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AN EXPOSITION
OF
“SOCIAL FREEDOM.”

MONOGAMIC MARRIAGE
THE HIGHEST DEVELOPMENT OF SEXUAL
EQUALITY.

BY THE AUTHOR OF “VITAL MAGNETIC CURE,” AND
“NATURE’S LAWS IN HUMAN LIFE.”

NATURE’S LAWS, PRINCIPLES, FACTS AND TRUTHS ARE ETER-
NAL AND IMMUTABLE ; SOCIETY, CUSTOMS, CONDITIONS,
CIRCUMSTANCES AND OPINIONS ARE CONTIN-
UALLY CHANGING ; THEREFORE TO BE
CONSISTENT, WE SHOULD WEIGH
AND JUDGE BOTH SIDES
OF THE SUBJECT.

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*From the library of
Francis E. Ingemann Abbott*

AN EXPOSITION OF "SOCIAL FREEDOM."

THE "SOCIAL FREEDOM" question is agitating all classes of society, and more especially the Spiritualists ; and as the subject seems to us to be taking somewhat the form of an epidemic, more than natural, we feel impressed to give our views upon it, and leave the reader to judge of their correctness. *Freedom* and *Free Love* are both expressions synonymous of *true life*. We do not wish to take one laurel from their interpretation or significance : our sole object is to show that what is passing current with some under those names is the reverse, and opposite in every sense of the term.

We intend to show the impracticability of advocating the doctrine without a different interpretation, and to show that the advocates are unfortunates, instead of being benefactors of the race ; also to show that true marriage is not what these advocates would make the public believe, an *evil*, which leads to degradation. We have no doubt but what the spirit life is as natural as earth life, and therefore must be superior and beyond it ; and that persons with spiritual natures and organizations largely unfolded, are in advance of those dwelling on the animal plane of material life. Persons are just what

they are in their present condition, and must be considered and judged from that stand-point which is personal to every individual. Restraint and self-control must be superior to their opposites ; and if men and women who stand "high" or "low" in the estimation of the public practise what the social freedomites advocate, does it prove or go to show a higher or better state of morals in *them* or the *society* that they associate with? If not, why not deal with principles in the "social freedom" doctrine, and let individuals and personalities be swallowed up in the practical effects of such a doctrine upon society? This question cannot be settled by the acts and lives of any few individuals, let them be good or the reverse ; but should be dealt with as any other act of life is, where reason, good judgment, law and order are in the ascendancy.

To-day inharmonious marriage relations are existing in all grades of life, and with all shades of religious belief. Age has nothing to do with it, as it is with the young, middle aged, and even those who have lived to a ripe old age. The element seems to be in the air, and to be contagious. We look upon it as a just equalization of rights to male and female in one sense, and in another sense not so much in the spirit as it is in the material and spiritual forces that are generated and imparted from one to the other. An inconsiderate woman who has had some experience in the inharmonious marriage relations made the following remarks, as copied from a Boston paper, with the editor's apropos remarks. "Mrs. ——— says that the only three doors open to women in the present state of our social system are a loveless marriage, starvation, or prostitution. We had

an idea that there were some people living with tolerable comfort in marriages not altogether loveless, but this may be a popular delusion."

We will add that there are, without doubt, as harmonious marriages as can be expected, while passing through material and spiritual changes of human life, and could be no more harmonious if they changed partners daily, provided money was involved. The only remedy that we see is to have persons who feel antagonistic influences or forces, to avoid as much as possible argument, sleeping with one another, and contention while passing through life's changes. Duty, responsibility, obligation, and all that goes to make up good society and civilization should be cultivated in all cases of inharmonious relations. Reason should sit at the helm as the guiding star of life, and movements in marriage relations should be well weighed before action. Man and woman are wonderfully created. Great is the mystery of nature's laws that work in and through human beings.

What is good and healthy in social life, and also in food, drink, exercise etc., to one person is injurious and unhealthy to another; therefore we can all of us safely say and agree upon this one fact, that human laws should be made and adapted to meet the needs and wants of different individuals, according to their development and growth. The person spiritually unfolded does not require the same kind of a governing law that another does who is full of vice and passions of all kinds. Without doubt there are persons that it would be safe to grant unlimited freedom to, as they could not in their very natures do a mean act; others if not under the

law of restraint would run riot, and commit many acts unbecoming a life of civilization. Therefore freedom for those who do right, but restraint for those who do wrong. Who is to decide the question if it is not the combined wisdom of the intelligent voters of the country we live in. It would seem as though intelligent beings had the capacity of knowing what was best for them in all that pertains to *Life, Health and Happiness*; but as the human life is one of continued change and development, and as no two persons are alike in all things, we should all strive to find some rule and law of action fitted to the great needs of a progressive humanity.

It is a well established fact that human life is full of mistakes, and the wisest err in judgment at times; therefore charity should be considered the greatest boon vouchsafed to mankind.

We shall give a few examples of the teachings and actions of its advocates, thus showing what we call inconsistencies in their position: the reader is to decide whether such examples are worthy of imitation. It will not be expected that we can present all the causes which produce the present commotion, but will endeavor to deal with principles that all must admit, who have given the subject a careful consideration. We shall use simple language that cannot be misunderstood, endeavoring to make it so plain that the reader may not be puzzled in knowing what we are attempting to prove by our exposition of the subject; shall not give personal experiences, but deal with society as we find it, avoiding personalities; also shall not separate the subject from the entire human family, neither shall we confine

our remarks to any one order of religious believers more than another, except it be that it should affect one class more than another of itself. All classes of society should be interested in the social question alike, that is if they have the best interest of humanity at heart ; but as the Spiritualists seem to be the only body of individuals that are bold and out-spoken in their remarks upon the subject, and as there is a diversified opinion among them, no two seeing the subject precisely alike, it may be well at first to allude to the inconsistencies advanced by certain would-be leaders in this reform, and try to show to the world that no religious denomination can ever harmonize upon this subject, as taught by some ; therefore it should be treated upon independently of any organization, except it be one of its own, which we will name Sexual Reformists, allowing all persons who seem moved upon to work in this reform, to do so independently of any religious order.

There is, without doubt, great need of reform in social freedom, but it is not well to have the remedy more injurious than the disease. There are persons advocating universal social freedom for all mankind, who do not even allude to any restrictions : with some persons that are spiritually unfolded it may be safe, with others it would be a dangerous doctrine ; therefore such teachings lead many to practise vices that not only injure themselves, but all that are connected with them. A beautiful young girl living in the State of Maine was induced to read social freedom literature, and soon after she left her home, and is now living a life of shame in a brothel in Boston. My informant knows all the facts in the case, and is a reliable person. We once asked a

person who was in the habit of reading such literature this question—What is the tendency of the teachings from your stand-point? The reply was this: "I must confess that there is not a question with me but what it takes away the fear of doing anything wrong, and that many persons who were living happily with their married partners have been induced to practise promiscuity in the sexual relations, after having the fascinating teachings advanced to them, and to-day inharmony, discord and separation is the result."

That it may not be said that we do not understand the teachings of social freedom, also that we falsify and misinterpret the meaning of the doctrine advanced, we will quote from the principal paper that is devoted to advocating promiscuity in sexual relations, and let the reader judge of the case. Jan. 17, 1874 we find the following words in the paper: "The so-called professional prostitutes who never drink and who never permit themselves to become diseased from carelessness, are the healthiest class of women in the world, etc." "And the world needs to know the fact." What better encouragement can any one have to enter sexual promiscuity? But all investigation and medical knowledge gives an entirely different version; and our reason, without any personal investigation would stamp it a delusion—an insane expression. Again, a Michigan State Convention was held in the town of Jackson not long since, and the following resolution was passed, "That the only open door out of our social difficulties is the entire abrogation of all merely man-made marriage laws, leaving the sexes free to seek harmonious associations under the law of nature." Can any one be mistaken in such lan

guage as the above? Also a lengthy protest against marriage was read at the same convention, and cordially received.

We attended a lecture on the social question not long since, and listened to many truths relating to the status and social condition of society, but heard nothing which would seem to ameliorate or better society, but on the contrary would encourage a more deplorable one, which was the doing away with all man-made marriage laws. The speaker believed that one man and one woman was the best state of human life in the sexual relations, but was willing that a change of partners should take place as often as either desired. What is this but promiscuity? He also ridiculed the propriety of a young girl asking her parents' consent to a union with a suitor. Without doubt some girls are better judges in such cases than their parents, but these are exceptions amongst intelligent parents. Who doubts but what it is the desire of all respectable parents to see their children happily settled, and that they would be far more capable of judging of the character and principle of a man than would the negative, psychologized girl; therefore it seems best to us that children and parents should work in harmony and take counsel together on such important matters, especially as there are so many unprincipled persons who possess the psychological power to a large extent, and as there are so many marriages consummated under this power, it behooves all good sensible parents to watch and care for the best interests of their children.

We cannot see in their extreme radical teachings one practical new suggestion to a better and higher mode of life which is shown in their daily lives, but we do see

that they form "rings," and all their capital seems to us to be in their radical sayings, and when they cannot get up a sensation outside of their own ranks, they seemingly get up a quarrel in their own camp; and this is their entire stock in trade, as we see it.

In advocating woman's equality with man, consistency should be used. If it is wrong for men to live a life of promiscuity, why should women be encouraged to follow in their steps? Would it not be better to reform the men if they are living a false life, and bring them up to the standard of women instead? Is it a consistent doctrine that if a man use intoxicating drink to excess, that woman to make a reform, must also indulge in it freely? If evil exists, is it best to show its injurious effects or to indulge and encourage the evil, thinking thereby to reform the evil?

We have no doubt but what the subtle doctrine has been the means of much discord, and has paved the way to a downward course with many, until all moral restraint was lost sight of, and gradually all things became common, and the social obligation was of no value. Without doubt some of the leading agitators of this doctrine are monomaniacs, morbid and partially insane on the sexual question. Many innocent victims have become wrecks in many ways by yielding to the fascinating doctrine; families have been broken up and separated, and their prospects for a successful earthly life have been blighted by following the advice of these social freedom agitators.

In London there is a home known as "Miss Stride's Home" where 4,898 fallen women have been reclaimed. Why reclaim them if a life of promiscuity is beneficial,

and leads to happiness and prosperity? We suggest that Mr. Stride open a home to reclaim fast young men ; this will no doubt help Miss Stride in her work.

Recently an unfortunate story has been circulated which is difficult to settle in the minds of some satisfactorily. One of the "freedomites" either through sympathy, confidence or psychological power has reached the private domestic troubles of an editor's family. The circumstances and accusations are so fresh in the minds of the public that we need not repeat them, but as it involves the reputation of one of the most popular progressive ministers of the country, we will give a few points involved that need only to be weighed in the balance of reason to see what is right and consistent, and what is not : shall not attempt to prove the truth or falsity of the accusations made by the freedomite, but will take it for granted for argument that it is true as stated. Shall society say as the freedomite does, that such a life is a *true* one, and that the "expose" is not for the purpose of condemnation, but on the contrary, aggrandizement? If the minister is guilty of the charges made, he is either *right* or *wrong*. If he is following in the wake of the old prophets and ministers that lived in Bible times, he without doubt will share a similar fate ; and if their lives are to be approved of, his should be also. Society of to-day must settle the question for this age, as it did in the past. We doubt if there can be found a freedomite that is willing to grant what they desire and require of others ; therefore they are the most inharmonious people that exist, not satisfied in any condition, or with any argument. If persons reveal their personal private acts, they are stigmatized as indiscreet

or foolish, and it is said that such acts are their own, and it is not the public's business ; and if they are guilty of the most outrageous social irregularities, they exclaim Oh ! that is our doctrine, he should join our ranks as he would make a good leader ; the next breath their argument is, he is a *hypocrite* and a *coward* for not letting the world know all of his private matters. They seem to vacillate, with no definite mode of action or reasoning, the public not knowing whether they mean "fish" or "fowl"—perfect contradictions in all their arguments. They want all persons should come to them to confess, thereby making them slaves instead of free-men.

Not long since we were present at a meeting and heard one of the leaders in the doctrine say that it had been his aim of life to separate families, and cited Jesus' sayings to prove that his position was right, and that he was following in his steps. There are others that teach that Jesus is the head and front of the movement, as he taught and practised it while on earth ; therefore it must be right and proper in this age. Some of the disciples in central New York have issued proposals for a "communal home"—"where there is no selfish *mine* or *thine*, but *our* home, and where the only governing elements are love and attraction, with perfect freedom and individual sovereignty."

We will not attempt to explain the inconsistency between the lives of those teaching this doctrine, and the life of Jesus as history speaks of him ; we will only say that his acts and teachings were of an entirely different nature, as we see them. He was a spiritual person in organization, and his teachings were more concerning

the spirit life, and what constituted the best condition, and the best mode of living in earth life, to enjoy the greatest amount of happiness in the after spirit life, which was so fully revealed to him. Some individuals state that the system of married life adopted in this civilized country is degrading, and that a life of promiscuity is far preferable, and that better children are begotten outside of wedlock than there are in; they quote to prove their assertions the names of many distinguished persons that are said to have been born outside of wedlock. The doctrine is not new, but is an old one, that has left us no land marks as far as beneficial results; if any, it is the exception, not the rule; and the same conditions in married relations would have produced the same results, no one will doubt: therefore nothing against the married life, but shows conclusively that a better understanding of the laws of human life is needed, and should be sought for and understood by all who desire to elevate humanity beyond the animal plane of life.

A case was brought up to sustain the rearing of illegitimate children, which was this. A young woman married an old man just ready to pass into spirit life of old age. She desiring a child, selected a man of her own age to become the father of the wish child in preference to her legal husband, not desiring the seeds of old age to be implanted in her child. The argument was that the child was of much more promise than if the legal husband had been its father, and it was the legal result of marriage; also the child would thank fortune for its illegitimacy.

Supposing we take a more to us sensible and rational view of this case. If the lady had made her choice at

the time of marriage, and found some person more suitable every way for a husband, instead of marrying for money or a home, would it not seem more like what marriage should be and is intended, and does the case show anything against marriage, or does it show the great need of finding suitable partners at the time of marriage instead of afterwards? Therefore the argument is valueless.

We have heard this question asked : "What is to hinder my having a child if I desire one, and the privilege of selecting its father, situated as I am, a single woman?" We cannot see any law to prevent it, but would it not be more consistent with civilization, to say the least, to find some congenial partner and enter into an obligation to be one in spirit, and own the fruits of the union as mutual, both being responsible for its maintenance, care and education? This seems to us more human and sensible, to say the least. Another question was asked us which is this; "Why should we not have social freedom as well as religious freedom?" We reply that one relates to simply a belief in regard to the spirit life, and the best mode of reaching that life in a happy condition; the other is personal actions while passing through the earthly undeveloped conditions of material life, and will be seen to be of an entirely different nature by all who are not prejudiced, and look upon life from a natural and spiritual stand-point.

We believe in a law of retrogression as well as progression for all human beings in both spheres of life, also that conditions and circumstances have much to do with individuals, therefore persons' actions and teachings should be judged from the present time and not the past.

Doubtless much of the cause of the present inharmony is hereditary, which should be considered.

We have often heard it remarked by persons who believe in the doing away with all man marriage law, that they are never so happy as when they see and know that inharmony is going on between married persons ; it showed to them that the existing system of marriage is a failure, and is soon to be broken up.

Two wrongs do not make one right, therefore if men have done wrong the women need not claim that if they do the same things, it will settle the question satisfactorily. This seems to be the teaching of many to-day, but would it not be better to show to the world that the sexes are equal in responsibilities, but at the same time set the world a better example ?

To convince the public that these teachings are no new doctrine, we will quote the teachings of one Fourier in brief, which will show what is meant by the exploded long ago theory concerning marriage. He taught that "it was totally unable to satisfy either our affections or our passions, and was the cause of many peculiar evils." "Increase your families, and to this end encourage unmarried women to bear children." "For yourselves spurn marriage if you find it insufficient to satisfy your passions." "Remember how speedily the established system of society is passing away, and regulate your conduct accordingly." "Marriage" he claimed "gives rise to interests opposed to that of the State." The most of those engaged in the social freedom doctrine without doubt are ignorant of such teachings as being taught in this country in this century, but such is the fact, and many intelligent persons advocated the

doctrine as they do to-day the social freedom. What is encouraging young unmarried women to bear children but seduction? A penalty for such offense in the State of New York is confinement in the State Prison: while adultery is actionable by a civil suit. It may be well to stop and ask the question, "Where are the persons that embraced the doctrine, or where is the beneficial result of their teaching?" Surely it should show some tangible form by this time. If this doctrine was advanced in years past, and not a ghost of beneficial result is visible at the present time, is it not poor encouragement for a new class at this time to take up the same doctrine and try to make it practical? The question answers itself. It originated in one man's brain and vanished with him, without he is laboring in spirit life to perfect it through susceptible persons of to-day. Not long ago we heard the Oneida Community scheme discussed by a public speaker, and he came to the conclusion that it would pass out of existence as soon as its founder, Noyes, left for the spirit life. The only good that this speaker could see in this movement was this; that it had proved that it was a good system of taking care of children, and that it had also proved that one woman could take care of many children, and let the mothers be doing something else. Most of mothers prefer to take care of their own children, whenever their general health will admit of so doing, rather than herding them like cattle, even if it does take a little time, which is a pleasure more than trouble to all who are in a suitable condition to become mothers. We think this will be the expression of all humane civilized mothers; therefore even in raising of children it will prove a fail-

ure to all but cold hearted mothers, and they are not suitable persons to raise children, such as will be an honor to themselves or a credit to society.

As illustrating labor-saving in children raising we give the following. It is stated that in Moscow they have a Foundling Hospital, a very large building of five stories, and costs in its maintenance \$5,000,000 per year. It averages 1,000 babies under six weeks old. The institution was founded in 1770, and since then has averaged 10,000 children a year. In one room are placed babies who are prematurely born, and these are kept in a warm cradle of brass or copper, heated constantly, until ready for other wards. There is a room into which the person desirous of leaving the baby enters: no questions are asked as to its parentage. We think the institution a very humane one, and the very best that could be suggested under the existing conditions and circumstances, and just what will be needed in this country if social sexual freedom is generally received and adopted; but the question now is this: Is the mode of life in Moscow an improvement to that of the United States? How can these children distinguish brothers and sisters, and how long would such a life be for the best interest of civilization and society? We doubt if people should study to know how to increase the human family faster, as it would seem that the race is now more numerous than there seems any particular need of, and as the whole thing is left to the human judgment to settle, and the increase is in accordance with development and desire, would it not be better to increase as the demand requires, and let mothers take the charge of their infants, instead of the labor-saving

plan? Is not one well developed, healthy child better than one dozen sickly, puny ones, and if so, it would seem that the highest and best aim of life is not to overcrowd the world with sickly, undeveloped beings, and create war that they may be slaughtered by the thousands that others may have a better chance for support. In all large cities the infant mortality is estimated by physicians to be from 25 to 30 per cent the first year of life. The cause is mostly syphilis, the effect of promiscuity, if not in the present generation, in those preceding it. Among the professional prostitutes 99 per cent die from the same cause and neglect. Where disease and vice abound, it is a sin against nature and humanity to transmit it to offspring. We doubt if there can be a law framed that will remedy the evil; nothing but personal growth and knowledge will prove a universal panacea in raising healthy children. Doubtless more than half of all disease originates directly or indirectly in sexual abuses.

We see nothing but a higher development of human life that will settle this question, and as all have equal rights to become parents, and as there is no one delegated to act in the capacity of Pope, to sit with power and judgment upon this question, it is evident that reason and good judgment in each individual is the only power to decide the question for themselves. Can any one see any high, noble purpose in increasing the human family so that it becomes one continual struggle to get a livelihood? What can be the object of producing miserable sickly children, and let them go hungry and half clothed, as is the case in all large cities, there being more consumers than producers. Does any one think they are

pleasing Deity thereby? Does not the farmer show more good sense and judgment in raising stock, when he raises only what the demand requires? We have often witnessed women burdened with poverty and many children, diseased from head to foot: this to us is all wrong, even if it be in marriage relations, and all letting down the bars of man-made law or putting them up does not remedy the disease; and we can see nothing but an individual growth in both sexes that will ever remedy the evil. Woman must assert her right to bear children whenever it is her pleasure and desire, and at no other time. Children begotten on any other condition are miserable, dissatisfied beings all through earth life, and that is one great reason that there is so much inharmony rampant in the world in this age. Men and women should know more of the laws that govern human life in all of their intricate ways, and be led by reason more than by blind passion, which will prove an antidote to our present inharmonious relations, and save a world of sorrow and affliction. Many poor sickly women in and out of the marriage relations are slaves, and suffering from disease caused by imprudence and passion of man. The doing away with legal marriage does not remedy the evil, as in all towns and cities thousands upon thousands have never taken upon themselves any responsibility or marriage obligations, and to-day are diseased through and through, thus showing after all that the system of promiscuity is destructive in more ways than one, and but few that follow that life have congenial homes or true friends. We have only to look at the mode of life of both male and female prostitutes, to know of its practicality or its beneficial results to hu-

manity, and the teaching of doing away with man or woman made law is without doubt paving the way to a life similar to the one above described. We should all know that laws are made not for those who are a law unto themselves, but are to govern and control the profligate, or those not unfolded to do right for the sake of the right and its fruits. What better evidence can be shown that marriage law in its present imperfect adaptation is preferable to a life of sexual freedom?

We ask these questions that all may answer in their own minds, and if they differ in answers, that is their privilege. We have heard it stated that "mind your own business" is a panacea for all inharmonies in settling these vital questions, but it would be difficult for a reformer to know where his business commenced or ended for any one but himself.

There are many and various shades of this belief, especially in the clothing of the language used, but all seem to be tending to one and the same thing, which is doing away with all legal marriage, and disregarding the laws of marriage. If they mean differently, they fail to express it in language that is understood. Why not say that the marriage law is not what it should be, and we will try to find some improvement, that is if they believe in the monogamic relation?

If one man and one woman is the true way to live, and if persons in their imperfect unfoldment make a mistake in selecting partners, let it be either in incompatibility of temperament, or if either one of the partners commit any overt acts that they are not willing to discontinue, then as the last resort let them, as becometh intelligent human beings, come to some mutual settle-

ment and separation, and each one be free to find another congenial partner, if they so desire. This should be the spirit of the marriage and divorce law from our stand-point, and if the laws now existing do not meet such demands, all that believe that they should be so changed, should strive to have such executed. How much better this would be than to live a life like some animals, eternally quarreling whether there is any need of it or not. Would this not be more in harmony with a high state of society, and the laws governing human life? The most of the inharmonious married lives are caused by ignorance in life forces and their application to different stages of human development as we see it; therefore we have compiled a work dealing with many different subjects, obtained from many distinguished persons' sayings, upon life here and hereafter; also have touched briefly upon social and civil rights, free love, marriage and divorce. The book is entitled "Nature's Laws in Human Life," and to give the reader some idea of the work, we will give the following extract from the Waterville, Me. *Mail*, it being the last sentence of a review of the book. "The question of Equal Rights, or Woman Suffrage, Free Loveism, Marriage and Divorce are treated in a natural manner, which will commend this portion of the work to the general reader."

Many persons have been innocently drawn into the sexual freedom proclivities who are beginning to see that it is not so practical and beneficial as they were wont to believe. There are many causes which lead to this doctrine, and which produce the fascinating charm: we will give a few of the most important ones. First we consider that psychological power exerted upon sensitive

individuals has much to do with paving the way to social fascination, and this being done upon persons who are dissatisfied with their partners, produces the most wonderful effect, and thereby becomes the stepping stone in letting down the bars of social restraint, and producing in its stead promiscuity in sexual relations. Without doubt those who are susceptible to unseen influences are more easily made subjects, and there is not a question but what it is more difficult for persons of this nature to discover the causes, than if these psychological operators were clothed in the garb of materiality. We are fully satisfied that there is a powerful class of invisibles engaged in this sexual freedom doctrine, and they should be questioned as if they were living in earth forms. Persons who are attracted to this doctrine, and possess mediumistic power, will attract a class of spirits that take delight in feeding upon, and living in and through such susceptible individuals, and they might be styled as of old "vampyres," and their mode of operation is as fascinating as that used by the snake in charming the bird; therefore persons are drawn into this subtle power before they are aware of it, and when once engulfed what formerly seemed absurd and ridiculous now becomes the bright shining light of their being; and until some stronger will power than that which controls them is brought to bear, they will see, teach and practise just what the controlling spirit does, let him be in earth-form or if in the spirit world, just what they practised while on earth, without an improvement has been wrought in growth since their departure.

Many negative persons are being tempted by these influences; often cannot distinguish the difference be-

tween self and the control, until they go to such extremes that their friends are obliged to bring them back to selfhood by showing them that their teachings are neither practical, beneficial nor in harmony with sound reason, in the laws of nature in human life. Many mediums feel called by angels to work for what are known in earth life as "fallen women," also men, and they devote certain hours daily to reclaiming spirits that lived a miserable life on earth, but now return, and if not shown that there is a better way, would attempt to draw the susceptible person to their own level, and may possibly not know any better; but if the susceptible person is strong in will power and will not be psychologized into anything that they know must result in their injury, then a great good can be accomplished, and the spirit be taught to abandon vice; but if the susceptible person allows the spirit to return and live as it was accustomed to while on earth, then the individual will become an instrument to increase the spirit's desire in gratification. We call these subtle influences spirits of different grades of development, because they possess intelligence, and we know of nothing but the human spirit that does possess it to any extent. The church calls these influences the "Devil;" some spiritualists have seen fit to christen them by a new name, for instance "Diakka," but to us it means one and the same thing. The spirit world is made up of this; hence it is of a necessity partially peopled by those who had all sorts of schemes and devices while here, and why should they not be prominent there, and work as they were accustomed to do while on earth? We have not the slightest doubt but what many of the causes behind the acts of desperadoes who commit mur-

der, theft, licentiousness ; also that suicide, drunkenness and other vices are the result of unseen influences who are attracted through the chemical forces of the subject. Would that this was not so, or could not be, but this does not change the fact. If this is a reality, and it seems to be consistent with law that it is so, there must be many innocent persons led captive by spirits dwelling in earth life, as well as in spirit life, therefore it should be dealt with the same as everything in nature is, which is upon its own plane of development, and good sound reason should be used. We believe that healthy individuals who are not imbeciles, and who know right from wrong, can cultivate a power and conditions to resist all detrimental influences, let them come from spirits in or out of the material form ; and they should command such in the words "get thee behind me."

An individual who has taught and practised the social freedom doctrine, has of late been convicted of crime that this doctrine upholds, the State punishing him severely ; this person styling himself a follower of the humble Nazarene, claiming that he has seen him, and that he is in spirit with him by day and night. Does any one well balanced in mind, and has any clear conception of Jesus' life as obtained from records, give any credence to this person's erratic views ?

Jesus, it is said, was spiritually developed while on earth, and could associate with all classes of society and not be drawn to their level ; his mission was to lift up the "fallen." Now can it be possible that he is attracted to such grossness for any other purpose ? It is recorded that he associated with "harlots," but no where

is it stated that he taught and practised prostitution or promiscuity in the sexual relations. Is it not reasonable to suppose that this person is being deceived by a seducing spirit as many were in Bible times ; also that this spirit takes the form of goodness to carry out his undeveloped acts, flattering his subject with the idea that he is to be the great "king of kings," or the prophet of this age. His acts are sufficient to convince any one that he is a mistaken person. A lecture was given in Boston of late, the subject being "social scandal ;" persons leaving the Hall remarked that they could not see any other tendency in sentiment than that of encouraging prostitution.

Another imbecile blow to marriage. The following is from the *Crucible* of July 3. "At a woman's convention held at Ravenna, Ohio, one of the resolutions presented was 'Resolved, that marriage being worse than common prostitution, it is more disgraceful to enter the marriage relation, or to be identified with the system, than to engage in common prostitution, or associate with common prostitutes.'" Comments are uncalled for in this case : is there an insane asylum near?

There are at this time four papers devoted to "social freedom" as a specialty, and their own teachings are all that is needed to show that their doctrine is not calculated to improve society, that is as we see it. An editor of one of them makes this confession with pride and glory, and calls upon others that have or have not lived a monogamic marriage life to do the same. We quote his words in his "experience." After making an open confession that he had broken away from man-made law marriage relations, and had no bounds or bonds except

what his own nature repelled or attracted, he says "I humbly and prayerfully yielded to the diviner impulses of my soul, etc." His "wife," as he terms her—but we do not see that he recognizes her as such, also makes her confession, after advocating a life of freedom in the sexual relations, using these words; "My friends who know me best will say that I will not preach what I dare not practise." We will take their own words for truth, and then give his words as to the tendency and results of their lives and teachings. "One of the results will be that every mother will choose the father of her own children." No one need mistake the meaning that is intended, for he follows on with these words: "There will be no disgrace attached to the mother of a child because she is unmarried, etc." These words speak volumes as to their tendency in breaking down marriage as sanctioned by the laws of our country, and without doubt will encourage in some *freedom* where *restraint* would produce harmony. The authors of the quotations are alone responsible, let them be good or the reverse: without doubt the teachings are taught and practised by others. We quote them that the public may know what is advanced as being beneficial, also to give a full exposition of the subject. Another subtle, weak scheme is being advanced to break down marriage. A "progressive" woman of Chicago, either from reading ancient history or otherwise, has conceived a plan to go back and live the laws, customs and habits of the inhabitants that lived thousands of years previous to this age. She has written what some of her admirers think an able argument in favor of woman not changing her name at marriage, or I should have said when she

agrees to live with her "lover." She does not seem to sanction legal marriage as recognized by this country's laws. She wants the woman to retain her own name, but does not say who shall have the naming of the children, if there be any by the union of the lovers. Shall they be named after the father or mother? Why go back to ancient forms and customs if we live in a more progressive age? In Bible times persons were called by their given name, and not by the name of either father or mother, but we cannot see it to be preferable to the custom of to-day. If there are positive women who are more masculine than the men they live with, and they desire to continue their name down to their posterity, we do not see but what it is their right, that is if the men are negative and submissive slaves to the women, and both can mutually agree upon names. The splitting of hairs in this direction seems to be more nice than wise, but it is their individual affair, and if they glory in being odd and different from general society, and cannot show any practical utilizing effect from their suggestion, it will pass into history as an idle whim: but we look upon all such things as the action of a frog in a well, trying to get out; in the day-time he climbs up two feet, at night he falls back three; which interpreted means going back instead of forward, retrograding rather than progressing. Others may see differently, which is their freedom.

In regard to "personal experiences" if any one chooses to let the world know of his good, bad or indifferent acts, he has without doubt a perfect right so to do; but we cannot look upon it in any other light than a farce, without benefit to self or society; and when persons are

called upon at any time to give publicly to the world their private life actions, that belong alone to self or family, we consider *freedom* in the back-ground, and slavery at the helm.

We copy the following from the *Boston Herald* of July 8, and as it is personal character experiences, we endorse it as apropos in this connection. Fanny, a young girl of 18 years of age, handsome, intelligent, well raised and of good parentage, and, save when on one of her sprees, she always appeared on the street in rich, modest and fashionable attire. She was a notorious drunkard, a champion drunkist; man or woman could not get drunker—but to the sequel.

“Two years ago last March, Fanny decided to reform. She had then been on an awful spree, her drunk lasting for several days, and when in the dock she told Uncle Cook that she would never drink again, and asked him to take her on probation. He took her without hesitation, and from that day to this (over two years ago) she has not touched a drop of intoxicating drink. For two years Fanny has been sober if not a perfectly good girl. She does not claim to be a perfectly good girl, but she is trying to do as near right as she can.

“Now some days ago Fanny had occasion to appear in court as a witness for a defendant. She came with great reluctance, and it so happened that her testimony was not needed, the defendant being discharged without her evidence. But for all this, an officer interested in the case, who happened to know Fanny, went out of his way to say in the court house that this girl Fanny, the defendant’s witness, “used to be a common drunkard, but that he believed she was trying to do right now.” On hearing this Fanny went to the officer. She was indignant, and by the way her curls flirted over her shoulder we should say she was mad. But in a very polite way she said to the officer, “What occasion had you for telling people that I used to be a drunkard, when you knew perfectly well that I was trying to be a good girl? In saying such things were you trying to encourage me to do right, or to further tempt me to do wrong?” The officer was mum. He could not reply to this injured girl. But Fanny talked to him.

She said to him, "I am trying to do as near right as I can, as any girl can in my sphere of life, and you know it; then why should you, an officer, undertake to discourage me?" The officer could not reply to her. But Fanny was mad, so mad, that she came to the writer and asked him to tell her story, in order to show how girls were put down when trying to do right. We have told her story. Now, readers, how stand you, for the officer or for Fanny? See what a step she has taken, not on the road to ruin, but to save herself. God help Fanny.

A lesson can be learned from the above that will help struggling humanity to higher aims.

Where acts and teachings are so clear and unmistakable in relation to a person's life, and have become public property, it is an entirely different thing than when persons are accused of base, fraudulent actions that there is no shadow of truth in: then it is that freedom for such freedomites is not justifiable, and the parties making the false assertions should be brought to justice, not only in a pecuniary way, but in some punishment that will be remembered.

"He who steals my purse steals trash, but he who robs me of my good name takes from me that which not enriches him, but makes me poor indeed."

When we see what are termed religious teachers practising vice, we cannot help saying "Would the person that they claim to be following, if he was on earth to-day, be guilty of practising the vices that they follow?" When Jesus was on earth, history states that he was well acquainted with the psychological power that spirit, either in the form or out, had over susceptible individuals; and this seemed to be his great mission, to break the spirit hold and let the captive go free: with his spirit magnetism he could dispossess them almost at

the word of command. Does the church recognize any such power in this age? If not what is its reason for not doing so? What seems strange to us is that there can be found intelligent persons advocating universal freedom to all mankind in either department of their being, but more especially in the sexual relations. Think of all the State Prison convicts, and the Insane Asylum unfortunates set free, and allowed to do as seems best to them; and if they do things unbecoming, and not consistent with regulated homes and families, turn upon their accusers if spoken to of the disgrace, and quote the saying of Jesus where a woman was brought before him, taken in the act of adultery, "He that is without sin, let him cast the first stone." Supposing an individual was on trial for wilful deliberate murder, and this sentence was quoted as an excuse for the act, would there be any virtue in the quotation, or should it have any weight with the judge sitting on the bench at his trial? Supposing parents have a beautiful daughter who is the idol of the home, and a sexual freedom male person should use his seductive psychological snake power upon her, and lead her from home and the path of virtue, and afterwards hold the power over her and advise her to lead a life of shame as an inmate of a house of ill repute, the parents not allowed to prevent the girl from leading such a reckless life, she being under the psychological power of her seducer, the drummer up of recruits for houses of ill-fame. How long do you think the most warm admirers of sexual freedom would sit and fold their arms in silence? We can see no other tendency of the doctrine if carried out to the letter, as there are vampyres that would watch all such victims, let

them be either male or female. We cannot compare the social freedom doctrine any more satisfactorily than to speak of the unsuspecting rabbit or partridge while walking in a clean, beautiful path which has been made by the trapper, and a fascinating snare being placed in such a manner that they are caught before they realize their condition, the result in both cases being equally as disastrous, differing only in the value of the game caught.

We make no distinction between the sexes, as without doubt there are persons of both sexes that would ruin the opposite sex at any and every opportunity, providing there was no law to prevent. If persons practise the social freedom doctrine as a general thing, they do not care that their partners, children, brothers and sisters should follow it, but if the low, vicious profligate has this freedom granted to him, with no law for protection, they will not be very likely to improve society, and persons would not be safe in our public streets; such kind of teachings cannot help leading to such results as we see it. Supposing gross, undeveloped, intemperate individuals, with strong animal psychological power were allowed freedom in all their passions, what would society become? Please answer, freedomites!

We doubt if the time ever will come on earth, that mankind will as a whole become a law unto themselves, where human laws will not be needed to control and govern the vicious. Have not the social freedomites made a mistake in their soundings and teachings; and does it not belong to the spirit world instead of this, or have they not got both worlds so mixed in their teachings that neither of them is clear to them? They imag-

ine that they are martyrs, the newspapers are against them, or do not represent them in truth ; also that the Y. M. C. A. is in open rebellion to their virtues, and that it is a pest to society ; in fact they are not happy in any condition.

We can imagine in the after spirit life, beyond materiality, how there could be social freedom for all, as far as they were developed, or capable of understanding it ; but while earth life lasts, social freedomites should not be encouraged to practise that which is obnoxious to the higher attributes of society. We are aware it is difficult to legislate upon what persons shall eat, drink and wear, but there are things that can be regulated by laws made by the combined wisdom of the people, and we think that there should be a law to prevent the profligate from seducing the young innocent girls and boys into a life of shame and disgrace.

We were talking with an enthusiastic lady upon the subject, who advocates social freedom, but at the same time states that she has no definite views upon the subject, and cannot argue upon it satisfactorily and does not know what is to come out of it, but she does know that many poor women are slaves to the base passions of their husbands, and she is glad that many absurd, ridiculous things have been said that she has no sympathy with, but at the same time she thinks that it will create thought, and be the means of the public mind taking some sensible action to correct the great wrongs that exist in society in relation to poor suffering woman ; also said that she was not in favor of sexual promiscuity ; and if she had a daughter seduced, she would feel like putting a bullet through her seducer. No question but

there are many honest meaning persons in exactly her condition and mind, and are linked up with another class of freedomites that are using every sort of means to encourage young unmarried women to bear offspring, and have no respect for persons claiming to live a virtuous life, and if any one talks of such a thing he is scoffed at, and accused of doing the most absurd things ; but as we live in a world of cause and effect, and as it was of old, so it is to-day, that every deed and thought can be revealed, if need be, as readily as if printed ; therefore no secrets or crime can go unpunished, and the hypocrite is as a mirror ; his life is open to persons who have become truly spiritually discerned, and it stands persons in hand to do and say what is true as far as in them lies, or they will be like froth upon society. We cannot see the necessity of persons who have weaknesses and "besetting sins" making an open confession to the world, but we do see a benefit in their trying to overcome them, and living in their higher nature, instead of taking glory in their animalism ; neither can we see that people are any more gross now than in Bible times, or that the world is becoming demoralized more and more daily, the only thing that makes it appear so is that there is a greater population, and that persons' lives are being revealed by the angel world, and are being shown up in their true and most hideous aspects. We quote from a local paper an account of a person claiming to be a prophet and leader : the person never was known to be an advocate of the spiritual philosophy to our knowledge, it therefore shows that hallucination is as likely to attack one class of religious believers as another. We could quote others, but this will be sufficient to show how persons

have been led into delusions and try to lead others, forsaking families and homes. This case we consider nothing but an unbalancing of the mind, and should be treated as any other unfortunate is treated in a humane hospital. The following is the account given, which tells its own tale :

A LICENTIOUS PROPHET.

AUGUSTA, GA., Mch. 26. Joseph F. Curry, a so-called prophet of "the new dispensation," was tried at Appling, Columbus co., to-day, on charges of adultery and fornication, before Co. Judge Gibson. Curry came from Massachusetts with a colony of about 200 men and women over a year ago, and bought lands and settled in Columbus county. They lived in tents and held the property in common. Curry called himself "Elijah," and "the property of Jehovah"—supreme in things spiritual and temporal. The colony went on well for a brief period, but the "prophet" took to himself too many wives. Jealousy and insubordination ensued in the colony, and many of the colonists returned to Massachusetts, being provided with free passage to the nearest seaports, Charleston or Savannah. Finally the colony became so demoralized, and Curry so licentious, that the grand jury indicted him and his queen paramour. Curry, robed in white linen, with head and feet bare, in imitation of the Savior, appeared before the court. His queen appeared in the same attire, with white stockings on her feet and a white bow on her head. Speaking in his own defence, he maintained that men and women could live together as man and wife without cohabiting, and that by mortification and prayer they could become perfect. He repelled the charge of insanity, and displayed much erudition and familiarity with the scriptures. He said he had revelations that a new era had dawned, when men and women should come out of the natural order of things to a higher state of purity. After speeches from the prosecution and defence, the jury retired, and after half an hour's absence returned with a verdict of guilty, with a recommendation to mercy. Sentence has been deferred for a few weeks. It is thought the prophet and his followers will be given an opportunity to find another Canaan far away from here in which to pitch their tents.

Another similar case occurred some six years ago in Newark, N. J., the parties being of an entirely different religious belief.

We do not doubt the sincerity of Curry, but do his soundness of mind and judgment; therefore we think caution is the better part of valor in following such leaders. We would ask the question of all sincere persons that know right from wrong, which is the most sensible way of living, that of having respect for the laws that are made by the intelligent people of the country in which we live, or those who claim to be in open rebellion to all law, and who teach that life which if practised would be a disgrace to civilization, making all things common as far as passion, spontaneity, and vice of all kinds are concerned?

Is not a life devoted to the highest interests of humanity and the cultivation of restraint in all vices and habits that tend to lower the human to the level of the brute, better than one of the opposite in all things?

It seems to us that a life of sexual promiscuity with the sexes is sure to have follow in its trail diseases that are not known in true monogamic marriage; if this be a fact, does it not show that a life led by passion, impulse and spontaneity is more dangerous to society than one under good control of sound reason and will power, which generally follows a person of this cast: the former is sure to bring discord and inharmony with all that are not of their kind. Individuals living under marriage obligations should be true to each other while those obligations last, not asking, neither practising what they would not grant or approve of in their partner under similar conditions and circumstances. We

have come to the conclusion that there is much more jealousy and inharmony amongst those who lead a life of promiscuity, and who do not recognize the necessity of obligation or marriage laws, than there is amongst those who comply with the monogamic marriage law. Suicide and murder are much more frequent amongst those who live as "lovers" than those who live under and by a law that they respect. There is no one of sense who advocates that man-made law is that which makes happy marriages, but the social freedomites lay great stress on this, and it is about all the argument they bring up, which is as old as time with all thinking persons. But human law is a protection with the restless, vacillating population in more ways than one, and should be encouraged by all good meaning citizens. There are but few that claim perfection, and those are without doubt mistaken individuals. Some persons think they are to be the saviors of the world, as far as regulating and pointing out the errors in the social relations, but they fail to make the world see any philosophy or logic in their teachings, if their words mean any thing, and their acts and lives are a criterion to judge from. They assert that society is "rotten at the core," and state what that "rottenness" consists of, giving names of individuals that practise the rottenness; and in the next breath will say that such a life is to redeem the race, and no fault is to be found with parties that are practising such a life, for it will lead to a higher and better state of society in every way. If this is called consistency we fail to see it, and if persons honestly differ from this class of persons, their only strong argument is to accuse them of living the same life, or that they are ignorant of the

higher law, or have not grown up to see the true light from the higher stand-point ; even some of them are becoming so sectarian on the subject, that they will not read articles published against the inconsistency of the doctrine, giving as a reason that they are not in sympathy with the paper that publishes the arguments, and state that the arguments are too vulgar to be read, while the vulgarity part of the article is in extracts from articles taken from a paper devoted to the interest of sexual freedom. If this Pope style of argument is not excelling old puritanical bigotry, we fail in our judgment.

The gift of healing as it was known in Bible times, also in this age has much to do with this question, and as there is such a large class engaged in it that have not become spiritualized in their external, neither are they interiorly unfolded, having vices and influences about them that would be injurious to sensitive invalids or susceptible mediumistic persons. Some of these parties advise the practice of sexual freedom, as that is the "healing balm and elixir of life" for all the ills of humanity. Many no doubt have been psychologized into the belief that this is the panacea, and that they are on the sure road to heaven and usefulness : therefore charity may be well in such cases until they see their error. Another class are selfish and have taken up the business just for business, and their influence upon sensitives would in nine times out of ten be more detrimental than beneficial : therefore great care should be taken in selecting persons whose lives are in accordance with hygiene laws of health and sound morality. Without doubt there are many who exercise their psychological power over their patients for selfish purposes ; therefore we would warn

persons against unprincipled parties engaged in this that should be a high calling, and one that requires the strictest integrity. The system of healing is a cover, without doubt, to much that would not be designated magnetic healing by any one that has given the subject any degree of thought and attention. This does not change the universal natural law of spirit or vital magnetic healing, but it does retard its usefulness. No doubt but what many that are engaged in the work would succeed better if they were following a profession more adapted to their unfoldments.

What is wanted to-day in the calling is more persons that possess moral integrity, and that not only talk well, but that live well. Not long since we were conversing with a patient of a person that styles himself a wonderful magnetic physician. The patient was astonished when sent to a druggist with a prescription which contained strychnine. This medicine was to assist the magnetic manipulations. Such persons had better not call their practice magnetic, as it belongs to another school of practice. To the ignorant, the strychnine might have been considered a part of the treatment. Unprincipled persons with strong psychological power can do much towards breaking up the domestic relations in almost every family they undertake: We believe that mixed magnetisms, and the want of a better understanding of the forces that are natural, such as electric, magnetic and spirit, which persons of different temperaments germinate in their own systems at different periods of life, have much to do with the inharmonious lives of many individuals, and is the cause of many unhappy marriages; and as the two worlds are so near each other,

and the doors are being thrown wide open, it stands us all in hand to be strong in the right, and not let blind passion, and undeveloped spirits in either sphere of life be our guides and teachers. But we should at all times let reason sit at the helm as a guiding star, and try to cultivate restraint, instead of letting one's life be a free, spontaneous giving up to all freedom, whether in sexual or other vices that one feels to indulge in.

Some individuals have gone so far in the sexual freedom question as to say that if a person's animal passions largely predominate, they should be gratified, as it will be the means of burning itself up the sooner for it. Who ever heard of a man who had become a drunkard by the use of whiskey trying to break the habit by changing drinks to those of gin and brandy? This seems a fit comparison to the life of promiscuity, and that the more persons indulge in such things, the more they will lower their standard of usefulness in the scale of humanity. We have in the Vital Magnetic Cure book, the philosophy of health, attempted to explain the use and abuse of the greatest blessings vouchsafed to humanity, if properly used and not abused, which is the natural life forces and their application to the relief and cure of all curable disease of body and mind; therefore we will not attempt to explain more in this pamphlet, but leave the reader to investigate further, if inclined.

We know persons of both sexes who have such a psychological power over others that the subjects cannot free themselves, and are happy victims, giving them their money freely until the charm is broken. Is it strange that inharmony exists when such a power is in the hands of unprincipled, selfish individuals?

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A Mrs. Wadford of Memphis, Tenn., attempted suicide the other day, owing to the ill-treatment received from her husband, to whom she had been married 24 years. The daughter of a wealthy Englishman, with \$50,000 in her own right, she ran away with her father's coachman and the result is as stated. Cause, fascination and psychological power; remedy, advice of parents and sensible persons.

We will give all who desire, a chance to test upon material substances an invisible power. Persons seeking the truth can sit themselves down at the end of a common sized wooden table, lay aside all prejudice for the time being, place themselves in a passive, negative, receptive condition, and ask a power, calling it Spirit, Magnetism or Psychic Force, to hold the end of the table down to the floor, at the same time lift it up easily, then let it down upon the floor and ask again to make it still heavier. Do this several times, and most will find from ten pounds to a weight upon it that they cannot lift. We call it spirit, as we recognize no intelligence in force outside of individuality. We also claim it is the power used in healing the sick at a distance, the power partaking of the peculiar force that is attracted and generates in the person who sends it. We feel positive in making these statements, as we have tested it with many patients and others to our entire satisfaction. If true, does it not show that there are forces in nature that can be utilized for the benefit of humanity, also that these elements are beneficial or injurious according to their adaptation, source and quality, as it is with personal treatment with the same magnetist; and if these forces are not understood, inharmony unconsciously to the

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parties possessing them may be realized. When will the laws of life be better understood and mankind know the true road to health and happiness?

In regard to healing at a distance by different colored pieces of paper, and having them saturated with chemicals, either alkali or acid, we have yet to see the proofs satisfactory. Others may; yet the paper to our mind seems to be only a vehicle to transmit power to the patient, and any thing except the subtle force that the magnetizer attracts and imparts seems more like adding external medicine to the system, and would come under the head of absorption treatment, more than spirit magnetic healing.

Some persons get the impression that vital magnetizers can be instructed in the art of healing, but we are satisfied that it is a *gift* that can be developed or unfolded when latent in an individual organism, and not without, and that it matters not whether the person using the gift was ever instructed in anatomy or physics or not; therefore we can safely say that persons may know every bone and sinew in the human body, also how to make manipulations, and have all the knowledge that man is capable of learning, but if he lacks one thing, and that is *spirit magnetic power*, his pretence at healing with magnetism is of but little importance: those possessing the power make better mechanical "rubbers" than those who do not to any great extent. We should not encourage unprincipled persons to enter the healing occupation, making the system anything but practical, thereby preventing true, honest persons from following it as a calling.

The Apostles healed in their day, why not applicable

in this age, as the law of healing must be eternal and universal with the same conditions, in all ages and with all people?

We feel satisfied that the healing gift does not depend upon the *modus operandi* employed by the healer in the manner and way the passes are made, or the number of them, but all depends upon the power itself, and the adaptation of the power. It is folly to attempt to teach spirit healing to others; it cannot be bought or sold, but is a gift from nature. Our way of healing is only adapted to ourself, and no spirit healer can state beforehand how or what his mode of treatment will be in any particular case; all that can be taught in the way of healing is to prepare the recipient or invalid to receive the power, and to have proper conditions for both healer and patient, so that faith and confidence may be established between them. We have no reference to what is termed "rubbers" that work in a mechanical manner, and which is passing as magnetic treatment by many individuals who have not investigated and know the difference between spirit magnetism and simple mechanical rubbing without power. We call the power *Vital Magnetism*, as magnetism is an old familiar word, and all know its meaning that have investigated life forces. *Vital* is a word that expresses *spirit* and *life*, which is understood to mean health. The giving of new fancy high sounding names to a force as old as life itself is no argument, and is liable to perplex and confuse the general reader. Animal magnetism is the same force, but differs in quality as we understand it.

We allude to the healing as we are aware that there is much palmed off for it that has little to do with it;

also that it is one of the stepping stones that will lead to "freedom," to the heart's content of the most enthusiastic admirers, that is if the party using the force is selfishly inclined, and their aim is in that direction ; but if those who possess these natural forces, and are true to principle and free of disease, and are willing to use their power for the benefit of the sick and afflicted, they can do more good than if they were engaged in any other calling. Humanity need not be ignorant of these laws, if they feel inclined to investigate them. As the bars have been let down to such an extent in healing, society as a general thing look upon those engaged in the calling as vagabonds or freedomites instead of benefactors. We will advise all who take an interest in the philosophy of life to read the able treatise illustrating the influence of the mind on the body, both in health and disease, by the gifted writer, Rev. W. F. Evans ; the book entitled "Mental Cure." By reading this book and practising it people will grow into a freedom they know not of while dwelling on the animal plane of life. It will be a freedom that becomes a vitalizing reality as far as persons are capable of living it and no farther. Hon. Edward Everett's cousin, Miss Eunice Everett, a highly educated, intelligent lady, when writing to a medical lady friend speaks of the book thus, "before reading the work I was in the habit of constant use of medicine," but since she had taken no medicine, and now at the ripe age of eighty she had just began to know how to live truly. Such words speak volumes in relation to the power of will or mind over disease.

When we hear persons talk and preach the universal freedom doctrine, we want to know their acts, and in :

some cases we find they are a long distance from the state they harp on so enthusiastically ; therefore set them down as slaves to an idea that never can be realized while passing through the lower rudimental degrees of life's unfoldment. We must deal with humanity as we find it, and not as we desire or would like to have it. Green fruit will ripen in time, and is not suitable for use until its season : it is so with the human race ; no one can be any different than what they are unfolded up to, and this must be done by cultivation, experience and moral restraint in all that is detrimental in life ; therefore it is not to be supposed that all can live on one plane of life, or that all society require the same amount of restraint and restrictions. What is suitable for the cultivated, interiorly developed person is like blindness to those who live in the lower animal plane of development ; therefore if some persons can live without human law it is no reason that others can. But those who are so highly favored in organization and unfoldment should be willing to conform to law for the good of those that need law to govern them ; and if our laws are not what they should be, and in accordance with the highest state of civilization, our best course is to abide by them for the benefit of persons that will not live peaceably without law and subjugation, and our work should be with the laws, having them repealed and others more suitable placed in their stead. How much more consistent this course would be than to attempt to put down all law, and up in its stead that of universal freedom for all without respect to persons or conditions, which would produce nothing but riot and destruction. The farmer well

• knows that it will not do to even give his animals per-

fect freedom ; therefore he places certain restrictions upon them and thereby saves enough of his crops to keep them during the winter months, but if they were allowed their freedom all would be destroyed or injured, so that the crops would not pay to gather. The higher controls the lower in all animal life, and if this be a fact, why should it not be so with human beings? It will not do to let riotous men and women run our social fabric to everlasting destruction by giving the undeveloped unbridled freedom. The subject as is taught by some individuals seems to be mixed, unreliable, impractical, in a word all “bosh,” and the highest aim of good law-abiding citizens should be to encourage law, order and well regulated homes and families, instead of perfect “looseness” in all relations of life.

What is known as religious belief is another great cause of the inharmony that exists in many families ; different opinions in the same family is apt to produce discordant elements, especially where persons have not grown into a condition where they are willing to disagree on religious points. Some persons grow spiritually faster than others, therefore a disturbance is soon felt, especially where one of the parties is given to all sorts of vices, that the other takes no pleasure or interest in. As all persons’ experiences must differ, it is evident that another’s experiences is no criterion for any other individual, and must belong to himself, and no other person can realize or fully understand or appreciate them, and would often be called absurd or ridiculous, if they should relate their spiritual and material experiences while passing through material conditions to a higher unfoldment of their being ; therefore it is well to refrain from giv-

ing them to the world, except it be in principle, avoiding personalities as a general thing. Doubtless many persons make great mistakes in finding a congenial partner, and it would almost seem that the parties were blind when making a choice, but such things are quite common where persons do not have an opportunity to become acquainted with the likes and dislikes before they become united ; but as such things do exist, we should try to make the best of them in all cases ; and if it becomes unendurable and impossible for them to harmonize so as to live in peace, as the last resort should be a mutual separation, sanctioned by laws of the State ; that is if desirous of entering into new relations.

We knew a lady of much natural ability and taste who married a man—perhaps not one that suited her, but she married ; he soon took to strong drink, and it was with difficulty that he supported himself ; the wife became acquainted with a married man who had an unfortunate wife confined in an insane asylum ; the man had much taste and refinement, and he was happy in this woman's company, and she felt inspired in his presence, and if these two could have been united in wedlock without doubt they would have lived a happy life, and of mutual benefit to each other. There was no fault in the law, but it was in their not making the proper selection at first. Many persons have an idea that there is but one particular individual in the world that will make them happy in the marriage relation ; and if they are unhappy they become discontented, and think they did not find the *one* that belongs to them ; therefore live a miserable life, and are looking after their treasure, but we do not see human life in this light. We know of

persons that have married several partners, on earth and in spirit life, and had no trouble with either of them, while there are others that have had several and no harmony existed with any of them, and they would have had trouble even if they were as pure and amiable as an archangel ; therefore often there is much in the individual that causes social trouble.

Social freedom spirits will state that all persons are misnated, and this is about all the information that freedomite people seek for from the spirits, and if on that plane but little else will be attracted to them.

Another couple's condition and experiences came under my observation ; the man was not gifted in many ways until he married his choice ; he soon began to improve in all departments of his being, the wife began to fail in health, and he could not bear to have her out of his society long enough to go into the country to recuperate her forces, which were being gradually impaired by him, in supplying elements that he improved upon, while she wasted away in consumption, he remaining fleshy and healthy : therefore we must come to this conclusion, that if properly mated it is a mutual benefit, but if not it may benefit the one and injure the other : if mutual it is without doubt the most natural, the highest and most true way of living ; but if not it will prove equally disastrous, therefore care, education and common sense should be used in making the selection. Where persons are engaged in occupations that bring them in contact with the opposite sex, for instance teachers, ministers and physicians, there is much cause for suspicion and jealousy by the partner. There is full as much inharmony with such persons as there is with those

engaged in manual labor. We have heard it suggested that if such individuals have not full confidence in their partner, it would be better to live a single life, and that a greater work could be done for humanity by so doing ; not that they would have such a life one of passion and lead to promiscuity in the sexual relations, but on the contrary it would be better for them to live a truly spiritual life, as it is said the Shakers do.

Many men of distinction who became renowned in science, art etc., lived an unmarried life, for instance Sir Isaac Newton, Mr. Kent the metaphysician, Humboldt, Pitt the statesman, Gibson the sculptor, and others more or less renowned than these, but their whole being was centered in their peculiar profession, and it might be said of them, as it is often said of those who are engaged in religious teaching "they are wedded to their church" or their profession, and as it is reputed of Jesus that he was so much engaged in his philanthropic work that he seemed to forget his own mother, and never married, as records show.

Elder Lomas, a Shaker, in a lecture before the Spiritualists of Troy, speaking of *free love* uses these words : "I challenge any man to love his lover or his wife with greater love than I do my gospel sisters. But it is not free love, that these lust-mongering fiends are seeking. They use the horrid tongue of the serpent to captivate the unwary into the snare of free love, and it is soon seen to mean the right to lust after and prostitute every man's wife except or besides his own." "The law of heaven is love, and though its name has been usurped by passion and profaned to unholy uses through all time, still its angelic principles are true and eternal."

Some of the Apostles and the Priests in olden times as well as now, claim to have lived a life of celibacy, not that we would advise individuals to live such a life, but there may be something in a person's occupation which will insure a better harmony if the party remains single, working for humanity without regard to self, and where there is no partner to question as to what is right and proper to say and do, which if not in accordance with the highest convictions of right will be the means of disturbing the equilibrium of the other, thereby producing inharmony, discord and separation. Without doubt much inharmony has taken place simply by a want of understanding between the parties when no particular cause for inharmony existed. We believe that there are those who live a truly spiritual life, like unto what the Priests and Shakers claim, and that such parties are enjoying the best of physical health, capable of great endurance; therefore nothing but principle, knowledge and the highest understanding of self will ensure freedom for mankind and self; and while the spiritual element is being blended with the material, much inharmony will exist as a natural result. The revivalist calls the feeling a war with two opposing forces, "Jesus and the Devil," but we style it simply the material and spiritual forces are at war, and we cannot compare it to anything more appropriate than the working of new wine or cider, which produces inharmony until the impurities are thrown off. If these things are properly understood by friends, much sadness, anxiety, and misunderstanding will be avoided.

We are fully satisfied that those who preach and practise the universal sexual freedom doctrine most are the

ones that are the deepest in bondage, and are slaves to self and a psychological power proceeding from the visible or invisible, and nothing more.

We desire to say a few more words upon the causes that produce inharmony in marriage, before and after it is consummated.

Deception used in selecting partners is one great cause of inharmony. Honesty and truth in such matters is a remedial agent and should be the corner stone of marriage. We also consider love-sick stories which excite the imagination to such an extent that it never can be realized, seem to us to be detrimental to self and society, and produce a sort of unrest, and dissatisfaction through earth life which should be avoided.

Another great cause of inharmonious marriages is dissipation and abuse in the use of intoxicating drinks. It seems an unsolved question how to prevent it when it is sold without stint or limit in all parts of the country. Many ways have been suggested to limit its sale, but the most sensible and practical one to us was suggested by one of the most prominent spiritualists of this country and to-day it is being agitated by others, which is to frame a law that will fine a seller and make the owner of the building holden to pay all fines; the fine for first offence to be one hundred dollars and to have it doubled at each offence. Such a law would show who encourage or sustain the traffic. In this plan there would be no need of sensational excitement, and it would save the farce of a womans praying band raid, which is a failure. Nine times out of ten exorbitant money making is the only reason persons engage in the business as an occupation;

take that away, and the business would cease with many.

No question but what the tendency of secret societies as well as sectarian creed churches leads to inharmony sooner or later. Women all over the country are distressed in mind and spirit over the results of their husbands being absent from home night after night, enjoying themselves in pleasure and ruinous habits of living which are practised at some of these associations. Much good without doubt is accomplished by these secret societies; but could not their members do the same good deeds or acts outside of *our* society or *our* secret order? Any order or society that puts up bars and shuts its members from working for humanity outside of its own organization, and favors its own members in preference to suffering humanity outside of it, will in our estimation sooner or later lose its power. Organization except for law, order and financial management outside of *all* society and humanity seems antagonistic to true freedom.

Without doubt there are persons of both sexes that possess a powerful magnetic and spiritual attractive power, and the opposite sex are attracted to them with an almost irresistible force, but it does not necessarily follow that this force leads to prostitution or a life of promiscuity: it depends entirely upon the principle, motive and individual self-control of each individual possessing the attractive element. Most persons judge hastily of those favored with this power (if not abused) from their own stand-point of development.

What we understand true marriage to be, is where two persons of the opposite sex desire the social, domes-

tic home, family relations and influence, and to that end they mutually unite their interest and purposes in all ways best known to themselves, in carrying out their highest convictions of justice and right in accomplishing it. Marriage with separate interests in family support, dollars and cents, or in antagonistic forces, we do not consider marriage in the highest state of perfection, and generally sooner or later generates discord and inharmonny, especially when consummated in selfishness and hypocrisy.

Supposing there are persons of both sexes so hereditarily organized that it is almost impossible for them to live a true monogamic life, does that affect the true and highest development being a life antagonistic to one of promiscuity in the sexual relations? We have not the slightest doubt but what persons of both sexes, also of all religious beliefs live lives untrue to monogamic marriage, and at the same time pretend to live true in monogamic relations, but does this state of things show or prove that such lives are the best, and should be encouraged and set up as examples worthy of following? We think not.

As we see the doctrine as it is talked by a certain class of persons, we consider it not only impractical, but an impossibility to be carried out in the way of producing a higher and more noble life, also inconsistent with natural laws.

Will some of the wise ones of sexual freedom notoriety please give to the world their views of the advantages received over Mormonism?

While persons are passing through the crude undeveloped earth sphere of life, we should not encourage a

life of unbridled license to do things that cannot help being disastrous to life, health and happiness.

We consider that *self-culture* and *control* is the greatest study of human life, and he that is master of self has accomplished a great work. It is no great virtue for a person who has no habit to resist or restrain to live a true life, but where individuals are born with idiosyncrasies, passion, and inherit evil propensities unbecoming, then resistance and restraint in such cases show where the virtue and self-control is to be appreciated.

Supposing school children should be allowed to do as they considered to be best and right, what would be the need of teachers? Do we not find the best behaved children in families where there is just discipline and order, especially where the parents have good perception of what is high, noble and useful.

If the freedomite doctrine is beneficial, it should be able to point to some of its bright examples, that would be as beacon lights to encourage persons to work for it in this age. The doctrine is without doubt more extensively practised than the world is ready to admit, and if it is such a beautiful thing and of such benefit, we should think persons would be willing that their children should practise it in its highest perfection : they should take the doctrine to their own homes to know whether it is practical or not with wife, sisters and daughters ; we find as a general thing persons care not to put it in practice except it be in their own individual case ; therefore it must be like any other dissipation, for instance drinking intoxicating liquors, and if persons do not get into such a state as to lose all respect for themselves, they will not advise its use to excess, but will on the other hand cau-

tion persons against its detrimental effects ; in both cases it may be considered disease, habit or inherited weakness, and is capable of being overcome by one's self. It is no great virtue to speak of our weaknesses to the world, but it would be more consistent with true life, reform and civilization, if persons practise vice and they know it to be such and not beneficial to others, to warn the public against it, as do the reformed drunkards when they see that their life has been wasted, or worse than that, degraded. How much better this would be than to know of the wrong and still continue to preach in its favor. Practising and teaching a vice to be right is far more detrimental than practising it, and at the same time warning persons of its evil tendencies, that is if they have any influence in the world. We often hear by the social freedomite advocates that ante-natal conditions are the starting point for reform in humanity ; but is this new ? We think not. There is not a reformer but what has talked it for years, but such things should be acted as well as talked. Where is the fruit of their doctrine in this direction ?

We see the need of human laws every day in the year, in the social relations, showing that the world is not in a state to live decently and in order without them. The atrocious crimes that have been committed at the Highlands within the past few years are fresh in the minds of our citizens, where in the vicinity of Boston, girls were outraged and then butchered. Last year an old man in N. H. was guilty of outraging one of his own kin, a young girl, and then murdering her in cold blood. The lecherous old profligate was sentenced to death and subsequently executed for the offence. No longer ago

than this week a young girl twelve years of age was enticed from home by a person with social freedom proclivities ; the father of the girl searched, with the aid of the police in Boston and Lowell, for the culprit and his daughter, and he was found next morning with his daughter in care, leaving a hotel in Lowell. Yesterday's paper gave an account of a school girl eight years of age, residing in Quincy, Mass., who was outraged by a sexual freedomite. Another case has just come before the Boston Courts ; a young school girl has been seduced by a freedomite married man, and kept as his mistress. We quote the *Herald's* report of the case.

"The victim in this case is a young and pretty girl, only fifteen years old, and of good parentage. She is not his only victim, as the officers report, and should the case ever be thoroughly sifted in the upper court, information will probably be elicited that will astound parents. The work of the cool, calculating, heartless libertine in this community is of far greater proportions than parents ever dreamed of, and they cannot be too careful or too free and confidential in warning their daughters against the wiles of the subtle libertine, whose destructive work has been the cause of so much grief and agony in home circles."

We are not so bigoted as to accuse either Spiritualism or the Y. M. C. A. of such deeds, and as we have alluded to the latter, we will give our candid estimation of the claimed flourishing Association. We have no sort of fear of their power, and will give them credit for doing much good in cases of destitution, where they assist the needy to food, clothing, lodging and to get work ; but when they attempt to urge the unfortunate to accept their limited, sectarian views of God, and what constitutes a saving ordinance for eternal life, we must in freedom say we have not the slightest sympathy with their

work. Their doctrine will not stand the test of nature's laws or even common sense, and must eventually be made manifest to all mankind. Without doubt many of them are sincere, honest and have believed from others' testimony, therefore should have freedom until they can see their errors in a more tangible form than simply words from others.

Deity cannot be confined in or kept out of any form of government or instrument of law. His governing power is as broad and expansive as the entire universe, mortals understanding it differently. We doubt if there be but few of its members so foolish as to attempt to use their influence to individualize God outside of the entire whole of life.

Would it be possible to find a reflecting freedomite who has heard of the brutal murderous acts of the Pomeroy boy and others that will say that society is such that there is no need of human laws?

Can the most enthusiastic advocates of the doctrine of this kind of freedom, approve of such actions? We hear of no remedy for the improvement of society by the freedomites except one, and that is "down with marriage laws" and let all go as seemeth best, just like beasts of the field would if not under the care of men. Society is not living up to a high standard and no one is perfect, but we cannot see that "like can cure like" in morals even if it does in disease, therefore we are satisfied that marriage laws justly made and executed are necessary while living in the rudimental sphere, earth; also that they could be improved upon, and therefore suggest that there be an United States marriage law equally in effect and power in all the States; that it should be so framed

as not to bind in slavery any one or hold any one that does not want to be held, and that it should not be said that it was made to support or protect legalized rape or prostitution, but more for protection and sanctity of such a life and the maintenance of innocent victims, and the children that are the fruit of the union.

It seems to us that such a law could be made effectual, and that woman need not be placed in a condition where out of two evils both would be cruel, the one of remaining and sharing the bed and board of her liege lord, being sick and suffering from the imprudence and debasing practices of him, the other that of leaving him, causing neglect, suffering, starvation and non-support. All questions of dispute should be settled by a jury composed equally of men and women. As it should be the highest aim for all to have the best state of society possible under the present conditions of things, we give these suggestions; others may differ, which is their highest right and privilege in this community.

There are many and various causes that would warrant a divorce, but the most perplexed and difficult one is where two persons of honest intentions, true to principle, and highly conscientious, who look upon divorce as a disgrace, who have united themselves together for life, and then find that their spirits are in harmony, but that their material and spiritual life forces are at war with each other's, and they cannot chemically be harmonized in forces. Thousands without doubt are in just this condition, therefore some get the idea that there is no such thing as having marriage harmonious. We cannot see any practical way for persons in such conditions, but to do the very best they can to bring about

a harmonious state, and not be selfish, and allow one to suffer, sicken and waste away for the sake of selfish motives being gratified by the other. In all such cases no universal law made by man can reach all alike, therefore reason, good judgment and all circumstances and conditions should be weighed in each separate case, and the parties act as intelligent human beings, and make some satisfactory settlement between themselves for a separation, if no other remedy can be found ; then have it sanctioned by the law of the country.

We cannot see it to be wisdom to expose the faults, failings and imperfections of others to the world, without a great good can be accomplished thereby. The young innocent child, the foolish and imbecile can repeat what they hear, also what they see, but no one claims that any great wisdom and logic is displayed by them ; and it would be poor capital for a true reformer when he is tested in the balance of personal worth to the human race.

The object of social reform should be to harmonize the male and female, instead of getting up an antagonistic feeling between them, by making one party the great "bugbear" of society, the other the neglected, abused slave. The cause of much of the injustice existing between the sexes originates with blame on both sides, perhaps not equally alike, but neither sex is free from imperfections ; therefore the subject should be treated upon this basis—females that are unprincipled, using deception in business relations of life, or are licentious, given to intemperance and other vices, also use their subtle forces to entice men and young boys from home, leading them from the path of virtue to that of

universal freedom in all things that are low and degrading, are just as culpable as if they were males, under the same conditions and circumstances, and should be so considered by society. The sex of the human race should not be considered when responsibility and justice is being meted out.

We should not ask why God does not make all of his children pure, good, noble and unselfish, but should strive to know how to improve humanity in all of its diversified stages of unfoldment and development.

All nations, countries and people living in different ages have had their forms, rules and laws in marriage, or their way of mingling and commingling in the social relations of the sexes. Each has its own peculiar ideas and rules: what was considered sacred to one age and people, at another time and country was not heeded in that light; therefore we must come to this conclusion, that marriage relations are confined to earth's sphere of life, and ceases when entering the spirit life if no congeniality exists.

What is known as sacred history contains no special rule, law or standard for marriage relations, but gives an account of all forms of living in the sexual relations, the licentious, animal, undeveloped to the pure spiritual person. Paul gave a few words of advice, also others expressed some opinions on the subject of marriage and divorce, but they only belonged to their time, and do not particularly adapt themselves to this day and people, although some lived a life of polygamy, others monogamic, so said, thus showing that there is no law or rule to be found in history for a standard for this age and people in marriage bonds; but we as citizens of a civi-

lized and enlightened progressive country can look back upon the vista of the past, and judge of what was and is beneficial to humanity and can come to some rule of life that will be the best adapted to a civilized, enlightened, progressive people in this our nineteenth century.

It is said that in Europe many of the married persons of the highest and best families occupy separate sleeping rooms, and without doubt they are more healthy for it, also it is being practised in this country to some extent.

Statistics show that there are twice as many married males living at the age of 70 years as there are unmarried, also that in all large cities with both sexes more than 20 per cent of the population are tainted more or less with the effects of a life of promiscuity (syphilis), the larger part of them innocently. In New York and Brooklyn it is estimated that there are more than 25,000 prostitutes. In Boston, Philadelphia, Cincinnati and Baltimore they are about the same in proportion: in Chicago, St. Louis and other southern cities there is a much larger proportion. Who is there that will stand up and advocate the lives of these prostitutes to be of a higher order of civilization than the home and families of the true congenial marriage relations, thinking that any one of sound judgment will accept the doctrine?

It would be sinning against nature and her laws to have human laws that will compel "angelical" (harmonious) persons to dwell with "devilish" (inharmonious) ones in wedlock, and especially where there is nothing in common. Likes and dislikes, and habits are at extreme variance. Such marriages are the result of ignorance in selection, or abuse of monogamic relations, and should not be considered the fault of true relations

as nature intended ; therefore cannot be brought as arguments against marriage.

From our observation we have come to this conclusion, that sexual promiscuity belongs to persons who live in the animal more than their spiritual natures, and if practised to any great extent will result in no permanent happiness, but on the contrary, disease, dissatisfaction and inharmony will follow such a life ; also that the abuse of marriage is more in individuals than the laws. On the other hand we discover that monogamic marriage, if it be in true conjugal relations, results in peace, happiness, health and all that goes to make life useful and beneficial to humanity. Restrain the animal and cultivate the spiritual, if you would grow in power and goodness, is a true motto.

Desiring to know the opinions of the intelligences that have passed on beyond the mundane sphere of life, we presented the following questions to them for solution ; the answers cannot help according with the mind of every intelligent citizen in the United States that is not bigoted or prejudiced.

"QUES.—Is it wisdom for teachers, either in the form or out, to advocate to a public promiscuous audience the doctrine of "perfect freedom" to all classes of persons, living as they do, in all grades of life?

ANS.—They who are truly wise, are free. That wisdom which cometh from God the supreme, comes quietly—comes to the soul intuitively, and, by slow but sure processes, leads the soul out into perfect liberty ; therefore it is unnecessary for any teacher, either in or out of the form, to advocate at least the necessity of per-

fect freedom. When the individual is educated by God Almighty up to that point where God sees fit to give it perfect liberty, then that liberty will be given, then it can be safely given ; but liberty, in the hands of ignorance, becomes license, and is turned into terror—produces revolutions and anarchy, either in religion, in politics, or in social life. Now if a teacher be truly wise, he will not advocate this perfect freedom in promiscuous audiences.

Q.—Would it be safe or discreet to suggest that the liberty of persons confined in insane asylums or prisons should be at once granted?

A.—No, certainly not ; that is a self-evident fact. They who doubt it had better make themselves acquainted with the proclivities (spiritual and physical) of the inmates of said asylums.

Q.—Should we not have just, humane laws in the present crude condition of society, and should not such laws apply to all forms of earth-life, in which persons indulge in excess and run riot?

A.—Since it is society that forms human laws, they cannot be just until society is less crude. The tree is known by its fruits : a nation's laws tell us how that nation has progressed.

Q.—Do the same teachings apply to all grades of society? If not, why not make a distinction when teaching?

A.—There is a certain set of teachings that would apply to all grades of society, and it is well for teachers to confine themselves to that particular set of teachings, eschewing all others ; but they do not always do it, because the advanced call for advanced ideas, while the ig-

norant are not ready for them, therefore the clashing in society. You cannot all be lovers of roses ; you cannot all see wisdom in the storm and the earthquake. You are made to differ, one from the other, in all points, intellectually, as well as physically ; you are made up of a wondrous variety : what is food for one, is poison for another. It ever has been so, and doubtless it ever will be so, certainly in mundane spheres of life."

If the "social freedom" doctrine is practical and leads to freedom, health and happiness, it should show the fact and be encouraged, but if the reverse it should be discouraged. All persons have the freedom to decide for themselves upon the proofs brought to bear upon the subject.

Is the life of the freedomite in Bible times any different from that which is claimed by modern freedomites, and if so where is it shown ? If we live in a progressive age, why go back to ancient days and teach old customs and habits ? Is a life of sexual promiscuity as it is recorded that Kings Solomon and David, as well as other Bible notables lived and practised, also modern freedomites who do or do not acknowledge that they are following in their steps in this direction, an improvement over true monogamic relations, where homes and families are kept sacred, and contentment, harmony and happiness reign ? What is needed in this age is reformers that cannot be either bought or sold, and are true to principle, free from ambitious policy for fame or to be leaders, but do the right for the sake of the right ; and live a true life, instead of talking one thing and living another.

er, thereby becoming a walking, living lie, and a hypocrite to their claimed profession. If this exposition gives its readers a higher appreciation of human life and its uses, it will fulfil its mission.

It conclusion we will draw a picture of society as we see it to-day, and if it be true what encouragement has the ignorant, undeveloped individual to do right and be honest for the sake of it? We do not draw this picture to frighten or for the purpose of making a sensation but to state facts, not believing that it is a forerunner of the destruction of the world as do the Second Adventists, but simply a natural change marks this era of time as it has often done before in degree in the past. We do not consider that society is any more depraved in proportion than in the past, but it being larger and more transparent it may reveal itself to some more than ever before. Society as a whole is extravagant in all departments of life, and individuals to keep up with the fashions, resort to all manner of devices, tricks, deceptions and dishonesty to keep pace with or over-do their neighbors in style and fashion. Many resort to the use of high sounding titles or names for the purpose of covering deception. Fraud, dishonesty, sensationalism seem to be the order of the day, and it is with much exertion that an honest man can compete in trade or get a respectable living for self and family; therefore such are placed in the back-ground, and the shrewdest and most deceptive are in many cases placed in front, and they run the wheels of society to a great extent. Without doubt many a sleepless night is spent in plotting the way of taking selfish advantage of society or an individ-

ual. The most of our food and drink is adulterated for simply gain and not for health, although many things could be improved by simple, cheap, healthy adulteration, but society want to know how much is made by the operation, and generally like to adulterate for themselves as in case of intoxicating liquors; water, no doubt, would make it less injurious, but people do not want to pay full prices for such cheap adulteration.

It seems as though the follies and vices of society are being revealed as never before, and individuals are made their own witnesses to do and say things that convict themselves. There is not a question but what persons' lives are being read by a natural spiritual gift, by many to-day as an open book, and thoughts and inventions are developing and taking form in the minds of many at one and the same time. Persons who are considered ignorant, so to speak, are astonishing the most learned. A child of 12 years of age in the past disputed with M. D. and L. L. D.—to-day an infant less than six months of age confounds the most gifted scientists. How fortunate, and what wisdom is shown when all individuals' lives are not revealed to the world as they are while passing through their ignorant undeveloped state of growth.

We will add the following golden rules, which should be sent broadcast over the entire world, which if followed will save sorrow, trouble, inharmony, and promote peace, happiness and true social freedom.

MORAL COURAGE IN DAILY LIFE. "Moral Courage" was printed in large letters as the caption of the following items, and placed in a conspicuous place on the door of a systematic merchant in New York, for constant reference, and furnished by him for publication:

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak to a friend in a seedy coat, even though you are in company with a rich one, and richly attired.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to own that you are poor and thus disarm poverty of its sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have when you are convinced that he lacks principle—a friend should bear with a friend's infirmities but not with his vices.

Have courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretences.

Have the courage, in providing an entertainment for your friends, not to exceed your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full.

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AN EXPOSITION OF VITAL MAGNETISM;

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"A more useful book for the student or family can not well be found. It is selling well, and gives satisfaction. It is a work that will not lose its interest in an age."—*Banner of Light*.

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