part of the average news-man's creed.

SHOULD BE SUPPRESSED.

Up at Valley Falls they do some queer things. The latest news items we have from that town tell us that on last Sunday a Mr. Walker, one of the proprietors of Lucifer, a man about 38 years old, who has a wife and several little Walkers, was married by contract to his partner's daughter—a Miss Harman, aged 16 years, no magistrate, nor no minister of the Gospel officiating, it was done by contract, no license required. The parties were arrested Monday morning for living illegally together as man and wife and held in \$1000 bonds. Don't know what will be the outcome of the affair. Valley Falls is a queer city, as we said before. The parties were simply practicing what they preach in their Lucifer. In any other town almost, public sentiment would be so strong against the outfit, the Lucifer would suddenly cease publication and the Walker-Harman crowd would evacuate the city.

LATER—The two people mentioned above, autonomists, were taken to the county jail. They could not get bail. We hope they will get the full extent of the law—three months in jail or \$1000 fine. We have a copy of the Lucifer before us, printed since the arrest, it is a fearfully demoralizing sheet, we have never seen anything like it before, and its publication should be suppressed.

The above is from the Argus published in the neighboring town of Winchester. Mr. A. W. Robinson, its editor, and presumably the writer of the foregoing, was for some years employed in the office from which our paper was issued, and did the mechanical work thereon. Mr. R. has never been mistreated by us in any way. Our business relations with him have always been pleasant. Why then should we be subjected to this tirade of misrepresentation and abuse?

The explanation is not hard to find. It is this: Mr. Robinson edits a local county paper—in other words, a society paper. Col. Ingersoll is credited with the saying that a "lawyer is a kind of intellectual strumpet." If this is true of the lawyer, how much more does it apply to the editor of a local, society paper. He dare not own himself—he dare not be intellectually honest, and hope for financial and social success. His first question, always, is, what does society think about it? what does society want? Mr. R. is brother-in-law to one of the chief persecutors in our case, Dr. A. M. Cowan, and of course is well posted in regard to the status of sentiment in Valley Falls. From this cue he readily knows what is politico for him to say.

Yes, it would seem that the Argus only echoes the voice of the Christian element in Valley Falls when it hints strongly at the forcible suppression of free press in Kansas. The men who put up their money or offered to put it up, to begin proceedings against us in this case, are reported to have said:

"We have borne this this thing long enough. It is high time that it be suppressed"—or words to that effect. The attorney, L. A. Myers, to his credit be it said, is reported to have replied, "Well, gentlemen, if you propose to suppress free discussion in Kansas you will probably find that you have a big job on your hands."

As usual with our persecutors, Mr. R. does not deem it at all necessary to stick to truth, or to find out the truth before putting his victims into the pillory of public execration. He speaks of Mr. Walker as a bigamist—"he has a wife and several little Walkers."

An Autonomist, or consistent Freethinker, whether man or woman, has no rights that a Christian is in anywise bound to respect.

The Argus man, like his brother persecutors at Valley Falls, says LUCIFER "is a fearfully demoralizing sheet and its publication should be suppressed." Will he or they show us what doctrines taught by us are "demoralizing," and who it is that will be injured or demoralized by reading them? Will they give us their reasons for so believing?

No, they will not condescend to reason with us. Reason does not seem to be their weapon of offense or defence. They prefer "suppression"! Like the distinguished theologian Rev. Taylor, of Valley Falls, pastor of Dr. Cowan's church, they prefer to burn all the copies of LUCIFER they can get hands on. Like him they would put the "whole edition" into the stove if they could get hold of it. Did these worthies ever hear the old saying, "He that will not reason is a bigot; he that dare not reason is a slave; he that cannot reason is a fool"? Wonder in which of these categories they choose to be reckoned? Yes, yes, Messrs. Robinson, Cowan, Taylor, Lord, and the rest, it is doubtless in your power to "suppress" LUCIFER. We are few in number; we have not wealth, nor what the world calls "respectability" to back us. We have no arsenal of arms to defend our persons and property in case of assault, and we should not use them if we had.

But are you quite sure that suppression is the best way to settle or prevent the discussion of great moral questions? This plan has often been tried before, as for example during the Antislavery agitation, 30 or 40 years ago. Then the question of human rights—of freedom against slavery, was forging its way to the front. Like Banquo's ghost this question would not "down," at the command of the self-constituted guardians of human rights and morals. The suppression of men and papers didn't stop discussion, as witness the killing of Lovejoy at Alton, Ill., and the destruction of his printing outfit. That attempt at suppression was a decided success, so far as the man and the paper were concerned, but a most decided failure as to its general aim or object.

To Jail and There.

CELL No. 2, THE COUNTY JAIL, OSKALOOSA, KAN., September 23, '86. For years a great battle raged on Kansas soil. Should that soil be free or slave, that was the issue. Men talked, men wrote, men voted, men fought. Tongue, pen, ballot, sword, pistol, musket, each played a part. The decision was that Kansas should be a Free State. It was a victory for the right. Then the battle shifted to a wider field and upon that plain of national conflict the hideous form of chattel slavery lay with the death rattle in its throat. But Liberty had not yet come in all her radiant glory. She had given us but one glimpse of her face, then she vanished into the night of Centralization and Paternalism. Since the close of the great civil struggle of '63, our people have been gradually and surely losing sight of the fundamental principles of Human Association. Once our greatest statesmen did not hesitate to say that the protection of the in-rights of the individual citizen was the first and paramount duty of government. Now such a doctrine is the rankest heresy. The domination of the individual by the majority is held by the American politician and people as the first and chief if not the only function of government. This is the Orthodoxy of the day. And the application of this principle by the peace officers of Delaware township, Jefferson county Kansas, explains why I am here, within these walls of stone, behind these bars of iron. For, should Justice remove that immemorial bandage from her eyes, do you suppose that she would say that I am justly imprisoned? What have I done that I must be taken away from my business, taken from the clinging arms of my aged mother, or of my young companion? Whom have I murdered or maimed, or slandered, or defrauded? From whom have I stolen, whose rights have I invaded? If the complaining witness, if the officers of Delaware township, if the citizens of Valley Falls, cannot in truth say that I have injured them, personally, or in their property rights, have not deprived or sought to deprive them of their liberty, how, then, do they defend their action in imprisoning me here? By what right have they incarcerated me; by what right have they interfered with my business; by what right have they caused infinite pain and agony to those who love me? Is any distinctly that they who have been instrumental in this have committed an act that is without justification or excuse; they have done that which at the bar of natural justice is adjudged a crime, and at that bar I impeach them as criminal invaders of my rights and the right of Lillian Harman. I dislike exceedingly to bring private concerns into the glare of publicity. The "public" has no business to come prying into my kitchen or my bedroom. And no private citizen dare commit such an outrage. It is only the "law" that can safely be guilty of this insufferable impudence. But this persecution forces me to make certain statements that our friends over the country may understand the situation here. In December, 1882, I entered into business relations with Mr. M. Harman, father of Lillian Harman, co-defendant in this suit. I was here but little, my occupation as canvasser and lecturer kept me on the road most of the time. But Lillian and I were friends from the first. That was our business. Gradually that friendship deepened into love. That was our business. Last spring we formed a business partnership and became known as the firm of "Walker & Harman," dealers in Radical and Liberal books, etc. That was our business. Last Sunday, Sept. 19, we entered into social partnership. In all things, we had the full and free consent of said Mr. Harman, Lillian Harman's natural guardian and the only person on this planet whom she was under any obligations to consult. Certainly, we know that the State assumed the right to dictate to us that we should go through certain forms, and pay certain fees to some of its officials. But as said State is composed of individuals like ourselves, and as no one of these individuals has any right to lay down such rules, prescribe such forms or exact such fees, and as no individual can delegate rights not possessed primarily by himself, we know that the State, in claiming the right to supervise our relations, was nothing but an usurper, and that we were under no obligation whatever to obey this particular "law;" and as we should have sacrificed our self-respect had we, by legally marrying, conformed to an unjust and invasive statute, we quietly ignored it. And this is our offense. We have injured no one, we did not contemplate the injury of any one. We have conducted our own business in our own way, and "He who attends properly to his own business will let that of his neighbor alone." For the few days preceding last Saturday and Sunday, everything seemed to be prospering favorably. But treachery was at work, and the knowledge of the contemplated union, confined only to the relatives, had reached outsiders. On Saturday we heard the first mutterings of the approaching storm. Of Mr. M. Weaver, of whom my mother had rented rooms for a year, I rented another and the three were fitted up for the enlarged family. But on Saturday Mr. Weaver came to me in a panic and wanted to back out of his bargain in some way,

(a month's rent had been paid in advance). He claimed to have misunderstood me when I rented the room. I had distinctly told him that neither church nor law would have any part in our union. But he now said that he did not hear the "law" part. He said that there was going to be trouble, and hinted vaguely of a prosecution. As I did not care to waste any resources in holding him to his bargain, and as I also regarded it as unautonomistic to force ourselves into his house against his wishes, I acceded to his request and gave up the room. About this time the complainant, W. F. Hiser, began to talk darkly to George Harman, his step-brother, about "mobs" "On Sunday afternoon this fellow Hiser was present and heard the statements made by Mr. Harman, Lillian, and myself. He remained there that night, and early in the morning went to town and swore out the complaint against us. As we were packing to take a short trip to Kansas City, we did not get down to the office till somewhat later. We had been at work but a few minutes when we were arrested, as stated in the last issue of Lucifer. During the remainder of the day we worked under guard in the office, except a part of the time while I was out with Mr. Harman trying to find bondsman. And right here we have a fine illustration of human gratitude and courage. When Mr. S. P. Putnam, Secretary of the American Secular Union, lectured in Valley Falls the latter part of August, the entire Lucifer band did all in their power for him and to make the meeting a success, although none of us are in affiliation with the A. S. U. and look upon it as covering a very small part of the field of reform and that part by no means the most important. Mr. M. Harman was especially active, carrying on the correspondence, etc., etc., while Harman and Son did all the printing of bills, etc., gratis. And behold the reward we received! Marvel at the gratitude exhibited! Admire the sweet fraternity of the A. S. U. people! Not one of them will go upon our bail bond, although there are several men of large means among them, and one of them is a relative of Lillian Harman. They stand back in cowardly indifference and see us taken to Oskaloosa, where, for all they care or will do to prevent it, a pure and tender woman will be thrust into the noisome crowded cell of the county jail. Monday night we were held under guard at the Cataract House in Valley Falls. Tuesday morning we started for Oskaloosa. We were first driven out to my mother's. Saying all we could to comfort the trembling, weeping woman of seventy, who was compelled to see her only child taken away to prison as a criminal, simply because he had dared to love the brave little woman at his side, we at last bade her good by and went back to the office to get Mr. Harman. The little town was all agog. In door-ways, at windows and gates, at the street corners and every other corner of vantage, men, women and children were congregated, staring for news. Learning on gates stood old women, men, and children, and above their families their hands arched above their eyes, staring with hairless impudence at the occupants of the passing carriages. And they want to send us to prison for the sake of purity and decency! Why, not one of our little group could for one moment be guilty of such indecent, ill-bred actions. It is eighteen miles from Valley Falls to Oskaloosa. The day was a very pleasant one, and, happily in the company of companions, the trip did not seem a long or tedious one. Stopping at the court house, we were at once conducted into the Sheriff's office, where Mr. Harman made an attempt to have us returned to Valley Falls and kept there under guard. But the arrangement could not be effected. At last, however, it was agreed that Lillian should be allowed to go home while I remained at the court house, which was a substantial victory for decency and right, and Mr. H. and I very glad. But Lillian was at first determined that she would share with me the responsibility of our united action. She was finally persuaded that she could do no good here, while in the office she would be highly useful. I feel very grateful to the officers here for refusing to receive me, for there are only two cells, connected by another small room, which is used as kitchen, closet, etc., and no privacy is possible. There were already three prisoners here, and, to their great credit be it said, they protest most vigorously against a lady in this place, declaring emphatically that it would be the vilest of outrages. It is much to be regretted that the Liberals of Valley Falls did not look at the matter in the same light. I brought a good supply of books with me, and I have much writing to do, so my mind is occupied to a certain extent with concerns not directly connected with my immediate surroundings. But the confinement chafes, spite of all, and the atrocity of this outrage causes me many an hour of bitter reflection. I oftentimes wonder if the masses of mankind will ever become really civilized. Our preliminary examination comes off Monday at Valley Falls. Then, if we are held for trial, I, at least, shall have to remain here until court sits, unless, perchance we shall succeed in getting freedom. It will be a long and bitter fight, in all likelihood, but this case, if the prosecution continues to press it so that we have to go the higher courts, may make a way for liberty. What I needed now more than anything else is money to help keep the light burning and to defray these other expenses. I hope our friends will not forget that "Walker & Harman" are still in the book business and that liberal purchases from us will materially assist. This is a fair issue, in principle, and I know of none upon which I would rather appeal to the sober sense and the enlightened humanity of thinking, suffering men and women than ours for Liberty and Justice. E. C. WALKER.

"GOD."

"W." Esq.: Dear Sir:—I have read and re-read, chewed over, and think, digested, your article in the LIGHT-BEARER of the 13th ult., entitled "The God Horror." There is none of the logic of truth about it, if it means there is no "God," and it just seems to leave it that way. I don't think you mean it. That men and women make a great many bad gods is doubt-

less true; that theology teaches of worse ones, will not admit of dispute; that he who attempts to describe him, is, in his own estimation, a little bigger, is axiomatic. That the world attributes the greater part of what they don't understand, to god is stating it mildly, but to say in this enlightened and progressive era that the universe has no law, i. e., no god, is a little un-basid. Bob. Ingersoll, no doubt, can make much fun out of historical gods and worry the universal granny, but how did Bob come in? Lois Waisbrooker may be disgusted with the depravity of existing theologic gods and the author who wrote "There is one who listens and hears," and my logical "W." who wants to know "why he does not heal and help," may be are looking at mighty small man-made gods. He that walks into the water over his depth and can't swim, will discover one law, that he can't breathe under water without some mechanical contrivance, the work of reason and experience. The man who studies the wonderful system that evolves what we have discovered of the universe, from worlds to the atoms, must we think get some idea of a law that under the same circumstances always produces the same effects? Say! have you got any other theory?

REMARKS.

We accept the postulate that the Universe is infinite and eternal—it is Infinity. You would call it "god?" But what do you understand by the term "god?" Do you not predicate of he, she or it, personality. But, if personal, it is limited in power and goodness. If so limited, how can you speak of unvarying law in connection therewith? Can you reasonably look for anything but ceaseless caprice, chance, in the operations of such a being? He who believes in god is a believer in "chance;" matters eventuate as the great spirit, powerful, yet not all powerful, sometimes, yet not always, good, decrees that they shall. There is no room here for unvarying law, for the regular sequence of cause and effect.

You say: Here is "god." Behold! how good are his actions. You thus call upon my moral sense to pass judgment upon certain modes, effects, which you call good. But if I am qualified to say "good," I am also qualified to say "bad." If I have the ability and the right to commend, I have also the ability and the right to condemn. And, thus empowered by all Theists to judge "god," I pronounce him, if infinite in power, then an infinite fiend; if infinite in goodness, then sadly lacking in power. He who has knowledge of a crime about to be committed, and has the power to prevent its commission, and does not, is, morally, in fact, and in law, an accessory. And in the case of an infinite "god," he is the only criminal. It does not in the least help matters to say that he has ordained the "law," and that, if any one violates it and suffers for such violation, he has only himself to blame. This is the old "free moral agency" sophism, but it is a sieve with meshes so large that it will not hold cornstalks. Foreknowledge and infinite power, conjoined in one being, forever fix upon this being the responsibility for all crimes committed by the finite creatures whom he hunches into life. Every pang of pain suffered by them he designed they should suffer, he desired they should suffer, he WILLED they should suffer.

From J. H. Swain.

FRIEND HARMAN: In LUCIFER of the 13th ult. Zeno claims to be both an Individualist and a State Socialist, which is like asserting that he can travel in opposite directions at the same moment. He also says that "the assertion that State Socialism crushes growth, is still more evidence of lack of information. Communism only may be said to ignore the rights of the individual." Such assertions evidence a lack of quite ordinary information of State Socialism and Individualism. Nor does Communism necessarily ignore the rights of the individual. Every Platform and declaration of Principles of the Democratic or State Socialists testifies to his misinformation on this point. Having been an organizer years ago in that party, and familiar with its literature, I know he is in error. I am certainly competent to speak for Individualism and Anarchy. These are one in theory. In October, 1881, I was the delegate of Liberty to the National Socialistic Congress in Chicago. Spies and Parsons, who with Justus Schwab, Peterson and myself constituted the Committee on Platform and Principles, were State Socialists as was shown by their advocacy of political action by Socialists. I was the only Anarchist in that Congress. I tried to win that body to my views, and failed. Schwab

said I was right, but far in advance of the times, I am more of an Anarchist now than I was then. State Socialism is invasive, Individualism the reverse. State Socialists recognize the right and necessity of armed revolution in the event of their gaining the strength to ensure success. Mr. Walker is right in separating Socialists into Individualists and Statists. These are not one, but two. Parson's late newspaper article is all the evidence needed to show that he is a State Socialist. He, and probably his associates, belong to the International group. Like all Socialists they are opposed to existing governments, to overthrow which they institute another form of it. Acts, not proclamations, determine the status of parties. Anarchists aim not to overthrow but to leave government to die a natural death by withholding their support, non-payment of taxes being first in importance. This is passive and moral resistance. Whatever valid objections may be raised to this policy, the fact is in no other way can governments be overcome, since any other method involves the use of that which we wish to destroy, that is, its destruction by its continuation. The inevitable result is the supplanting of one form of government by the other, which however good, negatively at first, being compulsive at its root, must eventually destroy the freedom reserved to the individual.

In your editorial you say we cannot force people to accept autonomy (self-law) instead of archism or government of rulers. In attempting to force them we are rulers, not autonomists. Farther on is this Hence, as explained by J. Wm. Lloyd * * * "Anarchy is perfectly consistent with co-operative self government, that is, government by consent of the governed." I thank your construction of his words unwarranted. While he says Anarchists are not opposed to government by consent of the governed, that is, one not opposed to those being governed who so desire. Anarchism is not consistent with such or any other government.

Government by or without consent of the subjects, destroys self autonomy, the difference being that in one case the individual surrenders and in the other is robbed of autonomy. The accurate expression is "just governments rest on the consent of the governed," that is just to the degree they do not govern. The implication is that any one can secede at will; else such would be governed without their consent. The government would then not be just. To call such a system government is to confuse thought.

Government is compulsive control of the person by external personal power. While the poverty of language justifies the use of such terms as self-government these ought to be used with great care, the meaning being made plain. Literally we cannot own, serve, or govern ourselves. The separation of oneself into subject and object is a mental act, not a reality. As a matter of fact we can't govern ourselves. Self government has no objective reality. There must be two parties to a government. Government by consent need not be co-operative. That of the Catholic church is not, yet it rules by consent. Anarchists cannot consent to be governed and remain such. They must obey law, for it is inviolable. It (natural law) is the expression of a supreme will, then we cannot escape government. But we are contending about the justice of visible authority. Has one human being the right to govern another? If so, under what law? Josiah Warren's True Civilization contains the answer. Who masters that needs no other guide. J. H. SWAIN, San Francisco, Cal.

(To be continued.)

Diagnosis.

In "Notes" (Lucifer, Sept. 10.) W. says "Mrs. Slenker forgets to add that 'Diann' advocates nude association of the sexes." Perhaps W. forgets that "Diann" is "advice for the married." Does he object to nude contact between husband and wife? Or to nude language between them if they choose to use unclothed thoughts? If sexual satisfaction can be obtained by contact (external) instead of coition is it not far better, because of the conservation of vital forces as well as prevention of unwelcome children? It will also do away with a great mass of diseases resulting from sexual excess, and is not this a powerful plea in its favor. We do not expect the people, as a whole, to endorse it, at once, or for many generations. It took many a long year to make al-

coholic temperance popular, and tetanization is hardly so yet in many places. Just so of Diannism. As strong a passion as the Sexual is hard to control and keep in subjection.

We must work through morality, environment and education to turn Love into safe channels.

If a few outside of marriage and Diannism a better and safer vent for desire than coition, is it not the more practicable of the two and less disastrous in its results.

Are there no high-tempered, passionate people who control their tempers and refrain from outbreaks of anger? Why then should not a strongly sexed man or woman be just as much better for this added vim and energy, even though never cohabiting at all?

The highest civilization tends to produce an excess of females. There are 64,000 more women than men in Massachusetts and an excess of females in twenty-two states. All of these are without sexual satisfaction of any kind save that of seeing, talking with and association in a brotherly way with men. Free love and variety are no remedy for this, for passion grows by what it feeds upon, and sexual intemperance will only be increased by freedom and variety unless a true sexual education be given to all, and as I have before observed—Love be turned into other channels than coition.

Words are never obscene; nude art is never obscene. The Truth Seeker of Sept. 11 gives a good illustration of the home of obscenity.

I don't believe in pandering to prurient passions by any manner of means. But I do believe in plain words, plain ideas and plain illustrations.

I have never seen a book that so fully illustrated by its text as well as engravings, all the sexual parts of all organisms from the plant on up to man, as Dr. Hildeck's "Origin of Life," and yet I think the most modest woman could read the volume all through and never once think of obscenity. It is pure natural science, and so well worded, yet so simply and plainly, that there is no chance for prurience to enter the mind.

To a thinker and humanitarian Diann will prove just as clean and wholesome and instructive in its line of teaching. ELSA DRANK SLENKER.

Lucifer's Benefit

The following named books and pamphlets have been sent this office from time to time to sell for the benefit of the paper. Please order of us and thereby help along the cause.

- AN ESSAY ON the Ownership of Land, by James Beeson, 21 pp. 10cts.
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WABT.

Table with columns for destination (California & Mexico, Atlantic Express, etc.) and time (No. 1, 11:18 a.m., etc.).

Table with columns for service (Passenger and Mail, Local Freight, etc.) and time (12:51 p.m., 6:20 a.m., etc.).

A FAMILY AFFAIR

BY THE LATE HUGH CONWAY.

CHAPTER XXXII. PUBLISHED.

For hours and hours Mrs. Miller remained blissfully ignorant of the fact that the wheels which were bearing her to her destination were also sorrow and ruin in the person of Maurice Hervey.

It was typical of the man's cruel nature that he looked forward with feeling of keen enjoyment to the torture which he meant to inflict upon the woman during those hours of travel, by forcing upon her the presence which, he knew so unwelcome.

She took no notice of his request, but presently she raised her head and looked at him. "Do warned," she said in low tones.

No food had passed her lips since she left London. All desire to eat had left her when she first caught sight of Hervey's hateful form.

Shortly after leaving Stuttgart the steward looked in and in broken English suggested that the beds should be prepared.

even now drive it into his heart; but she had no knife; had nothing which would serve her need, or rather God's need.

Or not until she knew that the end of the long dreary journey was close at hand; not until a kind of instinct told her that in a few short minutes Munich would be reached.

Without knowing why or wherefore, she walked the whole length of the carriage. In a dazed way she opened the door at the end and stepped out into the open air.

For a few moments Hervey stood in silence by her side. Then he spoke. "It's no good, Sarah, you can't give me the slip. I'll follow you everywhere.

"That glare! that red glare!" she cried in a thrilling voice. "Look at it! Look at it! Do you know what it means to you and to me?"

She spoke, but not in answer to his words. "That glare! that red glare!" she cried in a thrilling voice.

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"The Mormon Question," by a Gentile, author of "Utah and its People," 91 large pages, 20cts. For sale at this office.

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