

# LUCIFER

## THE LIGHT-BEARER.

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### LUCIFER--THE LIGHT-BEARER.

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### LUCIFER.

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OF THE

"PRISONERS."

To gratify many friends who have asked for pictures of the "unlawfully-wedded couple," and to help to defray the expenses of the defense, we offer below photographs of Lillian Harman and E. C. Walker. Lillian has never sat for cabinet negative, so we can offer only a carte de visite of her, and that from a negative taken considerably more than a year ago. Prices: Cards of E. C. Walker and Lillian Harman, Each 20c  
One of each 35c  
Cabinets of E. C. Walker 40c  
Address, LUCIFER, Valley Falls, Kansas.

GODS AND MEN  
Ye that weep in sleep,  
Souls and bodies bound,  
Ye that all night keep  
Watch for change, and weep,  
That no change is found.

Man shall do for you,  
Men, the sons of man,  
What no god would do  
What they sought unto  
While the blind years run.  
Brotherhood of good,  
Equal laws and rights,  
Freedom, whose sweet food  
Feeds the multitude  
All their days and nights.

With the bread full fed  
Of her body blest,  
And the soul's wine shed  
From her table spread,  
When the world is guest.

For no sect elect  
Is the soul's wine poured  
And her table decked,  
Whom should maid reject  
From man's common board?  
Gods refuse and choose,  
Grudge, and sell, and spare;  
None shall man refuse,  
None of all men lose,  
None leave out of care.

—SWINBURNE.

#### LIBERTY.

We find among "book reviews" in the Truth Seeker of Dec. 25, selections from what seems a most remarkable poem--remarkable for the clearness and boldness with which it enunciates autonomic principles, and not the less remarkable because written by a man who claims to be an orthodox clergyman. From the many gems we select the following:

The dawn is on the mountain-tops, the night is flying fast,  
The light the world hath waited for so long has come at last.

Yes, we see signs of dawn in the east, but evidently it has not penetrated to the plains of priest-ridden Kansas, else it would not be possible for Christian bigots to imprison a girl of 17 years because she chose to marry herself instead of being married by "a priest or magistrate."

In every nation of the past whose glory hath decreased,  
The greatest foe to liberty, the craft of king and priest.

"The craft of king" is represented in Kansas by the almighty majority, more despotic to-day than the average king or emperor.

Liberty proclaims

Freedom for every man to come and every man to go;  
Freedom for every man to reap whatever he can sow.

Freedom from party prejudice, from threat of craft or guile;  
Freedom for every man to vote, for every man to build;

For every man to own himself, to act his manhood out;  
Free to believe or disbelieve and doubly free to doubt.

Freedom for scholar and for school, for pulpit, press, and speech;  
For records that once have ceased to learn have also ceased to teach.

Freedom from ignorance, whose God is superstition's ghost;  
From dogmas that have made the cross a martyr's pillory-post.

Freedom for man to think before tradition's musty shelf;  
Once for the text, twice for the gloss, and three times for himself.

Freedom from those restrictive laws whose revenues have ceased--  
Freedom for the best government is that which governs least.

Before the law was written down with parchment or with pen,  
Before the law made citizens, the moral law made men.

LAW STANDS FOR HUMAN RIGHTS, but when it falls those rights to give,  
THEN LET LAW DIE, my brothers, but LET HUMAN BEINGS LIVE.

The entire poem can be obtained by addressing the author, Rev. Miller Hageman, 1248 Bedford ave., Brooklyn, N. Y.

Coercive and arbitrary measures can never make a man moral, or inspire him with incentives to do right. Man's normal condition is freedom. It is an impertinence to thrust one man's belief upon another for his direction. The passion to exercise dominion over another is diabolical. There is no goodness where liberty is interfered with--Prof. Alexander Wilder.

#### An Open Letter,

Mr. Housh, Sheriff of Jefferson County, Kansas, Sir:--Some three weeks ago, we sent, through the U. S. mail, certain letters pertaining to business matters, addressed to E. C. Walker, who is now an inmate of the Osakalosa jail. We are now informed that, by your authority, these letters were prevented from reaching the party to whom they were addressed,--that you would permit them to reach their proper destination only on condition that they first be opened and read by yourself or some other official. In thus intercepting our letters, you have done us an injury in our business affairs. And now we demand, as our right, that you give us the law (?) by the authority of which you have offered this affront and done us this injury.

If, by some law (?) of your state, you are compelled to thus intercept private letters, we have nothing to say in condemnation of your act, though the law (?) would be a disgrace to a tribe of the lowest savages on the face of the earth. If, without any legal compulsion, you do this, you are guilty of an unpardonable outrage.

Any man who is capable of performing the duties of the office which you hold, is bound to be possessed of sufficient intelligence to know that crimes committed solely in an effort done by one person to another. He is bound to know that crimes, vices, virtues, &c., inhere, essentially, by nature, in certain acts, habits, &c., and cannot possibly be created, "all out of nothing," by an act of the Legislature. You, then, are bound to know that it is utterly impossible for a Legislature, by vote, to render criminal any act which, in itself, is right and proper,--just as much so as it is for them, in the same way, to render poisonous a fruit or a plant which, in itself, is a good and wholesome article of food. You are bound to know that when a Legislature pretended to render an innocent action criminal by simply voting it to be so, they simply prove themselves to be asses, if nothing worse. You are bound to know that, at best, their pretensions are just as empty and just as absurd as are those of the Catholic priest who claims that, by a certain mummery, he changes a piece of bread into the real body of Jesus, a hoghead of wine into the real blood of Jesus, a piece of Kansas wood into the real cross of Jesus, the skull of a Kansas ass into the real skull of St. Peter, &c. You are bound to know that an innocent action remains just as innocent after it has been voted criminal, as it was before. You are bound to know that marriage by contract was in use and was perfectly right and proper long before there were any priests, churches, or assemblies called Legislatures, to pronounce it otherwise. You are bound to know that this form of marriage is just as innocent,--just as right and proper now as it ever was; and that in certain states of this Union, it is just as legal and just as honorable.

You are bound, then, to know that, in marrying by contract, E. C. Walker and Lillian Harman were not guilty of any thing wrong, though this peculiarly right and proper form of marriage may not have been prescribed, specifically, by the law (?) of your state. You are bound to know that your Legislature--evidently the most assinine of all legislative assemblies--never did forbid this form of marriage. You are bound to know that, while they prescribe certain forms, for the benefit of those who desired mummery-marriages, they did not make the observance of these forms compulsory. You are bound to know that Judge Crozier's decision was the decision of an egregious ass, if not of something worse.

Knowing all these things, you are bound

to know that the parties in question are innocent persons, and that their persecutors are the real criminals. You are bound to know that the mummery of a priest can not make a particle of difference in the moral qualities of an action. You are bound to know that the sexual union of these parties is just as virtuous as it would have been had a priest muttered for them a certain silly mummery called the marriage ceremony. Knowing all these things, you are bound to know that these deeply wronged persons are entitled to all the sympathy that your laws (?)--mostly made by candidates for hell--will permit you to extend to them. You are bound to acknowledge that this is especially true of Lillian Harman who is a prisoner now, not for any crime,--not even for a pretended crime,--but for debt--for a pretended debt that was wickedly forced upon her without her receiving any equivalent therefor. You are bound to know that her imprisonment for this pretended debt--called costs--is as damnable an act of despotism--as cruel a form of torture as ever blackened the history of the Dark Ages.

Be a man, then, Mr. Housh, and, so far as may be in your power, cheer the long weary hours of this the bravest, the noblest, the most cruelly wronged of women! Let her receive her letters! They will do her good. They can not do you any harm. And let her answer these letters.

Every body here, who knows any thing of this case, condemns the persecution of these parties as a most damnable outrage, and I predict that at the end of two years, not one in a hundred of their persecutors will own the part he has taken in these persecutions. Denying it--lying out of it will, ere long, be the order of the day. Hoping to hear from you soon, we are your friend,  
KELSO & DUNBAR,  
Longmont, Col., Dec. 25, 253.

#### From S. Nellnor J. L.

My Dear E. C. and Brave woman Lillian: I have taken up my pen many times to write to you, but as many times have laid it down. I could not write because of my indignation toward your persecutors; to think that in this land of boasted freedom you and Lillian should be cast behind prison bars for marrying in a manner to suit yourselves. The thoughts of such injustice are preposterous in the extreme, to say nothing of the act being committed by civilized Christian people.

To-morrow is Christmas! I wonder how those Christmas people of Valley Falls will fool in their prayers to their "God" asking forgiveness and tolerance for themselves, while you two, their innocent victims, are in their christian jail? Behind their christian bars, suffering their christian injustice? O "Thou good God," how these thy good, godly people do follow in thy footsteps, and how they do imitate thy goodness. "For whom the Lord loveth he chastens."

If wishing could be made practical, I wish you both a Merry Christmas and a Happy New Year! but not much merriness nor happiness can come from prison walls and iron bars. But better far to be behind prison bars than to sacrifice both principle and honor. I admire your courage, your fidelity to the cause you have so nobly championed and sustained in LUCIFER. And now that your enemies are using all their force and power to crush you, and subdue you, you must stand firm with an iron will that can neither be bent, hammered, nor crushed into submission; your friends though seemingly tardy, will aid you in this fight for the right, this fight for justice. Truth will conquer. Right will prevail, though it takes time and martyrs to do it. Be as happy as you can be in your unhappy surroundings, knowing that your fight and suffering is for human right. The right to mind your own business and act according to your highest conviction; knowing too that by this unjust persecution, this cruel treatment at the hands of the christian ele-

ment of Valley Falls it will make the world leap forward in reform fifty years, and open the eyes of the blind and the understanding of thousands that otherwise would never have seen nor understood the great principles and truth you promulgate.

The day will come, and is near at hand, when these same christian people of Kansas will look back with shame and disgust upon the pages of history they have written for future generations to read and condemn as a cruel, inhuman act, at the hands of an ignorant, barbarous people.

Hoping that you will pardon this long silence on my part. Time develops, and that time will let you free, soon, is the wish of your friend and well-wisher,  
S. NELLNOR, J. L.,  
Northfield, Minn., Dec. 21, '80.

#### Voice from Halstead, Kan.

Mr. M. Harman:--DEAR BROTHER: I have been slow in writing to express my sympathy for you in your deep affliction, because mere words are so poor and I am unable to give anything more substantial, but the stern logic of passing events seems to compel every one who has a brain to think or a heart to feel, to cry out against the giant wrongs and cruelties done in the name of law and justice, in this boasted land of Freedom.

In Chicago brave, true men are under sentence of death for saying and doing what they honestly believed--duty to their suffering fellow men--demanded of them. I confess I have thought your persecution--outrageous as it is--light compared with that of our dear comrades in Chicago; but now that I know how hopeless your case is, I can not blame your brave, noble daughter for deciding to remain in prison rather than degrade herself by an admission of guilt and rewarding her persecutors for their inhuman actions. I feel sorry for you in the loneliness and anguish you must suffer; to think of your dear child helpless in the hands of such demons in human form as "Law and Order" choose to do their bidding.

The virtue and dignity of the great "free" State of Kansas could not suffer by the action of your son and daughter. They only did what they had a perfect right to do and harmed no one. The state had nothing to do with and really cared nothing about it. But the authorities had seen the Chicago Alliance suppressed by imprisoning the editors they thought it would be a fine thing to try the same thing on LUCIFER. I do hope you will be able to continue its publication. I wish I had money I would be so glad to help you; but I am too poor to send you anything but sympathy. I don't sympathize with A. Warren and others, who while claiming to believe in the largest liberty still take it upon themselves to censure the methods of the contract. When we accord to all the freedom of contract we must also admit their right to have present such witnesses as they may choose or none at all, as circumstances in their judgment may require. Marriage is not a political concern, nor yet religious. I know they speak of "Christian marriage," but where do they get their authority? The record does not show that Christ ever intended any form of marriage whatever. We read of his being present at a marriage feast, but not one word about a license or ceremony, or even a bride or a bridegroom. They seemed to have come together to have a good time, and when they wanted more wine, in the abundance of his good nature and generosity Christ furnished it in quantity and quality to fully meet the demand. If that was the model for a Christian marriage, how are prohibitionists and others who are short on wine, and cannot turn cheap water into costly wine, to marry according to the only model on record that can claim the sanction of any word or deed of the ostensible founder of the Christian religion so-called, but so sadly degenerate? I am sure he would say he never knew any thing about it.  
H. J. H.,  
Halstead, Kan., Dec. 20, 1886.

#### THE PRODIGAL DAUGHTER,

—OR—

The Price of Virtue.

By RACHEL CAMPBELL.

The greatest LITTLE book of the Century. A fourteen uncovering of Social Ulice. It is pamphlet goes right to the heart of our Moral and Sexual Ulice. Price, 10 cts.

LUCIFER

VALLEY FALLS, KAN., Jan. 14, 1897.  
MOSES HARMAN & E. C. WALKER  
EDITORS.  
M. HARMAN and GEO. S. HARMAN  
PUBLISHERS.

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Self-Government the only true Government  
Liberty and responsibility the only Basis of Morality.

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The Defence Fund.  
Previously acknowledged from one hundred and twenty-three names \$242.15  
G. H. Baldwin, Ills. 2.87  
N. H. Harman, Kan. 5.00  
Robert S. Swail, Ills. 50  
H. H. Hutchinson, Kan. 1.00

Several replies to our Boston critics are on file and necessarily left over to future issues.

As stated in our short address to the Equal Suffrage Convention the orders of Mr. Housh now are that no reading matter whatever shall be allowed to pass the prison bars to Edwin and Lillian. Janguage fails us to do this matter justice; so we leave our readers to draw their own inferences.

RUDOLPH BEDNER.\*  
Of Cedar Rapids, Iowa.

It is with feelings of inexpressible sorrow that we learn of the death of our large-hearted subscriber, Rudolph Bedner, of Cedar Rapids, Ia. We know that the Junior regarded him as one of the most fearless Freethinkers of that city, and one of his truest friends, ever ready with helpful voice and hand and purse. He was in the vigor of his manly prime when the unsparing reaper passed his way. Among the tens of thousands of Bohemian Freethinkers in the United States Rudolph Bedner stood the peer of any in earnest loyalty to truth and grand integrity of moral character.

It is with melancholy pleasure that we copy from the Freethinker's Magazine the following touchingly eloquent address delivered at the funeral of Mr. Bedner, by Wesley A. Stuart, student at law.

Our brother, while yet in the morning of life, past that portal called death—passed beyond the boundary line which separates the known from the unknown; and, though he may be gone from among us, and gone forever—though this state called death may be but rest eternal—sweet, unbroken, everlasting sleep—yet is not our brother immortal? Is not his pure character immortal in his children, and their children, through all future generations? And is not this noble example an immortal force through all coming ages?

Yes, though we may never feel the warm and fraternal pressure of the hand of him who lies before us—never see his kind, sweet smile or hear his calm, quiet voice giving us benignant counsel—still we will always love him, as his association called but only our best, qualities; for these lips now sealed in eternal silence, spoke no evil of any one and this pulseless heart was full of the milk of human kindness; and though this bosom may never throb and thrill with happy joy, 'twill never again be pierced with pain.

Our brother was a disciple of that noble hero, Thomas Paine; and Oh! how much this means to us! Yes, upon this marble brow shone the light of the coming day—shone the light of that future on-coming age when reason shall reign, and universal love be the law supreme. He loved nothing that was evil, not even his enemies; but boundless love had for his family, his friends and all that was just and good and true. He subscribed to no creed, belonged to no church, but was a living example to his fellows.

He laid him down, as does the tired toiler at even, and while thus resting, was fondly folded in her arms by tender Mother Nature, in that last, long embrace. Thus he passed beyond the river to that land of peace forever.  
Rest he now, as we all must.  
Hence we now the sacred dust.

\*The great pressure upon our columns must be our excuse for the late appearance of this notice.

Among deferred articles, all of which will appear as soon as possible, are, "Fathers of Girls," by Mrs. Tillotson; Liberal (?) Dogmatism and Arrogance, by R. A. Van Winkle; Anarchistic Nomenclature, by Edgworth; Neither Asceticism nor Indulgence, by E. D. Slenker; Let them Rot in Jail," and "A Little Hot Box" by Weyler; The Feminine Factor in the Autonomistic Issue, (No. 2.) by Zoa Topsis; also by the same author, The Sculptor and the Painter, (a poem dedicated to E. C. Walker and Lillian Harman). Also articles from James Deeson, J. B. Hersey, "W. Y. P." and others too numerous to mention.

Several applications have been received for copies of the proposed "Remonstrance and Appeal," which orders will be filled as soon as we can get the time to print copies thereof. We are still terribly crowded with work, especially with pamphlet and job work.

Mrs. Slenker, Albert Chavannes and others are earnestly trying to solve the question of what is hygienic and at the same time chaste and moral in the sex-relations of men and women. No problem relating to human life on earth, more imperatively calls for a correct solution than does this one. Sexual intemperance on the one hand and sexual starvation on the other are sapping the very life-forces of almost every adult human being, and laying a sure foundation for weakness, misery and crime in the generations to come after us. And yet cultured, (?) polite society puts its ban upon the discussion of these questions—at least it forbids their discussion in a manner so plain that it can be understood by the masses—that is, by the very ones that most need such instruction.

We are glad to know that the Iowa Medical Liberty League is so much in earnest in the battle with medical monopoly. Its organ, "The Medical Liberator," published at Des Moines, Iowa, is one of the best papers we receive. The Iowa "law" regarding the practice of medicine is one of the most infamous statutes ever enacted for the benefit of a privileged class, and that class one whose record is that of blinding incompetence and conservative stupidity. The "irregulars" here, as in theological or "soul" healing, have led in almost every progressive movement that has been made.

The Medical Liberator is weekly, at 5 cts. per copy, or \$1.00 per year. Address the editor at 310 W. Walnutstreet, Des Moines, Iowa.

To all our Anarchistic critics we earnestly commend the letters of Dr. Sovereance and W. G. Markland in our issue of December 24. No man in justice can call himself an Anarchist who refuses to speak words of sympathy and cheer to aid in behalf of those who have conscientiously ignored the laws of the despotic State simply because those victims have not ignored those laws in his way. According to our critics, it is right to differ if only one differs in their way! What scientific Anarchism!

I am much gratified by the very favorable notice which the imprisoned Junior's little pamphlet, "Bible Temperance," is receiving. The Winsted (Conn.) Press of December 23d, devotes nearly two of its long columns to a warmly commendatory review of it. The editor concludes as follows: We heartily commend this pamphlet to all the ladies of the Womans' Christian Temperance Union of this and other places, and to ministers of the gospel who have imposed upon themselves or are imposing upon others the notion that the Bible is a temperance book. Ten cents sent to the Truthseeker Pub. Co., 33 Clinton Place, N. Y., (or to LUCIFER, Valley Falls, Kan., Ed. L.) for "Bible Temperance," by Edwin C. Walker, will bring ten times its worth of information to all who are interested in this prominent modern phase of the temperance question.

These Liberal editors who think that the present fever in favor of Sunday closing will lead to the repeal of the obnoxious "Sabbath observance" statutes in the near future, are altogether too sanguine, I opine. The union of the Sabbath observance and prohibitory forces is ominous of evil. The heart of the prohibitory amendment is the clerical class and the political leaders dare not offend this powerful trade organization. All parties are bidding for its favor by favoring, in one way and another, Sunday laws. Another closely allied force is the National Reform Association, fearless and logical beyond all other Protestant societies. Then there is the Womans' Christian Temperance Union which speaks for multitudes who favor Sunday legislation even when in doubt about the wisdom of prohibition, and the various monopoly associations of the doctors. These latter embrace many infidels, but their interests, they think, lie in the direction of repressive legislation in their favor, and to get it they must help the other bigots get their pet measures through the legislature, and enforced. "Eternal vigilance is the cost of Liberty." Let every Freethinker be "on guard."

It is feared that the Colin-Campbell scandal in England being in a higher circle and more nasty, will draw attention from the affair of Walker and Lillian Harman in Jefferson county, and interfere with their martyrdom boom.—Troy Chief.

The only nastiness so far discoverable in the Walker-Harman case is the nasty meddling of nasty-minded private citizens and officials and still nastier-minded editors in the sacredly private affairs of two innocent people. In the Colin-Campbell case, on the other hand, we have a most startling instance of the utter insufficiency of legal marriage to protect woman or perpetuate the love "pledged for aye" at the altar. By the tenets of social orthodoxy, Lady Campbell was obligated to sustain to Campbell all the relations implied by the word "wife," although his violation of natural law had entailed upon him a disease that made their every sexual contact a source of loathsome sickness and a menace of death to her. She expressed herself as willing to remain his wife in all but that. No, he must have his "marital rights," and hence this suit for divorce. This, in short, is the "Colin-Campbell

case," and any editor who has seen as much of the world as has Sol. Miller and who dares to suggest that there is any relation, save that of complete contrast, between this and the Walker-Harman case is a conscienceless knave.

If the crank who runs the sheet called LUCIFER knew how many of those he sent here were put into the fire before a line is read, he would cut down his gratuitous list. An indignant parent complained of the indiction this week, and thinks some way should be had to suppress the vile nuisance.—Oskaloosa Independent, Dec. 23.

The churchmen have been throwing their inane tracts into our shops, shoving them under our doors and thrusting them into our faces for lo! these many years, but when we venture to send them now and then a sample copy of a paper dealing with one of their most wicked acts they get very indignant and talk about "suppressing the vile nuisance." There come to our x table papers representing the Catholic Church and various divisions of the Protestant and its allied organizations. They are the most carefully perused of any of our x's. We cannot afford to be ignorant of what our opponents are saying. Neither can Mr. Roberts and his friends afford to remain in ignorance of the arguments of their opponents, altho' they seem to think that they can. If they read more and burned less they would not so frequently make such spectacles of of themselves, and they would not so often be guilty of sanctioning or conniving at the most cruel wrongs.

EQUAL SUFFRAGE CONVENTION.

By special invitation I attended the annual meeting of the Equal Suffrage Association at Music Hall, Topeka, on the 13th inst. I can only say now that by far the grandest, most scholarly, most logical, if not the most eloquent address I heard was that of Mrs. Colby, editor of the Womans' Tribune, Beatrice, Neb. In our next we shall try to give some account of this address, which if it did shock the nerves of the conservative members it was because they failed to see its logical drift—its inevitable landings. The following address was distributed, in leaflet form, to the audience at the close of the session:

While you are devising means and methods to secure political justice to women, allow me to call your attention to a case of wrong and outrage to a Kansas woman now in jail at Oskaloosa, Kan., imprisoned for a merely technical or constructive crime.

This technical offense, this law-created crime, is simply that she entered into the married relation with the man of her choice without the aid of a license or of a clergyman or magistrate. Regarding marriage as a strictly personal matter, as much so as are matters pertaining to religious duties or beliefs, she refused to pay a tax of five dollars for the license and services of that clergymen or other officer. She had no objection to having a public record made and kept of the transaction, but as this record is regarded as a protection to herself and to her prospective children against other parties and not for her and their protection against the public, she could not see that she was doing any wrong to that public if she should waive her right to such record.

But the neglect of these preliminaries, though the alleged and nominal cause, is not the real cause that led to her arrest and imprisonment. The real causes were 1st. She had views of her own in regard to what constitutes purity and chastity in the sex-relation. She believed it to be her duty, as a protection to her purity and as a safeguard to her health and even her life—and also as a protection to the lives and health of her prospective offspring—that she should retain the ownership and control of her person—her sex-hood—in marriage as well as before assuming that relation; not—as alleged—for an immoral purpose whatever, but simply and solely as a precaution against immorality and possible crime.

2d. She believed that the surrender of her name in marriage is an indignity—a badge of slavery, to woman, therefore she claimed the right to retain her maiden name.

For daring to announce and practicalize these views and principles she was arrested next morning after her marriage, was tried and sentenced to forty-five days imprisonment in the county jail. That term expired on the 4th day of December last, but she was not then released. She is still in prison, and for what? For what? It is commonly thought that imprisonment for debt has been abolished in the United States, but this woman is told that she must remain in jail all her life in default of paying a debt of fifty-six dollars and eighty cents due to the county of Jefferson.

But how came she to owe such a debt? Was it of her own contracting, and did she get any benefit therefrom? No; this debt was made without her consent, against her consent and in violation of her rights—the debt is scored against her by her enemies and persecutors while robbing her of her liberty.

To compel her to pay this debt, cruel and unusual prison regulations are enforced against her. The jail is not allowed to take her out of her cell even for a few minutes walk and for a brief taste of fresh air and sunlight. Protesting as she does against the violation of the sacredness of the U. S. Mail she is told that no letters or even postal cards can be delivered to her, or sent out by her until that protest is withdrawn. No books or papers even, are now allowed to pass the door of her gloomy cell to cheer the hours of her solitary confinement.

WOMEN AND MEN OF KANSAS! You who have daughters of your own, will you raise no voice of protest while such outrages in the name of law and justice are being perpetrated within a few miles of your capital city? Will you do nothing to arouse a public sentiment that will make it impossible ever hereafter to imprison a young, innocent and trusting woman simply because she was true to her highest convictions of right, truth and duty, and at the same time did no wrong to any other human being.

For further particulars of this unprecedented case, please apply to Hon. David Overmeyer or G. C. Clemens, of Topeka, or the undersigned at Valley Falls, Kansas. M. HARMAN.

From Lois Waisbrooker.  
FRIEND HARMAN: I wish I could say "Happy New Year," but I cannot ask you to be happy under present conditions. I can feel bound with those in bonds, and also bound because of lack of strength to do—to work. A good friend writes: "You have earned the right to rest." While appreciating the kindness of heart that prompted the above, it would have been as much to the point to have said: "You have earned the right to be whipped." Rest when there is so much to be done! Rest, as a boon earned, under such circumstances!  
The same friend says she cannot carry the world on her back, for it would break her back and do the world no good. Well, if we can avoid carrying the world on her heart she can do more than I can, and more than I think she can. I have been particularly interested in reading in your last issue the opinion of Attorney Dodge as to the espionage of letters written by and sent to prisoners. I hope that matter will be tested to the utmost. It is a question that interests us all, for we know not which of us will next be called upon to violate our principles or go to prison. Remember me to Lillian and Edwin. Fraternally,  
LOIS WAISBROOKER.  
Longmont, Col., Jan. 1897.

Freely, or the Road to Freedom."  
EDITOR LUCIFER: The notice of the above named book on the first page of LUCIFER of December 17th, is both grand and truthful, and I rejoiced to see such a richly deserved notice of the most important and deeply thrilling book I ever read.

As I read its intensely absorbing pages, I truly wanted every intelligent man and woman in the world to read it. There are thousands in the world would pay five dollars for a copy of that book rather than miss the rich feast the book affords.

The sale of that book ought to reach hundreds of thousands of copies. Please reprint that notice on the editorial page of the next issue of LUCIFER.

Yours truly, SEWARD MITCHELL.  
Newport, Maine.

To Lovers of Truth, and Justice Humanity.

Who will give me a life-lense of half an acre, or less, to build a small, cheap house on? Of the thousands I ought to now have, I have but \$150 left, because I have not been selfish enough to keep it, and others have been selfish enough to get it away from me, so that I am now homeless. I am nearly 68, and suffering from insomnia and several chronic complaints and need a warm, quiet room by myself. For fifty years, under persecutions, persecutions, pecuniary sacrifices, mobs, injury of person and peril of life, with tongue and pen, I have defended truth, liberty and humanity against slavery, tyranny and bigotry in every form. Those who can and want to help me as above stated, please write me at Columbus, Kan. J. H. COOK.

From M. Franklin.

Dear Mr. Harman: If you think the enclosed article fit for your columns please insert it the next issue.

Am trying to find some subscribers to LUCIFER in this city. If I will succeed I shall send you some cash next week. At any rate I shall send you the rate of my own subscription. On my view, you made a mistake in changing the anarchism for autonomism. Anarchists look with suspicion at such a change.

Yours truly, M. FRANKLIN.

Mr. Tucker is doing unquestionably anarchistic business with other people, yet his business is considered legal, but that does not seem to trouble him in the least. Why, then, should the legality of the Walker-Harman's union trouble him so much? I am not a philosopher but a very simple Anarchist, yet I venture to say that if all the people acted in all their relations to each other as Walker and Harman acted in their particular case, there could be no necessity for philosophical Anarchism, for practical Anarchism would become a fact. In the first place the representatives of state and religion, finding their positions unprofitable, would give up their claims interfering with other peoples' business and look for a job. Considering the matter from this point of view, I think that E. C. Walker and Lillian Harman deserve the moral and material support of every anarchist who has not lost yet his common sense in mere theories and metaphysics. This is also the opinion of all my local friends who carefully read every criticism of Mr. Tucker on this subject.  
New Haven, Conn. M. FRANKLIN.

Our churchmen represent only ignorance, bigotry, and tyranny, when they deal with human nature.—Andrew Jackson Davis.



## Comments on Chavannes' Article.

I have never seen an article written in opposition to the Diana theory, so full of Dianism as the letter of Albert Chavannes in *LUCIFER* of December 10. I hardly see anything in it to reply to; the reply seems to me to be to add facts that he does not take into account. I shall only attempt to throw out suggestions first, as to what he has stated.

We need integral cultivation for our highest development. If the sexual part of our nature is cultivated properly, and not out of proportion, it is all right. So the question here is, whether there is a tendency at present to an abnormally great cultivation of sexual feeling, either as a whole, or as regards any of its manifestations. Alplism claims that there is such a tendency, derived from perverted action, for many generations, and Dianism claims that such tendency is chiefly, if not wholly, with regard to the passion or electric manifestation. That comes up under the head of reserved topics.

Alplism and Dianism both claim that in emission "there is an unavoidable waste of material which could have been used in the future generation of sexual magnetism;" and thus fully agree with the position taken by Mr. C. The only question between us here, is as to the best mode of obtaining sexual equilibrium. The male continence theory is that the result may be advantageously obtained by that mode; we admit that that is so, as compared with the old methods; and we admit that the burden of proof rests upon us to show that Diana contact is a more advantageous method than m. c. That, too, I reserve.

We admit also, that sexual passion is due to an accumulation of sexual magnetism. When maternity is wise, that is the most natural relief. When maternity is not wise, Dianism provides another mode of relief, equally effective, if ample opportunity is given; and especially provides the ounce of prevention, which will effectually prevent such an accumulation of sexual magnetism as will demand relief. Here I find the first and only positive misapprehension of the Diana view, and it is this misapprehension which creates the only positive difference between us even here. Dianism does not discard the use of the sexual organs except for procreation; but ask that they shall be restricted to their proper use. That leaves open yet the question whether m. c. is a proper use. Dianism says no, reasons reserved, and says the proper use, when maternity is not wise, is the production and diffusion of affectional sexual feeling. Whether this diffusion shall be accomplished by direct external contact of the sexual organs, or by other contact which shall indirectly diffuse the magnetism, is a question to be decided in each individual case, and at each individual time. We say that there is proof that this mode of diffusion is practicable and efficient; and if so, it leaves us, as before, only to show that it is better than the method of m. c.

The paragraphs in which experience, and especially at Onida, are appended to, merely compare it with experience under the old method and upon that question we are both on the same side.

We agree also, that what constitutes intemperance can only be judged by results; although to some extent reason ought to be appeal to. We must look to remote as well as to proximate results, and sometimes, as in the case of the amount of food a starving man may properly eat, we cannot wait for the results before our decision. But I do not admit that there may not be intemperance in Dianism. We only claim that truly cultivated persons, under proper circumstances, would have no inducement to be intemperate in Dianism. And probably the same could be said for m. c. So we do not insist upon any special advantage there, except as to matters thus far reserved.

As to the concluding query, those who have had sexual contact and experienced its advantages, and who know how next to impossible it is to have that outside of marriage, might well be expected to wish to shorten the time of courtship, independent of all reasons connected with the habits of men, and the desire of women who love them to grant them every favor they properly can.

This brings me to the general consideration of the reserved topics; and that has been so fully gone into in Diana itself, so far as publication on such a subject is safe, that I shall not attempt to add much here.

The first great point against m. c. is there is no safe preventative of concep-

tion. On that question, the burden of proof rests upon the defenders of m. c.; and I have the advantage that the only way they can disprove my assertion is by stating what is a safe preventative; and if they do that, whether through the public press, through sealed letters, or even through the express, they violate the law, and thus their mouths are sealed. To be sure, such a law can only be properly spoken of with a big D, but it is an illustration of the difficulty in discussing in public, or private for that matter, of the only points in dispute between us. If that—be careful—law could be wiped out, I could bring forward evidence which I consider overwhelming in support of my proposition. But I must let it rest here upon my say so.

It is then beyond contradiction that a woman that consents to be a partner in the M. C. runs in danger of impregnation, no forethought or action of her own saving her from what is so often a fearful peril, all the agony of dreaded anticipation, and occasional doom resulting in abortion, must be put in the scale against the "pleasant sensations" of the few hours of m. c. When we add that those pleasant sensations, to one who has had sufficient experience in entire nude contact to appreciate it, are very nearly equalled without the internal contact, and that the internal contact restores the equilibrium enough sooner to make up the difference, losing in time even more than is gained in intensity, we see that if there were, as there is not, a safe preventative, irrespective of that the advantage would be in favor of the Diana method. This is with reference to the physical alone; and the universal testimony is that the affection connected with nude contact is incomparably greater than that which originates in nude satisfaction in male contact.—From *Ethelind's Correspondent*.

### Prudence and Discretion.

Free thinkers may be reckoned in two classes, as were anti-slavery citizens before the war, called the prudent and the imprudent. The former were cautious, discreet and somewhat timid; the latter adhering more rigidly to principle. Speaking truth and doing right in accordance with their convictions at all times and taking the consequences. Though by no means aspiring to the honors of martyrs, their moral courage stood ready to accept the persecution rather than compromise one jot of their principles. At the head of this noble band stood Garrison, of Boston. The rope around his neck, and the dragging through the streets by the filthy-limbs crowds, moved him not one inch from his radical anti-slavery stand. After all, bitter experience convinced Mr. Lincoln and a host of his prudent anti-slavery friends, that Garrison was profoundly the more prudent. May it not have been so with the radical anti-Comstock party, and is it not quite possible it may be so with the radical anti-marriage-license party, at which Walker and Lillian now stand head in their persecutors' prison? One idea is evident, that their honest, courageous stand is doing more to investigate the marriage question and that most important relation, than any event yet transpiring in our country. If reform in the matter be needed—evident to all thinkers—then the heroism of this excellent couple is doing more to effect than all else. To them should be accorded the credit and the honor of putting forward—the reform.

W. PERKINS.

### From Mrs. H. S. Lake.

ED. LUCIFER: In reading the various comments that are published in *Lucifer* relative to Lillian Harman and E. C. Walker. I am not surprised at the many conflicting opinions therein expressed, nor at the ideas which some of his anarchistic friends seem to entertain. Considering what Mr. Walker has hitherto written and said, it is little wonder that the anarchists cannot perceive for what good reason he had any public ceremony indicating his relation to Miss Harman.

According to what have hitherto been supposed to be Mr. Walker's views on this subject, it was the business of no one, except his associate, as to what his sexual relations were, nor with whom nor how many. The question, therefore, which has been put by some of his friends, as to why he made any declaration whatever of "marriage," is, it seems to me pertinent.

He publicly pledged himself to deal honorably by Lillian; but if his position upon the question was what he held it to be, why did he not confine himself to a private statement to her alone?

The simple fact seems to be this: Few people are so silly as to enter into a partnership of any kind without some sort of a public pledge or one which can be made public.

Least of all will any clear-brained woman assume the sexual relation—the

consequences of which are of so momentous a character—without desiring and requiring some guarantee from her partner that he at least proposes to devote himself exclusively to her, and to her children.

Marriage ceremonies or contracts, of some kind, are, therefore, founded on a natural desire for justice and security in the conjugal relation. That the prevailing custom of state marriage is unjust and undesirable I am convinced; but I am also equally certain that a failure to announce the sex-relations of men and women is destructive to the highest and best interests of humanity.

Our effort, therefore, as reformers, should be to so modify the custom and the law, that an open and honorable acknowledgment of the conjugal relation should be sufficient to secure respect and consideration.

Men and women give pledges of good faith in other transactions, and why should they not in this—the most sacred and solemn relationship into which they can enter—bestow some guarantee of the honor and fidelity of their purpose?

Lillian and E. C. Walker are not the only persons in the country who have assumed the conjugal relation without calling into requisition the machinery of either church or state. There are a number of instances in which the marriage contract, verbal or written has been made in the presence of friends, without the aid of magistrate or priest. No woman who truly values herself, is quite willing to enter into a sex-relation without some public acknowledgment, as an evidence, simply, of the honorable intentions of her contemplated companion.

Men, I know, are frequently not averse to secret and surreptitious sexual commerce; but women feel very differently about this matter, because the consequences fall upon us far more heavily than upon men; and because, also, we regard so intimate a relationship as something more than merely an animal convenience, which is but too frequently the light in which it is looked upon by man.

We therefore claim, and rightly, recognition, fidelity, equality, and security in an association so important as that of the sexual.

The verbal or written agreement publicly given, secures this recognition; honor assures fidelity and equality; and these together would ensure a measurable degree of security.

I sympathize heartily with Lillian in her effort to retain her equality and identity in her new relation, as an evidence of which I have already sent my mite to the *Defense Fund*.

In the retention of her name she has a precedent in Lucy Stone, Julia E. Smith, of Conn., Rev. Olympia Brown of Wis., Alma Wood of Iowa, and the writer of this.

Many queries are being put forth as to what the name of a child should be, born of such a union. It can easily take the name of both parents, as is the case with the daughter of Lucy Stone and Henry B. Blackwell, of Boston, Editors of the well-known *Woman's Journal*.

Tendering Lillian my sympathy in this very trying and difficult hour, I am Yours for a true marriage,—the union of one man and one woman in love and equality. Mrs. H. S. LAKE.

### From May Wrr.

Friend Harman:—It seems to me that your correspondents Warren, Yarros and Lloyd, are not only fearfully but ridiculously afraid of "bondage."

If any one of them should enter into a contract or agreement with any other individual of either sex, for any purpose save that of sex companionship and its legitimate results, would they be afraid or ashamed to acknowledge it, or consider it "bondage" to do so, say by a sign over their place of business? If not, when they enter into a partnership for the purpose of raising a family and providing a home for the same, why should they be afraid or ashamed, or consider it "bondage" for convenience, if nothing more, to acknowledge the relationship, say, for instance, their united names on the door-plate?—as Harman & Walker, or Walker & Harman.

What they did was practically no more than that. Oh! but they say, the state would recognize it as marriage. But they are not consulting the state, and are not to blame for any possible construction the state may put upon it.

In case they should find the relation not conducive to the mutual happiness and interests of those concerned, and should condescend to consult the state concerning their separation then they (Messrs. W., Y., & L.) as Anarchists, might with some show of consistency, reason and justice criticize them in the way they have done. As it is they are "too previous."

Friends (?) or comrades (?) that need any explanations (as a condition of sup-

port) of your double use of the words "marriage," "legal," etc., in such a case as this are beneath your contempt even.

Mr Warren says: "We have a right to love without being married at all, either autonomously or otherwise." Granted. But have we not also a right to be married autonomously or otherwise if we wish? Or does he bend so far to the Liberal (?) side that he proposes to prohibit, even by ostracism or disapproval, even autonomistic marriage, for fear it may be construed by somebody outside as a hint that it would not be "safe" to offer love to either of them? And pray whose business is that but theirs? If they want it differently understood neither they nor the world are so stupid as such a remark would imply.

In conclusion allow me to say with Bro. Peck, "I sincerely hope however that Mr W.'s association with your daughter will be so sweet, so satisfactory that he will catch the first glimpse of that spiritual truth that the harmonious union of one man with one woman is the highest, truest and best phase of the sexual association" which I believe to be the fact; though it should never be forced either by law, public (or private) opinion or by conditions of any kind. And I believe the surest, safest and speediest means of attaining such a standard, even for the masses, is to give them liberty to manage their own affairs.

Yours for justice always,

MAY WRR.

### Zeno Rejoins.

BRO. HARMAN: "Come again" is the invitation. The distorted logic signed: "V. Yarros," should be noticed. Nothing is pure anarchy except that which opposes the state, says Mr. Yarros, in effect. Lillian Harman and E. C. Walker made their arrangements in their own way, when behold! it was accidentally according to law. The law being necessarily wrong, this couple must turn and say their method was also wrong or they are not true Anarchists. The cultivated eastern Anarchists "are indignant at your disgraceful endeavor to prove yourself law abiding and loyal citizens," demanding that you act in opposition to the law though you go to some trouble to do so. Is it wrong to be "loyal" if one's inclinations are that way?

If *LUCIFER* is guilty of inconsistency it is by claiming that the marriage is legal, denouncing the prosecutors as upholders of law. Evidently they are the law breakers. If it be "quite right to use a little strategy when attacked by a robber," strategy must be right when we foresee an attack which will probably be the result of our action. If we value life it is better to pay a light fee to flatter the robber than to wait until we are captives and then pay a ransom. Lillian Harman should be released; and some one should pay the fine though she objects. She has done everything possible as agitation and protest, except one thing: which is to sicken and die in jail, a martyr to Autonomy. If you wish to avoid such costly propaganda, pay the ransom of the robber and expose his crimes afterward. Surely your friends will furnish the funds. Upon the jail doors and Lillian will necessarily walk out.

ZENO.

(Alias, Artful Dodger.)

Chicago, Jan. 10, 1887.

P. S.—In my opinion "Prodigal Daughter" is the most valuable and striking look. It is an earthquake.

No new points of difference here. So we can only iterate: To pay tribute before the battle begins, is inglorious surrender; to pay because overpowered by physical force, is no surrender of honor.

Nothing is more sacred than human natural rights. No crime is more heinous than their violation. The declaration of Independence asserted them. Revolutionary heroes suffered and died to protect them from invasion. The Constitution was ordained and established to secure them. Faithless, recreant to their oaths and their trusts, are public men who subordinate the prime objects of the Constitution to their personal or denominational religious preferences. Thereby they pervert justice, retard the general welfare, and abridge the blessings of liberty to the people of the United States and their posterity.—A. E. GILES.

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

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January 10, 87.

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WEST.		
California & Mexico Express & Mail	No. 1.	11:13 a m
Colorado Express	No. 3.	11:20 p m
Through Freight	No. 13.	9:43 p m
Way Freight	No. 15.	9:53 a m
GOING EAST.		
Atlantic Express	No. 2.	4:30 p m
New York Express	No. 4.	4:30 a m
Through Freight	No. 12.	3:15 a m
Way Freight	No. 16.	9:53 a m

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

KANSAS CENTRAL DIVISION U. P. R. R.

GOING WEST.

Passenger and Mail	No. 201.	12:58 p m
Local Freight	No. 205.	7:10 a m

GOING EAST.

Passenger and Mail	No. 202.	11:05 a m
Local Freight	No. 202.	3:45 p m

Through tickets for sale, and baggage checked through to all points in the United States and Canada at Missouri River Rates. Any information desired as to routes and rates cheerfully furnished by H. D. BUTTS, Agent.

LETTERS FROM FRIENDS.

Friend Walker: Yours of a late date received. Well, yourself and Lillian are in the hands of the "Kansas Holy Inquisition," and I suppose they are now deliberating on the most cruel method of modern torture. Lillian and you have committed a very grave offense in not allowing some old dough-head to mumble over an idiotic mass of gibberish thereby making you man and wife. I recommend that the good people of Kansas long and continuously boil you in a solution after this formula: "One barrel of wine that Lot's daughters gave the old duffer immediately after the brimstone shower; one dozen Ezekiel's pies; four pots of Emanoah, J's converted water; a wash tub full of holy ghost, all mixed and thoroughly stirred with the blossom end of Joseph's drena." That will fix you. As to Lillian, they better give her an old fashioned christian broil, (a slow fire of green wood, with her in the center). There's nothing like it to make the dear girl believe in a merciful and loving god. Let us pray. And now that the "peace and dignity" of the State of Kansas may be sustained, I send you one dollar to aid you in fighting a pack of d---d fools and cranks. Your friend, MEL PIERCE.

New Hartford, Ia., Nov. 7, 1886.

P. S.—Please tell Lillian to send us her photo; we have yours. Wife joins in best wishes to you both. PIERCE.

Dear Comrades Harman, Edwin and Lillian: How I wish I had the power to express the thoughts that are crowding for utterance in my mind. I have, as it were, a large room filled with thought, but it is almost impossible to open the window so as to let others see what my thoughts are, or even a few of them, but of one thing you may be sure of, that is, you have my deepest sympathy in your persecution. Now I want you to make a proposition to the Christians who are keeping Lilly and Edwin in prison (and as they are believers in vicious atonement, they ought to accept of it.) I will agree to be confined in prison one-third of the time, exchanging every week, so that they can have two of us at a time, and if one of them run away the Christians may hold me instead of the one that so runs away, until they come back, or some one else volunteers to take my place.

Brother Harman, have you the least idea that Edwin and Lilly are in prison for any other cause than being infidels to the Christian religion and vigorously opposing such holy nonsense? As for instance, a virgin having a child by a ghost? What a farce the legal marriage law is, anyway. In this vicinity one man has been legally married three times, and all three of his wives are living yet; one woman has been married twice, and she is living with both men.

Since writing the above, my daughter Ella has said she will take Lillian's place half the time, changing every week, and I will change with Mr. Walker in the same way.

Inclosed find ten cents new rent. Aunt Elmina, and the old readers of the Truth Seeker, will know what this means.

W. W. Sr. Jous.

Cedar Falls, Ia., E. M., 287.

P. S.—If you can make any sense out of this I will write again if you wish me to. I am over 60 and have some experience.

M. W. Sr. J.

Comrade Harman: In respect to the facts that you went to jail prepared to take Lillian hence, and returned home without her, you ask the following question "What should I have done? What would you have done, friendly reader? Should I have asserted my authority as Lillian's father and legal guardian, paid the money and brought her home in spite of her protest to the contrary?" To the first one I say you should have done as I, and probably any one would have done just whatever you (not I, and A, B, C, &c.) thought it proper and best to do under the circumstances—all the circumstances as they then existed. And any one who undertakes to criticize your course is but a sophomoric in the Liberal College. "What would I have done?" If I know myself at all, I should have done just as you did,—draw her to my bosom at the end of our interview—and pronounced her the bravest, dearest daughter in the world, and expressed the hope that I might some day be worthier

of my relationship to her. No! you should not have asserted any authority whatever, legal, or otherwise, much less the legal article, unless you were willing to be wholly inconsistent as between your conduct and professions, but more for the greater reason that she has evidently passed the period wherein she needs the guardianship of any one, and it would be a positive aggression upon her right on your part to appeal either to the law or to her filial feelings and what she and you may term filial duty, in order to circumvent or frustrate her own conscientious ideas of the proper course to take in this and other matters of her own interest and happiness. Do you catch on? Lillian is making history which every one, having a drop of her blood in his veins, will for uncounted generations to come, be proud of. Whatever else may happen, no Anarchist, Autonomist or Individualist can, with the least consistency, make any interference with her, other than that of the kindest and most uninterested advice. Most fraternally,

Lewis Morris.

Palatka, Fla., Dec. 20, 1886.

"The italics are mine."

"Ingersoll says he is an Individualist."

Dear Lillian and Mr. Walker: I received your letters some time ago and reproach myself for not sooner acknowledging your kindness. My excuse is not "waiting for my wrath to cool (as one of your correspondents said) but rather want of words to express it.

It is strange that any law—even in this law-cursed country—can be made to justify your persecutors in heaping upon you the indignities they do; that in this free country you can be robbed of your time, money and liberty all in the name of law and order, and then be made to pay them for doing it besides. It is disgusting to hear any one boast of the best government in the world or of our "free speech" and "free press" as long as prisons and scaffolds are used in silencing the voices and stopping the pens of those who dare proclaim the truth.

Mark Tapley—on beholding the beauties of chattel slavery—said "Lord love you, they're so fond of liberty in this part of the globe they buy her and sell her and carry her to market with 'em."

He could truthfully add now, that we give it away, trample upon it, pay thieves for robbing us of it, and then we boast of possessing it. "Being unaccustomed to a free republic, he was used to speaking his mind plainly," which would be very dangerous now, as he might get the assistance of a prison to make him "jolly," but he would have good company, for "they who say the truest, bravest things, go there. It is not unexpected or disappointing to receive abuse from our enemies, but it is somewhat, coming from professed friends, and I have very little more respect for so-called liberals who accuse you of "compromise," lowering your standard, &c., and bewail the wasted affection and poetry they have lavished upon you.

Mrs. Chandler said "A dogmatist in reform is a greater stumbling block than conservatism."—(Lucifer, June 25, '86.

Surely they are no better when they set up their standard and demand others to believe it or be denied their friendship and support, when suffering from doing what they had a right to do.

I cannot see why you should be expected to deny yourselves the right of doing what you thought best, or to go out of your way. If the law happens to sanction what you freely do, so much the better for the law. Little enough good can be said of it, to be sure, but the most radical liberals need not consider themselves sinners if their action sometimes harmonizes with it.

Mr. Walker (through no fault of his own) is where he cannot answer criticisms of friend or foe, and until he can answer, it is unfair and unjust to say anything against him. Mr. Warren said "he (Mr. Walker) is an exponent of autonomistic marriage." Autonomism means self governed; if a marriage is so governed, is it not free enough? Unless Mr. Walker denounces all kinds of marriage except his own, Mr. Warren has no right to say he does not advocate "freedom, pure and simple." I am sure he would not object, or withhold his friendship and support from any who choose Mr. Warren's plan, and suffered in consequence.

There is not a day but I think of Lillian. I admire your courage and indorse your protest against paying for being robbed; but the whole affair is such an outrageous plundering of your rights that it is only an item in their unjust exactions.

You can not be spared to that oblivion that will come if you are not allowed to communicate with the world.

The cause needs your voice and pen, and your father needs you in his work. The battle is too unequal, if you were keeping them in suspense, depriving them of food or liberty, it would be more like a fair trial of endurance. But they can go on just the same (they have no consciences) as though you were not wearing your life out in a dungeon. There is no disgrace in surrendering to a superior physical force. Pay the ransom and come back. Yours for freedom,

I. D. WHITE.

Halstead, Kan., Dec. 21.

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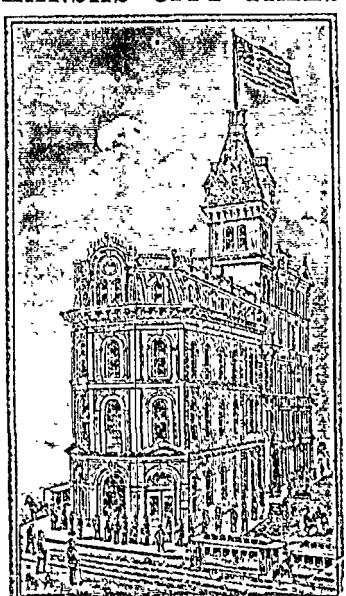
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