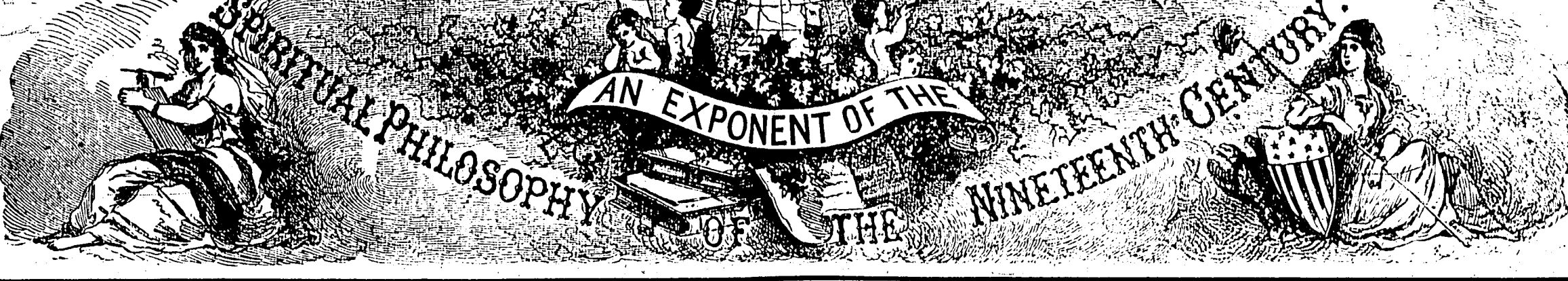


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NO. 25.

The Social Question.

THE LIMITATIONS OF TRUE FREEDOM.

A LETTER ADDRESSED TO MRS. VICTORIA C. WOODHULL, IN CRITICISM OF SOME PORTIONS OF HER SPEECH ON "THE PRINCIPLES OF SOCIAL FREEDOM."

[Note.—The following letter was commenced merely as a private friendly epistle to the lady who is addressed, but as it grew to extended dimensions, and as the topics discussed are of vital interest to the public, the writer has yielded to the advice of friends and consented to its publication.]

DEAR MRS. WOODHULL.—I have just read with some care your Steinway Hall speech on "The Principles of Social Freedom," and rise from its perusal with mingled feelings of gratification and grief—gratification that you were enabled to give such brave utterance to much that is true, important and needing to be said, albeit unpalatable to many of the "scribes, pharisees and hypocrites" of modern society—grief that in some particulars you have failed to do your subject or yourself full justice, and, in fact, have brought upon both severe and not wholly unprovoked misjudgment and denunciation.

I know how much easier it is to play the critic, and to find the weak places in such an effort as yours, than to do better one's self; but believing you really desire to know and to speak the highest truth in all things, and to do it in the best way, I venture to address you some friendly suggestions relative to the mode of your treatment of the difficult question in hand; and I do it not doubting that they will be received in the kind and candid spirit in which they are offered. I must also say that I have long admired both the fearlessness with which you present your convictions, however unpopular, to the public, and the perspicuity, the profound insight, and the thorough loyalty to principle which have usually characterized your productions; and I have not been without hope that you would prove to be the long-looked-for leader, divinely commissioned and consecrated through suffering, who shall conduct your sex out of Egypt to the Canaan of a higher and nobler life. I still believe that your purpose is pure, noble and worthy of all honor; but that in some particulars in this instance you have failed to see and to point out to others as clearly as desirable the path of principle and of duty.

PERSONAL RIGHTS.

The analysis and declaration of individual rights, and of the duties of government, contained in the first eight pages of your printed address, and which you present as the ground-work of subsequent discussions, seems to me admirable and masterly—perhaps exhaustive. But on page 9 you introduce a statement of somewhat ambiguous meaning, the more obvious sense of which appears plainly inconsistent with the principles set forth. You say:

"Every person has the right to and can determine for himself what he will do, even to taking the life of another."

If this means that every person has the right actually to take the life of another, it clearly contradicts the principle you had repeatedly affirmed before, namely, that every person has "an inalienable right to life," as well as what immediately follows, to-wit, that "the community . . . has no right to take the life of the individual." Surely, if the community has no right to take life, an individual can have none. No part can be greater than the whole. But you may mean, though the context hardly allows it, that a man has a right to determine to kill another, though not actually to kill him. But this seems a useless refinement of distinction that I cannot think you intend. It seems plain that individual rights, whether to determine or to do, are always subject to the limitations which you have so properly and repeatedly set forth elsewhere in your lecture, namely, that the rights of no other person shall be infringed.

Again, in the next paragraph you say:

"person may also appropriate the property of another if he so choose," &c.

If here you use may in the potential sense merely—meaning that a person sometimes has the power to take another's property—it is quite true; but if you mean that he has the right to do so, as seems to be the case, the statement is liable to the same criticisms as the preceding.

RIGHT OF CONTRACT.

Next, in affirming the right of parties in making and abrogating contracts, your language is so sweeping as to be clearly inconsistent with the just principles you had already laid down. You say that "there is neither right nor duty beyond the contracting parties" (page 10). Yet nothing seems more plain than that all possible contracts between individuals are rightfully subject to the same general limitation as before expressed, viz., that the parties have no right to contract to do anything that will infringe the rights of other persons or of each other, nor to abrogate a contract in such a way as shall inflict injury upon others. Is it not so?

THE MARRIAGE CONTRACT.

Being so, the marriage contract cannot be an exception. This contract ordinarily results, and is expected to result, in introducing new members to society. These have rights—the right to be well born, well cared for and well educated. Society is in duty bound to protect the rights of children, ante-natal as well as post-natal, so far as is practicable. Yourself, further on, have declared that the "chief end of entering into sexual relations" is "good children; that will not need to be regenerated" (p. 13). It seems clear, then, that it is not only the right but the duty of society to interfere, so far as practicable, with marriage contracts, to the extent and for the purpose of guarding the rights of both parties and their children. This, so far as I now see, is the only justification of such interference; but is it not clearly a valid one?

DEFECTS OF THE PRESENT MARRIAGE CODE.

It must be admitted, however, that our present

marriage laws, in so far as they pretend to do this, do it in a manner so clumsy and utterly inefficient that their utility is certainly questionable. The virtual ownership, soul and body, of one party by the other, being a violation of inalienable rights, should be prohibited. The unwilling and enforced companionship of ill-mated pairs, being often the worst possible injury that can be inflicted upon themselves and their offspring, born and unborn, should also be inhibited. If it is impracticable, in the present state of knowledge on the subject, as some claim, for the State to interfere for the prevention of improper marital relations—improper on account of either physical, mental or moral incompatibilities, or from lack of mutual love—then certainly it should not interfere to perpetuate them when formed. But there are some things that the State can and ought to do. It may and should provide in some way that every child, however born, shall receive the best care and culture the community can afford. And it may and ought to provide, by means of a commission or some other suitable agency, for the acquisition and diffusion of such knowledge on this momentous subject as will enable coming generations at least to avoid some of the blunders of the past, and to take care that children shall be better born. We have Insurance Commissions, Bank Commissions, Railroad Commissions, Agricultural Commissions, and many more, which inquire, among other things, into the best modes of raising pigs, cattle and sheep. Why not have a Marriage Commission, which shall enlighten the public relative to the best ways of rearing men and women for the State?

I cannot help wishing, therefore, that your position on the point under review had been more carefully taken, so as to be in full harmony with the just principles with which you set out.

NEED OF "REGENERATION."

A few words, in passing, on an incidental topic, to which I ask your thoughtful attention: You say: "Good children, who will not need to be regenerated." This phrase indicates a common, but in my view a mistaken apprehension of the great reality implied by the word regeneration. Though much misapprehended and mystified by the religious teachers of the past and the present, this word represents to me a most important truth, founded in the structure of human nature—an experience indispensable to entrance upon the Higher Social Life which I believe with you to come on this planet.

A true analysis of the human constitution will show, if I rightly understand it, that every human being has a personal selfhood, the germ of which is quickened and brought into consciousness and activity in the process of generation; while within or interior to this is the germ of a higher selfhood, (spiritual or celestial), the quickening and development of which into consciousness and activity is properly termed regeneration. It is the birth of a higher consciousness—a new life. The first or personal selfhood is in its nature selfish and individualizing—draws everything to itself—as seen in the instinctive effort of the infant to put everything in its mouth. Its essence is self-love. The second or higher selfhood is unselfish, out-giving, unifying, and tends to lavish itself in blessing others. Its essence is universal or celestial love. One is the divergent, the other the convergent force in human society. If this be so, certainly all persons need to be thus regenerated—born out of the merely selfish loves and selfish life, into universal love and truly spiritual life—before they are able to either apprehend or enter upon the higher social state which is to come, or, as Jesus is said to have expressed it, before they "can see the kingdom of God." Whether many persons have as yet actually experienced this new birth, and fully entered upon the celestial life, it may be difficult to say, in view of the prevailing selfishness; but that few have grown to full manhood or womanhood in it may be safely asserted. The popular regeneration of the churches seems hardly to crack the shell of the selfish nature, in most instances; and much that passes for goodness is but a refined selfishness. The experiences of different persons in undergoing this process doubtless differ greatly. In some, so strong is the envelope of the selfish nature that the second birth is attended with throes and agonies prolonged and indescribable, and, in fact, it seldom seems fully accomplished in this life. In others, doubtless, the process may be comparatively quiet, painless, and so gradual as to be scarcely observable. The result, however, an unselfish, noble, angelic life—a heart purified from all baseness, and overflowing with good-will to all—proves the process.

ANTE-NATAL INFLUENCES.

Unquestionably, ante-natal influences and hereditary tendencies, as well as early surroundings, have much to do with the period and the character of new-birth experiences. Many children, under our crude civilization, are unfortunately ushered into the world, with so dense an envelope of animalism and self-love, and with such elements of disharmony and hate incorporated into the very substance of their personalities, and are, moreover, nurtured through early life in such wintry atmospheres of discord and malvolence, that the vivifying warmth of celestial love ever brooding over all, fails, for a long period, to reach the germ of the higher nature within; or, if it be reached, and in any measure stirred with the pulses of a new life, years and perhaps ages of struggle and conflict ensue (in this life or the next) ere this attains ascendancy. On the other hand, it is unquestionable that, under the best and happiest ante-natal influences (which imply the proper spiritual as well as physical fitness of parents), a less intensely selfish and more harmonious personality may be imparted, while it is probable that, in a genial atmosphere of unselfish love, the celestial germ may be quickened at a very early period (some think even before physical birth), and thus the higher selfhood attain an easy ascendancy in childhood or youth. But,

whatever be the true theory of the process, the result described—the ascendancy of the spiritual over the natural or selfish—is clearly most desirable, nay, indispensable to that nobler life to which we all aspire. And, in either view, nothing can be of higher moment than an intelligent regard for the ante-natal rights of children.

But I pass to other topics more prominently presented in your address.

"LOVE" AND "FREEDOM"—THEIR DIFFERENT MEANINGS.

You proceed to claim that marriage relations should be based solely upon love, and that all persons have the right to exercise this in entire freedom.

In your discussion of these points, again, it seems to me that you have failed to set forth your views with desirable precision, and that, in some particulars, you have not followed the lead of the principles laid down at the outset. The words *love*, *right*, *freedom*, and some others, are used with such variant and sometimes incongruous senses, that clear definitions and precise definitions are absolutely necessary, to correct understanding or sound reasoning. Hear with me while I call your attention to some defective and unguarded expressions.

You first describe that "love" which you claim should constitute the only basis of marriage, as "a mutual attraction—a natural feeling unconsciously arising within their natures." [That is, of two persons of opposite sexes] "of which neither has any control" (p. 15), and, again, as a feeling which "they can neither prevent nor assist." "It came without their bidding, may it not go without their bidding?" &c. Without other definition of love than this, you proceed to announce yourself a "free lover," and define your position in these extraordinary words:

"I have an indelible, 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."—(p. 25.)

The reader or hearer of this language naturally asks, What kind of love is it that you have in view here, that can be changed every day at one's pleasure? It certainly cannot be that before spoken of as constituting marriage, for that, if correctly described, is not controllable by the will, and, therefore, not changeable at pleasure. Nor can it be that "celestial love" afterwards portrayed, "which strives continually to confer blessings"—the "Christly love" which sacrifices self for the good of others, for that is as unchangeable as God's source. So far as either of these loves is concerned, it would seem you might as well have proclaimed your inalienable right to fly over the moon, or to do any other impossible thing. Did not the excitement of the moment, or some other cause, betray you into an ill-considered extravagance of language here?

Perhaps, however, this was a mere passing defiance flung at "the mob," but it seems none the less unfortunate in that view; for, since neither the mob nor anybody else recognizes any feeling known under the much-abused term, *love*, that is capable of being changed every day, save the fleeting *passions* of the courtizan and the row, or the lowest animal desires for temporary gratification, what wonder that the mob and the press almost universally have taken these words as an unblushing justification of harlotry? This their better intuitions condemn; even though they may be steeped in its practices themselves.

True, you afterward declare that it is "celestial love" which you "mean and commend," but the force of this avowal is unfortunately broken by the fact that in the same paragraph you seek pains to affirm that the opposite kinds of love (so-called), which you characterize as "nothing but selfishness," and "the still more animal, the mere desire for temporary gratification, with little worthy the name of love," are best left free, since, as you will thus best be cured!—(p. 25.)

The meaning of this unguarded language, to the mass of hearers and readers, (whatever you may have meant by it), is unmistakable. You are understood to declare, as plainly as words can express it, in favor of the fullest license to every phase of the passion or instinct ever called or misnamed by the name of love; nay, more, that "as an evil it will thus best be cured!"

Were any argument needed to show the tremendous mistake of this position, it would be sufficient to ask, Why not apply the same self-curative principle to the evil manifestation of every other passion or desire? Take covetousness, for example: Why interfere with theft, robbery, swindling, embezzlement, or fraud in any shape? Why not leave the thievery of Five Points and the rapacity of Tammany quite free, "since as evils they will thus best be cured?"

But that you do not really hold to what these words seem to express, or, if you do, you also hold to principles directly opposed thereto, is fully evident from other parts of your lecture. There you declare that "the moment one person gets out of his sphere into the sphere of another, that other must protect him or herself against such invasion of rights," and "we will as rigorously demand that individuals be restricted to their freedom as any person dare demand" (p. 7); also, that it is the duty of the Government "to protect each individual from the forced interference of any other person that would compel him or her to submit to any action which is against their wish or will" (p. 16); again, you say that "the love which is demanding, 'thinking only of self; is not love' (p. 20); and you characterize "promiscuity in sexuality" as "the anarchical stage of development, . . . impossible when spirituality comes in" (p. 30).

Indeed, that your better intuitions revolted at once from the obvious meaning of the words, "are best left free," &c., is shown by the fact that you immediately add, though with strange consistency, that "the genuine love, whose office it is to bless others or another," is "the love we [you] mean." Had you made this definition at the out-

set, and made your other declarations correspond thereto, probably there would have been, as you say, "no objection to the term Free Love, and none to the thing signified." But was there not some confusion in your mind occasioned by the different meanings of the word *love*?

LACK OF DISCRIMINATION COMMON.

If so, you are by no means the only well-meaning person who has stumbled over this precious, naughty, ambiguous little word. In fact, the amount of confusion in the minds of speakers and writers on social topics, and in the public mind, arising from non-discrimination of the varied meanings of this term—and the amount of, illusive reasoning from the same cause—would be greatly amusing, were it not for its pernicious consequences. A recent writer in your paper, who has said some excellent things on marriage and related questions, defines *love* after a somewhat original fashion, thus:

"It is nothing more nor less than the desire, the appetite which one soul feels for needed elements which belong to another. Mark, love is not the element that a person or thing possesses, but it is the desire caused by the need of that element."

He illustrates by saying that there are very estimable and even faultless persons whom we cannot love, because they do not possess the elements needed by the soul, and concludes that "love is not free; it cannot go where it chooses; it can go only where the needs of the soul send it; and there it will go." All which is very true of the merely personal attraction—often selfish—yearning passion—commonly called *love*. But a little further on our author proceeds to argue in favor of allowing love to go freely where it will, and, in reply to the objection that this "will lead to bad results," he avers:

"At all kind reader, do you love your sister? And what will not love do? Will it lead to a protection or destruction of the chastity and virtue of that sister? Now apply that, same love to all, and what is the result? Ah! it is the opposite of love that destroys virtue. True, we say, let love be free; let hatred, malice and envy be bound with chains. But who ever heard of a person who had too much love in his or her nature? 'Love worketh up ill to his neighbor.' God loved the world."

A more remarkable case of unconscious playing upon words, and self-contradiction resulting therefrom, would be hard to find. Is there no difference between love for a sister, and for an "affinity"?—between the love of God to the world and that "appetite" which takes men to Green street and North street? It is hardly necessary to say that, in so far as love is "a desire or appetite," a person may, as in the case of any other appetite, have "too much" of it; and inasmuch as it desires "elements which belong to another"—that is, to appropriate and devour persons—it is specially liable to infringe on personal rights, as all human experience has shown; and hence specially needs such restraints, moral or legal, as will suffice to keep it within its rightful limits.

Is it not desirable, then, that, in our efforts to enlighten and elevate public sentiment on this vital question, we should carefully avoid such "stones of stumbling and rocks of offence" when possible?

RIGHT AND WRONG.

But there are other terms used by you which also need precise definition and careful limitation in accordance with the principles enunciated. Had this been done, it would have taken away all pretext for misinterpretation, and you would have avoided, "even the appearance of evil." These are the words *right*, *wrong*, *free* and *freedom*.

When you affirm that a person has a right to do a certain thing, it does not follow that it is right for him or her to do it. For example: you or I may have a natural right, as against all forcible interference, to eat an wholesome food, or to debauch ourselves with intoxicating drinks. But is it right that we should do this? It is no means. I think you will agree with me that, in view of your duty and mine, as members of the human family, to live in all things for the good of that family, and hence to keep our physical and mental powers in the best condition for that high service, such self-abuse would not be right. "The word in the one case means legal right, as against compulsion by others; in the other, moral right, or duty to others. The mass of hearers and readers do not readily make this distinction; hence the need of taking pains to set it clearly before them." It is not strange, then, that when you assert the right of all to love in their own ways, however grossly and selfishly, and for a longer or shorter time at pleasure; you are understood to declare it to be right for them to do so. Here, again, their moral intuitions refuse assent, and you are denounced as sanctioning their villainies even by those who practice what they condemn. They feel, however they may act, that to love purely, unselfishly, and for the good of all, and only so, is right.

The word *wrong* has also its different senses. You say (p. 30)—"You can never do right until you are first free to do wrong." This word has one meaning when applied to the violations of the right or injuries to the welfare of others, and another, when referring to violations of our own sense of duty in matters that concern ourselves alone (which in fact are few, while we are members of society). In the first sense we are, or should be, never free to do wrong. You have correctly stated it to be the great duty of society or government to prevent such wrongs, and to protect its members from them. In the second sense, we are free to do wrong only as against compulsion by others. No one, or ever can be, free from the obligation to live for the highest good of all, and to abstain from what he or she believes to be wrong.

FREE AND FREEDOM.

So also of the words *free* and *freedom*. They

It is but just to state that the paragraph from which these last quotations are made, does not appear in the report of the lecture as given in Boston, when probably indicated that it was reconsidered and stricken out after the first publication.

Rev. Moses Hull, on "That Terrible Question," Oct. 21, 1871.

may have an external or an internal application. When you claim that love in any of its forms should be free, you may mean either, first, that it should, in any legitimate exercise, be free from external restraint by law, or public opinion; or, second, that in any and all manifestations it should be free from external restraint; or, third, that the person who feels the desire in any of its phases should always give it a free rein, without effort to bring it under control of his or her own higher nature. That you really mean the first, and not either of the others, I judge from the principles laid down at the beginning, though the want of explicitness in your language has led many to think otherwise. Freedom, as implied in your fundamental principles, is always subject to a limitation, namely, that its rightful exercise cannot infringe on the rights of another, or, in other words, as scientifically formulated, it must be *wholly of one's own cost*. The moment it goes beyond and makes demands upon others—trenches upon their rights or hinders their welfare—it is out of its sphere and becomes tyrannical; wrong. This, so long as men and women are inclined to abuse freedom, needs ever to be held up clearly before their minds. Even "free love," when subjected to this, its just restriction, becomes a harmless terror. This principle is a two-edged sword; it is, indeed, "the word of God, piercing even to the dividing asunder of soul and spirit, and of the discerning of the thoughts and intents of the heart."

The failure of well-meaning social reformers to make this principle and its application understood by the public mind—perhaps the failure of many to fully apprehend and apply it in their own lives—has ever been, in disguise, upon their cause and upon themselves.

THE "HIGHER LAW."

Another point I wish to press upon your "sober second thought." It is this: Do you not accord too high a position and too great authority to the natural, instinctive, sexual attractions of men and women? You speak of these as "absolutely uncontrollable by those in whom they arise, and as equivalent to the voice of God." Of two persons drawn together by these attractions you say, "They are sexually united; to be which is to be married by Nature; and to be thus united is to be united by God." And this you pronounce a "higher law than man can make"—in fact, "as high above human law as perfection is high above imperfection" (p. 15). And you subsequently illustrate and enforce this position by reference to the law of chemical affinities in matter, which law you claim should be "raised into the domain of the affections," and "have unrestricted sway, as it has in all departments of Nature, except in enforced sexual relations among men and women."—(p. 38.)

Without stopping for the moment to notice an important oversight in this last statement, I wish to ask, is it a fact that these sexual attractions are wholly uncontrollable by the will, the intellect, or the moral sense? and is it a fact that they are the higher law of our being—the voice of God within us? I think your better intuitions will agree with me in the contrary claim, that *reason and moral sense* are higher and worthier guides than these blind attractions—that, while these have their place and their uses, the voice of God speaks more plainly and authoritatively to reasoning beings through their higher faculties—and that, when duly enlightened and spiritualized, the reason and conscience of men and women can and do enable them to control the spontaneous but not always wise impulses of untutored nature. Else what value is there in culture and spirituality? To claim that these instinctive desires are the "higher law," and adduced to them "perfection," seems to be going back to savagery—nay, to mere brute animalism, utterly ignoring the lessons of experience and the intuitions of the spirit. Do not these teach us that all our desires and appetites should and can be made subject to the guidance of *wisdom* and the law of *use*? Though not (for the most part, at least) so tractable and so directly amenable to the will as to be changeable "every day" at pleasure, yet common experience shows that, through effort, struggle and spiritual growth, erratic desires may in time be withdrawn from all unwise directions, and guided to subserve the highest uses. Surely, one of the greatest needs of the time is, that the bandage be stripped from the eyes of Capital, and the reckless little fellow be taught to fling his arrows more discretely.

"UNRESTRICTED SWAY OF AFFINITIES."

But how is it about the "unrestricted sway" of chemical affinities "in all departments of Nature"? This may be true in the world of matter, before MAN or MIND supervenes, and applies it to its higher uses. Then, careful restrictions have to be applied, else disintegration and destruction ensue. Take, for example, *oxygen*, which scientists have named the King of Matter. Though indispensable everywhere to life, health and joy, yet this element is, confessedly, a most irrepressible and insatiable free lover! He is perpetually seeking "affinities," abandoning old ones and uniting with new, then deserting, these for newer still, the moment a "stronger attraction" is presented. But is he allowed unrestricted sway? By no means. We find it necessary to seclude or insulate from his blandishments all susceptible things that we would preserve from rust and ruin. We cover with oil our finer instruments of steel; we enclose our choicest vials in impervious vessels, or maintain an icy *condens* which checks this lover's reductive approaches; we coat our houses, our furniture, our utensils, with paint; and we are especially watchful that our fires, so necessary to comfort and a thousand uses, are restricted to their proper limits. Not seldom, however, do these break their bounds, and then King-Oxygen enjoys high carnival among new "affinities." What may result in the world of matter, from "unrestricted sway" of chemical affinities, let the smouldering ruins of Chicago and Peshtigo tell us! What might result from an analogous

cause in human society, were the numerous parties of either principle or principle, with now and then a *disinterested* party, tested and proved, one may wonder to think. Not it is surely not the untested way of blind social impulses that is needed to guide us in our social life. Did you not observe an inpatient quality about your language on this point? So far, indeed, as society, literally understood, beyond the point of present enjoyment of personal rights, is purely outside its province, and is a usurpation, for its restrictions should be, not abolished, but *reformed*.

THE THING MOST NEEDED.

The thing most needed, it seems to me, and I am confident that, on reflection, you will assent to this, is the *awakening and unbinding of the individual* from a false position of the great truth of human nature, from which springs that fatal or fatalistic love which seeks the good of all, and works not for any. This love is as the selfish sunshine, instead of the wasting fire of passion. It becomes may be welcomed everywhere, as the source of light and health and joy. From the realization of this great truth also comes the sense of pity, to intelligently and wisely direct all the powers and faculties of our nature to the promotion of the highest human good. Who shall become the "flaming evangel" of this gospel? Who shall kindle an "ecstasy of humanity" in the hearts of men and women? It would, indeed, be no more gospel in theory, but its practice has never yet blessed the world.

This side of the great social question—the side of duty—seems not to be set forth in your treatise as its importance demands. *Duty* is ever the counterpart of *right*, and should never be lost sight of in discussing questions of social reform. Had you, at the outset, been careful to make as self-evident and emphatic a declaration of individual duties as of rights, showing the obligation resting upon every man and woman, growing out of the fact of human brotherhood, not only *humanity*, but to refrain from whatever will injure or harm another, but positively, to live and act in all things for the good of all, this would have given a far different complexion to your whole discourse. And, had it been kept constantly in sight, together with the principle that freedom ever has its rightful limits in a cautious regard for the freedom and welfare of others, and had you distributed the diverse and complex emotions called love, showing that, in so far as it is a selfish desire for gratification or approbation, regardless of the welfare of its object or its possible results, it is unworthy of that holy name, and rightfully set foot to a strain—while, in so far as it is a selfless impulse to bless or to confer the highest good, it is pure, godlike, and entitled to free expression, as it has in heaven—yes, must have free course, as the Kingdom of heaven, for which we daily pray, can come only when you would have left little chance for misinterpretation, and all right-minded men and women would have approved your effort.

MARRIAGE LOVE COMPLEX.

A full and satisfactory treatment of that terrible question, however, requires not only a clear recognition of the two distinct qualities and tendencies of marriage, but also a recognition of the fact that love between the sexes or marriage love, may be and usually is compounded of both selfish and unselfish affections—both physical and spiritual attractions—with one or the other more or less strongly in the ascendancy. It is the first of these only that needs restriction; the other is and must be ever free.

DUTY VERSUS PLEASURE.

Viewed from the standpoint of duty to all, instead of that of individual "pursuit of happiness," all social questions assume a new aspect; though both lines of view converge spiritually in attainment, for there duty and happiness become identical. Instead of the question, How often and for what cause may sexual or marriage relations be changed? another takes prominence: How can the sexual attraction and the marriage relation be made most useful and productive of happiness and good to all? On this, much remains to be known and said, and when the public mind shall become familiar with the idea of marriage for duty, instead of marriage for pleasure or convenience, it will be more ready to concede that, when its uses cease, the relation should cease also.

Believing that your real purpose is, not a relaxation of the legal bonds of marriage, in the interest of selfish pleasure as against duty, but rather in the interest of the highest use and good—or, in your own words, "not to pander to immorality, but as introductory to a nobler manhood and a more glorified womanhood"—I venture to suggest two or three considerations which your prominent attention to the personal rights side of the question has apparently led you to overlook.

LAWS OF HARMONY.

And, first, the desirability of urging prominently upon the public attention the means by which harmony and permanence in the marriage relation—or the highest good, whatever that may be—may be secured. You say you are fully persuaded that the very highest sexual unions are those that are monogamous, and that these are perfect in proportion as they are lasting (p. 39). If so, by what means can they be rendered lasting? What are the essential laws of harmony?

It must be apparent to every one who reflects, that, if selfish desire, in either its grosser or subtler forms, takes predominance in one or both parties to this relation, banishing mutual deference and self denial, then discord and misery are sure to ensue. It is a law of our being that selfishness out of its proper sphere, defiles its own end. Selfish love leads to tyranny, and is always hateful to another, however strongly it may exist in one's self. Human nature is so constituted that it cannot admire this quality. Its predominant manifestation in the marriage relation digs the grave of all respect and sympathy, and makes union of hearts impossible. Separation and a new affinity will not help the matter with one who carries the cause of inharmonious within. In fact, no person should consider him or herself fit to enter a matrimonial and holy relation, until self is so far subordinated as to yield a preeminence regard to the rights, the wishes and the welfare of the other self. On the other hand, abundant experience has shown that, though marriage love may be compounded in part of selfish and personal attractions, with higher, nobler affections in the ascendant, yet, when the former are curbed within their proper bounds, through self-discipline and spiritual culture (progressive regeneration), the higher love eventually "eats these other words, swallowed up in the higher, resulting in perpetual harmony and bliss—the bliss which comes of loving and living to serve one another. Generosity, nobleness, unselfishness, *compel* respect, admiration, and indeed love, of the sweeter, purer kind, even where the personal magnetic sympathy usually called by that name does not exist. Those, then, who wish to be loved in permanence—and who does not?—should learn that, to attain this, they must render themselves *lovely*, by the cultivation and exhibition of those graces of the spirit which are eternal and which command love.

WHERE PERSONAL LOVE IS TO BE OBTAINED.

Another lesson which needs to be impressed specially upon youth is, of it may be included in a little sermonizing on the subject, that the love of which they read so much in novels and romances—that which, though perhaps a grade higher than gross selfishness, yet centers and dwells upon the person, the merely personal charms of body or of mind, of its object, leading to idealization and idolization of this one to the exclusion and forgetfulness of all others of human kind—that this kind of affection, if regarded as the great end of life and the sure passport to an earthly paradise, or a heavenly either, is a delusion and a snare. In itself it is as fleeting as the charms it dwells on—often far more so. It may, indeed, and often does, subserve a most important use, as a means to break the crust of individual selfishness, and draw out the affections, first, to the partner, next to offspring, and through these to the community and "the rest of mankind," until becoming universal it.

"Takes every creature in its every kind." But stopping short of this, as it too often does, it steps short of the highest. God, or (if any dislike that term) the great system of things in which we move and have our being, is evidently working through individualities to produce unity. Hence our highest happiness is found not in selfish joy but in the good of all. Our highest love is not of a person but of the whole. The attainment of it implies the outgrowing of the merely selfish and personal, and a rising into the unselfish and the universal. And to accomplish this is no doubt the great end of life's experience—its disappointments, its griefs, its struggles and its agonies of higher birth. Those who think to dodge this by getting up a little paradise of personal love all to themselves, are sure to find, sooner or later, that they have misread the great problem of life, and have attempted the impossible.

ONE REQUISITE OF A TRUE MARRIAGE.

This suggests another important qualification for marriage, generally overlooked. It is that those who propose to unite their lives in this intimate relation should be united in devotion to some *higher purpose in life*, to which both desire to consecrate their energies. The purpose may be religious, or it may be exalted, but it should be honorable, (that is, subserve the public good), and of sufficient moment to command the earnest endeavors of both—the nobler and more absorbing, the more closely will it bind. Such a common purpose would prove a stronger bond of permanent union than all the laws that could be put upon the statute books. One general characteristic of modern society, at least in the middle and wealthier classes, is the absence of any such purpose. The man of business, or the politician, for the most part, is absorbed in his selfish plans and schemes, which are often such as, instead of embodying his character, cut out of it all manhood and all nobility; while the wife, not seldom, in utter ignorance of affairs, and bating the dreariness of domestic life, has no worthier occupation than profitless gossip among equally purposeless acquaintances and the devising of ways and means to outshine in fashionable frippery her neighbor "over the way." Also is yawning in *emptiness* and open to corruption in any direction that promises to give a new zest to life. The whole system of fashionable life, which denies honorable occupation to wives and makes them dependent for support on their husbands, is false to the core, and must be changed ere we can be rid of the evils it breeds. Marriage should be an unconstrained companionship in useful and honorable employment, instead of a mere partnership of "hell and bond."

A DELICATE SUBJECT DISCUSSED.

But there is another topic of a somewhat delicate and perplexing nature which has seldom been discussed before the public, but which seems to deserve notice in this connection. It is a well-known fact that within the last few years, and apparently connected to a degree with the Great Awakening which modern Spiritualism has brought to our communities, there has been an unusual outbreak of cases of violent personal attraction, or "falling in love," to use the vulgar phrase. The disease (as it may not improperly be called, since it brings anything but ease to the sufferers) has sometimes seemed epidemic. The attractions are frequently mutual, often extramarital, and in some cases so strong as unfortunately to swamp the judgment and override all considerations of propriety or duty. These experiences have been confined to no one class of the people or set of religious. Spiritualists, Infidels, Liberals and Orthodox Christians, have alike taken the infection, and its subjects have been found among the most intelligent, pure-minded, discreet, unselfish and conscientious of the community. It respects neither marriage statutes nor the edicts of Mrs. Grundy. All efforts to "stamp it out" by denunciation from press and pulpit have failed, and probably it has as yet by no means run its full career.

These experiences have come to individuals as new revelations of their own nature, which few if any have been prepared to interpret wisely. That in susceptible lookers-on should take them as proof of an intrusion from the infernal regions, threatening the devastation of human society and the eternal ruin of souls, is not strange. And that many of the subjects should imagine that their new-born ardors are the outbursting flame of "spiritual" or "celestial" love—the supervening of a higher than all human laws—and fancy that they have discovered their "true conjugal partners" or their "eternal affinities," is neither strange nor altogether commendable, considering the want of experience and of qualified teachers on such subjects.

But the philosophical student of anthropology who calmly studies such phenomena may not be able to endorse either of these opinions. When he observes that these flames of affection often burn to ashes—the ashes of disappointment, chagrin and grief—and that "eternal affinities" frequently dissolve in bitterness and hate in a few short months, leaving behind sad wrecks of human hearts and hopes—he sees that some other interpretation than that last mentioned is required. But when, as in other cases, he sees that after the fire has passed a marked and most valuable change has taken place; that the *dross* has been in a large measure consumed the whole nature broadened, deepened, heightened, mellowed—a keener insight and a higher spiritual sense attained, with a sweeter charity and a more universal love; then he not only sees that the first interpretation is at fault, but obtains a hint as to both the source from which these phenomena spring, their meaning and the high use they are intended to subserve. And especially when he remembers that similar outbreaks of seemingly erratic affection have attended or followed other great periods of awakening in the human mind—as for example the Reformation under Luther, and the so-called "Great Awakening" in this country in the time of Edwards and Whitefield—then the whole matter comes under the domain of universal law, and is luminous with the most important significance. It is clearly apparent that these experiences are incidental to and resultant

from the new wave of spiritual and celestial influx which has lately reached our planet, and whose effects are seen not alone in the "spiritualist signs" of the day, but in the general quickening of thought, inquiry, invention, humanitarian impulse, and demand for popular rights which has set.

THE PATIENTS IN COMMUNITY.

That their grand purpose is good, and not evil, and that if wisely used they will work the purification, expansion and spiritualization of men and women, fitting them for a higher condition of human society than has yet been reached, I cannot doubt.

It wisely used. Some may ask: What has our wisdom to do about it, anyway? Are we not the passive subjects of superior powers, to be affected and used as they will? Not wholly, unless we voluntarily make fools of ourselves. We may open or close the avenues of our natures, or any department of them, in a measure, at will, to all external influences, and thus invite or repel their effects. Even the oyster and the sea-urchin can do as much as this. And on that department of our natures which is most freely exposed to their action will be the most powerful effects produced. The same vivifying sun of Spring that quickens into life weeds and reptiles, and all foul and venomous creatures of the fens, also awakens the flowers and trees, brings forth the precious grains and fruits, and puts new life and gladness in the hearts of men.

ACTION OF SPIRITUAL INFLUX.

A further tracing of this analogy will explain the whole matter. Light and heat in the natural world are the evident analogues of knowledge and affection or love, in the spiritual. Light from the natural sun is always accompanied by heat; the one illuminates the surface; the other penetrates and expands what war it falls upon. So light from the spiritual sun is always attended by spiritual warmth, or love, which penetrates, awakens and expands the affectional nature. As the soul is quickened and expanded, so in some degree is the brain, its organ in the human body. If the expanding force is permitted to expand itself in the lower and back brain, by allowing free rein to the sexual passion (which, in common with all other parts of the nature, feels the stimulus of the new influx), then the soul becomes a debauchee, and the higher end is not attained. But if, on the contrary, the spiritual aspirations for truth and right are kept alert, and a firm control is held in on the lower desires, a compression is produced which forces the expansion upward into the intellectual and spiritual regions, and the subject becomes elevated into a higher and nobler plane of life.

Such I believe to be the rational and true explanation of the social phenomena under discussion, and of their diverse results. If correct, it justifies what has before been said of the importance of holding the impulses of desire ever under the control of the higher faculties. It suggests also to married partners, either of whom may become the subject, willing or unwilling, of these afflictional experiences, the priority of mutual confidence, transparency, generosity and sympathy. *While the fever is on.* In this way, both may be benefited beyond measure in the results, while, on the contrary, suspicion, jealousy and aversion may not only defeat the divine purpose of such experiences, but work untold misery to all concerned. *They who have ears to hear, let them hear.*

TREATMENT OF VICTIMS OF THE "SOCIAL EVIL."

In conclusion, I wish to say that while I have no faith in the self-curative tendency of the "Social Evil," I do believe in its curability, but hold—as I believe you in fact do—that it should be ever amenable to the universal limitation of true freedom, and to the still higher dictates of fraternal duty. I most heartily approve the kindly spirit in which you would deal with its unhappy victims. That they are not sinners above all other people in the community, is evident to every one who can see an inch beneath the surface of our sham "respectability," and it is equally plain that they are made and kept what they are, mainly by that tyrannous and wicked public sentiment which stamps woman as an inferior and an appendage to man. For this false and oppressive sentiment, women and men are alike responsible. The denial of the ballot is but one of its manifestations, and the obtaining of this would unquestionably place woman in that position of civil and social equality which would tend to remove the chief incentive to prostitution.

The difference of treatment accorded to male and female participants in this evil, by women as well as by men, is another manifestation of this diabolical sentiment. Nothing could be more foully unjust. The victim, usually more sinned against than sinning, is ruthlessly placed under the heel of society and forbidden to rise; while the victimizer, encountering scarce a frown, is allowed to walk freely abroad in search of fresh spoils. And this terrible outrage, worthy only the domain of his Spanish Majesty, will continue to be perpetrated until woman herself, rising in the dignity of womanhood, takes the right and the power to vindicate her sex, and deal even-handed justice to wrongdoers. In your efforts to rouse your sex to this duty, you have my most hearty God-speed!

OWNERSHIP A BARRIERS.

So also do I most cordially endorse your earnest protest against the barbarism of *ownership* in the marriage relation, of either wife by husband, or of husband by wife. This beyond doubt is the chief cause of discord, misery and divorce-seeking. A true marriage is the unconstrained companionship of equals. No truly noble mind can consent to maintain any other relation than this. If the institution cannot exist without ownership in the compulsory sense, which is slavery, then the sooner it ceases to exist, the better—for surely no one has the right to enslave another, nor is it right to be the voluntary slave of another. But marriage will and must exist, and too in a far higher and holier form, when its only tie is the affection of willing hearts seeking to bless each other.

Yet I do not forget that woman cannot enjoy the consciousness of self-ownership and equal companionship until she feels that she is *self-supporting*. Hence every marriage contract should in its provision in some way for the maintenance of this sense of independence and self-respect.

LEGAL PROSTITUTION.

Again, I rejoice in the boldness and truthfulness with which you have stripped the mask from that sham morality and mock respectability which throws the cloak of virtue over legal prostitution—the unwilling ministering to unregulated appetites for the sake of support, within the pale of marriage—while it holds up its hands in pious horror at anything of the kind outside that pale. As if the repetition of a few words by priest or magistrate could transform vice into virtue—crime into sanctity! In the one case it is a sale for purposes a single night—in the other for life; which is the worse? Is it such mockeries of all truth, and such outrages of all right, that tend more than all other causes to bring marriage into con-

tempt and hasten its decay. And this again enforces the necessity of woman's securing for herself a position of independence and self-support, ere the stream of social pollution can be dried up at its source.

WHERE THE RESPONSIBILITY LIES.

In so far as the exercise of suffrage will contribute to this end, it is plainly the duty of every woman who values the purity and womanhood of her sex to do her utmost to secure the ballot. And as it is conceded on every hand that suffrage will be accorded the moment a majority of the "respectable" women of this country demand it, the ugly truth forces itself upon us, that on the shoulders of those women who dauntly fear they will *use themselves* by expressing their will at the ballot-box, rests the terrible responsibility of this tide of pollution, both in and out of the marriage relation! Let it be shouted in their unwilling ears until they are roused to duty!

THE IMPENDING CHANGE.

Finally, I believe with you, that the world is on the eve of a new epoch, in which, as has happened before in the progress of humanity, the shell of an old civilization is to break away, and society is to emerge upon a higher plane of thought and action. This is to be characterized, no doubt, by a larger freedom in all departments of life than has hitherto existed. But, as I foresee it, it is to be not the unrestricted sway of individual selfish instincts and desires, void of the sense of duty; but, on the contrary, FREEDOM FROM GOOD in the broadest sphere, inspired by a fresh influx of celestial love, and complemented by a more effectual RESTRAINT, both moral and legal, from trespass upon the rights and welfare of others. If the centrifugal force, the divergent tendency, is increased, the centripetal or convergent must be strengthened also, else our world will fly off into the regions of "Chaos and Old Night."

Society begins to feel the throes of the approaching birth, though its masses little dream of their meaning. Your "prophetic soul," with many others, has foretold the impending change. You have dared to proclaim to an incredulous and scoffing world "the things that are shortly to come to pass," as apprehended by your vision. Your utterance has stirred the people as no other has done. If in some particulars you have seen, but dimly and apprehended but imperfectly, it is by no means strange. The foregoing criticisms have been made in no unsympathetic spirit, and from no "commonplace point of view," but mainly from the un-commonplace standpoint of mutually acknowledged principles. They are earnestly commended to your careful consideration, and that of an interested public, by,

Yours for True Freedom and Universal Love,

A. E. NEWTON.

Arlington, Mass. Jan. 1872.

Written for the Banner of Light.

THE ANGEL.

BY THOMAS WICKERHAM.

Alas! alas, Jimmy Nolan, and those thy spirit-band! Me soul salutes thee, angel, a guest from summer-land. I hear thy spirit-voice—thy whisper in my ear: I know I am immortal; departed souls are here. Thy coming, Jimmy Nolan, is wonderful to me. My friend's prayer is answered; my soul from doubt is free. I thought not, in my weakness and gathering despair, That God would send an angel in answer to my prayer. Thy presence, Jimmy Nolan, as messenger of truth, Is fraught with the glory of an immortal youth. It floods with light that river—the unseen country's bygone, Streams through the secret portal, bids mortals cease to mourn.

In wonder, Jimmy Nolan, I here confess my soul Before an unseen power of mystical control. Who will believe this miracle—thy, with mortal breath, Have talked with thee, immortal, beyond the gate of death? In mystery, Jimmy Nolan, our friendship thus began. Though not thy brother man, I am thy brother man: In faith, in works, in worship, in love and holy prayer, "We meet upon the level, we part upon the square."

Believing in old legends—old myths of long ago, I saw the faith of spirits in secret learn to know. Faith lives by soul-tones which prove a hazy near— That prove a "real presence" from heaven's present here. In duty and in kindness we ever work and toil, Not with that emulation that seeks the fabled goal. But with high aspirations in common brotherhood, Our great reward for doing the joy of doing good. We own that mystic language the angels used to know, We breathe the sacred words, in ages long ago: That worshiping in spirit, with souls in sweet accord, When sitting down in silence to wait upon the Lord, We know not by our wisdom what is that wondrous power, That renders every lover oblations of the hour: It fills and rules all creatures in earth and heaven above; Therefore the loved disciples have written, "God is love" Not in the crowded temple, not where the priest attends, But from our secret hearts our fervent prayer ascends. And prayer thus breathed in secret like incense upward rolls: Joy fills the waiting angels; their hearts pray for our souls. Oh, may that Holy Spirit, heard in the wild-wood song, Be heard in the voices of waters that gushing foam along. Be heard in the angel-voices that cease their music never, Become a light to cheer us, to hover round us ever.

Julia Ward Howe on the "Social Evil."

This lady, in an essay written in reply to an argument against woman's suffrage, uses the following strong and unambiguous language:

"One charge was our abandonment of that proportion of our sex which men cut off for their own vices, and having deformed it out of the image of woman, hand it back to us and say, 'Take this and make what you can out of it; it belongs to you.' So it does. Why did not the man think that before he ground his wicked work upon it? This wretched retribution of a human life, imprisoned in soul, in body, trodden under your feet, humbled under your scorn, stolen from God and herself, never, never to be given back as she was! This was and is reversed woman. Your mother was not more sacred; your daughter cannot be more immaculate than she should be to you. And what you have made of her she knows, we cannot—as you cannot. Now bring this woman to my door and I will open it to her, sit down with her and weep honest tears with her, and I will place between us that divine standard by which I feel and come short as well as she. And something more I would do, and will, God willing. I would gather the great will and heart of womanhood, as the will of man is gathered. I should have as free an action, as against a representation. And that charmed side of womanhood should stand between the voluptuary and his victim. It should say, 'We are no longer weak; we are strong, and this is one of us. For the slightest disrespect to her womanhood you will account to us the mothers.' Ask that we shall save women while women are merchandise? While you keep them in ignorance of the true dignity of womanhood, and teach them sad lessons of the meanness and depravity of it? While you dig your deep trench around our homes so that we cannot go out from them, and tempt these poor out as to mock at us and at God with you in the dark desert—with your laws, too, crushing the weak and sparing the strong, punishing with death the mother who abandons her infant, but letting to a man go who abandoned both. Do not call us to account for not saving these women! And behold wherein in the future a day of retribution arises. It says, 'Then repeat of your own sins. As for those of our sisters, you shall mislead them no more. We have set a pulpit, we have got the college, we have got the law, we have got the gospel. The two edged sword of the spirit will visit your sins, as it visits ours. And better than all wounds will be the healing of the nations which shall come when the world's great motherhood shall appoint its own judges, plant its own faith, and administer its own justice!'"

Free Thought.

CHRISTIAN MISSIONS, FROM MISSIONARY RECORDS.

BY DR. G. L. DITSON.

DEAR BANNER—A friend has favored me with a copy of the "New York Evangelist," which contains some of the most just, but at the same time most scathing criticisms I have ever met with, on the results of missionary labors in Africa. It is not often, I believe, that missionaries tell the whole truth. Madame Pfeiffer, in her "Journey Round the World," has helped a few of them in that direction; and I could myself relate facts regarding the work of these emissaries in Europe, India, Asia and Africa that would tighten the purse-strings of many a deluded contributor, and make him feel that a much more profitable investment of his funds could be secured by assisting to an education the Boule-bo-Jumbos and "Gracks" who surround our own doors, his steeped in ignorance in our own districts, and fill drunkards' graves and our pauper houses and prisons with sickening images of depravity and crime.

Among the great evils which have grown up with our ecclesiastical hierarchy, are costly churches and foreign missions. Not that some good may not have been accomplished by enlightening in a certain direction some of the Islanders of the Pacific for example, yet, when we remember how many millions of money have been expended, how many lives sacrificed, how much immorality disseminated, how little true virtue and honesty imparted, we cannot but pity the sectarian blindness which demand such outlays.

Professor Blyden says, (in the Evangelist), Jan. 4th:

"This argument [about Africa] proceeded upon the false assumption that the African tribes were *all* *uneducated savages*. Nothing was the *more* *erroneous*. . . . The civilization which the people here have received has been only partial. They have been taught extravagant living. They must dress like Europeans. They do not consider themselves civilized unless they wear broadcloth in Parisian style, heavier hats and Wellington boots! The result is that those who can afford these things are seized with kleptomania. There are now, I am told, three hundred convicts in the jail here, most of whom have been taught in the schools—among them four schoolmasters. The missionaries taught them no handicraft, and when they left school, having no regular means for livelihood, and being under the 'persuasion' of a missionary, they were obliged to turn to crime. A certain style of dress was civilization; they endeavored to keep up this style in a dishonest manner."

"The Mohammedans on the other hand are all respectable. They wear their native dresses in comely independence. The Governor informs us that there is no more any dress of offense among the Mohammedans. There is not one in jail. While they read and write, and many of them are really learned, they do not find it necessary to adopt foreign tastes and habits, either in their food or clothing. They are really the most independent people one meets on the coast. And I must be permitted to add, that the Mohammedan women, wherever they are, are the most respectable of the Christian women. I have not in other lands. The Mohammedan seems to have lost fewer of the elements of manhood, in his contact with his foreign instructors, than the Christian negro. My net the Christian missionaries, who are endeavoring to civilize Africa, learn some profitable lessons as to external method from the Mohammedans."

The letter from which the above is taken, is dated "Freetown, Sierra Leone, Oct. 10, 1871," and if it did not tell its own story plainly and clearly, I would here enlarge upon the subject. I have just seen a letter from a lady missionary in Japan, in which she very naively says that the natives are simple and honest, and leave their shops open; and their goods exposed when business calls them away. If she succeeds in Christianizing them, will she be able to land them? If she honestly interrogates her own heart, it will respond, No.

A few extracts from some old "Missionary Herald" may not be uninteresting. Mr. Allen, writing from India, in 1833, says:

"Yesterday a man of very respectable appearance came to see me. I found him to be an intelligent and sensible man. I spoke at some length on the character of the Hindu gods, worship and vows made to them. He said that he knew so many persons who had realized the fulfillment of their vows, that he could not believe they were useless; much less could he believe that the gods to whom such vows were made were merely imaginary beings. He admitted that many vows failed; but, this might be owing to want of faith in those who made them, or because the gods knew that such persons, should they obtain what they desired, would fall to perform what they had promised."

If we put demons, angels, God's messengers, in place of the "gods" here used—and this was doubtless what the native meant—we see the bright blazon of that Spiritualism which has ever characterized the Oriental nations, and should put to blush their would-be teachers.

Another missionary from among the Off-bwas says:

"To a superficial observer our labors for two years may appear to be lost, and the funds of the church thrown away. . . . Though we cannot speak with perfect confidence of an *evangelical* conversion among these heathens, *not* we hope that one old woman who died this fall was brought into the kingdom some months before her death."

Mr. Stevens, writing from China, in 1836, says: "Every person was passed in the fields surrounded by his labor, and was ready with a cheerful word to welcome us. They gave us pears for our books."

But this missionary was ere long politely requested to return to his own country, and mind his own business.

A letter from Sam in 1835 says:

"We were delighted to see in this heathen city such a display of kindness."

Could the Chinese in America return the compliment regarding the Christians? Again:

"At Puno we went to a blacksmith's shop where four Chinamen were employed. The master was very kind, and inclined to apply themselves to the cultivation of the soil. Europeans will find, with little trouble of cultivation, an obedient, patient, hardy race of men."

Writing from Natal (in 1836) Mr. Groot says: "We were received by the King with the utmost kindness and attention. We were furnished with two goats and a cow for slaughter, and night and morning with plenty of milk and pure-meat for our food. . . . From all we would have, we chose the Zuluah, have two most remarkable traits of character for a heathen community, *honesty and charity*."

Christianize them, my dear sir, and see how these "remarkable traits of character" will vanish.

A missionary says of the Dayaks of Borneo: "They have many good qualities. They are generally peaceful, and inclined to apply themselves to the cultivation of the soil. Europeans will find, with little trouble of cultivation, an obedient, patient, hardy race of men."

Rev. J. S. Green, writing about the North American Indians on the north-west coast, in 1829, says:

"With regard to foreign influence, I am fully of

HIGHLY IMPORTANT!

“I can try,” he said, in a low voice, “that the Deaf-Blind can live like the hearing, the lame, walk, and the Leper in clean skin. I had the Leprosy for thirty years on my legs, arms, head and feet, all over my body. After losing your Father’s Blessing about ten days I showed him, I wrote to him, I came to him, and I said, ‘and I am still a man!’”

My head and feet are swollen. The **Catarrh** in my head is arrested. I've cured my lungs, that were tied up with **Pneumia** and **Cough**. The **Rheumatism** in my muscles and joints may stay, but at the degree extended all over me so that I could not raise my right arm to my head, or put it in the vest. I can now hold it in any position. My legs I can now bend at the knee.

easy. By overeating, not fall, I think, I know a **Pain** that is **the Heart**, and it would be at a few beats and then stop and then start again. I could not be at a fall. The **Pain** was **have** and it did it right. Several years ago, from over-eating, one day and a blow on the head, I became **ill**, so that I could not know **where** in the same room. Now I can read the **large** words in your **Chin-ear**, yet I look like two boxes of **Negatives**. On Thursday I called on Mr. Rowley, who had been sick about two years; and his wife was sick from **taking** on much. Her limbs were swelled to her body.

He could not do anything to go out the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard, who, acquainted with the Powders, having used them and seen their good effect. I let him have a box. He went to Mrs. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in, and said he had a bad cough.

—namely, that he was at Mr. Bowler's in the morning and saw Mrs. Bowler sent on the piazza at work. He was greatly surprised, and in reply she said she took care of Spencer's Positive Powers the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me a dozen more boxes.

-A. H. Koober, *Lafayette, Mo., N. H.*: "The Positive and Negative Powers do all they are advertised to do." The cured me of **Dyspepsia**, and she has not been any return of it over a year. She cured one of my family of the **Aguie** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years." -*Mrs. Helen C. Rogers, Bristol, Ind.* -**Eva R. Ellis,**

and nearly hopeless with Rheumatism and the Positive and Negative Flow gave restored me to perfect right-
 minded health. — *W. S. Baker, Jr. Biack and White, Va.* I have
 been introducing your Positive and Negative Powders in the
 neighborhood, and I must say with astonishing effect. One
 old man had Heart Disease very bad, and was not ex-

pected to live. In one week after taking the Positive Powder, he was better than he had been for twenty years, and now he says he is as well as he ever was. All this have tried the Powders are doing well. Send me Three Dozen Boxes C. O. D. to P. N. Moore, Palm Grove, Texas." My daughter had the Cholera Morbus in Boston and was confined to her bed two weeks before, unbeknownst to me. I went to the

and, of course, giving her the Positive Powder, and in two days she was up and dressed. Her three children had lost the Neutral Powder, but the Chicken Pox I used the Positive and Negative Powders and nothing else, and in two weeks they were able to school," said Mrs. *Lucretia Stratton* (Castro, Me.). "I have received great benefit from your Pow-

Rheumatism and Crystalin. I was asked to give a box of these last to a lady for Rheumatism in my hand, which have had the desired effect, as I am so quite free from that painful disease" (*J.H. Clinton, Harrisburg, PA*). Powdered and Negative Powders work like a charm. I was called to give a box of these to a lady, who came with a severe attack

line five weeks with **Inflammation of the Bladder**. I do not believe I have made more of it recently. No medicine would relieve, and it ended one day until they sent me, and in two or three minutes after I had taken the first dose. Positive pleasure, a very strong case, and it has been gaining ever since, and I think will get well. —*Barry E. Davis*

Falling of the Womb, and she is as willing as I am to find the Chills and Fever, who help make up the Pains and the Negative Power is *the Fall of the Womb, Maria Kerner*. "I have a different, four years old, that and the Group in that she could only breathe. I give her the most of the world, and she is as willing as I am to find the Chills and Fever, who help make up the Pains and the Negative Power is *the Fall of the Womb, Maria Kerner*."

And that was the last of our "Group A" - *After Standing, Not Lying*. A. E. "Old Lady" has had a **Cancer** of the lungs for ten years. Standing by her box of Positive Powders. Send me Six Dozen Boxes - *Just a Whiff, Bonifay* - *Just a Whiff* you say I read about half a Box of Positive Powders, which to kill the **Dyspepsia** cut

ipe, not at branch, and left no symptoms of it till now owing to a wrong and careless medical history, it was so much. Enclosed find B. 6, for which send me Positive Orders. I shall need it without thought as long as I live. They have proved their positive action in every case where we have tried them."—John D. Kennedy, Hartford, Conn.

I take great pains to make use the Flow as instead of any medicine, quite a number have been cured of their malady.

[illegible][illegible]

pipe for three years. I've always had trouble with a
cough. In the third year, Rose and I were "in" *"H. W. H.
Rice Street"*. I must tell you about her as well as
your Positive. Powder made a cure. My next doctor
has a little boy not quite two years old who has had
all sorts of things passing from the bowels large and frequent.
I've changed to *Woods*, and it ran on for some time, although
she had consulted two physicians. I told her I was

For several Polio victims, and it then seemed to help! I could open a Box although I had but two. I helped him so much that she came and got the Box and gave him more than one visit. I was so glad to see him and his mother, *P. L. Garrison, Southville, A.* "They have cured my wife and *Wick Head* who entered *Edmund Lane, Provincetown, Mass.*" A 1st girl in place was taken on Saturday morning with High Fever. The next day she had *Convulsion* of the *Brain*, and our

He never attended her until Tuesday afternoon, when he persuaded the child's mother to try the Positive Powder. The child had been in an unconscious condition for some thirty or forty days—yes, nearly upon a third year. At the first dose of Positive Powder was given her and in fifteen minutes she awoke from a deep, unbroken slumber, consciousness and in a few days was well. — *Wm. W. Street, Springfield, Ind.* "I will say that in Children's Remedy."

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Very all having Concubinations, and Quadruplars and And in hysteria. I gave them the Positive Factor which restored them without any trouble. A lady in Albany whose daughter was abducted by several gangs has been restored of Three Boxes of Positive and three of Negative Factors. Positive has restored her hysteria and can now walk. — Mrs. Sarah Green, Smithville, N. C.

AGENTS WANTED EVERYWHERE
SPENDERS POSITIVE AND NEGATIVE
 SPENDERS are having a great time, making a big money while in the hands of Agents, positive and negative, and traveling so will be seen by the following sample orders of F.P. Waters:

—Dear Sirs:— You will please find enclosed a trans-

New York City \$2.00. Be kind enough to forward me the
Bill in your most excellent **Positive** and **Neg-**
Powders.—A *Hudson*, Branchville, Ark.
—PAUL SHERMAN, *Ibid.* Sur—I have been told by you a Dr.
\$39.95, for which please express my thanks at your Post-
and Negative **Powders**, to MRS. J. B. GUNN,
Care N.Y., and the balance in P.O. order to myself.—E.L.
GRIFFIN, *Idaho*, Medford, Yates City, Ill.

DR. F. W. SISK: *Dear Sir*—Please send me One Dozen of Powders, namely, ten or 20 Boxes of Positive and Negative Powders.—Dr. W. I. Veatch, Woodport House, Water town, N. Y.

Prior SENDS: *Dear Sir*—Please send Two Gross
 Powders as follows: Eighteen (18) doz. of K
 Positive; Curren (2) doz. Boxes of Negative,
 two doz. Boxes Positive and Negative. In
 the expressions as used, and I will be glad to ob-
 duce you on receipt of the bill.—*Herman Shore, San Fran-
 cisco, Cal*

Mailed	1 Box	44 Pos. Powders	\$1
postpaid	1 "	44 Neg.	"
at these	1 "	22 Pos. & 22 Neg.	1
PRICES:	10 Boxes		5
	12 "		9

OFFICE, 371 ST. MARKS PLACE, NEW YORK.
Address,

PROF. PAYTON SPENCE, M. D.
-Box 5817, New York City-
If your druggist has 't the Powders,
your money at once to **PROF. SPENCE**.
For sale also at the **Harbor of Light Office**,
Washington street., Boston, Mass. F68

[illegible]

THE WEST.

A WARNING FROM THE CATHOLICS.

He also accuses them of being pledged to the destruction of the family and its inheritance.

OUR CAUSE IN THE WEST.

HOBBIES.

THE DAVENPORTS.

New York Matters.

(From Our Special Correspondent.)

red. At the bu

victims, the elder spoke strong, bold and brave words, which commended him to the Governor and Chief Justice of the Territory who were present, and the former complimented the speaker for his courage, and promised to appoint him captain of a regiment then recruiting for the war which he had been rejected, with the remark, "That if he had an appointment in the army, it must be to fight and not to pray." The Governor then gave him a commission as captain, which was immediately accepted, and entered upon the duties of his office. From this he rose to the Colonelcy and the command of the district, was nominated for Congress, and promoted by President Lincoln to a Brigadier-Generalship, which the Senate did not confirm. He seemed to prosper, gave thousands of dollars toward the building of a church and a school, and more to a religious academy in Denver. At that time he was a man of wealth and power. He then took a regiment to Saratoga Creek, surprised and attacked while in our service the Cheyenne tribe, for which act of perfidy and atrocity the Government authorities, at the press generally, denounced him as deserving the most ignominious death and the blackest infamy. That moment, misfortune has fallen upon him; he is now a poor, broken-down old man.

As an E. Pluribus—[I protest this word better than Spiritualist, probably for I saw and the associations connected with it, but more especially do I prefer it, because I do not like to have new words coined when we have old ones to express the same thing.] I have been a member of a society which I protest against any organization, cosmopolitan national or State, upon the basis of a religious faith and convictions. To organize for business purposes merely, or for any special or general work of reform, is not objectionable; but men and women associated together, assuming to define or declare the religious belief of, or to speak for, the people, is altogether different. To speak as individuals, as oppressors and degrading to personal individuality, detrimental to society, and in every way injurious to our highest and holiest interests, and on all occasions to be solemnly and earnestly protested against, and condemned as destructive and subversive of true progress, truth and liberty, true religion and liberty; as a society is an offense against humanity; and furthermore I assert and declare that the civil and political duties of the citizen are of paramount import unto, to be performed independent of all religious convictions or associations whatever, and every attempt to organize or control any body of worshippers as such, of whatever name, holy or for a political party, is an offense against humanity, and despotic, because destructive of the great principle of free government in America—an evil to be resisted at all times and at all hazards by every patriot in the land.

MRS. LAURA CUPPY SMITH succeeded in inducing the proprietor to receive Lirie Hall, in which she took room on the subject of "Moral Religion—What is its value?" In Sunday evening, to a large audience, of which the Daily Times of the next morning said: "She has said, 'no quarrel with Christianity as it is first taught. It is the present manifestation which she completed. She did not hesitate to pronounce the religion of the present a failure in its development, her subject deliberately, and under her devotion to the cause of the poor, she was a failure, because it did not reach down to lift up the poor and needy. She adduced the trifling churches, with their splendid equipment as an evidence of the truth of her allegation.

"What would be the effect if the poor and stunted and maimed were to crowd the aisles and pews as they crowded around the Nazarene? What

WESTERN LOCALS, Etc

A LARGE NUMBER
Of people came forward and signed as subscribers to the Banner of Light. Thus is Yankee ingenuity and perseverance rewarded. What is civilization without hand-cars!

The Conference Saturday afternoon was edifying.

THE SECOND SESSION

was taken up by a lecture from Rev. S. P. Merrill, of Coloma. His theme was, "God is love." The speaker declared that the Bible was not the only inspired book. Inspiration was universal. Its light has blessed all races; God is impartial. The application of this lofty conception of spiritual things to the wants of society was then made.

Mr. Frank McAlpine, of Dowagiac, delivered the principal address. His theme was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." He commenced by saying that, viewed from one standpoint, the legislative enactments of a people indicate the degree of moral and spiritual unfoldment of that people. All things that endure must be built on the hearts of the people; or, in other words, the real needs of the people must be considered. Illustrations were drawn from the history of the United States to try to show that the ignored the legitimate demands of the masses were blotted out as time rolled on. It had been so in the Old World; so, also, it was true in the country. See the living question before the speaker to day, enthusiastically exclaimed the speaker, it is woman suffrage. You cannot drive it down; you cannot legislate it down. It has a foundation deep in the hearts of the people, and will continue to a glorious day. Selfishness and materialism must have this same foundation in the needs of the people. Look at the churches! Are they feeding the masses? No! they are endeavoring to stifle the demands of the human soul. And priests come with their cunning sophistry to w

JUST A WORD

Reader, remember the new workers; drop them a line of welcome, whether you ever expect to see them or not.

Was some excellent singing by the Breedsville Spiritualist choir, which was praised by every

GOD IN THE CONSTITUTION.
In the afternoon, prior to the regular lecture,

petition was circulated against the proposed religious amendment to the Constitution of the United States. This created an immense sensation. Many speeches in favor of the "counter petition" were made. No one favored the idea of Christianizing this government. One earnest speaker said that, if the ministers got to tinkering the Constitution, they would make worse work of it than did some of our inebricated politicians—which caused several human beings to ornament their countenances with a smile.

ELECTION OF OFFICERS.
The following persons were elected as officers for the ensuing year: President, Robert Baker, of Breedsville; Vice President, Mrs. Lida Brown, of Breedsville; Secretary, J. H. Tuttle, of DeCATUR; Treasurer, Mrs. Frank Reid Knowles, of Breedsville.

THE CHOIR—
was then called on for some more music, after which the regular address was delivered. Concerning this address the Banner reporter modestly refrains from making any comment.

THE CLOSING SESSION.
The last session was full of interest. All of the speakers had a word to say. A committee was chosen to ascertain the number of Spiritualists in the county, and to perfect the financial system of the organization. Everybody pronounced the Convention a success.

PERSONAL.

Mrs. Frank Reid Knowles, of Breedsville, is a speaker of more than ordinary merit. Many were disappointed because her voice was not heard in the Convention. Our good sister has suffered from sickness of late, and that was her excuse for not speaking. Soon, we are happy to state Mrs. Knowles (better known as Frank Reid) will be ready for active service as a speaker.

Mrs. Mary A. Livermore, of the Woman's Journal, told the people of Sturgis, on the night of February 6th, what to do with their daughters. The following night she had a good deal to say about Queen Elizabeth.

Mrs. A. E. Mesop is meeting with excellent success in Cleveland, Ohio. A lady of refinement and culture, she is an honor to the rostrum and a delightful member of the social circle.

"Prof. T. King, of Chicago, is called the Emerson of the American pulpit. Ostensibly he is a Presbyterian." But a large amount of conservative radicalism has a home in his soul. He has royal audiences, respectable numbers and magnificent salaries. As a Professor he is a poor snail, but as a preacher he is a great gallop. His whole life is a gallop; he gallopates awfully; he takes his amounts to something.

Mr. J. B. Angell tells us, in a neat little pamphlet, why he is a Spiritualist, and why he fails to see beauty in the ugly features of old-fashioned Orthodoxy. It is evident that an angel has visited Mr. Angell. "How cheering the thought,"

J. M. Peebles is in Troy, N. Y. A rumor reached us that the Spiritualists of Troy are building a temple. That's the way to do it. Order is far better being evolved out of chaos. We are selling many copies of "The Pilgrim." Bro. Peebles's life has been a model for all mankind. — CEPHAS

VITAL MAGNETIC CURE
AN EXPOSITION OF
VITAL MAGNETISM,
And its Application to the Treatment
Mental and Physical Disease.

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 Interesting Cases, &c., &c.

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