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THE LIGHT-BEARER.

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HINTS ABOUT THE TEACHINGS OF NATURAL HISTORY.

By A PROLETARIAN.
[Continued from Last Week.]

Ignorance being the cause of all our troubles, misunderstandings and miseries, to educate is the greatest deed, and to keep in ignorance or to teach error is the worst deed. Nothing is more important than to abolish this social monster. Instead of devoting ourselves to exposing tautological systems and ideas, or spending our time in idle polemics it would be far better to devote our energies to the work of popularizing Science, so that the little we know may extend and increase itself and raise the intellectual level.

By these means the deplorable ignorance and misunderstanding would disappear, and Humanity conscious of herself (self-knowing) could then find the way to universal Harmony and Happiness.

We call this century the age of light, but ignorance prevails to a wonderful extent in this great, free country. One of my correspondents, well posted on the subject, wrote me from Philadelphia that most of the workmen, Associated Trades Unions, Knights of Labor, etc., are in a deplorable situation of ignorance and superstition, enough to discourage the most intrepid reformer. Is the condition of our people outside the cities any better? We dare not give an affirmative answer, judging from what we see around us. Of the 8,000 school-board officers in Kansas only 2,000 discharge the duties of their office, and 1,500 are accounted illiterate. This is what we read in the papers.

The amount of ignorance that prevails everywhere among the people, in regard to questions of general interest, is really astonishing. Men and women allow their minds to be filled with gossip and idle talk, and are indifferent to the things that should concern them. Especially are they indifferent and careless in regard to science. Hence when any member of the family falls sick they run for the doctor; if they become guilty of the slightest infraction of the law that environs and menaces them on every side, they are frightened and run for the lawyer, and we all know what that means.

C. C. Blake, Scientist and publisher, says that when he resumed the publication of the article, "Cosmogony," in the Future, "subscriptions almost entirely ceased." Is it not a fact that Liberal and progressive papers live but a few years at most, and at a great sacrifice to their publishers, while conservative and retrogressive publications daily increase their subscription lists? Are not science and knowledge sought after and praised only so far as they help to make money? The devotees of the latter "take no stock in such stuff as Science, Biology, Geology or Natural History, you know!"

Last year I offered forty-five dollars in gold or in books to be used as a premium for a department of Natural History at the Salina Fair, but my offer was not accepted. To-day I offer to furnish a large print of Botanical specimens towards establishing a permanent exhibition, or Museum on a small scale, which should be established at the county seat for the natural productions of said county.

At a meeting of fifty persons, including a preacher, and some "refined people," nobody had ever seen or heard the words, geology, biology nor embryology. A printer thought I meant aquarium when I spoke of my herbarium. When I asked him what is an Axiom he said, "you mean an idiom."

A student asked me one day what kind of trees were the Asparagus of my garden.

An Hon. says "we want parties, but parties should act fairly, that is, justly, impartially." The Hon. wants a party (i. e. partial) to act impartially! A captain wants law and order, and then hunts on Sunday in November, thus breaking the laws of man and also what he believes to be the laws of God. Another officer said to me. "Majority must rule. Think what it must be if we had a king in this country, a

monarchy instead of a republic." Well, gentlemen I say, where majority rules, minority is ruled. Where there are rulers, masters, tyrants, there are slaves. I prefer to enjoy a portion of liberty under a monarchy rather than a half portion under a republic. You look to the word, I look to the thing. I don't care much for the word king. I want to see 50,000,000 kings in this country.

Indeed Americans have strange notions. Their talk about Labor, Socialism, Anarchism, etc. is but a bewildering imbrogllo. Their ignorance and misinformation are as extensive as their stupidity is dense. See, for instance, Beecher who like all the other pulpitiens and newspaper editors confounds all revolutionary doctrines with state socialism. Beecher, one of the greatest of American intellects, says that "anarchism ought to be exterminated," and yet in the same sermon says he wants equality for everybody, and that "absolute individualism [i. e. anarchism] is the one great thing to be desired!" Shade of Solon, here is wisdom for you!

[To be Continued.]

ARE WE ABOLITIONISTS?

In last Lucifer, Francis Barry (whose article in the main we endorse) says:

Our good friend W. Perkins (Lucifer, Jan. 14) is, I think, particularly unfortunate in selecting Garrison, who demands unconditional abolition, as a backer to a set of reformers who only go for the modification of an infernal system."

Let us see about this: Of the many forms of human slavery Garrison devoted himself to the abolition of one only, i. e. the slavery having its bulwark in the laws and customs that recognized and sanctioned man's right to property in man, whereby the white man could own and control the time and the labor of the black man. These laws and customs did not grant the right to kill and eat the slave, and make soap or knife handles of his bones; so it could not be said that the master owned the body of his slave as he owned the body of his horse or ox. Against all laws and customs granting ownership of the black man by the white man, on account of difference in race or color, Wm. L. Garrison waged a war of extermination. But he did not demand the abolition of all laws and customs by which men work for and with each other.

In like manner we as individualists demand the unconditional abolition of all laws and customs recognizing man's right to property in woman. Our laws and customs do not give to man the right to sell his wife nor to beat her with a club, as men were once allowed to do, but they do recognize his right to ownership and control of her sex-hood, her maternal functions--that is to say, the womanhood of the wife is put at the mercy of her husband as completely as the manhood of the slave was put at the mercy of his master. If the slave had a good man for his master his lot was tolerable, but if the master happened to be a brute the fate of the slave was often worse than death. So in our law-enforced monogamy. If the husband is merciful and humane the life of the wife is not intolerable, though true individuality on her part is seldom possible; but if the husband proves to be a brute in demanding his "marital rights" the life of the wife is often a living death.

But while demanding the total abolition of all laws that recognize man's "marital rights" in or over the sex-hood of woman we by no means ask for the abolition of voluntary association of women and men in the sex-rotation. Lizzie A., in last Lucifer, says: "I am a great admirer of Paul, and I think it better to marry not at all." The common understanding is that when Paul advised against marriage he advocated celibacy, strictly construed. He would have no sex-association at all--that is, of the kind that produces, or is liable to produce offspring. We certainly do not wish to abolish marriage in that sense. Whenever a man associates with a woman in the way that produces, or is liable to produce offspring, he marries her, and she marries him, by natural law, whether that association lasts a lifetime, a day or only an hour.

(Continued on second page.)

RIGHT MAKES MIGHT.
Though you see no banded army,
Though you hear no cannon's rattle,
We are in a mighty contest,
We are fighting a great battle.
We are few, but we are right,
And we wage the holy fight,
Night and day, and day and night.

If we do not fall or falter,
If we do not sleep or slumber,
We shall win in this great contest,
Though the foe is twice our number,
'Tis the burden of our song--
We are few, but we are strong,
And right must triumph over wrong.

Anarchist Nomenclature.

Under this head in Lucifer, Nov. 13 J. W. Lloyd invites me and other anarchists to adorn ourselves with the title of "defendocrats."

"Angels and ministers of grace defend us?" Such a barbaric neologism from a poet. He must have been inspired by the classic line, "Quadrupodante putron sonitu, quatit angula campum." This "defendocracy" might be more defensible if there were somewhere a knot of anarchists proprietors engaged in co-operative works, liable to be attacked; but actually, in so far as I know, the only feasible role for anarchists is that of aggression upon the established tyrannies, and first of all on the plutocracy, by the Labor and Produce Exchange Bank.

Mr. L. pleads the success of Sociology in behalf of hybrid words, Greek and Latin are indeed cousins german in their classic death, but sociology is euphonic, "defendocrat" kakophonic, while defendant, co-defendants or mutual defendant society are words ready made to Mr. L.'s thought. But as anarchists with the intricate mazes of iniquity all around us, I don't see how we can live, move and have our being without being essentially aggressive. It is not indeed against property, like infuriated proletarians, that we must lift our hands, but against the institutions of despotism and monopoly. Defense is moreover, however important, but a subordinate function for co-operative associates, when they have something to defend, and then they will probably be called by the names appropriate to their societary enterprises.

Whenever we institute a principle and body it in action that position may recede our negation, which until then, remains an honorable protest, above shame, as it is reckless of danger. If there has been a sentiment against certain honorable men, and a crime or a blunder imputed to them that can justify the word "stench," as applied by Mr. L., we ought first to consider in whose noses the "stench" has been generated and if we diagnose by this research, the capitalistic class; comparative pathology will prove that they are playing in society the role of cancer.

The odorous inference is natural and does not impugn in the slightest degree the purity of motive, nor the noble courage of our brothers in anarchist aspirations. Some of them--Parsons, Fielden Fischer, for example, got muddled in talking about private property, and in the field of argument we expose their delusions of communism, but their social reputation is, so far as I know, without a stain.

I trust that there is grit and intelligence enough among the working men of this country to stand up for their friends against Powderly, the Pope, and all the plutocrats. The Chicago K. of L. assembly is doing it handsomely. Their cause is not only that of Liberty and that of Justice, it happens to be also that of Constitutional Law, outraged in its principles as well as in the forms of its application, by the monstrous mockery of jurisprudence at Chicago, and for which if the Devil gets his dues, Judge, lawyers, jury and witnesses will one day swing.

EDGEMOUTH.

VALLEY FALLS, KAS., Feb. 18, 187.

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THE WOMAN'S MOVEMENT.

We find in an exchange the following words of ominous portent, attributed to Rev. Heber Newton:

"The woman's movement of which we hear so much now-a-days, is the endeavor to win equality before the law, freedom from the bondage of custom, access to the opportunities of self-support, intellectual education, the just rights of persons and property. I believe that our country is to introduce woman to a power never known before. As runs an ancient myetic saying, 'The reign of woman is at hand.' The traditional man-thought of woman has been thoroughly superficial. Plato decried woman the incarnation of weakness. The Talmud directed men to thank God that they have not been born gentiles, idiots or women. * * * Women are still found on their knees before an external authority. They keep alive the priest; they crowd the confessional, which men have deserted.

There is danger of a revival of the priestly type of religion with all its ancient perils intensified—a threatened survival of the fittest. Woman is in the main accountable for this. If women will have confessors let them ask for a woman associate partner. The priest has had his day, but he doesn't know it. Is the reign of women going to perpetuate this danger? No; when she gains her freedom and education she will need no spiritual dictatorship. An emancipated and educated womanhood will announce the decadence of ecclesiasticism."

With this will go a book and tracts, which please use at your discretion in the cause of Freedom to man and womankind. P. R.
Concord, N. H., Feb. 2.

Accompanying this card came a splendid copy of the well-known standard work, "Acts of the Anti-Slavery Apostles," 503 pages, by Parker Pillsbury; also by the same, "The Church As It Is; or The Forlorn Hope of Slavery," 93 pages; also "The Brotherhood of Thieves, or A True Picture of the American Clergy; A Letter to Nathaniel Barney of Nantucket," 75 pages, by Stephen S. Foster; also "The American Churches the Bulwarks of American Slavery. By James G. Birney, 48 pages.

All of these are published by Parker Pillsbury, Concord, New Hampshire. Few men now living on the earth know so much about African slavery in the United States as does this veteran worker and sufferer in the "cause of freedom for man and womankind."

Truce.

The design of this book is good; its doctrines are for the most part, true; the sins it hits deserve every severe blow they receive.

* * * * *
The idea that the book aims to inculcate is freedom for woman. It shows how all our laws oppress woman; that she can be in no sense legally, the equal of her husband; and, then, under our present laws, no contract can be made to stand in law, that will put a woman on an equality with her husband. The man owns his wife and all her effects. Woman, when she marries, gives up not only her property, but even her name and her person; legally she is owned by her husband.

Mrs. Fowler shows clearly that our great criminals come partly from enforced and unwilling maternity, and partly from bad conditions during the period of gestation. Indeed her arguments and illustrations all go to show that to be successful, reform must commence long before birth, and continue every day until death, or, in the language of John B. Gough, "If you wish to reform a man you must commence with his grandmother."

Sada Bailey Fowler is an honest woman, if there is one in the world; she is an energetic, and we may say practical reformer, if there is one on earth. She deserves success. The arguments in her book are well worth reading and remembering.

* * * * *
The book is well printed and contains over 600 pages. How it can be sent post-paid to any address for \$1 is a mystery to us; yet that is all that is asked for it. —New Thought (Des Moines, Iowa.)

Replying to the many inquiries of friends writing from distant points we are still compelled to say that we have no news from the Supreme Court of Kansas. Whether they have adjourned and gone home, or whether they think autonomists have no rights that the court is in anywise bound to respect, or what it is that causes the delay we have no present means of knowing. Our attorneys are probably as ignorant as ourselves in regard to the matter, else they would advise us.

ARE WE ABOLITIONISTS? [CONTINUED FROM FIRST PAGE.]

Garrison struck at one form only of human slavery and that not the fundamental or most baneful form and the result is that though chattel slavery of the African variety has been abolished it is very doubtful whether the human race, as a whole, has been really lifted to a higher level by the success of the anti-slavery crusade.

The war for the suppression of chattel slavery resulted in, if it did not necessitate, a vast accession of power in the hands of the general government, and that power is used to oppress and enslave—through monopolization of natural resources and through the tricks of bonded debt and contraction of currency—not only the colored, but every other man who works at productive labor.

We, as individualists, strike at what we conceive to be the fundamental slavery—the slavery that through the denial to woman of self-ownership in the sex-relation, denies to the race its most important means of improvement. Until this form of slavery is abolished the human race will continue to breed willing slaves and (the complements of these) autocratic tyrants.

Again, Mr. Barry says: "The criticism I have for Harman-Walker is this: They are guilty of dignifying marriage—holding it up with one hand while pulling it down with the other." With equal truth and point he might have said, "The criticism I have for Garrison is that he was guilty of dignifying human labor—holding it up with one hand while pulling it down with the other."

If friend Barry has read Lucifer carefully he knows that we have always opposed ecclesiastic or canon-law marriage, and so far as the state has followed the church we have opposed statute marriage. Our constant effort has been to abolish this relic of barbarism.

What then? Simply this: Voluntary sex-association will remain, just as the right of Free Contract in regard to labor remains when industrial slavery is abolished. We demand the "unconditional abolition" of compulsory service in the sex-relation—we demand it with all the emphasis with which Garrison demanded the abolition of compulsory service in manual labor.

We certainly do wish to "dignify" sex-association by lifting it out of the foul rut of ecclesiastic domination and placing it upon the elevated plane of intelligent voluntarism, known as "civil contract." We use the term marriage to avoid the use of a circumlocution. Marriage is no more slavery, per-se, than labor is slavery, per se.

Garrison and his co-workers did not reject the aid of law when it offered its help. They often appealed to the American "Bill of Rights" and demanded that statute law should be made to conform thereto. We quote the same, and maintain that it should protect us in our effort to practicalize liberty for women in sex relations.

We have found, on looking over the ground, that evolution has been at work in statute law, as well as elsewhere. Are we to blame because we take advantage of this fact? Kansas law nowhere states what it is that should constitute the "civil contract" known as marriage, and thus it leaves the terms and stipulations of the contract to the contracting parties themselves. It is true that the statute illogically and inconsistently says that "marriage shall only be entered into and dissolved as provided by law." But if there be nothing "essential" to marriage except the "consent of the parties," as the statute plainly indicates, then the next turn of the evolutionary wheel must compel the admission that nothing is essential to the dissolution of the contract but the consent of the parties themselves. The logical complement of free marriage is free divorce. If differences arise in regard to the settlement of property rights or the disposition of children, these differences could and should be settled by inexpensive arbitration instead of by a costly appeal to divorce courts. Evolution shows or will show that the modern state is not a paternal ruler and therefore it cannot take that relation towards its citizens, in regard to marriage and divorce, any more than in any other private and personal affair.

No, friend Barry, we do not advocate a "modification of an infernal system;" we "go for" the total abolition of the system known as ecclesiastic marriage, or canon-law marriage; many features of which have been adopted into what is known as statute marriage. But we would urge abolition no faster than the people are prepared to accept it voluntarily. Like Garrison

Lovejoy, Stephen S Foster and others of that school, our methods are peaceful agitation and passive resistance. We do not adopt the methods of John Brown and the Kansas "Jaylawyers." We do not believe in making forceful "raids" into the enemy's territory. We prefer to keep strictly within our own ground and platform, and invite all the world to join us upon that platform. John Brown was a consistent Christian and believed that only by the shedding of blood could the sins of the people be wiped out. We, on the contrary, advocate peaceful evolution through educational methods, and the repeal of invasive laws.

Our readers will please remember that in thus speaking of the early abolitionists we are not comparing persons but positions and relations. We claim none of the honors that are awarded to the pioneers in the old Anti-slavery conflict, and speak now of these old pioneers simply because a comparison with them has been challenged. But since it has been challenged we may perhaps be excused if we pursue the comparison of positions and relations a little further.

Garrison, Foster, and many others were imprisoned on account of their uncompromising attitude towards the slavery that placed the person, the time and the labor of the black man under the almost irresponsible control of his white master. Two of the Lucifer band are now suffering imprisonment more rigid and relentless than was ever suffered by the aforesaid abolitionists, because of our uncompromising attitude towards the laws and customs that give the person—the sex-hood—of woman into the almost irresponsible control of her legal master, her husband. Garrison was threatened with hanging. The rope has been freely recommended in our case. Bailey's and Lovejoy's printing outfits were destroyed, and if ours has thus far escaped, it has not been for want of inclination on the part of our persecutors. Mob law has been freely recommended by the county press and, if we are rightly informed, by more than one of the clergy and by prominent church members. Mob-law, by the way, seems to grow and flourish on Kansas soil almost as naturally and luxuriantly as does the native sun-flower. Only a few weeks ago, under the stimulus of a threatening letter published in the Oskaloosa Independent, allusion to which was made at the time in these columns, the mob spirit ran so high that a prominent city official expressed it as his opinion that the Lucifer office was in danger of destruction. While opposed to mob-law himself he feared the mob spirit could not be restrained. In Kansas now, as in New England then, freedom of speech and of opinion exist only in name.

Finally, for this time and this theme, we would say that while accepting all the aid we can get from evolved human law we are disposed to make no compromise of principle to save our property, our liberty, or even our lives. With Garrison we say:

"I am in earnest—I will not equivocate—I will not excuse—I will not retract a single inch. And I WILL BE HEARD."

The cruel fetters of barbaric laws now prevent two of our number from being heard, but we cannot believe that the civilization of this age will long tolerate such outrages as have, for the past five months, stained the name and fame of Kansas.

As friend Warren addresses himself to Sada Bailey Fowler in his long letter, I prefer to let her answer him, but will ask her forbearance while I take issue with him on just one point, viz: "The dictionary is right, and the ancient philosophers were right in making Anarchy synonymous with confusion and disorder." The only dictionary that has the right to speak with authority upon this subject is the Greek dictionary, and this does not make Anarchy synonymous with confusion and disorder. I do not now recall any sayings of ancient philosophers in which such a definition of Anarchy was given, but if there be any such, the cause is not hard to find. The ancients knew nothing of a government of equal rights—nothing of a real republic or commonwealth where all were equally sovereign. The idea that men could govern themselves without the aid of the gods, or of some one appointed or permitted by the gods to rule, seems not to have been known, or at least not tolerated. Hence it is not strange that when there was no recognized ruler—no archon—there was always a struggle for that position, and this struggle produced "confusion and disorder" until a new archon established his authority, his right to rule. Archy means that which is first or chief,—hence an Archism is a government of first men or chiefs. Anarchism is the opposite of this. It is a government in which there are no first men, no chiefs, but all equals, and all govern themselves. Our government was the first experiment in history that attempted to practicalize Anarchism, but the attempt has proved a most lamentable failure. Ours is an archism—a government of archons, or chiefs. We do not govern ourselves, and do not even pretend to do so. We flatter ourselves that we choose our rulers, our Archons, but this claim is only pretense. Our rulers are chosen for us by professionals who make a business, an occupation of politics; often these professionals are simply the tools of plutocrats, the hirelings of corporate capital.

We are requested to announce that a series of lectures will be delivered in Valley Falls, by Clark Braden, of the Christian church, beginning on Friday evening, February 25th. The subject of these lectures, as stated by the hand-bills, will be, "Christianity vs. Infidelity." Everybody is invited. "Admittance free."

Why Is It?

I have often felt a wonderment at seeing girls of gentle, refined and cultured habits;—clean, pure and sweet—virtuous honest and true, freely associating with men who are the reverse of all this, and the girls know they are so.

Take the average young man of the day, one who drinks some, smokes some, swears some and visits women of questionable reputation some, and fasten his character to a young woman, and what young man would be seen walking, riding or associating with her as an equal? Yet what is right for man is right for woman. Sex has nothing to do with morality and virtue. It is just as coarse, vulgar and indelicate for a man to say and do coarse, vulgar and indelicate things as it is for a woman to say and do them. The heart and life of each should be equally clean, pure and sweet. But just here comes in a point especially touching girls, and where a man may escape detection, or if detected he may get off with a very slight amount of condemnation. The strong passionate sexual attraction that leads to parentage, that is necessary, useful and beautiful in its true place, is often, under social restraints, repressed and perverted into a morbid sensuality which often leads to unlawful gratification. When this occurs that man often passes "Scott free," while the girl or woman becomes the mother of his illegitimate child and must bear all the trouble, contumely and scorn of her friends and relatives as well as that of an outraged public opinion.

It is just as natural for the sexes to desire each other's society as it is for them to breathe the glad, free air.

The loving and affectionate girl fed on promises of a roseate hue, is taught to keep in the background all manifestation of tenderness or passion for the other sex. By and by she is sought out by some man who has by contact with all kinds of associations, formed small vices innumerable, even if perchance he has escaped the larger ones. Meanwhile cloistered at home or school she has hoarded up in her heart a whole ocean of love and is more than ready to pour it out on the first Romeo who presents himself if he be not absolutely repulsive to her. Little by little he wins from her the idolatry she has been longing to bestow upon some man who was to fill the bill of perfection her lover was sure to possess.

Step by step he worms himself into her confidence and love until at last she can refuse him nothing he asks, then she is called "ruined," he forsakes what he no longer prizes. Seeing others despise her he himself consents to care for her. It is human nature not to value what the world, our world does not value; so he turns away and perhaps hastily weds some young school girl who is all too pure and good for him, while his victim bears her lot as best she may, being neither maid, wife nor widow; and having no place in all the world where she feels at home.

You may ask where is the remedy for all this, it has been going on ever since we have any historical record and there seems to be no prevention or cure for it. To me, the best preventative is in educating the girls to be as independent of the boys as the boys are of them. Every woman must learn to be self-supporting and self-cared for. Money has been called the "root of all evil," but it is just as surely the means to all good as soon as women hold their own purse strings and are able to work and earn, buy and sell, and come and go as freely as men do. They will learn to protect and take care of themselves far better than they are now protected and cared for by man. You may think it unsafe for women to go out at night alone, but history proves it more unsafe for her to go with her lover as a safeguard. How many poor girls are found dead after a cozy walk or safe ride with a lover.

It is fast becoming evident that woman must be her own protector and defender. She must be equally educated with her brother and have some trade or profession by which she can earn her own support. Those who choose motherhood and home labors should receive equally with the husband the reward of her earnings, not as now doled out to wives and mothers, but as is paid to servants, housekeepers and hired laborers of all kinds.

Our women must educate their sons as their daughters, to see and understand that romance and love, passion and its gratification are not all of life. That honesty, purity, industry and true goodness alone lead to happiness.

ELMINA.

"Is it a Guarantee?"

Francis Barry in last Lucifer asks this question, and takes the ground that the autonomic marriage contract is no guarantee against abuse in the sex-relation.

Let us see what the probabilities are. To illustrate the matter, take this little story from real life: Some fifteen years ago while acting as justice of the peace in a neighboring state, I was often called to perform the marriage ceremony. Among other applicants in this line was a young widow, refined and well-bred, in whose welfare my wife and I took unusual interest. She was poor, lived on a small rented farm with her two young children. She found the struggle for existence a hard one, and to escape a life of hardship and privation, or of dependence upon her friends, she accepted, on short acquaintance, a proposal of marriage from a young widower, who although not a bad man in his dealings with men, was in most respects her inferior. In fact they had but few mental traits or tastes in common. It was simply a case, so mournfully frequent, in which a good woman sacrifices all her finer sensibilities, sacrifices her womanhood, sacrifices her self-respect, and in the end often sacrifices her health and even life itself, on the altar of matrimony, and for what? Simply for the bare prospect of bettering her condition financially or socially; for the prospect of a home and comparative independence for herself and her children.

For a time, with this couple, all seemed to go on well enough, but soon there were signs of trouble. The face of the young wife no longer wore its sunny smile, and one morning early she came to us and confided to my wife a fearful tale of sex-abuse. I could see the poor woman's tears and hear her sobs, though I did not hear what she said. From my wife I learned that her friend's errand was to ask me to talk to her husband and try to prevail on him to be less exacting in the exercise of his "marital rights." She could give him credit as a good provider, and in the main, kind husband, but his exactions in this particular were fast killing her, and she did not want to die and leave her young children.

Did I comply with this woman's request? No, I did not. If I had done so I might have got a black eye for my pains, and perhaps made it worse rather than better for the wife. He could, and probably would have said, "Mind your own business and I will mind mine. The woman is my wife. What did she marry me for if she did not intend to carry out her part of the program? What does a man want a woman for anyway?" All that I could have said would have been to advise him to be merciful in the exercise of his marital rights. In the words of Shylock he could have retorted: "On what compulsion must I? answer me that!" He valued women just as he valued horses, for the service he could get out of them. He knew that wives were cheap—much cheaper than horses or cattle—plenty to be had for the asking. This wife was his third—though still a young man.

Now my point is right here: If the marriage had been autonomic I could have gone to him and said: "In my presence, as justice, and in the presence of other witnesses, you promised that you would not invade your wife's right to personal ownership, did you not? You conceded to her the same right to repulse your advances, if not agreeable to her, that she had to repulse them before marriage, did you not? Have you complied with that promise? Your wife's countenance itself—the unerring signs that every physician or physiologist can read at a glance—tells me that she is the victim of sex-abuse. I do not need to ask you or ask her. You are killing her by inches and you ought to know it, if you do not. Now as one of the witnesses to your contract, and as the official who made a record of your self-imposed obligations, I ask you to comply with your contract and duly respect the individuality of your conjugal companion." Then if he should have disregarded the admonition I would have had a reasonable excuse to urge to the woman to leave him, and I could have been a valid witness for her in a demand for equitable separation, on the ground of breach of contract, and although I must admit that our divorce courts are so undeveloped, so worse than barbaric, that such stipulations as the above would probably be disregarded by them, I maintain that the prevalence of such marriage contracts would have a powerful tendency towards civilizing said divorce courts; and even if they should not have that effect it is certainly true that most men, even the coarsest and most scold, have a regard for their reputation as men of honor, as to keeping their pledges, openly and publicly made.

AMINICUS.

A Rich Feast.

DEAR LUCIFER: To keep humanity up to a higher plane of thought and act on, I kindly ask space in your True Light-Bearer, to notice a poem, a few extracts of which appeared in a late Lucifer on the unveiling of the statue of Liberty, in New York harbor, by Rev. Miller Hageman, 1,243 Bedford avenue, Brooklyn, N. Y. Forty years have I been a reader and dear lover of a grand poem, and in that time I have read many thousands, but not one of them all has stirred every drop of my blood, electrified every part of my being, as this poem entitled "Liberty."

Night and day, on my bed, in my room, or about my work, have the grand and inspiring words in the poem been on my lips and in my mind. The price of the book is \$1.00, but cheap to me at hundreds of dollars. All the wealth of a Vanderbilt could not buy the poem from me if I could not get another. Who can help being electrified when reading such soul-inspiring words as these:

"Cursed be the law that grants away horizoned leagues of land, That reads God's title to the globe, grasped by a dead man's hand."

What grander or more inspiring words has any man in any age, ever given to the world than these? Again:

"Honor the proletariat but spurn the guilty wretch Who corners nature's gifts for what the pinch of want will fetch.

Cursed be the law, eye, doubly cursed that dungeons men for debt; That nudges vice behind its bars, and frees its viler yet."

Who can read such inspired words without being electrified in every nerve of his being?

"What gods—the Lord's anointed, clothed with a divine decree? Not for at every step they blocked the way to Liberty."

How grand and how true, yes, for thousands of years "the Lord's anointed" have "blocked the way to liberty." Even in Kansas they have blocked Lillian Harman and E. C. Walker's "way to liberty."

"What gods—the scholars in their stalls, dishonestly devout? No—for they secured the candlestick, but put the candle out."

Truly, friends, "the world moves" when a "Rev." calls the priests "dishonestly devout." I used to accord honesty to "the Lord's anointed," but now I do not. I have no faith at all in the honesty of a very large majority of them.

"Watch—such a charge as thou dost keep, by all thy sons on high, Brooks not one tremor of the hand, one close of the eye."

Yes, friends of freedom, we have seen enough for us to know, that while human beings are incarcerated in prison for no crime, there must be no "tremor of the hand or closing of the eye," till every vile law on the statute books is wiped out forever.

And now, Mr. Editor, I most earnestly hope you will keep the above book for sale and every reader of Lucifer will buy a copy of this indubitably grand poem, but a very few words of which can I quote.

SEWARD MITCHELL.

To Sada Bailey Fowler.

Although I have written as much as would seem to be my share in the controversy now waging in Lucifer's columns, concerning the rights of men and women in their love relations, yet as my name is so constantly quoted, and so often in connection with statements recklessly unfair and misleading, I think I may be pardoned for staying with you all awhile longer. I address you rather than some others, because you reason at least calmly and kindly, while that cannot be said of all.

At the outset I propose to discuss principles only, and with as little allusion as possible to the case of our unfortunate comrades. I think their names have been banded enough, at least till they shall be able to speak for themselves.

You first alluded to Lucifer and its work in disseminating radical thought, and you appeal to all your brother and sister reformers to "give it our firmest support in this its hour of peril and persecution, not as a gift or as a loan, but as a debt which we owe to the whole Lucifer fraternity," &c. This involves the question at issue, and I must answer, as heretofore, that I cannot see that we owe the Lucifer fraternity anything on account of what they have done for sexual freedom. On the contrary, I still feel that, by the stand they have taken they have done the cause more harm than good. That good will grow out of the agitation I freely admit, but how can that be credited to them if they are shown to be logically on the side of the enemy. Good will no doubt grow out of the Chicago murder trials, but that

by no means proves that Mr. Parsons is a genuine reformer. That question depends on the nature of Mr. Parsons' teaching. Does it not? But you have read my article as all your party do, very carelessly. I have never refused to contribute to the support of Lucifer. I intend to do all I can for it, not as a gift or a loan, nor yet as a debt. I shall do it as an investment. I invest in Lucifer because it is devoted to free discussion. Whenever it abandons free discussion, I shall lose interest in it, no matter what its position may be on marriage or any other question. If some of my critics would give more attention to what I have actually written, instead of erecting an imaginary image of me for the mere pleasure of knocking it down, I think their fulminations would be moderated somewhat.

In your next paragraph you make a very palpable mistake in classing me with the Anarchists. Do you not remember the tilts I have had with them all along? Anarchy means simply no government. Government of some kind is necessary to order. Even self-government is government. The dictionary is right, and the ancient philosophers were right in making Anarchy synonymous with confusion and disorder. I arraign the present system, not because it governs the people, but, on the contrary, because it fails to govern them; because instead of securing order it disturbs and threatens to overthrow what little order we already have. In a real government there will be no tendency to rebellion.

Who would think of advising that the earth, if such a thing were possible, should break away from the controlling power of the sun? Individual desire is the centrifugal force in the moral world. Love of right, love of others, and a perception of the rights of others, are the trinity that constitutes the centripetal force, that holds us in the degree of order that we now have; and when this force shall become sufficiently developed and diffused, so as to be embodied in the organization of the state, we shall have real government, and also real freedom, just as we have them in the rotation of the earth in its orbit; and never until then shall we have either.

You ask if we do not recognize the fact that every man and woman shall obey the dictates of conscience; and you answer for us that [we do]. I beg leave to answer for myself; I do not. Conscience is a very poor guide unless properly educated. If it is to excuse Bro. Walker in the mistakes he makes, then it will just as clearly excuse his persecutors, provided they are sincere, which I cannot doubt the majority of them are. I admit that every man and every woman has a right to be governed by his or her own conscience in preference to that of another. If my conscience be not sufficiently reliable for a guide for my own conduct, I certainly have no right to foist it upon others. The true course is to conform to "the best usages," the same as we do in the use of language. One cannot dictate to another, but we can resort to acknowledged standards, such as the golden rule, the sovereignty of the individual, &c. Is your argument answered, "you dear, delightful," mistaken woman?

But your greatest mistake, and the one that does me the greatest injustice, is in your charging me with pessimism, and a "hunger for law-breaking." Nothing could be further from the truth. I have never before been charged with being of a turbulent, law-breaking disposition, and I cannot think my writings have justified such a charge. I took the position that our sexual relations are our own private affairs, and are of too delicate a nature to be subjected to the uncharitable scrutiny of the public. This has provoked a storm of hasty, half-digested criticism. Why, say they, we surely have the right to reveal our own secrets, if we want to. Yes, we have a right to get ourselves into jail if we want to, but my point is this: I have no right to publish anything that will get another—oao, perhaps, that I love, into jail, or into any other trouble, even with her consent. People get into trouble, and get others into trouble sometimes by publishing even their own secrets, especially those concerning their autonomic love affairs, and the nearer autonomic the affair the more danger. You all refuse to notice this point. You also overlook the fact that there is no law to punish us for loving whom we please, so long as we tell nobody. The penalty is for telling. Can't you understand? Where are your womanly wits? And so mine is not a gloomy, desperate, rebellious position. You, not I, are the law-breakers. I have no trouble. I get along peacefully with my orthodox neighbors, and that without any sacrifice of principle.

A. WARREN, Wichita Falls, Texas.

(To be continued.)

From Wm. S. Downing.

BROTHER HARMAN: The Light-Bearer comes regular to hand, its contents carefully read, and then passed to others, who cheerfully indorse its broad, liberal views of reform, and in particular, the bold stand taken by the other members of your family, who are so unjustly suffering the penalty of a so-called Christian law, in Christian Kansas.

Had E. C. Walker and Miss Harman gone before a gospel minister or a justice of the peace, and been pronounced man and wife to the tune of five or ten dollars, the Christian law and part of the Christian friends of Kansas would likely have been satisfied. But it would not satisfy all the Christians of the Pacific coast nor all of Kansas, and as evidence of this fact I give you a short paragraph from a letter by Patrick W. Jordan, Archbishop of San Francisco; Francis, Bishop of Monterey; Patrick, Bishop of Grass Valley, addressed to Catholic priests, and which they instruct be read in all Catholic churches once a year:

Hence, every Catholic young man and young woman, should calmly and seriously reflect on all this before entertaining the thought, or even the possibility of an engagement, and should also take counsel, in due time, with parents and respective pastors. Instead of doing this, there are some Catholics who, despising the authority to the church of Jesus Christ, and almost abjuring their faith, apply for the celebration of their marriage to a civil officer or Protestant minister, not only exposing themselves thereby to make a contract which has no force before God, consequently does not prevent their intercourse from being a horrible concubinage, but also committing really a sin of sacrilege, partaking of the enormity of a sacrilegious communion received at the hands of a minister or a magistrate."

This from the leading lights of a Christian church on the Pacific coast. If this does not impeach the elasticity of every married lady in the land, Catholic or Protestant, Jew or worldly, whose marriage ceremony was not engineered by a Catholic priest, (Martha Meadows, if she is not an old maid, not excepted). If it does not teach that the laws of the country are subordinate to the Christian church, if it does not imply that the Pope of Rome claims the right to set aside the laws of this republic, exactly as he has always claimed the right to annul laws in Italy, France, Spain and every other country where ignorance and superstition have made him powerful, we are incapable of understanding plain English. "On this rock I will build my church," etc., will the Christian judge, jury, the Christian ministers and church members of Valley Falls who conspired together to enforce a Christian law, and confine an innocent and harmless young girl 45 days in a felon's cell, except with a smile this branding of their mothers, wives and married daughters by these dignitaries of a Christian church, as concubines? And does not these same Christians of Valley Falls know that if this same Christian church had the same power in this land that they are using to persecute a helpless man and woman, that they themselves would share the same fate, and all for the "Glory of God?"

Wm. S. DOWNING, January 10, 1887.

From Julia C. Franklin.

Mr. Moses Harman: My dear brother in Truth—I have been waiting for the right conditions to carry out what has occupied much of my thought of late, viz: to not only send you money to pay for Lucifer, both past and future, but give some of my thoughts on the subject of marriage.

As business is first in order, please find inclosed three dollars; two to pay for the continued visits of "The Light-Bearer" to my humble home, and one to be applied as you see fit.

Your last issue (Feb. 4th) is one of the very best numbers that I have yet received.

I suppose you do not call yourself a medium, but you are one I feel very confident. D. M. Bennett did not recognize the help he had from "The Unseen" while he remained on the material plane of life, although I sensed it for him on more than one occasion.

"The Truth Seeker" is largely sustained by Spiritual mediums, as is also your Lucifer. And in your present extremity mediums give you their readiest sympathy and encouragement. Swearing, Chaapel, Hull, Kelson, Tillotson, Heywood, Pope and others, to say nothing of the author of "Irene," are of this class, and of a type of mind in which love of truth is greater than love of sect, class or kind, because "the truth makes them free."

What does it matter to a sincere truth lover where it is found, or who unfolds it, only so that it is clearly manifest in what is presented before the eye of the mind for acceptance. I've been a conscious medium for

nearly a quarter of a century, and as much of my spiritual instruction is in reference to subjects you bring forward in your paper; I welcome it to my home.

My spirit teachers claim that "true marriage is of the soul, a dual unit," and that "the dual unit of true marriage is perpetual, made so by chemical affinity. The one being positive where the other is negative, in every department of being, viz: physical, mental, moral and spiritual. And more, that it matters not which is positive or which negative, the man or the woman, only that such a condition of things exist between those who take on its responsibilities, also possibilities.

While my soul is sad within me when contemplating laws pertaining to marriage that pny man has formulated, I see no chance for those that truth or infinite law recognizes as binding, to have a chance to indicate by practical results that they are superior until those laws "made by man, for man alone," are set aside. And the agitation on the subject brought out by the position that E. C. Walker and your daughter Lillian have taken, seems to be opportune, even though the sacrifice they are making is very great. But no radical change for the better can be brought about without it by those who perceive what "God (Truth, or Infinity Law,) has joined together let not man put asunder."

To this should be added "man cannot part them asunder when once united by chemical affinity, for merely separating them in body does not do it.

It is said "whom the gods destroy they first make mad," and it would seem that their relentless persecutors are determined to do their level best, to rush this matter forward to where all right-minded people would be compelled to look the subject of marriage squarely in the face, and thus hasten a proper recognition of Nature's methods pertaining to the proper relation of the sexes. For instead of true marriage being a bond to enslave or degrade either man or woman, it is a sacrament of loving relations, made so by a genuine soul attraction that must of necessity exist to make it what nature, or natural law designed it should be in its results as in its perpetuity.

Friends of Truth everywhere "Love is life, and truth is law wherever harmony reigns, whether on earth or in spirit life," therefore the wisest counsel I can give is this: Let truth abide, if human law comes to naught.

JULIA C. FRANKLIN,

Brooklyn, N. Y.

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Sada Bailey Fowler five copies of "Irene or the Road to Freedom."

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

CORRECTED TIME TABLE.

January 10, 87.

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

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

LETTERS FROM FRIENDS.

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Come now ye thinkers set forth your array, Let us keep these foes to freedom at bay. Let us make the giants of wrong give way.

M. Harman: For humanity's sake turn the heroine loose to fight her persecutors. Don't let the vultures feast on her slow death.

Moses Harman: Your battle is mine, for the sad fate of my nearest and dearest of relations cries to me from the grave, give woman the ownership of her body and soul.

Friend Harman: Enclosed find five dollars for friend Walker and wife, and if you see fit you may publish the within reward if you are still publishing Lucifer.

\$100.00 REWARD for any evidence of a god greater than space or a son of a god not composed of common elements.

Mr. Harman: I am almost ashamed to take advantage of your kind offer in last Lucifer, but it is too good a chance to miss.

Mr. Moses Harman: Much esteemed friend, enclosed I send you one dollar, for which please forward a copy of Irene.

Editors Lucifer: On a separate half-sheet enclosed please find statement of cash accompanying, to be appropriated as per details.

for themselves (and why should they not decide, independently?) the form of their marriage. What wrong is there in that? Bah!

Mr. Harman: Dear Friend, I sent you \$2 about two months ago, for which I believe you gave me credit on the defense fund.

So let the discussion go on, and in the meantime keep us posted in regard to finance so we can befriend you in time of trouble.

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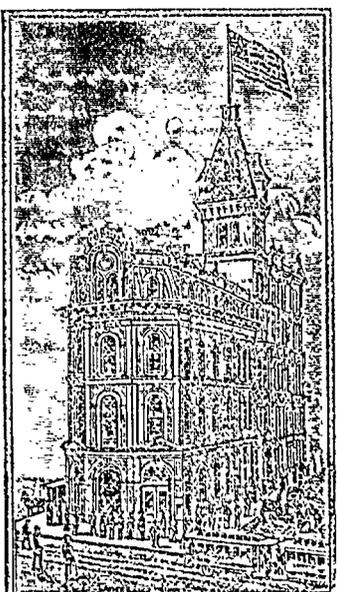
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