

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. VI.—No. 17.—Whole No. 147.

NEW YORK, SEPT. 27, 1873.

PRICE TEN CENTS.

THE LOANER'S BANK

OF THE CITY OF NEW YORK,
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To those who wish to REINVEST COUPONS OR

DIVIDENDS, and those who wish to INCREASE

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profitable securities, we recommend the Seven-Thirty

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The bonds are always convertible at Ten per cent.

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Pacifics ON MOST FAVORABLE TERMS.

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New York Security

AT A LOW PRICE

The undersigned offer for sale the First Mortgage
Seven Per Cent. Gold Bonds of the Syracuse and Che-
nango Valley Railroad, at 95 and accrued interest.

This road runs from the City of Syracuse to Smith's
Valley, where it unites with the New York Midland
Railroad, thus connecting that city by a direct line of
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Its length is 42 miles, its cost about \$42,000 per mile,
and it is mortgaged for less than \$12,000 per mile; the
balance of the funds required for its construction hav-
ing been raised by subscription to the capital stock.

The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.
below par. The undersigned confidently recommend
them to all class of investors.

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FIRST MORTGAGE BONDS

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Secured as they are by a first mortgage on the Road,
Land Grant, Franchise and Equipments, combined
in one mortgage, they command at once a ready
market.

A Liberal Sinking Fund provided in the Mortgage
Deed must advance the price upon the closing of the
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est at eight (8) per cent. per annum. Payable semi-
annually, free of tax. Principal in thirty years. De-
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Price 97 1/2 an accrued interest, in currency, from
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VERTIBLE 7 PER

CENT. CURRENCY BONDS.

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block. By act of reorganization of the Company these
bonds are convertible into the First Preferred Shares
of the Company, which amounts to only 17,000 shares,
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the value of more than ten millions of dollars. The
road crosses the entire State of Illinois and connect
with the mammoth iron bridges spanning the Missis-
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road for the year will not sufficient to pay interest on
all the bonded indebtedness and dividend on the pre-
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

Handwritten: *Handwritten:* *Handwritten:*

FLOWERS AND RUSTIC WORK.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth Avenue, from among the palace takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, oftentimes converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give the natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling-house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the woodwork, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things, to be appreciated, must be seen; for large constructions we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

BALTIMORE & OHIO RAILROAD.—
GREAT NATIONAL ROUTE.

The shortest and quickest line from Baltimore and Washington, and direct and favorite route from Boston, New York, Philadelphia and the Eastern cities, to all points in the West, Northwest and Southwest.

STEEL RAIL! DOUBLE TRACK!
STONE BALLASTED!

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Tickets via this popular route can be procured at the principal Ticket Offices throughout the East, and at the Company's offices, 82 and 87 Washington street, Boston; 229 Broadway, and No. 1 Battery Place, New York; 700 Chestnut street, Philadelphia; 149 West Baltimore street, Baltimore, and 485 Pennsylvania avenue, Washington, D. C.

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THE ONLY FIRST-CLASS LITERARY, HOUSEHOLD AND FASHIONABLE MAGAZINE IN THE WEST,
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THE ABLEST, BEST AND MOST POPULAR IN AMERICA.

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SUPERB ORIGINAL OIL CHROMO, WORTH \$5, FREE.

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Baltic, Saturday, February 15, at 3.00 p. m.
Celtic, Saturday, February 22, at 1.00 p. m.
Atlantic, Saturday, March 1, at 3.00 p. m.

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Passenger accommodations (for all classes) unrivaled combining
Safety, Speed, and Comfort.

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Rates—Saloon \$80, gold. (For sailing after 1st of April, \$100 gold.) Steerage, \$30, currency. Those wishing to send for friends from the Old Country can now obtain steerage prepaid certificates, \$30, currency.

Passengers booked to or from all parts of America, Paris, Hamburg, Norway, Sweden, India, Australia, China, &c.

Drafts from £1 upward.
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8:00 A. M., Chicago and Montreal Express, with drawing-room cars through to Rochester and St. Albans.

9:00 A. M., Saratoga Special Express.

10:00 A. M., Special Chicago Express, with drawing-room cars to Rochester, Buffalo, &c.

10:45 A. M., Northern and Western Express.

3:40 P. M., Special Express for Albany, Troy and Saratoga, commencing Saturday, 21st inst.

4:00 P. M., Montreal Express, with sleeping cars from New York to St. Albans.

7:00 P. M., Express, Daily, with sleeping cars for Watertown and Canandaigua.

8:30 P. M., Pacific Express, Daily, with sleeping cars from Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads.

11:00 P. M., Express, with sleeping cars for Troy and Albany.

2:00 P. M., Hudson train.

7:00 A. M., and 5:30 P. M., Poughkeepsie trains.

9:10 A. M., 4:15, 6:2 and 7:45 P. M., Peekskill trains.

5:00 P. M., Sing Sing train.

Tarrytown trains from 30th Street Depot, stopping at all Stations, leave at 6:45, 8:25 and 10:30 A. M., 1:00, 3:00, 4:00, 4:40, 5:15, 6:30, 8:00 and 11:30 P. M.

Sunday Way Trains—For Tarrytown, from 30th street, at 8:25 A. M., and 1:00 P. M.

For Poughkeepsie, from 4th Avenue and 43d street Station, 9:10 A. M.

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THE GENERAL TRANSATLANTIC COMPANY'S MAIL STEAMSHIPS BETWEEN NEW YORK AND HAVRE, CALLING AT BREAST.

The splendid vessels on this favorite route for the Continent will sail from Pier No. 50, North River, as follows:

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"St. Laurent," Lemarie, Saturday, February 22.

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Price of passage in gold (including wine) to Brest or Havre:

First Cabin, \$125 | Second Cabin, \$75.

EXCURSION TICKETS AT REDUCED RATES.

These steamers do not carry steerage passengers.

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The *Communist*, its monthly paper, will be sent free to all desiring further information. Address ALCAN- DER LONGLEY, as above.

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For the discussion of scientific and other interesting subjects.

Good speaking and entertaining discussions may always be expected.

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THE GREAT

AGRICULTURAL & FAMILY WEEKLY JOURNAL OF THE WEST.

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Able and Practical Editorial Staff,

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[From the Chicago Daily Sun, Nov. 30, 1871.]

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WHAT "THEY SAY."

[From the Chicago Evening Post.]

"H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the *Western Rural*, is publishing a monthly rural and literary journal, under the title of the *Young Folks' Rural*. * * * Mr. Lewis is just the man to make it a 'big thing.'"

[From the Letter of a Western Mother.]

"The *Young Folks' Rural* is just what our dear children need. Altogether it is a noble enterprise, and will do an untold amount of good. It is the 'parents' assistant,' and all thinking parents will join me in thanking you."

[From a School Teacher.]

"I am a teacher, and take the paper for the benefit and amusement of my pupils. Eyes are brighter and lessons better learned when the *Young Folks' Rural* makes its appearance."

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146 GEO. NEWCOMER, M. D.

SOCIAL FREEDOM
COMMUNITY

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AND

Liberal Institute,

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She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A., an experienced army-surgeon.

The Academic Department is headed by S. N. WALKER, A. M., a graduate of Vermont University, to whom application for circulars should be made.
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New York, 1873.

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Prohibited Lecture on Woodhull and Beecher, analyzing FREE-LOVE, 15c.

Send stamp for catalogue for the rest. Address him at his Medical Institute, No. 13 N. 11th St., Philadelphia, Pa. 146

The Scare-Crows of Sexual Slavery,

An Oration delivered before fifteen thousand people, at Silver Lake, Mass., Camp Meeting, on Sunday, August 17th, 1873, by

VICTORIA C. WOODHULL.

"My Brothers and Sisters.—I am going to tell you some plain truths to-night. I know I shall not please all your ears. I value the good opinion of you all, but I value the truth more, and if to gain the former I must withhold one iota of the latter I shall fail in securing it. Your good opinion I crave, for I feel that you are my friends—friends to the great human race, and he or she who is this, though they hate me with a deadly hatred, is my friend; but public opinion I stamp in the mud. It is a stench in the nostrils of truth, for which, if any care, he must say, "Get thee behind me, Satan?" I will not so much as vary a single hair's breadth from what I conceive to be my duty, though public opinion should turn the faces of every man and woman against me. I will speak the truth, I will be heard; but you may kill me afterward if you will. I have but one sentiment in my soul, and that is to do what in me lies to lift up the down-trodden and enslaved of earth, and to inaugurate equality and happiness in the world. I have no kindred, less than the human race, who demand or can have service of me. My life is dedicated to this work, and I come to you to speak such words as will make your souls sink in horror and your curses to rest upon yourselves, that you have so long quietly permitted these things to go on unrebuked. I would, if it were possible, wring from you the declaration that you would know no rest again until these wrongs be righted. It must come to this. The world is to be made free and beautiful, and happy because so, and methinks I can see in the not distant future, a time when misery and heartaches and poverty and all unhappiness shall be banished the earth, and the entire human family, both in earth and spirit life, fully and harmoniously united, singing the glad songs of the redeemed. But before this can be, other and terrible things must be. So much suffering as the soul-sick sons and daughters of earth now suffer, cannot be transformed to bright and happy conditions, without the atoning blood of, I had almost said, millions of martyr souls. Let the sacrifice be what it may, however, it must be paid, and heaven help all of them, who love their brothers and sisters all over the world, to endure what must be endured. Having thus briefly alluded to what I shall say to you, I will proceed to speak upon

THE SCARE CROWS OF SEXUAL SLAVERY.

If a stranger visit the farming districts of the New England States in the month of June, he will observe in many newly-planted corn-fields the most hideous-looking objects, fashioned after the human form. They occupy the prominent positions about the field, as if standing sentry over the young corn. And so they are; but a view from the highway only, may not show of what these improvised sentinels are composed, other than that they wear the external garb of a dilapidated individual, who, not having much money to spend, spends the most of this for that which is said to make some feel rich and others to forget that they are poor. If, however, the boy with the inevitable "little brown jug" happen to come along at this juncture, from him it may be learned that the sentinels are men of straw merely, stationed there as a warning to the crows from yonder wood, against venturing into the field to pull up the newly planted corn, the sprouts from which are beginning to make the fields look green.

But now observe upon what the efficiency of these men of straw depends. There they stand motionless, with not so much as the power to raise a hand for harm or good; but the crows, having just sense enough to see in them the resemblance to their great enemy—man—carefully avoid coming within their domain; and thus through ignorance is the young corn saved.

But scare-crows are found in other than corn fields, and for other purposes than to save young corn. They are found in the religious field. Those who have commanded here, in order to save their realm, hold up a hell-fire and the Old Nick himself as scare-crows, to prevent the ignorant and the foolish from invading their possessions, or rather from exploring beyond them. Since all people, however, are not crow people, they do not always succeed. Some have been bold enough to move right onward, and not only seize hold of the straw hell and straw devil, but the inevitable straw God also, and hurl them all in common ruin before the astonished world. Some cry out "Sacrilege!" while others quietly remark, "Well, it was only

a blind after all. Strange that we could have been fooled so long by these fellows who ape Popish power."

In the field of politics there are the same class who invent scare-crows with which to fool the people—their serfs—one of the most terrible of which, at the present, is that of a woman voting, and the idea of justice for industry. These are, indeed, terrific sights, enough to blanch the face of such as, all their lives, have lived under the rod of male domination and the money god, and the belief that man is the natural lord of creation altogether, when every sensible woman knows she belies herself by this admission, since she also should know that she may be the absolute monarch over man, able to compel him upon his knees to supplicate for, instead of presuming to grant favor. Oh! woman, hast thou not yet learned thy subtle yet potent power, that thou doth still grovel in mean servility at the feet of thy serf, if thou wouldst have him so!

This naturally introduces the social field, whose scare-crows it is our special province at this time to consider. I know them all to be "men of straw" merely, that the lightest puff, the slightest breath of truth will topple over and expose to the world, if it will but look on them as they fall.

Before we begin this destruction, to pull them in pieces to learn of what they are made, let us find if we can, and may, what is the occasion that has called the pretended lords of this field to erect them, and also forestall the criticism that would otherwise be clutched from our simile of the corn field, the distinction to be made between which and the field of sexual freedom being this: While those who plant the corn and erect the straw men to preserve its growth in the former instance, in the latter, reverse the order. The enemy invade the fields where we have sown the seeds of social reform, which are just beginning to make its withered and whitened surface look green again, and on our ground erect these scare-crows to prevent the crows, the ignorant among people, from coming to partake of the feast of gladness that is here spread. We trust the enemy will take this distinction home with him and carefully bestow it in his memory, so that he may not make himself doubly foolish after a while by the introduction of the criticism for which this is intended as an antidote.

But what is all this about? Well, it is a part of the contest between despotism and freedom. Absolutism on the one hand, representing the former, and individual sovereignty on the other hand representing the latter. This contest is not so much a strife between opposites, however, as it is an effort on the part of despots to prevent their subjects from becoming freemen. In the evolution of civilization the people walk in the path of progress, taking a departure from despotism toward freedom, which is at the other extreme of civilization.

The original question to be considered, then, is as to which of these extremes of civilization is the proper one, at which an enlightened people should halt, and upon which they should frame their institutions? Having departed from absolutism—the one-man power—there is no possible halting-place that can be permanent, until democracy—the sovereignty of every individual—is reached. If this be true as a general proposition, it is equally so as a proposition of every department of civilization. If individual sovereignty is a principle of right in matters of conscience—the religious field—it must be so also in politics. It is impossible that a law found to be natural to one phase of life, should be unnatural to every or any other phase of life. If individual sovereignty is the law of religion and of politics, it is also the law of the social relations; and there is no method of argumentation by which an escape from this conclusion is possible.

Individual sovereignty means freedom for the individual; then if there is any meaning in the logic of events for the last hundred years, freedom for the individual, socially, is an inherent right of which neither he or she can be deprived rightfully, by any power whatever, whether it be of Church or State, or of both combined.

Nobody will doubt this, but many will now ask, what is freedom? And if the definition given do not quite meet with their ideas of propriety and respectability, they will reject it as heresy, the right of sovereignty to the contrary notwithstanding.

Freedom, in general terms, means simply this: that each and every individual has the right in his or her own proper person to make such use of any or all his powers and capacities as he or she may elect to do. Anything less than this is not freedom—it is restriction, and restriction exercised by any person or aggregate of persons over another person is despotism, but the rule of social order must be either freedom or despotism—it cannot be a mixture of both.

SCARE-CROW NO. 1.

Immediately this proposition is made, scare-crow No. 1 is presented to affright the inquirer, and this declares: If everybody be given the right to do just as they wish, anybody would not be safe a moment anywhere. Every saint will be robbed, outraged or murdered by some sinner, and anarchy itself would hold high carnival, while civilization would sink in the blackness of the dark ages.

Now let us not imitate the crow, and fight shy of this scare, but walk straight in its face, and pull off its mask, and tear down its pretense. In the first place the short-sighted wiseacres who pretend to be frightened out of their wits at the thought of freedom, do not see if the right of each individual to freedom be guaranteed, that this alone is perfect protection for everybody; since if everybody have this right secure, he is safe from every interference from another person. If, then, the freedom of any person whatever, is interfered with, it is the fault of the organization of society which causes it to fail to secure every individual of whom it is composed in the possession of his freedom, and not the fault in any sense or shape of the right of freedom itself.

First, there are the individuals composing the community, each of whom is entitled to freedom; and second, there is the organization of the community, which is, or should be, made specifically to secure the rights of every individual, inalienable to him. Again we repeat: If it do not do this, it is the fault of the community, and not a denial of the right or justice of freedom. So here even at the first great bugbear that stands threatening every one who seeks to know about this important word, freedom, it is found that the very thing which it is sought to retain by the denial of freedom—protection for individual rights—can only be secured beyond all peradventure by the guarantee of freedom to everybody.

SCARE-CROW NO. 2.

No sooner, however, than No. 1 is demolished, than instantly No. 2 is put forward. "Well," says the objector, "suppose it be admitted that it is right for every individual to have his or her freedom, it is not expedient that it should be exercised entirely free from restraint." Expediency is the great scare-crow No. 2; but it is even more fatally faulty than No. 1, though a deal more dangerous. Many a person will admit that it may be right for him or her to possess freedom and to exercise it, but they don't exactly know whether it will be quite safe to trust the neighbors with it. It is exceedingly doubtful as to the use they will make of it, and it might not be just the thing, "you know." There's no telling; they might do some very naughty things; and if they all should do just what they might do, why the whole community would be demoralized, and the foundations of society undermined, and that, oh! that would be terrible."

But let this class of objectors be pinned down so it may be known where they are and where they belong, in order that it may be known what it is at which we are aiming our shots. Now, sir, do you mean to affirm or deny that I have the right to think and act as I choose; to eat, drink and sleep as I may; to go here, there, or wherever I desire; to love this, that or the other as I can—do you say that I have the right to determine these things for myself, or do you say that somebody else has the right to determine them for me? Do you, in fact, affirm or deny individual freedom or communal and individual despotism? That's the question, and please don't dodge it, but meet it squarely. Is it freedom or the opposite? Never as yet have we been able to compel anybody who denies freedom to affirm despotism? Can we do it now, sir, with you?

"Well, now, I really don't imagine that it would be right for me to say that I or anybody else has the right to have anything whatever to do with these things of which you speak; but you know society must protect itself, must regulate things in some way, or else what would become of us all?"

Now, this is just the point, Mr. Objector. It is simply none of your business what other people do; nor any of the business of society what any of its members do, unless they interfere with somebody else without his or her consent; and you and all like you might as well learn this fact here and now as later; since your system of meddling interference with that which is none of your business will not be longer tolerated. If freedom be a right possessed by all individuals, it cannot matter what use may be made of it. It must be adopted as the basic principle, and be assured that the results will take care of themselves. Having adopted freedom as opposed to despotism, all its logical deductions are also adopted. It is impossible that anything founded on truth should result in error. If the foundation be

right the structure built upon it will not fall from any basic defects.

"But," replies the objector, "I cannot understand about this business. If there be no law to compel people to live together, everything will be in confusion, the family will be broken up; and this is the safeguard of society, morality and everything else that is good and pure. Everything will go to the bad directly if it be not maintained by all the safeguards that can be thrown around it. No! no! It will never do to break up the family."

SCARE-CROW NO. 3.

And thus scare-crow No. 3 is elevated to be in turn demolished. To begin, we deny in toto everything you have said. The very safeguards that you have thrown around the family to make it pure and holy have made instead, a community of little hot hells, in which the two principals torment each other until one or the other gives up the contest, and by which the seeds of devilism are sown in all the children who may unfortunately for themselves and society, result. These safeguards to virtue and morality have made almost every wife a prostitute and every husband a sexual monster, and compels them both, against their better natures, to continually go from bad to worse.

Compel people to live together, would you? Of all the monstrous propositions, this is the most monstrous. As a theory, it is absurd enough; but as a practice it is simply revolting infernalism. Even the condition of prostitutes, of which there is so much pretended commiseration, is to be preferred to this! They have the right to refuse to cohabit when they choose; but the poor wife is denied even this. She must submit or take a thrashing, perhaps! Why, sir, your safeguards are the allies of hell, and are responsible for more misery, more sickness and more crime than all other causes combined; and humanity as a whole, perhaps as yet unconsciously, cries to its God for deliverance. Be assured this cry will be heard and answered. For the sake of consistency, sir, you would do well to take in your family scare-crow before you and your like become utterly obnoxious.

"But," says the objector, "suppose I do, what will become of the children? If the family be left free to be broken up, they will be at the mercy of the world, not knowing who are their fathers even—a terrible dilemma, surely!"

SCARE-CROW NO. 4.

This is scare-crow No. 4. Wouldn't know their fathers! Ah! that would be bad; a fearful state of things, wouldn't it? Now, do you really mean that as an objection; do you wish it to be understood that you are in earnest? You must be attempting to play a joke upon somebody! Why, sir, there isn't a person in the world who knows absolutely who his father is! There may be many who perhaps *think* they know; but thought has deceived many a one in other things, and undoubtedly has in this one as well. It is not safe, only to think, in a matter where it is assumed that positive certainty is necessary. To my certain knowledge there are some persons who think they know their fathers who are wonderfully at fault in thus thinking. Indeed is marriage a safeguard in some ways that ye wot not of; but they are all right, "you know,"—that is, so long as they are not found out.

But in the highest respect to the order of things, what does it matter whether the child, or any one, knows who is its father? Answer this, with reason, who can! Is he or is society any better for this knowledge? Are they any better men and women because of it? Is it not rather to be feared that the questions of real value, both to children and society, are overlooked in the false importance given such as this—such as are of no value whatever to anybody, except of harm? The great error of civilization is in this question of children, and the simple yet sublime doctrines of the Nazarene can never be inaugurated in the world until it is corrected.

What will become of the children, indeed? A pretty question to ask is this, when next to nothing is now done to prevent them from going to the bad! Look at the children! What are they but a scraggy, scrawny, half made up lot! and again at the way through which they grow to maturity! Which of them at that time is really worth calling a man or a woman? He is nothing but a poor excuse for a man; and she a worse one for a woman. He has spermatorrhea, and she leucorrhoea, and both are unfit to cohabit or to reproduce themselves; and yet you talk about the children. Why, sir, you must be beside yourself.

Why do you not, in place of asking what will become of the children, ask what is becoming of them now? Go ask the fifty thousand houseless, half starved, wholly untaught children of New York city, who live from the swill-barrels of the rich Christians, what is becoming of them, and they will tell you

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they don't know! But it will be plain to be seen that they are going to the bad, surely. I cannot understand how it is that the critics of social freedom should be so terribly concerned about the children who are to be, when they have no concern whatever for those who are. Solicitude for children, when there are five millions of people in the United States, one-eighth of the total population, over ten years of age, who can neither read nor write! Why, it is simply absurd! There is no such thing. This pretended solicitude is something pumped up in the imaginations of these idealists as a scare-crow to prevent inquirers after freedom from finding the direct road.

If there were any such thing as solicitude for children, it would show itself in having the conditions in which they are begotten of the most favorable character. The mother, during pregnancy, would be treated as if she were performing the divinest mission of nature, where now she is too often treated more like a slave. Thousands of poor weak women are to-day performing the task of maternity, who are also compelled to labor, to the utmost extent of their strength, for their daily bread, and perhaps also to feed a drunken tyrant to whom the law has made her slave, both sexually and industrially. Care for children! Again I repeat it, they who pretend this must be fools or insane, or else think that you are both, that they may play upon you such a pretense as this.

Passing all these points, however, we have a right to reply to the query, What will become of the children when there shall be no such thing as social slavery, now-called the legal family in the world; when the right of every woman to determine when and by whom she shall bear children shall be fully recognized and respected? We have a right to answer this I say, since if there is to be no change for the better over the present, then the scare-crow of expediency might have real force, and operate as a hindrance to the establishment of the reign of social democracy. But if it cannot be determined exactly, what will become of the children! That fact should not be held an obstacle to freedom, if it be proved that freedom itself is right. The conditions under which children are begotten and raised, are certainly about as bad as they can well be. Since they are the results of the social system, their condition should not be taken as an indication of what children ought to be under an entirely opposite order; nor as an objection to the establishment of such an order. Inaugurate the new order, and the method of rearing children will be determined by the new conditions of that order.

In the first place, however, in the new social order of society, women will be individually independent of men for support. From the beginning it will be known that they are not to be educated as sexual slaves for man, merely. In place of this, it will be well understood that no man owes them anything, and that all their intercourse will be governed by a maxim of equivalents in love. It may be necessary to inform men, but it is not to inform women, that in such conditions there will be no undesired pregnancy; whereas, now, four-fifths of the children who are born are unwelcomed.

Next, when a woman becomes pregnant, it will be held immediately that she is laboring for society in the fact that she is to replenish its natural decrease. She will become the especial care of society and, while she is performing this sacred duty, be paid the highest wages received by any class, and be treated accordingly during the entire period of gestation and lactation, when the fruit of her labor will of right belong to society and she return to her common industrial pursuits.

I know that this by the thoughtless will be considered almost a heartless proposition, since there is no love like a mother's love for her child. It will, however, be found, if patience permit the full consideration, that what is proposed will give the very greatest scope for the exhibition of the mother's love. It must not be lost sight of that the first thing to be gained by a revolution in our present social system is better men and women; and if a mother's love can in any way interfere with this result, then it should not be permitted to do so.

But before going further, a grave error that exists almost universally should be corrected. It is thoughtlessly and inconsistently held that the children belong to their parents, and because it is so held, it is the most dangerous question with which the reformer has to deal; but at the same time, of the very first importance. To say that children do not belong to their parents, is to attack a supposed right that has existed from time immemorial, and to call down upon the head of the attacking party the reprobation even of radicals. I am after the truth, however, and let it be what it may and lead where it may I shall pursue it mercilessly, well knowing that when found it will doubly repay all the expense incurred, if that be even complete ostracism.

I would not, however, ruthlessly wound or shock any tender

mother's heart. I would rather show her that her love, if it be really worthy of that divine name, will incline her to desire for her child that which will make it the best man or woman. Now I ask every mother present if this is not what the love of every mother ought to desire; and also further, if, in desiring this, any selfish love that she bears merely for her own sake, regardless of the good of her child, ought not to be ignored in the higher consideration of its best interests and through it of society? Every true mother will answer, yes! without hesitation; only those who would sacrifice their children to their own selfish love will even hesitate.

A single question will, however, show the absurdity of the theory of ownership. If parents own their children, how does it come that they ever lose their title, as they do at adult age; or again, and still more forcibly, if the title of children is in their parents, how is it that society, by its laws, claims them when, before adult age, they commit some crime; or still again, to whom is this ownership transferred when the parents die; and again, how is it that society compels the education of children? If they belong to their parents, what right has society to meddle? Answer these and then say if you can that children do not belong to society.

It is well known that, as civilization progresses and education becomes more a question of public interest, society demands more and more the conduct of the instruction of children. Public schools are now imperative, where, but a hundred years ago, there was no such system. Compulsory education is already adopted in some States, and is being seriously considered as a national measure. It is but one step beyond compulsory education to the complete charge of children. If society have the right to say how and how much a child shall be educated mentally, it certainly has the right, also, to say what the other processes of education shall be.

Indeed, it is more than a right. It is a duty that society owes to those whom it is to make amenable to its regulations, that they shall have the best possible preparation to assume the duties and the responsibilities of citizenship and equals; and still more a duty, that all children should become citizens, having received equal opportunities of preparation, so that no man, by his superior culture, shall be able to enslave others of less acquirements, either industrially, intellectually, or in any other manner whatever. Who shall dare say, if all children should be reared according to the theory of M. Godin's Industrial Palace, at Guise, France, that they would not be better men and women than those are who have been reared under our present theory of parental ownership?

What will become of the children? Again, what does become of them? One-half of all children cut off by death before the age of five years—a commentary on the pretended anxiety for children that seems more like a horrible tragedy. Think of it, mothers! fathers! reformers! One-half of all children dying before they reach five years of age—victims of our present social system, of the prevailing ignorance of the science of sexuality and the needs of the young, and of the theory of parental ownership! The world cannot afford to suffer this terrible loss. When a ship founders at sea, with the loss of a few hundred lives, the whole country is aroused over the horror; but it sleeps quietly over the fact that double that number of children—babes, almost—fall victims daily to the fell destroyers, ignorance and superstition and false social customs.

Infancy and childhood should be the healthiest period of life, but it is ten times more fatal than any other that can be selected with which to institute a comparison. There is but one verdict that can be rendered over these untimely deaths, and this is: Died at the age of from three days to four years, of maternal ignorance; or, to put it more plainly: Murdered by the ignorance of mothers. This is strikingly apparent when it is remembered that, as soon as this period is passed and children begin to take care of themselves somewhat, the death rate decreases almost immediately. Think of this again, ye mothers, before you shall utterly condemn a system that will save all these precious buds of promise to you and to the world.

The present theory makes a teacher and a nurse of every mother for life, and prevents her from acquiring or following any other occupation for which she may be fitted; while not more than one in ten have either the natural capacity or the necessary information to be either. Again, it compels all women to devote themselves almost wholly to domestic affairs, thus cutting them off from engaging in any other industrial calling—an incalculable loss as a question of economy, of industrial capacity, and limits the gross results of industry by an almost inconceivable amount. One-fifth of the women should readily perform the industry now performed by all women, leaving the other four-

fifths to engage in other callings, and thus lessen the necessary hours for general toil all over the world.

Many proposed reforms may seem to be questionable—may appear to be right upon principle, but utterly wrong as a matter of policy; but in this one of children, both right and expediency join hands in demanding it, and they should reiterate the demand in thunder tones until the sleepy world is awakened to its dire necessity. And should social freedom be much longer hampered by restricting laws, then there will be the greater need of this change, in the matter of children. Society cannot permit one-half its children to be murdered by the ignorance of their mothers. Childhood, I repeat, of all periods of life, should be the freest from disease; but as it is now managed it is by far the most fatally afflicted. Again I say, a comment upon present methods that transposes them into horrible tragedies, and stamps the crime of murder upon every household.

But what may seem more strange than anything that has yet been said, is that these are really the doctrines of Jesus put to practice. He taught, or is said to have taught, the universal love that the adoption of such a system as is referred to would necessarily develop. The logical result of this is that a parent will love the children of others as well as he does his own, which, in other words, is loving his neighbor as he does himself and those of his own household. Relationship in the future will be based upon kindredness of spirit rather than upon ties of blood; while family clanship, like all similar cliqueisms, the remnants of barbarism, will be forever banished the earth.

Do professing Christians believe the teachings of the "Master?" There is no mistaking the authority of these. They are clearly the doctrines of the Lord Jesus, whom they profess to wish to become their temporal as well as spiritual ruler. Dispute this who can, assumptions to the contrary notwithstanding; and escape the condemnation who may, pharisaical godliness to the defense, nevertheless.

It is claimed, therefore, that in whatever case, whether it be in matters of religion, politics, or social life; or again in matters of duty, the individual only has the sovereign power; and that any interference with this, by any force of any kind, that does not operate upon him through change to his convictions, is despotism, and altogether opposed to freedom. Everybody, then, is free to act his own life; and no individual, nor any number of individuals, has any right, except that of might, to compel him differently. Some may feel it their duty to endeavor to change the methods of others lives, but at last the individual must be left free to do as he will—and this is the practice of the theory of individual freedom; the only point from which general progress can ever possibly begin and continue indefinitely.

We have not yet disposed of all the scare-crows, and the next one that is erected to frighten the people, of freedom, is license—a most terrible spectre indeed, one from which the multitude falls back in dismay, almost convinced that it is impossible to discover freedom where this monster stands guard over the way. This monster assumes, if all restriction to liberty be removed, that license is thereby granted to everybody to do all sorts of bad things, and that a great many people will immediately proceed to do all these bad things.

First of all, every woman, except those of our household, will incontinently go to the bad, indulging in the most outrageous extremes of all sorts of debauchery; while the men, everybody excepting "ourselves" of course, will also incontinently proceed to commit rape upon every woman who is so unfortunate as to fall in their way. Age of either extreme will fail to command respect when men are free, and terror and horror will reign triumphant. So much for the assumptions.

But hold, dear sir. Are you not making yourself just a little ridiculous? Did you not say that all the women would immediately rush into the arms of every man they should meet, let it be in the street, in the car or wherever else; that even negroes would not escape the mad debauch of white women? Now observe. If this be so, upon whom are these outrages, by men, to be committed? Do you not see if every woman is of her own accord to rush to debauchery, that it will be entirely unnecessary for men to resort to any sort of force whatever, or even to resort to persuasion. A splendid commentary on woman, indeed. Are you not proud of it, my sisters?

But, for the argument's sake, suppose that every woman and every man, except those of your household, on acquiring freedom, should rush into utter promiscuousness in their sexual relations, is it not their perfect right to do so? And who should have the right to say nay? Indeed, your assumption is that almost everybody will be included in this debauch. Shall not the large majority rule? Shall the transcendent purity of the "ten" interfere to prevent the "million" from prosecuting their right to the pursuit of happiness, sexually? Are there any

constitutional, any natural rights upon which phariseism shall not lay its meddling hands? I have yet to learn either that you have the right, or the might even, if you had the right, to do anything except to mind your own business. What is it to you whether I live upon fish or flesh?

Such conceptions of freedom as you present only succeed in showing one thing effectually; and this is, that, when freedom is gained, its subjects had better look to the holders of these opinions for the first outrage. Why should the matter of sex, wherever involved, be held to different rules from every other passion? For murder, theft and arson, there are laws to punish the crimes, leaving the people perfectly free to commit them if they will. Anybody who should propose restricting laws, after the theory of marriage laws, to apply to anything else than sex, would be voted a fool, and that, too, by the most persistent sticklers for the same theory as applied to sex. All the laws that can be made regarding sex, and be in harmony with the general theory, maintained in everything else, are such as would punish sexual intercourse obtained by force—in other words, rape; and this is the end of the whole question. There is no more need of a marriage law on account of the children, than there is of a law regarding theft, fashioned after the same theory, on their account; and any wayfaring man, though a fool, should be able to see this.

License in love where consent is made a necessary qualification, by the guarantee of freedom to women to refuse, if they will, is simply an absurdity. They who raise it as an objection, and place it in the field of freedom to scare away the foolish crows, know it to be a bare-faced fraud. If we were not too charitably inclined to permit such a thing, we might conceive that the people who cry out against freedom, as synonymous with license, do so in order to secure to themselves all, that under other conditions, might accrue to others—a scare-crow set up to keep everybody else away while the "knowing ones" pull up the corn.

If the system of restrictory marriage laws, as now practiced, is such a preventative to sexual crime as it is pretended that it is, how is it that there is so much sexual virtue before these laws come into force? How is it that unmarried men and women are so free from what opponents call sexual crime? Opponents will not pretend that this is otherwise than I present it. They will not say there is none of their sort of virtue before marriage. But what does this prove? Why, the most complete condemnation and utter refutation of the whole system, that can be invented. It proves unavoidably and conclusively that marriage, instead of freedom, is the hot-bed of license. Marriage, licenses sexuality, while nothing else does; and the horrors that are practiced under this license, are simply demoniacal; almost too horrible to be even thought of without shuddering, how much more so to relate! There is nothing else but marriage that licenses a man to debauch a woman against her will. There is no sexual license except in marriage.

But those who would save this institution by force, having attempted to defend it, and thereby having invited us to the contest, we must not hesitate to drag from their hiding-places the terrific skeletons that marriage has left in almost every household; and it must be expected that it will be done mercilessly. This infamous system that murders one-half the children in babyhood and three-fourths of the mothers, and robs almost all the rest of all happiness in this life, shall not, if it can be helped, be tolerated any longer. I have declared relentless warfare against it, and by the help of heaven, it shall be waged until the last vestige of this remnant of savagery shall be wiped from the otherwise fair face of present civilization.

Going a little backward to the early days of abolitionism, it is found that the same system of warfare that is now proposed was waged by the heroes of that freedom. They not only attacked slavery upon the question of abstract right, but they also attacked it in the concrete, in its practices. Individual instances of cruelty, as well as the general tendency of the system, were pointed out and depicted with all the terrible effect of truth. Individual offenders were compelled into the light and held up to public detestation, and were made a by-word to the fullest possible extent. The public sensibilities were shocked by actual and vivid pictures of whatever atrocities the slaveholding system developed. Many people cried shame! and denounced it as scandalous, stopping their ears and eyes lest themselves should be shocked at the knowledge that such things could be in a civilized country, and pretended to share all their sympathy with the real offender for being driven to the light, just as if it were not a thousand times worse that such things should be enacted at all. But the brave warriors rushed on in spite of their criticisms and their sensibilities until at last the institution fell, and nobody now dare say they were wrong

or that aught but good has resulted ; but they repeat the error nevertheless.

Now through just such experiences have the holders of sexual slaves got to be compelled. All the horrors of this slavery will have to be dragged to the light, and whenever individual offenders can be caught they must be exposed. All this may be seemingly hard ; nevertheless it is the only method by which the atrocities to which the system has given birth, can be unearthed, and its own foundation shattered. Many are the tales of horror and brutal violence that have been related of negro slavery, where the lash of the driver was depicted until their hearers almost felt its stings in their own flesh, and almost the red streams flowing down their own backs, and these appealed to the souls of men and women until they were ready to do whatever was needed to destroy a monster that could cause such suffering to a single human being. But I am fully convinced that all the suffering of all the negro slaves combined, is as nothing in comparison to that which women, as a whole, suffer. There were several millions of negro slaves. There are twenty millions of women slaves. The negroes were dependent upon their masters for all the comforts of life they enjoyed ; but it was to the interest of their masters to give them all of these that health demanded. Women are as much dependent upon men for their sustenance as were the negroes upon their masters, lacking the interest that they had in the negroes as personal property.

It is an unpleasant thing to say that women, in many senses, are as much slaves as were the negroes, but if it be true, ought it not to be said ? I say, a thousand times, yes ! And when the slavery to which they are subjected is compared to that which the negro endured, the demand for its consideration increases again, still a thousand times more.

Perhaps it may be denied that women are slaves, sexually, sold and delivered to man. But I tell you, as a class, that they are, and the conclusion cannot be escaped. Let me convince all doubters of this. Stand before me, all ye married women, and tell me how many of you would remain mistresses of your husbands' homes if you should refuse to cohabit sexually with them ? Answer ye this, and then tell me that ye are free, if ye can ! I tell ye that you are the sexual slaves of your husbands, bound by as terrible bonds to serve them sexually as ever a negro was bound to serve his owner, physically ; and if you don't quite believe it, go home and endeavor to assert your freedom, and see to what it will lead ! You may not be made to feel the inevitable lash that followed rebellion on the part of the negro, but even this is not certain ; yet lashes of some sort will surely be dealt. Refuse to yield to the sexual demands of your legal master, and ten to one he will turn you into the street, or in lieu of this, perhaps, give you personal violence, even to compelling you to submit by force. Tell me that wives are not slaves ! As well might you have done the same of the negroes, who, as the women do not, did not realize their condition !

I offer it as a well-grounded conclusion that I have come to, after years of inquiry and observation, that nine of every ten wives, at some time during their marriage, are compelled, according to the injunction of St. Paul, to submit themselves to their husbands, when every sentiment of their souls revolts at the act ; and I feel an answering response coming up to me from many sick souls among you, that shrink in horror from the contemplation of the terrible scenes to which they have been compelled.

Remember, I do not say this is universally true ; I do not say that all wives, at all times, are thus situated. Neither were all negro slaves at all times subjected to the lash or to other brutal treatment. The large majority of negroes were well treated and comparatively happy ; but they were slaves, nevertheless. The cases of extreme cruelty were really rarer than is generally believed, but they were enough to condemn the system and to cause its terrible washing out by the blood of hundreds of thousands of the brightest souls of the country. So, also, are the cases of extreme cruelty on the part of husbands not exceedingly common, but they are sufficiently so to condemn the whole system, and to demand, if need be, that it, too, be washed out by the blood, if necessary, of millions of human beings.

For my part I would rather be the labor slave of a master, with his whip cracking continually about my ears, my whole life, than the forced sexual slave of any man a single hour ; and I know that every woman who has freedom born in her soul will shout in deepest and earnest response to this—Amen ! I know what it is to be both these. I have traveled the icy pavements of New York in mid-winter, seeking employment, with nothing on my feet except an old pair of india-rubber shoes, and a common calico dress only to cover my body, while the man who

called me wife and who made me his sexual slave, spent his money upon other women. I am not speaking whereof I know not. My case may be thought an extreme one, but I know of thousands even worse. Then tell me I shall not have the right to denounce this damned system ! Tell me I shall be sent to Sing Sing if I dare expose these things ! Open your Sing Sings a thousand times, but none of their terrors shall stop a single word. I will tell the world, so long as I have a tongue and the strength to move it, of all the infernal misery hidden behind this horrible thing called marriage, though the Young Men's Christian Association sentence me to prison a year for every word. I have seen horrors beside which stone walls and iron bars are heaven, and I will not hold my peace so long as a system, that can produce such damnation and by which, as its author, heaven is blasphemed, exists.

Would to Heaven I could thunder these facts forth until women should be moved by a comprehension of the low degradation to which they have fallen, to open rebellion ; until they should rise *en masse* and declare themselves free, resisting all sexual subjection, and utterly refusing to yield their bodies up to man, until they shall grant them perfect freedom. It was not the slaves themselves who obtained their own freedom. It was their noble white brothers of the North, who, seeing their condition, and realizing that though they were black, still that they were brothers, sacrificed themselves for the time to emancipate them. So it will not be the most suffering slaves of this horrible slavery who will accomplish its abolition ; but it must be those who know and appreciate the terrible condition, who must, for the time, sacrifice ourselves, that their sisters may come to themselves and to own themselves.

Go preach this doctrine, then, ye who have the strength and the moral courage : No more sexual intercourse for men who do not fully consent that all women shall be free, and who do not besides this, also join the standard of the rebellion. It matters not if you be wife or not, raise your voice for your suffering sex, let the consequences to yourself be what they may. They say I have come to break up the family ; I say amen to that with all my heart. I hope I may break up every family in the world that exists by virtue of sexual slavery, and I feel that the smiles of angels, the smiles of those who have gone on before, who suffered here what I have suffered and what thousands are suffering, will give me strength to brave all opposition, and to stand even upon the scaffold, if need be, that my sisters all over the world may be emancipated, may rise from slavery to the full dignity of womanhood.

I ought not to need to resort to details. Every family has its skeleton, which, if exposed to public view, would scarcely seem worse than its neighbor. Every wife's life is a tragedy, and would every woman stand up and tell her experiences in legal sexual slavery, the stones beneath your feet would cry out in anguish at the recital. But it must come to this at last. Women, if they would be saviors, must be willing to tell the world what they have suffered, and through this the revolution will come. Marriage-slavery has slaughtered more women than ever there were men slaughtered on the gory fields of battle. I have heard their stories until my soul is sick with the horror. I could rehearse cases to you till morning that would harrow up your very souls and awaken you to a sense of the infamies that are perpetrated in the name and under cover of this monstrous thing. I will tell you but one.

A sister of a friend died recently. She married, four years ago, a clergyman of the City of New York. At that time she was in the bloom of vigorous health. She was a beautiful woman both in form and feature, and seemed to have been fashioned in nature's choicest mold to be capable of enjoying all the blessings of physical life. She possessed a deep love-nature and had amateness largely developed, which under any reasonable condition, would have reciprocated the requirements of any person. But this clergyman was scarcely human in his sexual demands. His brutal approaches, when first married, made sexual reciprocity impossible for her. He knew but one thing—selfish gratification, and was oblivious to everything else. She was his tool, used by him with no recognized rights of her own. The complete stultification of her sexual nature at the very outset began to undermine her health, and by the time she had her third child she was a doomed woman. When on her death-bed, her sister, who was heart-broken over the death she knew was shortly to come, went one day to her bedside and implored her to tell her what had caused this terrible destruction. She replied : "My sister, for the good of the world I will tell you, although I had thought to go down to my grave carrying the secret with me ; but the story of my life may save many a poor wife from my horrible fate. I have sacrificed

[Continued on page 14.]

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NEW YORK, SATURDAY, SEPT. 27, 1873.

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THE AMERICAN NEWS COMPANY.

This company has again accepted the general agency for the WEEKLY, and hereafter will supply all city and country orders. This is very advantageous to us, inasmuch as it not only relieves us from a general odium among newsmen in the country, as publishers of a paper that the News Company cannot deal in, but it also takes from us a great deal of care and labor. We hope our friends everywhere will second this movement of the News Company, and endeavor to extend the circulation of the WEEKLY wherever it is possible. The News Company will supply the trade, returnable, until No. 149 inclusive, after which regular orders only will be filled.

LECTURES IN THE WEST.

In our recent trip to the West we spoke only in Louisville, New Albany and Evansville, the places advertised. On our arrival we found the heat altogether too great to think of filling the other engagements; therefore they were all put over till after the Convention at Chicago. Application for lectures may be made to us at the Gardner House, Chicago, Ills., until the 18th inst.

BILLS FOR SUBSCRIPTION.

The names of all persons to whom bills are sent will be stricken from the list after a reasonable time has elapsed in which to make a remittance. As a duty, we urge those who do not wish to continue the paper to so advise us at once. Hereafter bills will be sent at the expiration of the time for which payment has been made. Friends will please give attention to this notice.

SEXUAL MAGNETISM.

We are yet on the first form of the primary class on this all-important subject. Andrew Jackson Davis, among the moderns, first detected the magnetic fluid that is constantly evolving from the bodies of all warm-blooded animals. Our lack of knowledge on this subject has been of incalculable evil to humanity, and our progress in comprehending its operations and usefulness will be in the same ratio—beneficial. There are reasons for believing that the ancient Egyptians had some idea of its powers, and there is proof extant that the acquisition was taken advantage of by their scientific men in their treatment of many diseases.

The remarks in the above paragraph apply to magnetism proper, but it is our intention in this article to limit our observations to "sexual" magnetism. Few adults are there that have not felt its influence, and many there are also who can place a remembrance of that influence at a very early period of life. Should we be wrong in stating that it is

born and grows up from babyhood with us. Whether that be correct or not it certainly is developed in very early childhood. Ought it to be developed by the commingling of boys and girls at a very early age? That is the important question now under discussion.

For many years the separation of the sexes in their scholastic training has been the order of the day (this probably grew out of the religious system which, in the Catholic churches, separated the trainers of youth). Is not this separation a grave crime? Is it not to it that we are mainly indebted for those sad sexual vices, whose name is legion, which are enfeebling and decimating mankind. Previous to the full development of sexhood, are there not auras emanating from the sexes in whose blending, moral life for both male and female children is developed? Can we not trace sexual magnetism now in its effects upon youth? Educators tell us that boys educated separately from girls naturally grow brutish, harsh and tyrannical; while girls, in a similar case, become affected and effeminate, and, in both, not unfrequently are developed most melancholy sexual crimes. Compare a family of boys—or a family of girls—only, with one in which both sexes are represented, and is there not a difference between them?

It is almost impossible to fix a period at which the early dawn of sexhood commences in children. Put a frock on a little boy of four years, who has worn pants, and he will exhibit it peremptorily. It is equally difficult to measure the good effects of sexual contact in young children. Teachers well know that in schools where only boys are educated, there is commonly one among them who is the tyrant over the whole. If he is cruel, woe be to the little ones, no boy will take their part. In a school where the sexes are educated together the case is different. The smallest girl will face a cruel giant. Girls know how to suffer and fear not. A glance from a girl's eye is often more potent to suppress brutality in a boy than the ferule in the hands of the teacher. On the other side contact with the harsher natures of the male sex develops effeminacy into firmness in the girls. Such are some (and probably the least important) of the effects produced in early youth by the commingling of the sexes, which we treat of under the heading of sexual magnetism.

But why this separation of the sexes in scholastic training? Parental care does not fear contact on the part of the boys—but on the part of the girls only. Where it costs nothing, incontinence is comparatively a harmless offense. If a difference is made between the sexes in the guilt of its commission, it is not made by the clergy but by society alone. Why does society so unjustly discriminate? Because of the money consequences which follow in the one case and not in the other. This it is that furnishes employment for abortionists. This it is that slays hundreds of girls in our midst. This it is that sustains the absurd and unnatural system of the early separation of the sexes. With us, copulation, where both parties are agreed, may be, under certain circumstances, an indiscretion, but can hardly be termed a crime. Is it so termed in the decalogue? Certainly not. Adultery is mentioned and condemned, but that is copulation with a circumstance. Compared with the monstrosities of the infamous sexual crimes which are rife among us, natural copulation seems a virtue.

Yes! It is for virtue's sake that we advocate the commingling of the sexes in all stages of life. It is to decrease the horrors upon horrors accumulated and accumulating (in marriage and out of it) which we have felt it our duty to publish weekly. We feel that the truest and best corrector of the boy is the girl, and *vice versa*. There is no need to fear natural copulation—it is the smallest of the sexual crimes. It is a question whether the early mingling of the sexes does not operate to retard such exhibitions of sexual desire, rather than to stimulate them. Surely a discerning public will encourage such schools and colleges as are now established on the plan of the co-education of the sexes, for in them there is everything to hope and nothing to dread for humanity. Any change that is made must be an improvement on the separate method of the past. In sexual matters the world cannot be worse off than it is at present. For these reasons we earnestly recommend the study and right application of the power of sexual magnetism as a corrector of sexual crimes.

MODERN WARS AND WARRIORS.

Life is a battle. Agitation is the life of a nation, when that is sapped by luxury or suppressed by tyranny, healthy existence ceases and its unburied carcass breeds only pestilence and corruption. There was greater vitality in the Roman Republic when the Gracchi demanded the distribution of the land, than when Julius Caesar gained the battle of Pharsalia; more real health in Greece when Demosthenes thundered against Philip, than when Alexander of Macedonia sighed for more worlds to conquer. But the warrior age has passed, and the order of those days is reversed. Samsons are at a discount, for in modern wars the skill of the man of science is more honored than the sword of the gladiator.

But the merits of modern heroes and heroines are not less than those of the ancients if they be measured by the services they render to the cause of mankind. The causes also are nobler and the theatre of operations more extended. Days are now reduced to hours by the railroad, and the transmission of thought, without a figure of speech, outstrips the flight of time. The encounters and tournaments of the past are beg-

gared into insignificance by the importance and grandeur of the reforms of the present. Of yore, such gatherings for war or for sport rarely comprised more than tens of thousands of the inhabitants of the nation or nations interested in the affrays, but the combatants of the present period have, for their audience, the *élite* of the civilized world. In former times the blows given and taken for the honor of chivalry could only be witnessed comparatively by a few; now, the true words uttered by the champions of human rights resound through continents, and the names of the contestants are household words with the foremost peoples of the earth.

THE MEETING OF THE WATERS.

The signs of the times denote that all the reforms which are now agitating the civilized world are gradually collecting strength and moving forward to certain victory. Of these, the basal reform is the industrial, which affects the interest of the masses. Intellectual reform is closely connected with it, for without intellectual reform and the establishment of technical schools, the mechanical and agricultural arts will fall backward. But both industrial and intellectual reforms will be vain and of no effect unless they are supplemented with moral reform, which is necessary to put them to proper uses. To express the value of these and their close union with one another, the following simile is introduced: Industrial reform is the locomotive, complete in all its parts and perfect in all its mechanical appliances; intellectual reform is the power applied, and moral reform the road on which it is to travel, neither one being serviceable without the aid of the others.

Industrial reform should be first attended to, for industry is the base of civilization. Do we need it? The man who is willing to work and cannot get employment has a right to rob; hunger would make a saint steal. Our form of government rightly places political power in the hands of the people; but the miner who has to peck coal in the mines ten hours per day for a living will hardly know how to use it. Our whole manufacturing system (copied from Great Britain) is a villainy. It swaps men for goods. Mechanics now rarely learn trades. They learn sections of a trade, that is all. More goods are made in consequence, but the quality of the goods-makers is not improved by the operation. If the laws against child-murder were properly enforced in Massachusetts, the sheriff would have to hang the cotton factories. Pins are valuable; but to sacrifice men by making them work sixty-six hours per week pointing them, is buying them at too high a price. One of the ablest statesmen of the century, Sir Robert Peel, estimated the civilization of a nation from its consumption of soap. But the men who spend ten hours per day in its manufacture are not distinguished for their learning or sobriety. Yet soap is a necessity of existence. What, then, shall we do? The workers are right—reduce the hours of toil. Limit the time of manual labor to Franklin's estimate of four hours in all cases, and demand manual labor from all human beings. Let the miners, the pin-makers and the soap-boilers have the rest of the day to build themselves up into men or women, as the case may be. Again, the workers are right; the present time of toil means the deterioration and destruction of humanity.

Intellectual reform comes next in order. Is our educational system correct? Do not our public schools rather remodel than develop our children? Is the standard they have set up correct? If it is wrong to obtain money without labor, the devil, if there be one, has the best half of the arithmetic. Three-fourths of the little ones must, in after life, be producers. Are they taught to make anything? Again, have we any schools for adults? Some nations have many. We have in this city (New York) one; it is the park. Where is our museum? Where are our zoological and botanical gardens, etc., etc. There is such a thing as instructing a community. There is such a thing as humanizing and civilizing the masses. In the French Revolution of 1830, after repulsing the Swiss Guards in a terrific and bloody fight, the people of Paris, mad with fury, rushed through the picture gallery of the Louvre. They only destroyed (or even injured) two paintings! These were King Charles the Tenth and the Duchess de Berri, their political foes. Why this forbearance? The meanest *gamin* in the crowd knew that the paintings were his property—that they belonged to the people of Paris. We sadly want such schools for adults here; but as there is no money to be made by their establishment, we shall seek in vain for them from our present rulers.

Moral reform is the fruit, of which material and intellectual reforms are root and the stem. At the head of it stands social reform, which demands that one code of laws shall be applied to all human beings, irrespective of sex or race, which claims for all, civil, political and religious liberty, and asserts personal liberty to be the base of the whole. Personal liberty for man and personal liberty for woman, that is the foundation of all natural rights. The State, in our public school system, has recognized its duty to attend to the intellectual welfare of its children. It must go farther, and take charge of their material welfare also. Not at first arbitrarily, but leaving it optional to individuals to place their little ones in the charge of the State or not, as they deem best. If this is not done soon the next generation will suffer. The State must also inculcate in them "simple morality," without mixing up its instructions with celestial heraldry. The churches have failed in their duty;

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their clergy have long been contemplating the moon. They may do well to take charge of heaven, but are of little service upon earth; and it is the duty of the State or nation to make good their shortcomings.

But all these reforms of which we have been treating are one. They are so bolted together that they cannot be sundered. The industrial movement in the eight hour law touches the intellectual movement; the right education of the people is part and parcel of their improvement in morality; and the advance in morality in man depends on the enfranchisement of woman; and the cry for all these reforms is rising not only here, but in every enlightened country on the face of the globe.

BABY PEDDLING.

At the Foundling Hospital as many as seven babies have been deposited in the cradle in the course of a night. Probably some tears of blood have been dropped in also. The advertising columns of the *Herald* prove that, in addition to that horror, there is quite a brisk baby-market established in this city; so large, indeed, that that paper ought to be censured for its failure to report also the price of such articles. Though not so valuable, perhaps, in the eyes of a Christian community as calves or lambs, it would only be proper to let the public know the daily variations of the baby-market, and the current price of human flesh per pound.

When will our politico-economical savans teach the people, what their persons ought to teach them, that it is the duty of the State to take charge of all neglected infants and children, and to house and feed, as well as to educate them. If the so-called Christianity of the nation cannot move the people to act rightly, their self interest ought to compel them to do their duty in this particular, on the soundest grounds of the coldest Malthusian calculation respecting the present and more especially the future welfare of the community.

ONE TIME—ONE PRICE.

There are two kinds of laws passed by the Legislature of this State of New York—laws intended to deceive and defraud the people, and laws intended to be executed. As a specimen of the former class we regard the law passed limiting (for mechanics and artisans) the labor day to eight hours. The only thing that workers have gained by the passage of the same is the legislative admission of the justice of the demand. Many others of the States, and also the Legislature at Washington, have indorsed the above-mentioned action. There is only one thing wanting, which is, that it be put in execution. If workers were only united it would not long remain a dead letter.

Having settled the time of the labor day, and compelled the admission of its expediency and propriety from Congress and many of the State Legislatures, the next thing in order would be to fix the price also. At present this varies in almost every species of work. The rise and fall of the value of gold are trifling to the variations in the value of human labor. The Trades Unions may be said to have taken the first step toward the inauguration of a better system. They have fixed the prices of time as well as piece-workers in the different trades. Although some can do more than others, it has been found necessary for the general good to place all time-workers upon a level. But this system must be extended, and what has been decreed for one class of toilers must be decreed for all. There is not yet sufficient unity of purpose established in the arrangement to entitle the great labor army to calculate on (or even hope for) victory.

Besides, there is a screw loose in the business. The agricultural toilers, who comprise more than a third of the labor force, have been forgotten in the arrangement. They must be heard. The whole force of workers, male and female, agricultural and mechanical, must be massed before an onslaught is made at the polls in order to send proper representatives to Washington to establish and conserve the rights of the masses. True, the agriculturist is the most necessary and the least rewarded toiler in the field of labor. It would be difficult to say why. He has the same wants to supply as the mason, yet he obtains for his toil only about one-fourth of the wages of the latter. Why should there be a difference between the day's pay of the baker and the carpenter, or why should the eight hours' work of the watch-maker be more valuable than that of the tailor? Producers justly claim that they alone have the right to dictate the price of their labor; why, then, can they not agree upon the price all men ought to obtain for a day's work? Why name two, a dozen, or fifty prices for the same thing? If the laborer is less skillful than the bricklayer, he has to work harder to pay for his ignorance. If the quarryman is less skillful than the sculptor, he has to swing a ten-pound hammer eight hours a day in order to make up his deficiency. What artisan would choose the toil of a scavenger if both services were paid alike by the community? and is not the scavenger's service to humanity equal to that of the artisan? The well-paid mechanic rests on the ill-paid agriculturist, and not the agriculturist on the mechanic. The engineer stands on the miner, not the miner on the engineer. Workingmen complain of the tyranny of capitalists. The best way to overthrow it utterly is to cement the union of all who toil by decreeing equal justice and equal pay, thus putting down tyranny in the workshop. The labor battle really lies between man and money, and the

best way to win it is to unite the interests of all who labor by the strong ropes of equality and fraternity, and there can be no better means of doing this than by fixing one price as well as one time for the Labor Day.

AFTER THE ANTIQUE.

Governments cannot develop the virtues of a people; all that they can do is "to ordain and preserve such conditions of human existence as are favorable to such development." To this end, in the purest days of the Republics of Greece and Rome, even the amusements of the people were subjected to the strictest surveillance. They did not, at the time specified, permit their youths to be debauched in the theatres as we do, holding that the prevention of crime was as much a governmental duty as the punishment thereof. Virtue had a fair chance to grow among them, though its advance rested, and must ever rest, with the people themselves.

There is a moral as well as a physical slavery, and the first is worse than the last. The chains of the vices are made of something tougher and heavier than iron. The political battles of the present are superior to those of the past, for the latter aimed only at the improvement of the governments, but the former now seeks the advancement of the peoples. Reformers have commenced rightly also in claiming an admission of the personal sovereignty of all human beings, which is the base on which all liberty must rest; in demanding an enlargement of popular power by seeking to establish by law the legal and political equality of the sexes; lastly, in asserting that the lion's share of the results of labor shall remain with the producers thereof, and shall not be legally hocked out of their hands by traffickers and financiers. All these are within the legitimate sphere of governmental duties, and are a needed preparation of the ground for a healthy growth of humanity.

DEAD FAITHS.

The fault of the present ruling religious systems lies not so much in the systems themselves as in the lack of faith of those who profess to believe in them. As the great Nazarene said of the Pharisees, the clergies of the world have made their written words of none effect through their traditions. To give a case in point, Christ is called the Prince of Peace; the only military command he ever gave was to Peter, it was—"Put up thy sword into its sheath, those who take the sword shall perish by the sword," yet the nations calling themselves Christian are the most warlike and bloody peoples on the face of the earth. In their time there is no doubt but that all the creeds that sway mankind (worthy of consideration) have been vital powers animating nations; but that time is past, and now they are only sores in the body politic, festering and destroying life. Instead of uniting peoples in love they separate them in hate; they are the enemies of science and the foes of progress. Of the two great divisions of so-called Christians existing among us, the Protestant is ineffective for good, being powdered to pieces by internal divisions; while the other, the Catholic, has ever been found a turbulent opponent of the national will, as shown by its complicity with the riots in the city of New York, and by its present attitude against the small modicum of communistic good we enjoy in our system of public education.

Surely a thinking people must perceive the absolute necessity for the rise of a new faith in such a crisis. Verily there is great need for some religion, call it Spiritualism if you will, that will animate the hearts of good willing people and point them to the proper work of man. That will drop forever the squabbling over the wretched celestial genealogies that have decimated our race and deluged the earth with blood; that will teach us to cease looking up to heaven for help, and instruct us that our advancement in another sphere depends on the good use we make of our position in this; that will prove point blank our future existence by searching out and exposing the laws that govern the spiritual world, and invoking spirits themselves to prove their statements correct; that will not condone crimes by asserting the doctrine of a vicarious atonement, nor flatter undeveloped souls with the hope of an unmerited advancement in the future; that, like the great Nazarene, will make future felicity depend on good deeds lovingly performed, and not on constrained belief in wretched creeds fit only to be shelved in our libraries as sad relics of the past; that, finally, will disrobe death of all his terrors, render us cheerful and happy here, and prepare us for greater joys and purer felicities hereafter.

WAKING UP.

The *Banner of Light*, has a two-column leader on the Social Question in answer to Dr. Holland's remarks against the personal rights of woman, in *Scribner's Magazine* for September. The *Banner* takes the right position in the matter. It does not believe that women who change their minds ought to be shot for so doing. This is an advance and we welcome it with delight. Our contemporary also appears to be waking up as to the grand extent of the Free Love Movement: here is his summing up in the last paragraph of the article:

"Dr Holland is of the opinion that the present 'woman movement' as he styles the movement, in behalf of reform-

ed social and connubial relations, is 'rapidly blowing over with more or less thunder and with very little rain.' A remark which will remind the profane of the words of the poor fellow who, as tradition tells us, was shut out from the ark. He was convinced that there was not going to be much of a shower, and told Father Noah to go to thunder with his old ark. We shall see whether Dr. Holland has read the signs of the times any better than his antediluvian predecessor in weather-prediction."

FREE THE LAND.

The freedom of the land is the price the mechanic ought to ask for throwing his strength into the scale with his brethren and sisters of the Granges. Under the excellent land system which obtains in most parts of Russia, the land is held and managed by separate small communities, and allotted (rent free) to families of soil-tillers in just proportion to their numbers. In Japan the government holds most of the land, taking a tithe for the use of it from the tillers, of thirty per cent. Probably an agricultural laborer could raise as much produce on a field, if he held it on the same easy terms as the Russian moujik, as he would if he had paid \$100 for it; at the same time the mechanic who purchased the potatoes or wheat grown on said field might obtain the same at a cheaper rate, not having to pay—as he often has now—a heavy landlord tax upon it. "Full price for man's, but nothing for Nature's products," is an excellent motto for workingmen and women.

AMERICAN COMMUNISM.

The world is indebted to the apostles for their having asserted the policy (and set before it the example) of Christian Communism. The Bible instructs us thus: "And the multitude of them that believed were of one heart and of one mind: neither said any of them that aught of the things he possessed was his own; but they had all things common." Furthermore, it may be stated that the system they then ordained has never entirely died out among Christians, but that there have ever been and are now exemplars of the benefits of Communism to be found, many in the Protestant, more in the Greek, and most in the Catholic Churches.

Unquestionably, to the good seed of Communism then sown by the immediate followers of the Great Nazarene, we are mainly indebted for the successful communities (Shaking Quakers, Oneida Communists, etc., etc.) among us; in Russia, such religious establishments are far more general than with us; while all the monasteries and nunneries of the Catholic Church are built upon the system of Communism. Unhappily all these (with but one single exception, the Oneida Communists) are shorn of all their virtue by their sexual divisions. This was not the case with the Communism of the earlier Christians, in which no distinction was made of a sexual character. Married, single, male and female, were welcome in the time of the apostles. The doors that were open to Ananias did not exclude Sapphira, his wife.

It is sometimes supposed that the community established at Jerusalem was the only community established by the earlier Christians, but that is an error. Under the name of "Essenes" the earlier believers in Christ are said to have established themselves in many of the villages of Judea. These "Essenes" are thus described by the historians Josephus and Milo: "They were a body of men and women who shunned cities, preferring to live in villages or sparse settlements, dreading the moral contagion generated by the herding together of humanity. They desired not to amass wealth, preferring to restrict their wants to the common necessities of life." To this may be added, that the best authorities believe them to have been followers of the Great Nazarene.

It is to be lamented that the greed of gain and the lust of power, like weeds in a garden, choked the good seed and it became consequently unfruitful. Nevertheless, our Christian brethren (or rather our brethren styling themselves Christians) have the example set before them as to what is right in this matter if they do not choose to follow it. Another thing is also certain, being proved by the little experience we have, that just so far as we press forward in the direction of Communism do we increase the true strength and vitality of our Republic, and set a proper example to the nations of the earth.

The evidences of our re-establishment of Communism among mankind may be found in the railroad, the steamboat and the telegraph. We have a right to claim that we, as a nation, were first to apply the railroad to public uses for the general good (which is Communism) and the two latter are our own inventions. These are the true schoolmasters of the nations. They have entirely superseded the one-horse efforts of the aristocracies of Europe. No one of them could be maintained by a class, of necessity they must be for the public good and will be so when owned, as they all ought to be, by the public.

Lastly, in proof of the Communism already established among us we cite the case of the Public School. If our State educational system be not "Communism," what is it? According to the old theory of "mine" and "thine," certainly not justice. Under the old individual system a man ought not to be called upon to educate his neighbor's children; in 1773 it would have been considered a monstrous invasion of private rights to take money out of the pockets

of the wealthy to educate the children of the poor. Notwithstanding, in our time, our most enlightened communities have decreed the same to be done, and have ordained that the benefits of the system shall be extended in exact proportion to the enlightenment of the aforementioned communities, all maintaining the true "Communitistic" idea "that it is a governmental duty to secure to all its children a fair start in the race of life upon a basis of intellectual equality."

It is easy and necessary to advance further in the application of this principle. It is believed that it must soon be so extended. If it is the right of the children of this State to start in life intellectually equal, it is also surely correct that the children of the State should start in life materially equal. Under the British system of classification, which is establishing itself here also, the millions are born the money-serfs of the thousands of our community, a state of affairs not consistent with the durability of our republican form of government. This next step will probably be taken in the near future; and the philanthropist who studies deeply this grave question will find it difficult to determine which of the two parties would receive by such "material equalization" the greater benefit—the poor or the rich. Otherwise, without equality, fraternity and liberty will soon cease to exist among us.

PLATFORM OF THE EQUAL RIGHTS PARTY—FOURTEENTH PLANK.

"That there should be a uniform and general system of public improvement of all the natural resources of the country by the general government."

The problem involved in this proposition has already been variously presented by sundry persons in legislative bodies. The present system of public schools and the postal system are illustrations of the application of the principle involved, and so also is it in the proposition that the government shall take and control the system of telegraphs of the country. The principle involved is that whatever is of public importance should be under the control of the public, and supported at the public expense. This principle is of general application, underlying all the interests of social organization, but the majority of people can only see it as belonging to those things from which they have suffered personally, and because the principle is not applied.

A person can very readily see that there is some injustice somewhere when it costs him two bushels of wheat to send one from Iowa to New York; but that same person might not be able to see the injustice of charging a fare of twenty dollars to a person who has no money, to go from New York to Chicago; and yet it is on the same principle. The owner of the wheat wants his wheat in New York and the consumer also wants it there; while to get it there a third person or persons has such control over the methods of transportation that he can compel the payment of the two bushels for the service. In the case of the laborer, he desires to reach Chicago and the employer in Chicago wants him there; but the railroad management says you shall pay twenty dollars before you can embark.

The error lies in the people, through the government having granted to individuals the unrestrained control of things that ought to exist only for the public benefit. The railroad system of the country is something more than an individual enterprise. It is, indeed, a great public benefit, and as such ought to be conducted in the interests of the public, and not for the benefit of a few individuals. It is something more than individual interests that the vast prairies of the West are made to yield their rich harvest; and it is also something more than the interest of individuals that the spindle, loom and the anvil are operated in the workshops of the East. But these things are conducted as if they were entirely of individual concern; indeed, in many instances, as if it were a privilege conferred by the public that they should be permitted. This results, however, from the terrible departure that is being made from the true principles of democratic government, which assumes that the government is higher than the people, instead of, as it should be, their servant merely, aye, their hireling rather, instead of the puffed-up insolence of which it is now the impersonation.

Besides the public schools, the steam and telegraph systems, there are the railroads and steamboats, the currency, banking, insurance, public markets, and mineral, oil, coal and salt mines, that ought to be conducted by the paid agents of the people for the public benefit. The former of these are public accommodations, existing by public sufferance and profiting by public patronage; while the latter are natural wealth, belonging of right to all the people in common. The yearly profits of these several institutions, which go to a small class of the people, are several times more than the total expenses of the government.

The dividends on railroad, bank and insurance stock, and the interest on loans and discounts—sums of money paid by the producing class to the non-producing class—would cancel the national debt in ten years. If the people were to take these affairs into their own hands, a general national prosperity would soon be the result, overshadowing in its extent all the facts of ancient and modern time.

But the capitalists, the money-lenders and the stock and bond holders know the value of the franchises that they hold too well to yield them up to the people without a struggle, and they see it is beginning to be known that they hold them unjustly, and are even now seeking some means, some pretense, by which a movement may be inaugurated

that may be turned to their advantage to establish their power firmly over the people. They cannot see that their own interests ought to lead them to make the first advance toward restoring the lost rights to the people. If this were to be done, the people would see that the power was entrusted to good hands, and would be used more to their advantage than it would be if it were in their own hands, and no honor, title or position would be too great and grand for the people to bestow upon them. But they are not wise enough to do any such thing. They will cling selfishly to their wealth, until the people will see and appreciate fully the motive, when it will be taken from them violently, it may be.

All this, however, will be the ultimate to the fourteenth proposition of the Platform of the Equal Rights Party. This looks to the beginning of that which will end in universal equity and industrial justice; that is, if the change from present conditions to that which ought to, and shall be, is made gradually, and not by revolution, precipitated by the anxiety of the "upper ten" to fix themselves firmly over the "lower million" before they come fully to understand what justice is and how fearfully they have been deprived of their rights.

NOTICE.

We have received an article headed "Jesus of Nazareth." It comes from the Shaker Settlement. It is not published, because it is unsigned. We wait for the name and the authority to publish it, according to our programme. When we have received the signature it will be examined, and, if worthy of public attention, appear in our columns.

SOCIALISTIC.

ALTON, Ill., Sept. 9, 1873.

FRANCIS BARRY:

Friend and Brother—Your letter to me in the WEEKLY of September 6, is noticed, and sentiments of esteem which prompted it appreciated.

My admiration for the dauntless spirit manifested in its lines is unbounded. I thoroughly understand your detestation and deathless antagonism to an institution, which an extended observation for ten years assures me is the cause, directly and indirectly, of all the ills that flesh is heir to.

When years shall have entitled me to a veteranship in the ranks of our grand principle, and changed me from a mere neophyte at the outer portal into an "old stager," like yourself and others mentioned in your communication, I trust my spirit will be as firm for conflict with the world's unreasoning prejudice, as undimmed for the reflection of the pure light of truth as yours and theirs remain to-day. I number the waxing and waning of only a half dozen moons since the truth of the principle of free love, first flashed like inspiration into my soul. I had a hard struggle with the devil of old-time tenets. I smashed more than one inkstand over his diabolical head, ere I took kindly to the new revelation. Selfishness tied me to the shores of time. But the beacon on eternity's hill is sighted, guiding the swift swimmer in a "sea of love" to where the incoming tide brings "peace on earth, good will to men."

If all who see the truth of the teachings of our faith, all whose lives are secretly set to its eternal principle—and here I mean no free luster nor promiscuous animalizer of human nature—if all whose lives have been wrecked by a life-long immolation to the moloch of matrimony, till the truth has been forced into their souls as by the turning of an inquisitorial rack; if all who are in secret, prayerful sympathy with the crusade against the cursed oppressions of marital bonds; and here, again, I mean no soul who wears the outward semblance of sanctity to the letter of the law, going about upholding the sacredness of marriage in daylight, and under cover of darkness, visiting brothels and holding high carnival of vice with the scarlet woman of Babylon; but I mean all those wretched slaves to the yoke, whose days are passed in wretchedness, and whose nights in undergoing the tortures of the damned, in their ignorant fealty, to a godless ceremony of time—I say, if all such as I have enumerated were to rise in the majesty of their strength of numbers and proclaim the truth, the rank and file of the free lovers would swell to legions and be able to dictate terms to a time-serving generation of Scribes and Pharisees.

I defy a single family of adults, in the churches or out, throughout the domains of modern society, to show a household where the skeleton of marital inharmony does not rattle behind some guarded door!

I say, "family of adults," when the evidences are abroad that the marital ghost is settled for an inheritance upon little children.

And in the face of this, shall a woman, who has traveled the length and breadth of the land, keeping eyes and ears open to the "naked truth," hold down her light under a bushel, lest she set some demon of detraction, some secret licensed libertine, some father of unlawful (?) children on her track, to throw the law's hard stone?

No! the angel of the Lord has proclaimed to my soul the birth of the Christ of the new dispensation, and bade me sound the glad tidings of great joy in the ears of the people. My name is not Peter nor Judas; though Jesuitical racks and thumb-screws, and fiery stakes be the penalty. I'm not one to deny my Lord, or betray my Master for thirty pieces of silver.

In the face of all stiff-necked denunciations, I will throw open their own skeleton closet, of which they little dream I hold the skeleton key, till damned detraction hide its gory head. Yours, with deathless zeal for the grand principle,

HELEN NASH.

P. S.—The only way to carry on this warfare is to take it right into Africa, on the aggressive principle.

FASHION—No. 8.

Let it be borne in mind that soon or late this change must be made, and when made, the then existing women must face and overcome all obstacles. The most mature and self-poised must pioneer and inspire others to all needed effort and sacrifice. The transit need not be long or tedious; and when passed, all succeeding time shall enjoy the wholesome benefits. Why should the matrons of to-day shirk that duty and entail on even one more generation a curse that has no palliating qualities? Why by their indolence ask their weak offspring to sever the mocking shackles? They can censure the delay that transfers the task to them, as present mothers cannot a previous one. General intelligence has advanced, knowledge of physiological law has spread, the importance of the change is sorely felt and has been proclaimed to the world. If, in the women of this age there is enough spiritual power to practicalize their convictions of right, they are culpable indeed if they do not employ their remaining physical energies in transforming their clothing from the shape of barrels, hay-stacks and various hump-bodied, hobbling nondescripts, into that of the human form divine. It cannot require as much motor strength as to go on dashing their legs against swaddling wrappers, and dragging snail-like trails, actually representing monsters in which the human and saurian have about equal claims. This plainness of speech should not offend—to my task I must be faithful and would be ashamed to tamper with a cause involving the life, happiness and usefulness of the whole people of a planet. If this age feels too weak for the undertaking, consider how much more weakness is being transmitted to the daughters who are to be mothers and examples of the next. Theory without practice has cheated children of truth and stability till the delinquency shows its leprous mark in looks, wants and depraved tendencies everywhere.

Is it not time to place conscience on the throne of power, and ask what is the best that can be done for the unblest whole? Where is the woman so high and contented that she will not hold out a hand for the benefit of her peers and the relief of needy millions? What measure can so surely and quickly realize a great general good as that which retrieves the physical and moral forces so idly disregarded? What endeavor can reach so many glad recipients; so widely diffuse the rich rewards that flow to every avocation and operator; what so permeate the principles of every reformation, buoying its helpers and hastening its success?

If the sacrifice were ever so great, benevolence would demand that it be forthwith made, as its formidableness increases in compound ratio. But instead, the relief will be so palpable as to more than compensate for the transition, even while biding its first noisy years, combating prejudice and dispelling fears. The habit of observation having made hideous fashions endurable and droll ones pleasing, ought to teach beforehand how readily an easy, natural style will assume a seemly appearance after any considerable number of wearers accustom people to the view. And though there be a fastidious few who disparage its utility and slowly acknowledge its superior beauty; though occasionally there be an octogenarian who, in this life, may not perceive its value, these form no argument against an early adoption.

The fact is as strange as it is deplorable, that so many centuries of peopled-existence have passed o'er the earth; that enlightened ages have faded away, leaving no way-lights in history, save in exhumed tokens from buried ruins; that commerce and the crossing of races have moved apace, prompting discussions on law, religion, man, woman, love and power; and still one-half the people are taught to carry curtains around their forms, that they may go undressed beneath them, and thus seem lovely to and be dependent on the other half, who profess to reward the helplessness by gallantry. Gaze abroad at results! One moral sentiment and law for men, another for women; men sole law-makers, women too feeble to use rights! Sickening and repining, despair and prostitution, outraged conscience and infanticide, social bitterness and universal necessity, the true likeness! Call me not a zealot for a single idea. Having equal solicitude for every branch of improvement; seeing how measures for good, as for evil, ramify, blend, germinate, bloom and bear, I seek the foundation of the matter and make this soul-felt supplication there. Purify this fountain gushing from the Andes tops and pristine valley depths of life, and the rills will take crystal hues, the rivers receive lucid currents and grow clearer as they flow, till the turbid ocean of this mortal sphere becomes transparent and tempest free.

Shall women longer wait for their joyous era of freedom? Their "tarrying time" has been long and tedious; but slowly the world is learning that in their equality of rights lies the panacea of its prolonged conflicts. So long after science and art have instructed and refined humanity; after sculpture, painting and music have charmed and amazed; after literature, with poesy and romance, eloquence and oratory, has dazzled, delighted and entranced, and after Europe has produced a Mary Wolstonecroft, to elucidate the rights of women; a John Stuart Mill, to portray and denounce the subjection of women; after America has developed a Margaret Fuller, to revive the work of women in the nineteenth century; an Eliza Farnham, to forecast their emancipation and extol their benign era—still they sit moaning in self-wrought chains, seeming not to know that when they emerge from vassalage to womanhood, the tethers must be left at the prison gate, or that their cumbrous badges of bondage disqualify for law's highest participations by their enervating effects. If they will discard accepted bonds, they can more fully see the heaven-allotted spheres of sex, and, rising in the majesty of high resolves, outwork the power that shall grasp the fulfillment of prophetic souls. Every inducement offers. They have faltered till the skeletons of their buried babes come in rebuking visions—till beautiful daughters fall to the grave in youth, and pale souls languish in hopeless disease, their hands impotent to save, and life is weariness. One only remedy exists—I see no other—the renovation of their own bodies.

So, at this basis of physical evolution, in view of human needs, I bend to the service of drawing sad illustrations and detailed suggestions on the common theme of costume, though, if no great good were at stake, I would choose to be penning in rhythmic strains my echoes to the broken blessings that yet press through the fearful workings of corrupt usages.

M. E. T.

THE LAW OF FRESHNESS.

BY J. O. BARRETT.

Up in the sky is a factory,
Where gods are working still,
Oxygen marrying hydrogen,
With living, earnest will.

One day of painful sultriness,
When air was burnt o'erhead,
Each living thing was famishing,
Till almost wilted dead.

And then these gods so secretly
Just took the sun's fierce heat,
And held its beams embracing
With kisses strong and sweet.

And made some rain for all of us,
In clouds of rolling dark;
And lit it up resplendently
With lightning's fiery spark;

But spread those vails so blindingly
Above earth's bosom bare,
That breathings of old Boreas
Just froze the rainy air.

When lo! the hail fell pattering,
Most careless twirled and tost,
Till gardens whitened bloomingly
With manna of King Frost.

Then all the flowers' fragrances
Ope'd up their loving lips,
And everything was beautiful
And green to dewy tips.

I think our life, so humanly,
Which custom keeps apart,
Should let its best affection
Select its own free heart.

I'm sure the heart of liberty
Will sweetest virtue bring,
And make our lives so generous
And fresh in every spring.

If we will love in purity,
Denying every lust,
And let this fount invitingly
Inflow to every trust.

Let souls unite electively
As angels do above;
And all our sorrows banishing,
Will change to holy love.

Battle Creek, Mich., Aug. 21, 1873.

SKETCH OF THE FREE-LOVE MILLENNIUM.

"Yes, I am a free lover. I have an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can; to change that love every day if I please, and with that right neither you nor any law you can frame have any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right, and it is not only your duty to accord it, but, as a community, to see that I am protected in it. I trust that I am fully understood, for I mean just that and nothing less."

Dear Sister Victoria (if you will so allow)—Oh, the anxiety, the regret, the grief that I have suffered, both for your own sake and for the sake of the glorious cause of which you fill the representative position. How I sorrowed that such a grand speech, with its sound logical reasoning in every other respect, should be thus marred and subjected to condemnation by the (as I thought) reckless utterance of that unguarded sentence. I could not believe that a woman of your clear vision could be a reckless wanton, either in theory or practice. You were charged with being such. I knew nothing of you only what I could judge from your own expressions of sentiment and from the spiritual press. The *R. P. Journal* published naught but to defame you. The *Banner*, which for a while sought to sustain and defend you, finally began to falter, as though it feared your recklessness would destroy both yourself and it, should it stand forth as your indorser, still, when it could say nothing for you, it said naught against you.

Yet I believed you pure, and framed all excuses for you, though not at all satisfied in my own mind with your emphatic statement that you meant "just that and nothing less!" But now, dear sister, in the cause of the world's progress, out of selfishness to a grand and broad humanity, let me tell you that I bless you from the depth of my soul for having uttered that sentence—just as it is, seemingly so undefinable, and at the same time consistent with moral purity. Had it been less enigmatical I should not so have pondered over it; and had it not so troubled me I never should have sought its solution; nor would the earnest longings of my soul have been answered and satisfied as they have been in the past few days with the vision of "The Glorious Republic that yet remains to be." Thus it was given me, and O, so grand! so beautiful! The Garden of Humanity, where every soul should give forth its natural expression, free and beautiful according to its condition as the flowers that grow.

Communal life! I had not dreamed it. I had not thought it could be carried out. I knew it had been tried, and proved a failure in almost every instance. True, the Shakers existed, but not perfect according to nature. The Oneida Community, too, had existed for some time, but that I had always learned to look on unfavorably as an immoral, promiscuous arrangement.

Robert Owen, the great humanitarian, had tried communal family living, but as I knew it, had generally failed

I had never paid it attention, although my father has a bound copy of *The New Moral World*, a penny paper published by him (Owen) for the benefit of the laboring classes in England, in 1834, and which came into the family through the death of an uncle of mine, who was a great admirer of Robert Owen. Of course if I ever thought of communism it was of families; but human selfishness presented itself, and the idea seemed impracticable. I could not blame humanity for being selfish; it was compelled to it in self-protection under the present system. I could see that in a community much less labor could secure greater advantages, but this natural grasping selfishness would lead to distrust, dissatisfaction, or perhaps corruption, and consequently overthrow. But when the glorious republic was opened up to my vision, these words came with it: "Why will ye spend your money for that which is naught, and your labor for that which satisfieth not?" It came to me as clear as if a voice had spoken it in my ear; it was at first a home call. I paid it attention as such. My husband and myself are of those who have ever felt it our first duty to make such provision for our family as should insure them against becoming a burden to society; and for this we have exerted our energies to the uttermost. I paused a moment and pondered. Again those same words rang through me—this time addressed as if to the world at large. I saw the wealthy of earth and the toiling millions—one squandering wealth which brought it no real happiness, the other toiling as it were in vain to gain a mere subsistence in this life. Then I was shown such a comparison as it is useless for me to attempt to describe. The present system, with its narrow, family arrangement, which tends only to promote selfishness, where law stands as a barrier to happiness—destroying the very thing it would promote, and refusing to yield even to the voice of God in the soul; perverting nature, making vice a virtue and virtue vice; setting aside that new commandment given by Jesus: "Love one another," and in thunders from Mt. Sinai declaring, "Thou shalt have no other Love (law) but me." Where was affection ever won by *shall* or *must*? "Stand back!" says the voice of God in the soul; "man-made law, I am holier than thou, aye, and older, too; thy touch is sacrilege and thy interference presumption! Nature—who has provided for insect, reptile, bird and beast, whose higher law controls their every instinct, whose fostering care provides for all their wants—will not leave mankind, her highest creation, unprovided for. Love was given to bless mankind, but thou hast been its bane."

And now came a voice, saying, "Old things have passed away; behold the new!" A nucleus, around which formed a group brought together by natural attraction; each threw their resources together, and soon a communal home. And O, such a home! Each vied with the other to adorn and beautify, to contribute comfort and everything conducive to the happiness of all. It was "our home;" no selfish "mine" and "thine," but "ours." Labor was pleasant, being industry without toil; recreation was delightful, being suited to the taste; rest was peaceful, being devoid of care; life was enjoyed, being spent in the pursuit of present happiness, without fear for the future; and death was happiness, being but a transfer to a higher condition.

Everything was shown me—the systematic arrangement in every department. Here, children born of purest love and natural attraction were welcomed into the world as treasures well worth preserving, and guarded with tenderest care. Instead of (as is so often the case under the present system) suffering from the want of proper care in consequence of the disinterestedness or inefficiency of nurses, or the inexperience of young mothers, they have all the advantage of natural parental affection and the care of experienced nurses. Through their childhood they are under the guardianship of persons selected on account of their natural adaptation to childhood and the work of developing the child-mind. They engage in this work because they love it. Thus, in every department, adaptation and taste are consulted, and everything reduced to a science. Here, too, I saw how every art and mechanism was doubly encouraged. Here the invention of machinery blessed all, for while it lightened toil and economized time, it robbed no man of his bread.

In the glorious republic there is neither oppressor nor oppressed—

No greed of gain or cry for bread,
From bounteous plenty all are fed;
No widow's plea, no orphan's moan,
But all are blessed in this "our home."

With nothing to promote selfishness, it cannot exist. The welfare of each is the happiness of all. Under a system so favorable for the development of mankind in harmony with nature and nature's laws, what other laws are needed except protection in the natural rights of each individual? I had never dreamed of the possibility of such a condition of society; but here was a grand ideal presented to my mind and practical beyond a doubt, as it contained in itself every condition necessary to its perfection. I now could see where Victoria Woodhull, and other outspoken radicals, who had brought, or were bringing, down the world's condemnation on their devoted heads, could be fully understood. I had never thought of this before, for I have always been very conservative on this point; but I shall never forget it, though still I say, "let those who are under the law live according to the law;" but I plainly see that under the new system each person might carry out their own socialistic idea, being allowed to do so as long as they did not encroach on the rights of another. Under its protective care love could have the privilege of full expression in all its varied degrees, human love, sex love, sexual love and celestial purity, the last of which is positively unattainable under the present system. What the world wants is more love—more free love—and less of what the law calls love. If "God is love," then love is God, and if let alone will redeem and bless humanity, and take care of itself without the aid of law or a change of the Constitution.

I find on examining the "new moral world," which I suppose the law of affinity (much abused word, but beautiful be-

yond expression when fully understood) led me to, while under the influence of this new revelation, that Robert Owen advocated natural marriage and denounced what he calls marriages of the priesthood. I have not yet had time nor felt in a condition to examine them only casually, as I am suffering from nervous prostration since the excitement I have passed through, besides being in ill health; but I think, had the lectures of Robert Owen on this subject been published to the world in connection with your Steinway Hall speech, the people could have understood you better, and you would have been less censured for your views when it was known that they were but in accordance with those expressed by that acknowledged friend of humanity forty years ago, to prepare them for what was to come at no far-future day. Prophets and seers of all ages have foretold a millennium; poets have sung of it and humanity has prayed for it; the Y. M. C. A. and their clique think to hurry it up by putting the name of God in the Constitution; but you, my sister, have already inaugurated it. Behold it is nigh, even at the very door, for those who are able to perceive it.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love.

One thing I must ask you radical reformers, who no doubt have seen this thing clearly all along: Why did you not make yourselves better understood? or did you think it best for us dullheads to be obliged to receive it intuitively? or did you give it plain enough and we failed to comprehend it? Perhaps it is the case that we often, as it were, die with the promised land in view from our neglect of endeavor to attain to it, as it has been in my case. With Owen's "New Moral World" within my reach, I had never acquainted myself with his ideal communal system. I, too, have a copy of "Saffena" (left with me by a friend as a token of gratitude); but it seemed too ideal to be practical, and when I read it I failed to comprehend it to any extent. As it is a scientific work, it may be that I lack scientific development.

And now, dear co-worker, as I opened with an extract from your condemned speech, I will also close with one: "Of the love that says, 'Bless me, darling,' of the love, so-called, which is nothing but selfishness, the appropriation of another soul as the means of one's own happiness merely, there is abundance in the world; and the still more animal, the mere desire for temporary gratification, with little worthy of the name of love, also abounds. Even these are best left free, since, as evils, they will thus be best cured; but of that celestial love which says, 'Bless you, darling,' and which strives continually to confer blessings; of that genuine love whose office it is to bless others or another, there cannot be too much in the world, and when it shall be fully understood that this is the love which we mean and commend there will be no objection to the term Free Love, and none to the thing signified."

Please excuse me for intruding so lengthy a communication on your notice, but the spirit said, "write," and I have obeyed.

Yours for the truth, with heart and soul,

MRS. ADELAIDE COMSTOCK.

Oskaloosa, Iowa, August 30, 1873.

UNDER THE NEW DISPENSATION.

BY LESSIE GOODELL STEINMETZ.

[Continued.]

I hold that married women are worse off than the so-called prostitutes, for this reason: The prostitute, so long as her body can supply the demands of her passionate lover, is provided with all the comforts and even elegances of life, and even if cruelly or unjustly abused, either by language or action, she is perfectly free to seek another lover without the interference of any person or law, and in some places she is legally upheld in her profession. She is treated with more consideration than the wife, because the law gives him no claims upon her.

But how is it with regard to the married woman? To man is given legal control over her person and actions. She may endure all kinds of abuse and degradation, and bear the sufferings and cares of maternity at the will and pleasure of her master. She gives him her body and soul (all that she has to give) in return for her bread and butter and clothes; oftentimes forced into the reverse condition, of being obliged to support her husband. From all this there is no escape but in death, or running the gauntlet of public criticism and scorn. Compare the different classes of married women and prostitutes, and you will find this rule applicable to each.

The life of the poor Magdalen is by no means an enviable one, yet it seems to me that any woman, who is so situated that she must sell her body for its support, would prefer the freedom to choose and change, whenever she could better her condition, than to live a long, wretched life, a bound slave to one man and compelled to accept abuse and outrage at his pleasure. If there is no other way of escape, if my choice must rest between the two, give me the free, short life of the prostitute, that it may be ended as soon as possible.

It is strange that those who assume to have perfect confidence and love in and for each other, should insist upon being bound by laws so far beneath the law of their own souls. To my mind it proves that they do not possess that love and confidence which each professes, that they cannot trust each other's love, and proving this it also proves the selfishness of each to desire to hold the other by human law, when the law of their own natures may command them to seek happiness elsewhere.

All reforms are of slow growth, and it is to encourage those to seek their freedom who are living wretched lives that I urge it upon those whose love is so strong and true that they will mutually consent to live above the law; to come out before the world and live for principle and not for self, thus promoting the happiness and welfare of not only the present but future generations.

I very well know that this theory, carried into practice, will not grant a legal bill of divorce to marry again; but if

you ignore the marriage law and intend to forever live in defiance of it, why, in the name of reason, would you still insist upon obtaining a bill of divorce, which only gives you the right to marry again, and which, in almost all States, is only granted on a charge of adultery or desertion? Here are only two ways from which you must choose. Supposing you have committed neither of the so-called crimes, would you swear to a lie when the truth would serve you better, or would you come out nobly on the side of truth and live out the divine aspirations of your own natures? It seems to me that those who have once passed through the misery and anguish that too often accompany married life, would never again run the fearful risk when another method is presented from which they could derive all the happiness that earth has in store for mortals.

All over the land the cry is rising from the broken hearts of women, "Oh, what shall I do to be saved from this accursed bondage?" Here is presented a remedy. Take the right that belongs to you into your own hands; ignore entirely with the marriage, all divorce laws, for the latter could be of no earthly use to you. The one cannot long exist without the other.

When the way is made clear, still comes the fearful exclamation, "But it is such a disgrace to be divorced from one's husband and all the sacredness of our domestic and private lives brought before the Courts, to be sneered and laughed at by the public; and, with a cry of despair, "What will become of our poor babes?"

Again I say, don't stop to claim your rights, but take them now, when they are so near your grasp; and, dear mothers, do you not know that it is better far to take your freedom now than to live on like slaves and bring other souls into existence to suffer with you, and at the same time hold yourselves and the fathers of your children from that happiness which you all might receive elsewhere? And all for what? Because the law (made by men who, perhaps, are laden with crimes and iniquity the most horrible) holds you together with an iron grip, declaring you two to be one, and that one the head of the family, the lord and master, man.

Oh, how my whole soul rises in almost frantic indignation when I think of the outrages heaped upon woman under the sanction of man-made law. I would sweep from the earth every vestige of that law, and leave woman as nature intended her when guided by the divine principles of her own soul, the creative and controlling power of humanity.

Do not imagine for a moment that I wish to crush or annihilate man. I think that, with the poet, I can truthfully say, "With all thy faults I love thee still." I am only endeavoring to dig away the debris that for ages past has covered in the grave of obscurity his better nature, for man is capable of more grand and noble things than he has ever yet accomplished. I am only seeking to upraise his manhood—to bring him to his proper senses. I pity and sympathize with him. He has been buried too long. Lay hold, sisters, one and all, and let us bring him to the light of day, where he can look upon himself as he has been, as he is and as he may be. Let him ponder upon the result of his own waywardness which has forced woman to the very gates of perdition, and when that is fully digested he will, in all probability, have come to the conclusion that he needs about as much equalizing as she.

Heaven forever bless Victoria C. Woodhull, the noble and true, for standing so bravely at the very front and fighting fearlessly this battle for freedom!

To those, still beloved friends, who have and will persist in misunderstanding my motives, it may be that once more in my experience I shall be tossed a lone waif upon the ocean of life, but in spirit I am wedded to the angels, and they will care for me. I have no fears in treading the unseen paths of the future so long as they guide me, and in all the years to come my whole soul and being shall be devoted to this blessed work of emancipation. Though every earthly friend forsake me, yet will I trust in you, oh! beautiful and glorified angels.

SPIRITUALISTIC.

LETTER FROM WARREN CHASE.

"The feller that fust gets mad is most allers wrong." So J. R. Lowell says, and he is good authority. Applied to the social question, now under the severest criticism and discussion, it shows plainly which party gets mad first and uses all kinds of abusive epithets, vile and unhalloved language, and searches the vocabulary for scurrilous and vindictive words to add to free love and free lovers, and they bear it about as well as Jesus did the scoffs of the Jews. Please put me down on the persecuted side in every case, "right or wrong," till it has a fair hearing. If Spiritualists cannot hear any subject fully discussed and bide the issue, it is time we had an organization that can. I have been pushing the social question and marriage question before the people for more than twenty years, and asking, as I now do, why we have no male outcasts. Can there be a female outcast without a male? Can there be a female prostitute without a male one? Can females alone build up houses of prostitution? Statistics showed long ago that sixty per cent. of the male support and patronage of these houses in New York was from married men. Were not their wives as much prostituted as the other women they associated with? Is it not singular that these righteous men are the most outspoken and bold opponents of free love and defenders of marriage as it is. Of course as it is, for it covers them now with its ample folds of Church and State united in the legal and religious bond, for it is both.

More than twenty years ago I told the people that the bitter, galling and heartrending complaints that came from the victims of marriage must be met by legislative amendments of both marriage and divorce, or the system would be attacked by an irresistible power that would overthrow it. And I said, and heard said, the same of slavery; but the slaveholders laughed at us and pointed to the strong public opinion of all parties in their defense.

Marriage has stories (and I have many in store) equally horrible with those about slavery. Many and many a wife has left her testimony as her soul escaped and body went to the graveyard murdered by the lust of a sensual husband, whose licensed passion, while it murdered her, was also running riot with the harlots, who were saints in comparison with the respectable libertine. One, two, three and four lovely forms have often followed each other to the graveyard in many neighborhoods, as effectually killed by marriage to lust, without love, as if they had been poisoned by arsenic or beaten to death with clubs; and yet the Church and State smiled and sanctioned both the marriage and the murder. It was in the holy institution. What better is this than the sacrifice of life in the prostitutes that live only from five to ten years when following their business of associating with the same kind of men.

What we propose in this matter is to protect both the wives, and prostitutes that are not wives, from the reckless and destructive passions of men, and furnish them with their equal share (one half) of the property and business of the country, so they shall not have to sell themselves for life nor for a right to get subsistence, and to hold men in such restraint by law that they shall be compelled to treat woman decently, or not have her society at all sexually. I have no fear of the odious term free lover, for it has been applied to me twenty years for such sentiments, and always by the most licentious and corrupt members of society who either feared the exposure of their own acts or the suppression of their wicked and cruel practices. The most loud-mouthed Methodist preacher in Wisconsin against Spiritualism and its free love, and a constant liar and defamer of us in almost every sermon, who is still dealing out his vile epithets, had a beautiful young wife in the early days of Spiritualism. She fortunately had a happy home of wealthy and loving parents and took her first babe and went back to it, declaring she could not and would not live with a brute; and before the law would allow him to get another victim, he got a young widowed sister in the church into a difficulty that required her to make a visit to a distant place for relief. He kept all pure eyes off his conduct by constantly pointing them to the accused Spiritualists. I have known many such cases, and should be glad to have all masks taken off, and have all seen as they are and not as they seem.

TO MRS. EMMA HARDINGE BRITTEN.

My Dear and Respected Madam—I have just read your article in *Banner* Aug., 23. I am sure you must be under a misconception; it cannot be that any considerable number of free lovers have been unwilling that you or any body else should speak and lecture against free love. It is unlike what I have known of them for the past thirty years. I know some have thought you touched the subject in a bad, unsisterly spirit; I have thought so. Your last will read so to them as it does to me. You of course, must know that "animals" represent every order of sexual relations, from the extremely exclusive dual and strictly monogamic to the omnigamic and promiscuous. Then what motive induces you to persist in applying the word "animal" to all free lovers more than to the exclusively and dually married?

You make no exceptions; if you refer alone to the purity or impurity of our love, your application of the word is still more offensive. Unfortunately too many of our race are still on a low, selfish and sensual plane. Were it not so there would be no rapes in or out of marriage. I do not call even this animal, as many animals never commit such a crime. There are fewer of these crimes among free lovers than among their opponents. This disgraces nobody but the guilty parties, conjugal purity is found in as well as out of legal marriage.

You fear and think you are sure that free love will increase certain diseases in woman. It will lessen the disease you refer to, I know this by the history of three free-love societies, two of which have never been written. I cannot write the two here. But how can you think that woman when absolutely free to decline as well as to accept, will so injure herself?

No doubt some might. For some reason I cannot divine, I think you here misrepresent the majority of your sex. I have always believed you pure, I do not judge you as sexually selfish, because you hold your husband exclusively to yourself. In this your motives may be good and your act wise. On what grounds do you judge all your opponents? Your persistency in calling us "animal sensual" is, by itself, strong proof that you are incapable of knowing a true and pure love. That does give me doubts if your moral brain or top head is much, if any, larger than your amative, or even if it be as large. But in your case, I hope it is from the effects of your conservative education, which you have not outgrown.

You are not unpopular because you have spoken and argued against free lovers, but because you have treated them with great contempt. In the article before me, you refer to them as those who choose to live like animals instead of angels. I might justly ask you, what do you know of angels that we do not? I have conversed, more or less, with unseen intelligences for forty-nine years; often as easily as I could with you, if you were present. I have been thirty-four years this September, a Spiritualist. I am in as much harmony with my attending angels as you can be with yours.

It is a grief to you that Spiritualism must be, more or less, associated in the public mind with free love. That cannot be helped. Many Spiritualists are not tainted with free love, and in no way responsible for it. Yet, to a large extent, Spiritualism does ultimate in some form of free love doctrine and practice.

You think we bring free love too much into Spiritualist meetings, but you seem to agree with me that each person should be equally free to favor or to oppose it. I was a man and a reformer even before I was a Spiritualist. I always used to take—when on my feet—my humanity and reform spirit with me. If you are in a state of mind to treat free lovers with the respect that you think they ought to treat

you and yours, it is painful to me that you are laid aside. I would sooner know that you were stumping the States against free love. I beg all free-love Spiritualists to open and hold open a wide door for Mrs. Britten, as did those of Lyman. She has some truth on her side. We need that truth. If there were not, and we did not, her powerful opposition would help the truth. Honest Horace Greeley and his *Tribune* helped our cause immensely some twenty years ago. He allowed free discussion when no other able editor dare do it. He wrote against Andrews, James and Owen, and treated them with respect. If Mrs. Britten cannot be active either for or against the good cause, we can, must and shall succeed without her. Spiritualism never advanced faster or was more popular than since she mostly retired—than during one, two and three years past. The once despised Oneida Community has risen more in respect and decided popularity in the five years now past than for twenty-five years before that. We must be just—generous toward all.

In love to all,
STOCKHOLM, N. Y., Sept., 1873.

AUSTIN KENT.

P. S.—Emma, you and Mrs. Woodhull are anxious to promote the same object—the health and elevation of woman and the race. You would do it by more law and restraint. She tells us law has been tried for thousands of years, really all the past. It does not effect the object. The patient is really growing worse. Even where our civilization goes to the islands of the sea it carries literal death—not life. She proposes to try the gospel of conjugal freedom. She offers it to sinners. She thinks she sees—not that it will effect an immediate cure, but that the patient will certainly improve under it. "Experience is often a dear school, but fools will learn in no other." If your fears, if your beliefs as to the effect of freedom are correct, the race are fools. I confess I have formerly viewed the subject as you do. But you are very positive that Mrs. W.'s gospel will only make the matter worse. Then oppose it with all your great talents, but do it in love and respect for our good intentions. If you cannot bring your mind to believe we are as honest in our efforts and mode of action as you are in yours, you are in no state of mind to touch the subject, and your retirement is as proper as it is necessary.

A. KENT.

LAWRENCE, Kansas, September 8, 1873.

Editors of *Weekly*—Will you please insert the following notice, and oblige,
Yours respectfully,

GEO. B. REED.

YEARLY CONVENTION.

The seventh annual Convention of the State Association of Kansas Spiritualists will convene at Leavenworth, on Friday, October 10, at 2 o'clock P. M., and continue three days.

Prof. Wm. Denton, Hon. Warren Chase, Mrs. Mattie Hullett Parry and others are expected to be present.

Friends from Missouri are cordially invited.

Per order, H. L. CRANE, President.

G. B. REED, Secretary.

SPIRITUALISM IN THE SPANISH CORTES.

Out of a long special dispatch from Spain, published in the *Herald* of the 16th inst., we clip the following:

"In the Cortes there has lately been a faction formed called Spiritualists, which yesterday, under Senor Navarrete, tediously treated the Assembly of the National Representatives to a learned dissertation on 'Spiritualism' during a general discussion about public instruction. He said that the moral perturbation and intellectual disorder visible in all classes of Spain might be charged to the fact that Spaniards were not Spiritualists, and he asked the Cortes that the project for reform for secondary instruction might include Spiritualism among other things, and treated them to a long discourse about mediums and spiritual peris, spiritual manifestations and communications, superior and inferior worlds, double and single missions of spiritual theorists. Let the Mistresses Woodhull and Claflin come over to Spain; they will have there a far greater chance of becoming personages of note than in New York."

COMMENTS.

"Mistresses Woodhull and Claflin" have no need to go out of the United States in order to seek notoriety. They are glad to learn that the good cause is going forward in Spain, but at present find that there is yet a little more work to be done here. They are, however, glad to learn that the reflection of their labors shines on Europe also.

INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.

4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James v. 1-4.

THE INTERNATIONAL.

At the meeting of the Spring-street Federal Council, held on the 14th inst., the General Corresponding Secretary read the following correspondence from Spain:

Alcoy is not the great battle. Alcoy is not the last word of the proletariat. For us and all those who live by revolutionary thought, Alcoy is but an affair of the advance-guard—a skirmish and nothing more.

The federation of the working Internationalists of Murcia, having declared itself solidary of the acts of its brethren of Alcoy, has become by this fact the object of rigorous measures on the part of the Intransigente Junta. Printers are forbidden publishing anything emanating from members of the International.

The suppression of the insurrection of Seville by General Pavia has been pitiless. He had given orders to take no prisoners, therefore all who were caught were immediately put to death. One must not be astonished, the government had not this time to deal with Carlists or pure Intransigentes, that is to say with folks who struggle like itself for the principle of authority, but with some Internationalists. Pavia has bombarded the town, has destroyed a great

number of buildings and made many innocents, victims. No one says a word against this; it is the bullets of the party of order. But the insurgents, after having fought "like lions"—the words are from Pavia himself—and having repulsed twice the assailants, see their barricades turned: the soldiers have cut their way through the houses.

To defend themselves, the insurgents are obliged to put a barrier of flames between themselves and their aggressors. This time the infamous Bourgeois get indignant. Buildings destroyed by bombshell of the government, it is very well; but by petroleum—horror!

Bourgeois cares not for the heap of human victims around the barricades, it cares not for the corpses that fill the streets, it cares not for the rivers of blood which redden the pavement; it cares not for the widows and orphans! Petroleum has destroyed its palaces. There is the abomination.

The town of San Lucar de Barremeda, the only one with Alcoy, in which the International has acted upon its own account, has been occupied by the army of order. We have not yet details of the event: the Federation only says that about one hundred and fifty Internationalists are imprisoned.

By the fall of Valencia into the hands of the central power, the cantonal insurrection is about suppressed. Carthage still resists, it is true, but this resistance cannot last long. The Madrid government will soon be able to braid for itself a laurel wreath with this inscription in exergue: "Powerless and incapable against White reaction, but strong and victorious against the Federal Republic."

The repression has been terrible, the more so because it was made without noise and in the dark.

The citizens arrested have been shot without formalities of trial, even without proofs of identity. The newspapers spoke of it only in a light manner. Only the witnesses of the horrible scenes of carnage which took place after the entry of the troops in Seville, can tell us to what degree of cruelty the hypocrite vanquisher had attained, who had not even the brutal courage of Mouravief, who did not recoil before the responsibility of his ferocity.

It seems to be the watchword of the government. Great deal of harm but no noise; what it needs is to strike in the dark, and it does not fail in doing so.

Two examples. At Valladolid, intransigent citizen Zabalbeite, upon an order from Madrid, is awaited for by some armed volunteers at the railroad depot. At his arrival he is arrested without notice, and in the middle of the road is murdered with two of his friends, in whose company he was. The deputy Rubau, Donaden, who was going to Barcelona upon a similar communication, would have met with the same fate had not circumstances made him change his route. He owes his life to a direct threat that his brother Julio—Rubau, informed of these facts—went to make to Minister Maisonnave: "If my brother fall," said he to him, "by the dagger of your hired assassins, I warn you that you and some other ministers shall soon go to rejoin him."

M. Maisonnave knows that the thing is very possible, and took the hint.

These two examples, taken from among a thousand, will give you an idea of what is Spain under a bourgeois republic. The empire had inaugurated the skull-crushers; Sagasta had organized the *porra* (policemen's clubs). You see that there is progress. Now it is the dagger and revolver which undertake to level the difficulties of the new government.

You can imagine what can be our association under such a regimen. It has never been more persecuted, either directly or indirectly. It has become the bug-a-boo of the folks of order, and upon the slightest event having the character of public misfortune, all shout of a common accord: It is the International! Down with it! Therefore everything is permitted against it.

Here are some other facts; they tell more than any commentaries. The Mayor of Loja has expelled 118 Internationalists from the town, without the excuse of the slightest fact against them, to give occasion to this measure. He did not invoke any; but simply declared the Internationalists unworthy to live in the commune. It is square; but this is not all. The correspondence addressed to those who are suspected to be of our association is seized upon by this autocrat and read on the public square to the laughter and sarcasm of the well-to-do folks. This is how the republican authorities understand liberty. It is the liberty of the dark chamber. At Tuensalida the sale of postage stamps is refused to Internationalists, and they are threatened with having their letters opened. They are hunted and arrested in Cadiz, Seville, Zerez, Carmona, Chipiona, etc. 150 of our brethren are under bolts at San Lucar. A great number of those of Malaga are taken away to Africa. This is what was done in Ubeda: Seven Internationalists, members of the hatters' section, were walking the *grande route*, they were met by 140 volunteers of the National Guard, who barred their further passage, arrest them, load them with insults and search their persons, and having found absolutely nothing upon them to justify a pretext for doing so, they let them go, then a moment after, repenting no doubt for having done so, they faced about toward them and fired a volley at them; but miraculously none were hit. Who do you think were subsequently arrested for this assault? The murderers? No. Our seven companions are now in the prison of Ubeda, for the reason that they belong to the International. The mayor has beside declared to the bourgeois Gimenes that if he did not send away all his workmen he would expel them from the town. And an attempt to murder companion Armijo, secretary of the section, was made no doubt to hasten the emigration movement.

Two of our companions of the French language have been arrested in Barcelona under pretext that they were Carlists, and warrants of arrest have been issued against the editorial staff of the paper *Solidarite Revolutionnaire* under the same pretext.

Take note that in the meantime the government causes arms to be distributed to the Carlists of Barcelona, saying that the defense of the wards against demagogues belong to all, without distinction of political shade. Such is the state

of things in Spain. These measures and this attitude does not discourage our companions, who more than ever are decided to uphold the flag of the International. If they bear up under all this persecution, it is because reason, dominating their anger and indignation, commands them to remain calm in face of such provocations and to wait for the proper moment. The working people by degrees get disabused, and their eyes opened in view of what is passing and done by the farceurs of the bourgeois politics, and we are in hope that our ranks will soon increase by large numbers of revolutionaries convinced by experience.

Greeting, and social revolution, yours,
Per order of the Federal Council of the American Federation,
B. HUBERT, Gen. Cor. Sec'y.

[From the Sacramento Union.]
THE SHADOW ON THE WALL.
BY SINGLELINE.

What is the Question? Who'll rise to explain
The unuttered something that rings in the brain?
More potent to fashion the future of thought
Than all which our wisdom has willingly wrought?

What is the Question?—that air in the mind
That plays like a zephyr and grows as the wind;
That unwritten maxim through which we progress—
A dream, an impression, perhaps yet a guess.

'Tis something that comes like a song we have known
(Yet long have forgotten) through some single tone:
Its words seem familiar, it fits in its place,
And yet the strange voices rise out of its grace.

It was, and it was not!—still old, and yet new!
Do we change our position and get a new view?
The Feudal Lords bowed to the Kings—and the Kings
Gave way to Republics, Republics to Rings.

Then what is the Question? Rise and explain.
Is it still the old conflict fought over again?
The dream of the many skinned off for the few;
The oldest of questions, the newest of new:

The land and the labor, the labor and land;
The school of the head and the guild of the hand;
Who owns what he claims, and the why—that he owns!
Who groans and disclaims, and the reason he groans?

There must be a Question! Forever there is.
Who feels to explain that the business is his,
Let him speak. I will listen. It has to be said;
The throb of the heart will respond in the head.

What's coming? You overgrown grabber for gain,
Do you hear? There is danger abroad on the brain!
It clamors in Paris, in London, elsewhere;
And go where you will, it is whispering there.

It is vague as my verses, yet not meaning less;
It shadows the Pulpit and brightens the Press:
It is not like the two and the two that make four,
Yet a fact unexplained as the grass at the door.

You may "bah!" about sentiment, sneer about "bosh,"
And cry in your slang that the thing "will not wash!"
But you'll find out that Fortune, in turning her wheel,
Takes note of the truth that a people can feel.

You've long had a "corner" on titles and crowns,
On churches and curses and piety's frowns,
On lands under seal, and on seals under might,
To order the masses to left and to right.

You've scared the poor people with ringing of bells,
Whose music from heaven you quickened with hell's;
You scared them, and stunned them, to shear them as sheep;
And bound them, to gather: and you—you could keep.

Then what is the Question—the gravest of all—
That moves like a shadow, in arms, on the wall?
'Tis only the tale that was told in the past,
About men being equal, comes marching at last.

And still behind that comes another, not armed;
Though smitten and tortured, forever unarmed;
The plain, simple Truth, unschooled and uncolleged,
Who never brings peace if she is not acknowledged.

LABOR AND MONEY—NO TEN-HOUR COMPROMISE.

As published in the WEEKLY, August 23, the Massachusetts Labor Reformers, in their Convention at Lowell, August 6, reported the following resolution:

"That we deprecate the long labor per day of operatives, and ask the pledge of factory operatives to vote only for ten-hour men for Representatives and Senators."

Such a law as this resolution contemplates can afford but temporary relief at best, and unless something better is to be reached through it, we will be better without such a law.

As the hours of labor are shortened, or as the wages of labor are increased, the prices of commodities will be advanced, in the first instance, securing to the laborers rest and time for recreation, home pleasures and education at the expense of reducing the quality and quantity of their food, clothing and necessary house furniture; and in the second instance, absolutely nothing would be accomplished.

Our wrongs are too great, and we have suffered too much ever to stop short of the complete abolition of the hateful and soul-destroying relations of employer and employed. A compromise of any kind whatever should not be entertained for a moment.

The following self-evident truths, comprehending all and fully expressing all of the natural relations of labor and money, and also the relations of the different kinds of labor to each other, so definitely mark and point the way to the only reform we can accept, that whoever can read need not be at a loss as to what should be done:

1. Every article of merchandise is a product of labor.
2. On account of the variety of articles of merchandise which we consume, we have different vocations, no one of which is more essential than another in any joint use of them.
3. That the best results may be most conveniently ob-

tained, each one produces only a few of the various articles which he or she consumes; others which are required are obtained by an exchange of the surplus productions of labor which this course affords.

4. That the work of exchanging surplus productions of labor may be done most conveniently, we have the invention of money to measure and represent their values. It has no value outside of them, and if we had no surplus productions of labor we would have no money, nor would we have any use for money.

5. For each dollar cash capital or surplus productions of labor necessarily invested in any business, there must also be invested one dollar labor capital.

6. When labor and surplus productions of labor, or money, their representative, are jointly employed in business, whoever performs the labor owns as much of the business as whoever invests the surplus productions of labor, or money, their representative.

When these truths are fully recognized as the correct principles by which to adjust labor and money, or that which it represents, in their joint employment in business pursuits; when our medium of exchange shall measure and represent surplus productions of labor all the time alike, to-morrow as it does to-day, we will be forever rid of "labor strikes," and these fluctuations in prices of commodities which make millionaires and paupers in the same moment, never again will be known. Then employers and employees will be known only in the memory of the past as the principal elements of a detestable and humanity-cursing despotism; one class of people will not then fare sumptuously in luxuriant homes and array themselves in rich and gorgeous apparel at the expense of another class, who are often forced by the wholesale robbery practiced upon them by the former to do with half a meal in miserable hovels, and who have nothing but rags and tatters for their clothing. Then the former will no more enjoy opportunities for pleasure and advantages in education at the expense of condemning the latter to incessant toil, and binding them with the shackles of the most damnable slavery man ever has known, viz.: that of ignorance. When once we have secured the practice of these truths and political, religious and social freedom, life will be worth the living.

To indicate, if possible, more clearly the wrongs we have suffered at the hands of employers, and to demonstrate the only natural law for adjusting labor and money, I submit a few facts gathered from the Cincinnati Board of Trade Report:

The average value of products of Cincinnati manufacture for the years 1870, 1871 and 1872 was \$135,644,687, which was produced by the joint employment of an average number of 58,926 laborers and an average cash capital of \$52,466,349.

Assuming that the average ordinary expense was 4% per cent. of the cash capital, or \$2,360,985, which very probably is too high an estimate, and that the laborers received \$35,355,600, or \$600 each for one year's work, there remained for the employers \$45,461,753 as one year's net earnings of their cash capital; but adjusted by the natural law found in the self-evident truth that, for each dollar cash capital employed in business, one dollar labor capital must be employed also, there would remain for the employees, after paying the ordinary expenses and giving to the employers only that which belonged to them, \$52,466,349 plus \$14,175,502, their half of the net gain, and each laborer would receive \$1,130, instead of \$600, for one year's work.

Here is a plain case of robbery; employers coolly pocketing \$31,286,251, the property of employees. And yet these same employers—in the blindest manner that they are capable of assuming, and while they mentally exult in the knowledge that the rule by which labor and money are now adjusted utterly preclude any possibility of such a thing—have the impudence to tell their employees that the way to such fortune as theirs is open and free to all alike.

How much longer must this robbery be endured? May justice at the hands of employers ever be expected? Should we longer wait? No! Laborers—women and men—everywhere, rouse ye! Let us be free! Let us emblazon these truths upon our banner and go forth with it unfurled to the world, and the day will soon be ours. If, when they are fully understood, employers still refuse us justice, we will have a little cessation of labor, during which we can assist them to dispose of whatever stock they happen to have on hand, thus taking no concern in providing means to sustain our "strike." Are we all ready? For my part I am ready. But we need have no fear that a war will ensue. Square, downright, earnest talk and vigorous action on the part of reformers will do the work. JOHN H. MOTTE.

DAYTON, O., August 31, 1873.

DIRECTORY OF SOCIAL FREEDOM.

We desire to present from time to time a list of the writers and speakers who advocate Social Freedom. The time is not far distant when it will be necessary that these shall know each other, and it is at the suggestion of one of the most able writers and speakers, and most earnest of them all on this subject, that we now invite names for this directory:

Francis Barry, Ravenna, Ohio.
Julia H. Severance, Milwaukee, Wis.
Thomas W. Organ, Tuscola, Ill.
Loren Hollister, Turner, Ill.
J. W. Evarts, Centralia, Ill.
Laura Cuppy Smith, care this office.
Anna M. Middlebrook, Bridgeport, Conn.
J. K. Philleo, Parkman, Ohio.
L. K. Joslin, Providence, R. I.
E. H. Heywood, Princeton, Mass.
— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
Carrie Lewis, Cleveland, Ohio.
Daniel Wood, Lebanon, Me.
Jessie Goodell Steinmetz, Amherst, Mass.
Nellie L. Davis, North Billerica, Mass.
J. K. Moore, Oil City, Pa.
Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
Frances Rose Mackinley, 769 Mission St., S. Francisoc.
Sada Bailey, Waukegan, Ill.
James Ormsby, 127 Spring st., Milwaukee, Wis.
T. S. A. Pope, Grand Rapids, Mich.

[Continued from page 7.]

my life to what I have erroneously believed to be my religious duty."

But I cannot, even with my courage, relate this as it came to me from this sister. It amounted to this, however: This husband was merely a sexual animal, and never knew satiety. As many as from six to ten times a day did he compel this poor woman to submit to him. The special periods of every woman's life did not exempt her from this slavery, nor when she was performing the functions of gestation did he relent, but pursued her even up to the birth of the children, and within two days thereafter, absolutely forced her to his desires. She concluded her story by saying: "Sister, this is the cause of my death. Say to the world I was murdered by the legal right which marriage gave to this man whom I have called husband, and whom I believed it my duty to obey or else be doomed to hell. I would not live longer if I could. I have prayed that death might come every day since I was married, and now it is coming to set me free," and almost immediately she expired.

Brothers and sisters: This may be an extreme case, but it stands for marriage throughout, and in modified form will express the history of many a woman cut off in the same way. I know of hundreds of similar cases. Then do you wonder that I cannot hold my peace? Do you not rather wonder that I can contain myself as well as I have? And yet almost everybody condemns me for justifying the promiscuous intercourse with many women, of a man who, like this clergyman, has inordinate sexual demands. Would it not have been better, for this human fiend to have expended his sexuality among the members of his church, provided they had desired it, and would have been made happier by it; and if they had not, then with so-called prostitutes for hire, rather than to have murdered his poor wife as he did? Think of this before you again condemn the attempt on the part of anybody to establish an equilibrium in sexual things. Excessive amativeness in men must find its balance in women, and an equilibrium be thereby established, before there can be harmony.

This poor woman was a Christian, and believed her only way to escape hell was to obey old Paul's injunction. I say, damn such Christianity as that; and I know it is damned and doomed to be sunk into the lowest pit of hell, from whence it shall never again be resurrected to torture the life out of foolish Christian women.

But I turn sick at heart from the contemplation of the horrors by which marriage is enveloped, to consider some of the conditions to which the future will lead. In the first place, women will have to proclaim a declaration of independence—to be maintained, if necessary, with their lives—forever establishing their freedom sexually, as against any and all requirements of law. Men must be made to understand that the free consent of woman is a necessary precedent to sexuality; and if woman will be brave and firm, this can soon be brought about. She holds the whole matter in her hands. She has but to command and man to obey. Her sexual demands—from long restriction and inaction, and consequent demoralization—can be commanded sufficiently to wring the guarantee of freedom from man, who now holds it merely by legal power.

Women of America! Will you, can you, dare you begin this glorious work? Have you the courage, the strength, the virtue, the purity, the godliness to do this thing? I conjure you by the memory of your mothers who suffered and are now hovering over to inspire your souls; by the memory of your own sorrows and sufferings, and by those that your darling daughters after you will have to endure unless you strike the blow, to rise in open rebellion against this cursed, this thrice-damned slavery to which woman, from time immemorial, has been in bondage.

I know the task is a great one; but its prophecy is still greater. You will not be left to fight alone. Many men there are whose souls are in deep sympathy with you, who will join your standard as soon as you dare to raise it. Your allies shall be legion, and you shall go on conquering and to conquer until a blessed emancipation shall dawn for woman-kind, such as eye hath not seen nor heart conceived, in which no woman will ever even seem to be compelled to sell her body to any man for a permanent home, or for the means to procure a temporary one. And when you shall have gained this glorious victory, then shall come the possibility of another and a better saying of St. Paul: that the last enemy that shall be destroyed is death, for you will then be free to enter upon the search for the elixir of life with which to conquer death. There is an elixir of life that, when found, shall banish death; and there shall be no more death, since it, too, shall be swallowed up in victory. Then shall the redeemed souls of earth sing the glad song: "Oh, death! where is thy sting; oh grave, where is thy victory?"

The origin of human life is in the sexual unity of man and woman. The continuation of human life must be sought for in the same, and it will there be found. Mark me well, for I mean what I say and say what I mean: In a perfected sexuality shall continuous life be found. A stream never dries up so long as the spring from whence it flows sends forth its crystal waters. So also shall life not come to an end when its springs shall not cease to send forth the vitalized waters of life, that earth's otherwise weary children may drink and live.

And behold the most despised of all human things, that which has been held too obscene to be talked about except in the dark, will become the salvation of the world from sin and consequent death. The stone that the builders rejected shall become the head of the corner.

Then shall the resurrection come also. Then shall they, who have in ages past cast off their mortal coils, be able to come again and resume them at will, and clothe themselves with flesh; and thus, also, shall a spiritualized humanity be able at will to throw off and take on its material clothing, and the two worlds be once more and forever united.

Such to me, my brothers and sisters, is the sublime mission of Spiritualism, to be outwrought through the sexual

emancipation of woman, and her return to self-ownership and to individualized existence. And may Heaven's choicest blessings make it come quickly.

THE MARCH OF TIME.

BY R. W. HUME.

From the Cradle to the Grave,
Tolling on;
Merry morn and weary even
Come and gone.
Nothing stable, nought enduring,
As we range;
All above, around, beneath us,
Ceaseless change.

Never fixed, but ever moving,
Stars are found;
And the planets in their orbits
Circle round.
Whilst the moon with varying aspect
Rolls above;
And the sun himself is changing
As we move.

Ocean ebbs and flows forever,
River fed;
Surging, shrinking, rising, falling,
In its bed.
And the seasons in their order
Ever range;
Spring and Summer, Autumn, Winter,
Ceaseless change.

Underneath the earth's broad bosom
Pencilled fair,
Are the records of the races
Written there.
Reptiles, fishes, birds and mammals
Come and gone;
Where the forest trees are changing
Into stone.

So, in sunshine and in shadow,
Passes life;
Hope and joy, despair and sorrow,
Peace and strife.
Youth departs and manhood's fancies
Fill the breast;
Till in age our weary spirits
Sigh for rest.

PLACE AUX DAMES.

Room for woman! Nothing distinguishes the present era more than the changes that are taking place daily with regard to her. History instructs us that, in spite of a mountain of laws and a sea of social customs, some women have always seized and maintained a ruling position among mankind; but now it is the masses of women, who were formerly merely domestic slaves, that are rapidly rising into importance. They are passing into trades, have established themselves in the artistic and scientific world; rule literature, dictate reforms from platforms and pulpits, and have stormed the fortress of education. It is in vain that man has thrown every obstacle in their way to success; has sneered at their efforts, and unjustly limited their gains; that he has set up one rule of life for woman, another for himself; and artfully contrived, by operating on her finer sensibility, to make herself the most potent instrument in her own oppression. Added to this he has robbed her of her legal, political, social and personal rights; and by laws civil and religious, endeavored to establish himself in authority over her. It has been all in vain; through every barrier, over every obstacle, woman is now pressing forward to prove her equality and secure her liberty. In the cottages, in the workshops, in the marts, in the halls of science and in the paths of literature; everywhere she meets man with an undaunted front on the great battle field of life.

The Northern Wisconsin Spiritualists' Association will hold their next quarterly meeting in the Spiritualists' Hall, Omro, on the 10th, 11th and 12th of October, 1873. E. V. Wilson, and Mrs. S. E. Warner, are already engaged for the occasion. Efforts are being made to secure the attendance of Victoria C. Woodhull and other able speakers.

Ample provision will be made for the entertainment of all who may attend.

It is expected that this will be the largest gathering of Spiritualists ever held in Wisconsin.

Let the men bring buffalo robes, comforters, etc., for camping on our hall floor. The ladies will be cared for by the society.

BY ORDER OF COMMITTEE.

REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
Mrs. M. F. M. Brown, National City, Cal.
Addie L. Ballou, Terra Haute, Ind.
Warren Chase, St. Louis, Mo.
Mrs. Jennette J. Clark, Montpelier, Vt.
Prof. J. H. Cook, Columbus, Kan.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Andover, Ohio.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Hobart, Ind.
Charles Holt, Warren, Pa.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, N. J.
R. W. Hume, Hunter's Point, L. I.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Buffalo, N. Y.
Anna M. Middlebrook, Bridgeport, Ct.

BUSINESS EDITORIALS.

KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

We are in receipt of a capital photographic likeness of Moses Hull. Since he is the first person who has dared to go before the public with his life experiences, it occurs to us that many admirers of truth and straight-forwardness may wish to obtain it we take pleasure in informing them that it may be had on application to him, at 27 Milford street, Boston, Mass. Price fifty cents.

NOTES ON MANUFACTURES.

The manufacture of Fire and Burglar Proof Safes, which may be said to have originated in this country, and only about twenty-five years ago, has now become an important industry. The men employed in it are numbered by thousands, and the capital invested by millions. Among the establishments which have gained an enviable reputation for the excellence of their manufactures in this line is the Hall's Safe and Lock Co., of Cincinnati, Ohio. J. L. Hall, Esq., President of the Company, has been practically engaged in the manufacture of Safes and Locks for the past twenty-five years, thoroughly understands every branch of the business, and has taken out letters patent for many valuable improvements which are now combined in the construction of their Safes. The company state that upward of 70,000 of their Safes are now in use, and that their "Burglar-proofs" have never been robbed, with a single exception, which was of the old style; and in this case the owners had been notified of its insecurity, and have since purchased one of their improved make. For their fire proof Safes they claim that the patent concrete filling with which they are lined, makes them not only absolutely fire-proof but also absolutely damp proof; that the filling always remains hard and never oxidizes the iron, and will remain good a life-time. These safes are finished in the most perfect and elegant manner, and are furnished with Hall's Patent Combination Locks, which are said to be the simplest and yet the most perfect now in use.

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In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and restless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

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*7:00 P. M., Daily Western Express, for Pittsburgh and the West, with Pullman's Palace Cars, for Pittsburgh, Cincinnati and Indianapolis.

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F. W. JACKSON,

Gen'l Supt.

* Daily.

Champion Cure and Liberal Institute,

AT CARVERSVILLE, BUCKS COUNTY, PA.,

WILL BE OPENED FOR PATIENTS

and pupils SEPTEMBER FIFTEENTH, 1873.

The Medical Department is under the charge of Mrs.

Maud C. Walker, M. D., a regularly-educated physician.

of wide experience in hospital and ordinary practice. She will be assisted by S. M. Sawin, M. D.,

an experienced army-surgeon, educated at Conception Medical College, Chili, S. A. The Academic Department is headed by S. N. Walker, A. M., a graduate of

Vermont University, to whom application for circulars should be made.

ERIE RAILWAY.—SUMMER ARRANGEMENT of trains, taking effect June 23, 1873. From Chambers Street depot (for Twenty-third street see note below.)

9 A. M.—Cincinnati and Chicago Day Express. Drawing-room Coaches to Buffalo and sleeping coaches to destination.

1 A. M.—Express mail for Buffalo and Niagara Falls. Sleeping coach to Buffalo.

7 P. M. (daily).—Cincinnati and Chicago Night Express, Sleeping Coaches through to Buffalo, Niagara Falls, Cincinnati, Detroit and Chicago without change. Trains leave for

Port Jervis 8, 9, 11 and *11:15 A. M.; 4:30, *6:30 and *7 P. M.

Goshen and Middletown, *6, 8, *8:30, 11 and *11:15 A. M.; 3:45, 4:30, *6:30 and *7 P. M.

Warwick, 8, 11 A. M., and 4:30 P. M.

Newburg, *8:30, 9 and 11 A. M., and 4:30 P. M.

Suffern, *6, 8, *8:30, 11 and *11:15 A. M.; 3:45, 5, 6, *6:30 and *11:30 P. M.

Ridgewood, Hohokus, Allendale and Ramsey's, *6, 8, *8:30, 11, *11:15 A. M.; 3:45, 5, 6, *6:30, 7 and *11:30 P. M.

Paterson, *6, 6:45, 7:15, 8, *8:30, 8:45, 10, 11, *11:15, 11:30 A. M., 12 noon, *1:45, 3:45, 4, 5, 5:15, 6, *6:30, *7, 8, 10:30, and *11:30 P. M.

Newark, *6, 7:15, *8:45 and 11:30 A. M., and 3:45, 5:15, *6:30, P. M., and 12 Saturday nights only.

Rutherford Park and Passaic, 6:45, 8, *8:30, 10, 11, *11:15 A. M., Passaic only; 12 noon, *1:45, 4, 5:15, 6, *6:30, 8, 10:30 and *11:30 P. M.

Hillsdale, Hackensack and Way, 5, 8:15 and *8:45 A. M., 1, 3, 4, 5 and 6 P. M., and 12 Saturday nights only.

Spring Valley and Way, 5 and 9:30 A. M., 4:45 P. M.

Englewood, 5, 8, 9 and 9:30 A. M., 1:30, 3:15, 4:15, 4:45, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

Cresskill, 5, 8, 9 and 9:30 A. M., 1:30, 3:15, 4:15, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

Sparkill, 5, 8, 9 and 9:30 A. M., 1:30, 3:15, 4:15, 4:45, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

Piermont and Nyack, 8, 9 and 9:30 A. M., 1:30, 3:15, 4:45, 5:30, 6:30 and *7:45 P. M., and 12 Saturday nights only.

N. B.—Trains leaving Chambers street on even or half hours leave Twenty-third street 15 minutes earlier than above time. The 5 A. M. and 12 mid. trains start from Chambers street only.

N. B.—Trains on the N. R. R. and Newark Branch leaving Chambers street on quarter hours leave Twenty-third street 30 minutes earlier than the above time.

Tickets for passage and for apartments in drawing-room and sleeping coaches can be obtained, and orders for the checking and transfer of baggage may be left at the Company's offices, 241, 529 and 957 Broadway; corner 125th street and Third avenue; 2 Court street, Brooklyn; at the Company's depots and of agents at the principal hotels.

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LONG ISLAND RAILROAD COMPANY.

On and after Saturday, July 26, trains will leave James Slip as follows:—Leave Thirty-fourth street, East River, 15 minutes later.

7:30 A. M.—New London express train, connecting with the steamer Sunshine, arriving at New London at 2 P. M.

7:30 A. M.—Greenport and Sag Harbor, Mail and Rockaway excursion trains.

9:30 A. M.—Port Jefferson, Locust Valley and Rockaway excursion trains.

12 M.—Rockaway express train.

12 M.—Special train for Newport, R. I., with drawing-room cars attached, stopping only at Jamaica, Mineola and Riverhead, arriving at Newport at 7 P. M.

3 P. M.—Rockaway and Hempstead express.

3:30 P. M.—Greenport, Sag Harbor and Locust Valley express trains.

5 P. M.—Port Jefferson, Locust Valley and Rockaway express trains.

6 P. M.—Northport, Locust Valley and Rockaway accommodation trains.

Trains connect at Jamaica with East New York and at Mineola with Hempstead.

Sunday trains leave Hunter's Point as follows:

9 A. M.—Port Jefferson, Northport, Locust Valley and Hempstead excursion trains.

10 A. M.—Rockaway excursion train.

1:30 P. M.—Rockaway excursion train.

7 P. M.—Northport, Rockaway and Hempstead trains.

7:30 P. M.—Rockaway accommodation trains.

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