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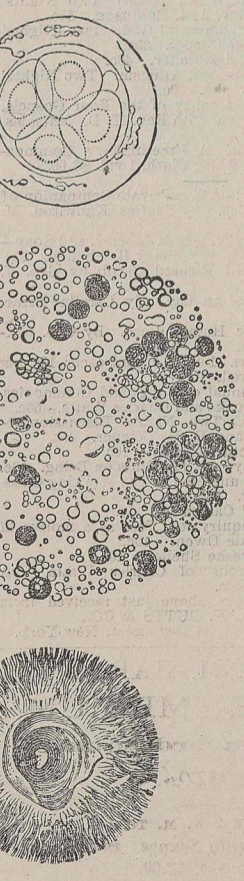
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Lactation.  
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The Law of Sexual Intercourse.  
Philosophy of Marriage.  
Beautiful Children.  
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BY AND BY:  
AN HISTORICAL ROMANCE OF THE FUTURE.  
BY EDWARD MAITLAND.

CHAPTER XIV.—[Continued.]

I may as well inform my younger or foreign readers, that it had been one of the achievements of the Emancipation to abolish the hereditary principle in respect of all offices, excepting only the Crown; and to substitute for it, in the Upper House, a system of election akin to one which had been suggested so long ago as the Victorian period. By this method any man who had won the confidence of the country at large might, without holding special relations with any particular district, and without putting himself forward as a candidate, find himself elevated to a peerage for life, together with a moderate allowance in money, and the historic prefix of *lord* to his own name, so as not to merge his identity in a new appellation. The number of these lords was, after some fluctuation, fixed at five hundred. The Prime Minister of the day had also the power of nominating a certain small percentage of the peers.

The lower chamber—(I mention this that all my readers at least may know the political constitution of this country)—consists of representatives and delegates from various localities. It rests between a constituency and its members, and depends mainly on the calibre of the latter, whether he should be a representative exercising his own judgment, or a delegate recording the opinions of a majority of his constituency.

The position of the country in respect of the crown has for some time been very peculiar. Of all the nations of Europe, those only which retained their monarchical institutions were Russia and Great Britain. The rest, after changes and revolutions innumerable, have settled down, apparently forever, with constitutions modelled after the American type. Even we did not retain our old forms without a hard struggle. That we did retain them was owing partly to the failure of objectors to find a substitute free from objection; partly to the admirable manner in which the sovereigns of the Victorian dynasty fulfilled their royal functions; and partly also to the complete emancipation of the country from dogmas, political as well as religious. Experience having shown the monarchy to work well with us, it was not to be abolished at the dictation of republican dogmatists.

It was on the death of the famous queen, whose prolonged grief for the loss of her almost ideal husband has made her the heroine of many a tale and poem as a model of widowed constancy, that the splendor and cost of royalty in this country were reduced within reasonable limits. Her successor, a sensible, frank and genial man, readily fell in with the new tariff, and he and his descendants enacted the part rather of hereditary president than of sovereign until a few generations ago, when the family unfortunately became extinct. Unfortunately, I say, not because we have consciously suffered any appreciable damage as a people in consequence, but because it is impossible to help regretting the fall of a noble old tree that has for ages made a feature in the landscape, and braved the storms which have raged round it and us; because, also, we know not what may be in store for us in the future.

But when, through failure of heirs, the dynasty came to an end, something had to be done. What should it be? The country would not hear of sending abroad for a new royal family, and indeed there was no abroad to send to for one, unless we were prepared to accept a scion of Russia, Turkey, or Central Africa. This last was not without its advocates, on the ground that there would be a humorous retribution in placing on the throne of Britain a descendant of the famous Abyssinian monarch who had provoked our ancestors to destroy him.

All the plans in operation in the rest of the world were discussed and re-discussed, and a good deal of ill-feeling was making itself apparent, when a proposition was made to postpone the discussion of the question for six months, and in the meanwhile to consider the Prime Minister for the time being as invested with the presidential functions of the sovereign.

The interval allowed men's minds to become quiet, and at the end of the six months, no inconvenience having occurred, and no acceptable suggestion having been made, the Prime

Minister was confirmed in his new functions for another six months. It has thus come about that our country has for several generations been in the enjoyment of a government far more republican than any deliberately-formed constitution in the world; for in all other republics there is a president who is virtually irremovable during a fixed term of office, whereas our president holds office only so long as he retains the confidence of the Legislative Chambers.

It is true that there was for some time a void in the mind of the nation which nothing seemed able to fill. The spectre of the vacant throne and crown, with piteous forlornness continually appealed to the popular imagination, so powerful do hereditary impressions sometimes become. And it was even feared that in some period of popular excitement a party might be found to make political capital out of the supposed grievance. So, on a happy thought, it was determined to place the throne in one of the Chambers immediately behind the place occupied by the Minister-president, with the crown lying on the seat and the national flag suspended above it. This combination of the symbols of the monarchy and the nation had the happiest effect in reconciling both royalists and republicans; and the new system of government has been found to work so well that we have allowed it to continue in operation ever since. Being avowedly only provisional it involves no principle, and therefore no one considers it a point of point of honor to try to upset it on principle.

BOOK II.  
CHAPTER I.

Away from the crowded earth, where men teem in such countless millions that solitude and contemplation are no longer possible upon its surface. Away from the sights and sounds of a complex civilization, with its manifold cares and incessant activities, its constant changes and perpetual sameness. Away from engrossments that occupy the body and clog the soul, and dull the spirit's perceptions, and hide from man that eternal Ideal from which he sprang and to which he must return. Away into the boundless plains of mid-air, whither none from below can follow, where they only can penetrate in whom the soul is dominant, even they who are from above, denizens of the azure, children of the light, bright actualities of thoughts which the best only among mortals can imagine, which the most gifted cannot translate into words.

It is verse, not prose, that should tell of such flight into the empyrean; tell how, when thus

Leaving far the world behind,  
Like him of old, who on the wind  
Was rapt from earth, and, as he flew,  
Back his cumbering mantle threw;  
Ancient prejudices all  
To their native level fall;  
For selfish thoughts and coward fears  
Cannot break the bonds of years,  
Cannot flee time's narrow reign,  
And revel on the eternal plain—

Ah, no; only he who sang, as no other of earth's poets before him or since have sung, could paint the rapture of the flight as young Carol soared aloft upon the billows of the air, winging the blue deep ten thousand fathoms up, and higher yet, his whole being a song and a delight. Leaving, perchance, the earth wrapped in the pale, purple evening; regaining, as he sped, the golden light of the sunken sun; bathing awhile in the silver shower of the moonbeams, and visited all night by troops of stars as they emerged from their hiding-places after the departure of their fair queen.

Then the dreams that would come, as he lay floating aloft, poised like an eagle asleep upon its outspread pinions. Dreams! Were they dreams? And was it sleeping or waking that they came to him? I reckon Criss knew not; knew not whether in the body or out of the body; whether in trance or in reality, when thus mounting as into the seventh heaven, he regained the society of angels and was admitted into the recesses of the invisible world.

No wonder that even when, as one has sung of the bird of passage, all day long his wings had fanned at that far height the cool, thin atmosphere, and the dark night drew near, he stooped not weary to the land; for then it was that to him, the rapt and kingly youth who loved to hold such commune, his high-born kinsfolk came—came as fair embodied visions and ideas, descending from the yet far rarer atmosphere of the regions where they dwelt, drawn by the force of the sympathies which they ever have with the worshiper of the Ideal. Little do people know what they lose when they clog their minds with preconceptions of the unverifiable, and in the positiveness of profound ignorance close them against the teaching of the spirits.

So apt in discerning the spirits did Criss become, that he could recognize distinctions of gifts and characters as well as of outward form. He made special friendships, too. There was one angel, tall of stature and thoughtful and steadfast of mien, who conceived a great affection for him, and gave him many details respecting their mode of life. And more than once Criss was struck by finding how near is the parallel existing between things celestial and things terrestrial; and this in respect even of moral characteristics. He was equally surprised to find that the inequality of their natures and developments is regarded by them with favor, inasmuch as it produces a pleasing variety and contributes to the general effect of the spiritual landscape. Even a "bad" angel, as one of a corresponding class would be called on earth, is but an accidental discord in a piece of music, and serves to enrich the general harmony.

One of their customs served to remind Criss of the exquisite art of horticulture. As our gardeners are in the habit of making even insignificant flowers effective in producing beauty, by massing a number of them together (no flower is "ugly"), so angels, who individually lack the qualifications necessary to secure distinction, gather together, like with like, into separate communities; and this, not through any law imposed upon them from without, but through the spontaneous operation of their own sympathies. He observed,

also, that however large or prominent any of these sections may be, however convinced of their own surpassing perfections, or even however low in the scale of angelic excellence, they never make it a matter of reproach to any that they do not belong to them.

"It takes many different kinds of angels to make up heaven," Criss's tall friend remarked to him. "Even the lowest and most rudimentary angels have uses which save them from being regarded with contempt by the more highly endowed. I perceive that you experience a sensation of surprise at there being such a class among us. But all things finite are comparative. We regard as such those who form, or used to form, the bulk of all communities of beings endowed with a capacity for intelligence; those in whom the perceptive faculties are not active in proportion to their reflective. Their powers of retention exceed their powers of acquisition, so that habit has for them a stronger attraction than progress. They love a mechanical sort of existence, and being devoid of the sanguine and hopeful in their temperaments, and incapable of imagining in the future an ideal of which the past shows them no counterpart, their faculty of memory altogether supersedes their faculty of aspiration. With you, down yonder, this class would claim for itself the title of *orthodox*, on the strength of its conformity to a standard derived from an actual past, however defective it be in regard to present needs. But here we recognize as alone entitled to rank as *orthodox*, those who keep their feelings and perceptions open to the reception of any fresh influences that may stream in from any part of the universe. Some of our oldest angels have told me that we used once to regard tradition as the test of truth, and that there are places in heaven where the practice still widely prevails; but they are far distant, in regions lying above the darker parts of the earth. With us who inhabit one of the most highly developed of the angelic spheres to think freely, that is, what you used to call *heresy*, is alone counted as *orthodox*; not to think at all, or to think subserviently to aught but the actual, is *heresy*."

"The traditionalists, however, are valued among us for what they are, not for what they are not. Most of our historians who serve to keep alive the memory of antiquity, and so enable us to mark the steps of our progress, come from among them. We find that the greater the period of time over which our generalizations extend, and the greater the number of facts they comprise the more likely we are to attain a true judgment respecting our relations with the infinite. We do not find, however, that the recorders of facts are generally the most competent to generalize from them.

"I see you are cogitating over my phrase 'oldest angels.' You think that if there be ages in heaven there must be birth and perhaps death. There are both of these. We call the latter *disappearance*. All I can tell you about it is this: we have our time. All finite beings have their time. It is the law of the Supreme. He said in his counsels, 'I give them up all, reserving to myself one prerogative—Death. They are free to develop their natures to the full extent of their conditions; but all must submit to a period. There they must trust me.'

"And we do trust Him. When too old to enjoy, or enable others to enjoy; perchance when needed elsewhere, we disappear. This keeps us from encumbering our sphere and gives the younger angels a chance.

"What becomes of us on disappearing? Those who remain behind never know. Some have a vague notion that the Supreme puts us into the crucible of his love and remoulds us for a fresh stage of existence. But our ignorance brings us no fear, our love and trust being perfect. We have no certainty of a future. Like you we are phenomena; whether recurrent or not, we know not. Do children, with you, when they fall asleep in their parent's arms, wonder whether or where they will wake?

"So you thought we had only to will in order to have. Indolent wishing procures nothing, even in the highest of the spiritual spheres. We are bound to prove the reality of our desires by our efforts to realize them.

"The sense in which I use the term spirit? When signifying an entity, it differs from matter only in degree. In kind it is the same, or rather they are different stages of the same material.

"You wish to know whether we possess aught that is capable of surviving the grosser organism, and becoming re-constituted as an individual.

"This is what I said we do not know. It is where we can only trust. Both in kindness and wisdom it is so ordained. In kindness, because hope is one of the most precious of possessions, and where all is certainty there is no room for hope. In wisdom, because the imaginative faculty which appertains to all intelligent beings, would, by the certainty of a future state, be called into such intense activity respecting its nature, as to make the present comparatively valueless. The Supreme lives in the Now as well as the Then. So that to contemn and neglect the present life is to defraud Him and ourselves also.

"Glance to the past history of your own world. Whence have sprung the vast majority of the evils your own race has experienced? Is it not through regarding as absolutely certain that which ought to be an aspiration and a hope, that man has sacrificed the happiness provided for him in the present life to his fears respecting the future?

"Well, with us in heaven, as well as with you on earth, the certainty that a future awaits us would operate upon the present more perniciously than an equally strong conviction the other way. The conviction that we exist only in the present world, sooner or later leads to making the very best of that present. We should thus, at least, give the Supreme credit for meaning well by us so long as we existed. But we should not have hope, as under the present arrangement—the *may-be*.

"Besides, were our actions weighed with motives derived from the certainty of an hereafter, real morality would be all but impossible. We must love and follow good for its own sake, otherwise we are not fitted to endure. Change of place



"At her sister's," was the tardy response.  
 "Very good," said Criss; "at her sister's, wherever that may be, you shall find her safe. When the convoy comes, tell the leader that he is to bring you thither as soon as possible. Good-bye!" And amid a ringing shout he darted aloft bearing Nannie with him.  
 She, on her side, seemed to partake of the general stupefaction. The shouting and the rapidity of the ascent recalled her to consciousness.  
 "Oh, my father! my father!" she cried; "do save my father!"  
 "Fear not for him, little one," said Criss. "See! yonder come the great air-ships, in time to save them all. Their captain is a good, kind man, and will soon bring your father to you—for I shall not leave you until I see you safe with him."  
 His voice reassured her as no voice had ever before done, and allayed the beating of her wild and eager heart.  
 "But when and where will that be?" she asked.  
 "At your sister's. Did you not hear him say so?"  
 "You are going to take me all that way? and by ourselves too?"  
 "I do not know where, or how far 'all that way' may be; but I intend to take you every inch of it, no matter where. By the way, what is your sister's address?"  
 "The Elephant Farm, Yolo, Mount Atlantika, Central Africa."  
 "Very good, then. At the Elephant Farm, Yolo, Mount Atlantika, Central Africa, you will in a few hours have the pleasure of meeting your father."  
 And glancing at the stars, Criss turned a handle and gave the Ariel an easterly direction.

[To be continued.]

SOCIALISTIC.

WHAT THE MATTER IS.

RAVENNA, O., Aug., 1874.

To EDITORS WOODHULL & CLAFLIN'S WEEKLY:  
 I have this moment read your article in the WEEKLY of Aug. 15, in which you give me especial attention.

You could not possibly annoy me more than by drawing the inference and making it appear to your readers that I am seeking to appropriate honor for work done, or imagined to have been done, in behalf of the free-love movement. On the other hand, I cherish no feeling in relation to myself so strong as that of dissatisfaction, not to say disgust, that I have not done something worthy of such moderate ability as I possess. If I have ever written a line expressing such a spirit as you attribute to me, I do not know it. There certainly is not a word in the article to which you refer that can be made to mean anything like personal dissatisfaction. That any considerable number of the many now interested in social freedom should know anything about the feeble efforts of the pioneer workers, is not to be expected. My old associates have often mortified me by doing me more than justice. It was well enough for them, perhaps, for they had done still less than I, in proportion to their ability. You seem to take it for granted that no one but a conservative or a "sorehead" can criticize Mrs. Woodhull.

What, then, is "the matter with F. Barry?" It is simply this: Nine-tenths of professed free lovers are half the time talking in favor of absolute freedom, and against marriage and in favor of its abolition, and the other half of the time in favor of "true marriage," "true monogamy," or some other mongrel substitute for the old infernal system. Now, whether I am right or wrong, reasonable or unreasonable, I do not acknowledge any one as a free lover who is in favor of "true monogamy," or "true polygamy," or "true marriage," or "complex marriage," or any other kind of marriage. I have not changed my view of the matter for twenty years, and during that time I have lost no opportunity to oppose any and every other view of the subject. I criticize Victoria C. Woodhull in the same spirit that I do all the rest of the "loose constructionists."

The occasion of the article of mine in *Hull's Crucible* to which you refer, was this: I presented some resolutions, as I am in the habit of doing, at our last "Woman's Emancipation" meeting (local society). I did not present them for adoption, as I presumed they would be too strong for some of our friends who were absent. We are in the habit of passing resolutions only when they express the general sentiment of the society.

I sent a copy of the resolutions to Moses Hull, and in my private note to him belabored him so severely for being only a "half-and-half," "milk-and-water" free lover, that he surely would have felt outraged had he not been master of an unusual amount of good sense and good nature. He may have been mad as it was, for he, from motives of revenge or some other motive, offered me the use of his columns. The result was the article to which you allude. In that article I criticize Warren Chase, W.F. Jamieson and Victoria C. Woodhull with about equal severity. The rest of the crowd can flatter themselves that they escaped, because they are of less consequence.

Now, as to the animus of that article, I affirm, "on the honor of a gentleman," that it was precisely the same as the animus of the resolutions, and the resolutions speak for themselves.

For the sake of the "weaker brethren," I wish to state distinctly and emphatically that this onslaught has no connection whatever with the opposition to Woodhull & Co., which emanates from other quarters. With scarce an exception, all of those who are opposing her in any way are equally deserving of my condemnation, and most of them a good deal more so. One of them talks glibly of "free marriage!" another of "the beauty and harmony of marriage," and a third tells about his "wife" as complacently as if such a thing were not disgraceful in a professed free lover. Why, even Elizabeth Cady Stanton, on the occasion of my affirming, in the *Revolution*, that it was "less dishonorable to be a

mistress than to be a wife," emphatically sustained me in the assertion.

The burden of your article seems to be my claim to the honor of the present success of the free-love movement. Now, with all due respect, I do not propose to submit peaceably to be disgraced in the eyes of your readers. I respectfully request you to quote a sentence I ever published that warrants your pretense.

There is but a single point in your whole article that amounts to anything—the charge of injustice on my part in denying that Victoria C. Woodhull is a free lover. That point I am ready to discuss. Of course I do not pretend that she is not a free lover according to the loose use of that term which prevails—a use of the term which makes free lovers of Warren Chase, W. F. Jamieson, and others. I admit, in the resolutions and in the *Crucible* article, that all the persons referred to talked free love *part of the time*. This may constitute them free lovers in the estimation of some, but not in mine. The cow must not only give the milk, but she must not kick it over. Your first quotation from the Steinway Hall speech, contained in your second paragraph, is good free-love doctrine; as good as I want; as good as can be found anywhere. But your second quotation from page 19 of that speech is not what I call free love at all.

And now, as to my making a false quotation, nothing was further from my intention. I quoted from memory, as my WEEKLY containing the speech had just been loaned to a young man who wanted "to see some of Mrs. Woodhull's doctrines." The paper never returned from its proselyting mission—it suffered martyrdom by fire! I see I have got the word "compelled" substituted for "obliged." I am annoyed by having made even so slight a mistake. We will let it balance your putting that very awkward sentence into my mouth.

And now I cannot possibly see that I have done any injustice in my quotation. The whole quotation, as you make it, does not alter the general idea at all, as I can see, or give any different impression. The particulars are unimportant. The word "only" in the quotation, as I made it, shows clearly that the demand was being made for marriage laws of the most liberal character. The whole quotation does not show anything different. You say: "He endeavors to make it appear that we favor some sort of legal marriage." Does not the paragraph you quote tell what kind of "marriage laws" there should be? Will you tell me where the "marriage laws" would come in if there were not "some sort" of legal marriage? Not a soul that read my article but knew that I was not pretending that Victoria C. Woodhull favored anything but the most liberal form of marriage possible, and that I was berating her for tolerating anything in the shape of marriage! Now, I affirm that there can be no marriage laws whatever without an infringement of human rights and a violation of the principles of free love. You make another quotation which shows you to advocate "true marriage," and then charge me with "dishonesty" in trying to show you to be in favor of the other kind. (*False marriage shall I call it?*) Now, when you become really aware that there is nothing in this wide world I hate so utterly as I do "true marriage," you will see that while I may be a fanatic, I had no occasion to be dishonest in the way you intimate. No, no, Victoria C. Woodhull, I charge you with nothing worse; I know of nothing worse, believe nothing worse against you than advocating "true marriage." I will make it still less offensive. I have nothing worse against you than your toleration of "true marriage," for I have not the slightest doubt that you are at heart and in purpose just as radical as I am, and that you have adopted a loose system of discipline in the free-love church—"open communion" instead of the "close communion" I am so tenacious for, merely from policy. You want numbers; you want present success; you want to circumvent and defeat the popular hypocrites and flunkey Spiritualists, so you take in Warren Chase and W. F. Jamieson, and wink at his disgraceful performance of a public marriage ceremony, and Cephas B. Lynn, who only joined after discovering that you were in favor of only the one monogamic marriage! Now, these are all exceedingly desirable persons if they could only first be converted!

You quote again, to show that you had recognized previous workers, and say: "All this, however, may be forgetfulness on the part of Mr. Barry." "All this" what? Have I ever intimated that you had not made such recognition? I demand chapter and verse. I simply denied that the Steinway Hall speech was the first free-love speech, and I only did this for the sake of aiding my purpose of making war upon mongrel free love. I tell you I am not jealous of Victoria C. Woodhull; I am too proud to be, if I were mean and silly enough to be. I am too conceited to want to be anybody else than Francis Barry, or to do anybody else's work or get in their place, or covet the honor they can by any means win. I believe in Victoria C. Woodhull and her work, as heartily as I do in Francis Barry and his work, and, for aught I know or care, hers may be a thousand times more important, if one thing is more important than another. If anybody rejoices with a greater rejoicing than I, on account of the marvelous work Victoria C. Woodhull and Col. Blood have done, all I have to say is that his or her capabilities for joy are very great. The testimonial from the Ravenna Free Lovers which I had the honor to pen, contained these words: "When you sprang to the front a thrill of joy ran through the heart of every veteran, while thousands are now warm and fast friends of the cause who were timid or doubting till you flashed light into their brains and courage into their souls." I take not a word back.

The invitation to acknowledge myself one of the fathers of free-love I gracefully accept, provided it is the pure blood, "thoroughbred," free-love baby. If it is a "cross" with marriage, I care not how high the "grade," I will have nothing to do with it.

FRANCIS BARRY.

[COMMENTS.]

It seems from all that Mr. Barry has to say, that the question as to what freedom is, is still to be settled. It seems to us that to compel people to be free lovers and to enforce

free love as a rule for society, would be equally as offensive a despotism as the attempted enforcement by law, of monogamy. What we claim for the people is the right to manage their own affairs in their own way, whether that be after the requirements of monogamy, polygamy, polyandry or free love in any of its degrees. If we cannot have freedom for individuals then there can be no free love, while to enforce free love would be to have a worse slavery than we have now. We say let those who want to marry or to contract do so freely, and those who do not want to do so to act their desires equally as free from restraint. Mr. Barry says precisely the contrary. Which is the advocate of real freedom?

We are indebted to the N. Y. *Independent* for the following rythmical marriage service:

*Minister.*  
 This woman wilt thou have  
 And cherish her for life,  
 Wilt love and comfort her  
 And seek no other wife?  
*He.*  
 This woman I will take  
 That stands beside me now;  
 I'll find her board and clothes  
 And have no other "frow."  
*Minister.*  
 And for your husband wilt  
 You take this nice young man,  
 Obey his slightest wish,  
 And love him all you can?  
*She.*  
 I'll love him all I can,  
 Obey him all I choose;  
 And when I ask for funds  
 He never must refuse.  
*Minister.*  
 Then you are man and wife,  
 And happy may you be;  
 As many be your years  
 As dollars in my fee.

WHAT'S IN A NAME?

Dear Weekly—There seems to be any amount of hair-splitting among the over-nice moral Dietarians who choose to eat their dyspeptic loaf, unbolted, unleavened and without salt, and to wish to compel the rest of humanity to adopt their tastes. People who, having no principles to suggest or improvement to apply to the work of others, have an abundance of time to find fault with the technicalities or terms which others use to express in the fewest words and their least offensive sense, the object, aim and character of their projects, and without compelling the reader to the later editions of the Lexicon to learn the significance of the same.

Somebody, whose temerity causes them to screen their identity behind the initials of "E. E.," "would like to request Addie L. Ballou not to dub her protective union project with the word Magdalene, so falsely applied by the licentious saints of to-day," etc. E. E. falls so short of comprehending the meaning and work of a Magdalene's Protective Union, as to suggest the insignificant "title of Womens Sexual Rights Protective Union, or Women's Equal Rights Association;" or any thing by which the offensive names and phrases may be avoided.

It is generally understood that any name which may best express the business of a profession, is that which is most significant. Hence the terms offered, have no meaning in connection with the work proposed for an exclusive class, and would be about as comprehensive as a title which some man suggested, which would not only include all classes of women (at their option) but men also.

If there are brave women enough in the ranks of recognized society, who will affiliate with and take these women upon their own level, they have my hearty God bless you.

They may aid these women vastly in this work of equalizing, and may get up as many sexual equality leagues as they like, but into this proposed "Union," unless they are a part of the profession, they have no right to claim a membership more than have the monopolies a right to the "open Sesame" to the Grangers.

As this work was not meant to promote sexual privileges of women as women, but to ameliorate the sufferings of a class as professionals, who as such shall be able to place their profession where it belongs—as any other "necessary" and legitimate business—on an equality by recognition of its rights to legal and civil protection (whatever is taxable and may be legalized, is subject to protection). The name given is most appropriate, and no one who sees the depth of the purpose of this project, can for a moment object to names or terms used. It is not to dishonor the women nor to offend them, that the term is still the chosen one, because most appropriate. Suppose some "saints" prefer to "dub" these women thus and so—what then? Do I propose to move out of their way to seek a softer term? No. But I do mean to make them fear that name, much as they loath and scorn those to whom it is applied, as much as that of *La Commune* is feared by the aristocracy of France. And more than this: to drag alike the name and the victim from the obscurity to which a rotten system of prostitution, under cover of virtuous (?) respectability has held them for centuries, and help their crucified and prostrate souls and bodies, to where they shall be exalted and beloved for the long suffering of their lives.

Besides, this is the term most applicable from its association of the long ago and must carry the ever present reproof in the appellation "let him that is without sin among you be the first to cast a stone." And it is the term most acceptable to themselves, and if they knew the power they hold within their grasp, if once united against the civil powers and the public sentiment that now oppress them, the terms of compromise would soon be on the other hand, for even now it is the courtesan that rules the world.

The deliberations set forth in the proposed project were not hastily drawn, nor given without conference with the

women for whom it proposes protection; and so far as I have been able to learn subsequent to its publication, by communication with them, and asking their criticism and suggestions, there is general approval.

In connection with this I will make a few extracts from a letter yesterday received from one of the most intelligent and interesting correspondents I have on the subject, if I may judge from correspondence alone. She says:

"I feel quite incapable of writing anything, much less criticizing any of your articles. The idea I have is, that you are so near right that there is no necessity of amendments.

"What would be agreeable to one in a reform would not be to others. One great obstacle for you to combat with is, that the same women you are working for will retard your success by not helping to advance it. That is, the madames. They are better satisfied as they are. They are the power and the influence that could work much good toward a change if they would do it. The inmates are helpless and dependent for their shelter, and dare not revolt against the tyranny of their landladies. What is the most trying ordeal of the prostitute's professional life, is the unjust, indiscriminate oppression they are subject to from the officials and from the largest majority of the madames. This so-called curse of society (still a blessing) is the most difficult matter that man or woman ever undertook to handle. We know from traditional history it has existed, prospered, and buffeted every impediment, and it never will be suppressed or exterminated until man's nature changes, which is little expected and least wished for by the female sex generally.

"What we want is a remedy. Are you aware that more than half the sporting class of women are terribly illiterate, especially the madames? Is not that a great drawback? Could they all read, write and understand for themselves there would be a great change for the better. They would then unite together and revolt at the impositions they receive from uncouth and far more ignorant men and women than themselves.

"Nothing but a humane regulating license protective system will ever decrease prostitution, and then it will not be in our day that the effects would be marvelous, as for centuries things have been going wrong. Nature has been violated, ignorance has predominated and been authority, and it will take much time and untiring effort to repair the mistakes we have made.

"In large cities like Chicago and other towns, where there are so many, the women who are keepers of houses should club together and raise a fund to build a hospital for the sick ones, so long as the city will not, rather than have them go destitute of home and proper treatment; and the city should not extort every extra dollar they have. It is this, and only this, that reduces poor women to the wrecks that they eventually become. The constant draining of their purses by the city authorities is their constant discouragement, and no one to lift them up or encourage them, they aim to end their life as soon as possible. What record they leave behind them is quite an indifferent subject to them.

"Don't think, dear sister, that I do not appreciate and sanction your good and generous impulses toward what are called fallen women, for I do, and long to hug you in my arms, and do so want to do something to help; but while the spirit is strong the flesh is weak. It is bad to have society make such unpardonable outcasts of their sisters who are the safety valves for their virtue. But I for one consider their treatment is only the offspring of pure ignorance, and too contemptible for me to feel one pang or give it a thought. I look for a higher and more worthy Judge to judge me or my fruits."

The magnitude of the work of woman's emancipation, and particularly this class of unfortunates, each day impresses me more and more of its importance, till my spirit and busy brain grow so restless in the narrow limit of the feeble capabilities of one frail body, and I would earnestly appeal to all womankind to come up to the help of the work.

One brave, good man, Rev. E. F. Howe, pastor of the Congregational Church at Terre Haute, Indiana, has set an example so worthy in his good work for the Magdalenes, that I wish to herewith give him my open thanks. I trust his example may be followed by the honest and earnest clergy throughout the land.

ADDIE L. BALLOU.

#### MORE TESTIMONY.

GRAND RAPIDS, Mich., August, 1874.

Dear Sister Victoria—I have been a constant reader of your paper for the last year and am one of your earnest advocates, and in consequence have had the finger of scorn pointed at me, and all the vile epithets hurled at me; but the more I am persecuted the stronger I grow in the faith and the knowledge of the truth.

When I look around me and see the sin and misery caused, as I know they are, by women being held in bondage subject to unnatural sexual relations, it makes my heart ache for the whole human race, and I thank God and the angels that there is one who dares the world and preaches the naked truth in regard to these relations. I would willingly lay down my life, if need be, to do the good to future generations that you have already done.

There never was a truer saying than that the agitation of thought is the beginning of wisdom, and there are thousands of women to-day that feel and know the truth, who one year ago were in utter ignorance of the cause of their misery. They knew there were wrongs somewhere, all they needed was some one to touch the right chord. When you did this, their hearts all responded in unison to the touch, and one great cry came forth from the sufferers—unnatural sexual relations are the cause of them all.

I will cite a few instances that came under my observation. One poor creature being obliged to submit to the gratification of a husband's selfish lust and having unwilling maternity forced upon her no less than five times, and not having a constitution to bear more, sank under it, and they laid her away in the grave at the early age of thirty. The attending physician pronounced her case quick consumption, and the ministers, as all ministers do, said "God called her, blessed be the name of

the Lord." Her husband had been trained to the idea that God created man, then saw that it was not good for him to be alone and made woman for his special use or abuse, just as he saw fit, and he took advantage of his teachings to gratify his selfish lust.

Another is going, as her physician says, with heart disease and consumption, when she is dying of wedlock. She was brought up in the belief that you must "honor thy father and thy mother" and by so doing she is paying the penalty with her life; for her father saw fit to sell her to the highest bidder and she obeyed, when her soul was already wedded to another. She said to me a few days ago, "I am so glad it is almost over; I have been a faithful wife and mother, but it has been Oh so hard to bear; I would have been so happy in a cottage with the one I loved."

Still another has lived with a drunken husband till she is the mother of seven little ones and the wreck of her former self. Feeling that she must do something or die and leave her dear little ones to the cold charities of a merciless world, or what is still worse, a drunken father, she broke away and is now with her own hands taking the care of her little ones. The ignorant rattle hoot at her as a vile thing saying, "You took him for better or worse and you ought to stick to your bargain."

When will such ignorance be rooted out and replaced with newer, brighter and better thoughts? In my heart I wish that I had the ability either with pen or voice to help in this mighty work—the redemption of womankind.

Yours for the advance of truth and justice,

MRS. MARTHA E. HURSEN.

STOCKHOLM, N. Y., Aug. 1874.

My Dear Victoria C. Woodhull—I desire to express to you my appreciation and approbation of the wisdom and justice of your course. I have been surprised by the criticism upon your position by one of the best friends I ever had. But neither you or the cause can ever lose anything by your dealing kindly by all such critics.

I never hastily decide upon the position, much less the character, of any man or woman. I have no means of knowing you fully. It is not necessary that I should; but it is simple justice to you and to myself when I say my confidence in you personally has increased continually during the past two or three years.

We all have our faults, and much greater faults, no doubt, than we can realize or believe. I try to correct mine, as far as I can see them. I hope and believe you do the same.

If you have seen the *Index* of Aug. 6, you will see Mr. Abbott declares me "ahead of" you in the "hideousness" of my philosophy. On one point I have been more offensively radical for the past thirty years than you are. In another respect I have been more conservative than Mr. Barry, Mr. Andrews or yourself. While I believed a variety in conjugal relations would prevail in the coming perfection of the race, I said "law was necessary for the lawless," the selfish and the unjust, and could not see wisdom in offering so much freedom to our race in their present low, selfish and undeveloped condition. But since my hair became much whitened, I have changed much toward your and their position. While I think I am sure the first effect of offering so much freedom to men and women in their yet selfish condition will be an increase of suffering, it seems not less certain that it must ultimate in still greater good. I confess the arguments are all on your and their side. It was harder for me than for some of my radical brothers to see it quite right for you to so expose private life. The spirits were largely responsible for this. And nothing in history equals the strength of your defense of it. That has at last mastered my doubts. Mrs. Stowe's act was worse, with not one-tenth your grounds of defense. I have never condemned either; I only demurred and waited.

I wish I could make you realize how much I have enjoyed the great, the more than John Brown power you have brought to bear on the free-love question. I do not always agree with your definitions of love and lust; but I, Austin Kent, pronounce you an out-and-out free lover, by all late definitions. And though from the first I have sent you all my prayers and all my blessings, I do not believe I have blessed you more, if as much, as you have me.

In love, yours,

AUSTIN KENT.

LAKE HARBOR, MUSKEGON CO., Mich., Aug., 1874.

My Dear Mrs. Woodhull—It has not been my privilege to see the names of our old anti-slavery pioneers, who battled the slave power with heroic determination, amid ridicule, scorn and persecution, giving any seeming indorsement to the grand enterprise in which you are so earnestly engaged—in the exposition of long-established and venerated customs and institutions—save that of Parker Pillsbury. He does not seem to be at all frightened by the scarecrows of freedom or the sovereignty of the individual. Though I may not grasp the whole of the principles underlying your movement, and so not be ready to indorse the whole that you seem to advocate, yet I perceive in the course you have pursued for the last two years, enough to convince me that you are doing a grand work for the elevation and redemption of humanity. The ignorance, crimes and miseries resulting from ill-adaptation and consequent want of harmony of the sexes under the forms of matrimony are too abundant in every direction to escape observation. Is it possible there can be too much light shed on the darkness brooding over the wretched conditions of society? No, dear sister; my astonishment has been that so few of the vanguard in other reforms have come to the front with you in the mighty struggle for equal rights, social, civil and religious, to all peoples. It was my privilege in times past to mingle with those noble men and women who were battling for the overthrow of chattel slavery in America. Perhaps those now remaining have done their work and given place to others. Yet, I trust, there are some with you in sentiment, if not in words. Our venerated Lucretia Mott, the ever-warm friend of every good word and work, shrinks from no righteous cause, however distasteful to others.

When I met you last year at Silver Lake, I became thoroughly convinced that you were armed for the conflict, and possessed adequate energy to carry forward the cause in which you had engaged; that you were not to be daunted or deterred by threats or incarcerations, though they were sustained by "revered citizens" or United States courts. I know too well the efficacy of such instrumentalities, having, many years since, passed through the ordeal of being piratically captured on the high seas, delivered to the custody of United States officers at Key West, thrown into prison with shackled hands and feet, while unable, from sickness, to walk or sit erect; from thence to a United States fort, and thence, guarded by United States troops, to a steamer and tumbled down its hold, beside its boilers, in the month of June and latitude 26. There I was kept six days, still in manacles, and from that infernal pit I was carted to another filthy prison in Pensacola, and there secured to the floor by a chain weighing more than twenty pounds. Here swarms of ants, mosquitos, cockroaches and mice held high carnival, demanding special attention and nearly the whole remaining strength of the old abolitionist. Four weary months passed in that condition, and then a United States court decided to put in requisition fines, imprisonment, the pillory and branding irons to work out the love of freedom and paternity inherent in the heart of the prisoner at the bar, etc. After passing through such experiences, how can I help sympathizing with you? The above is but a scrap of experience from the life of a Cape Cod man of seventy-five winters, spent in different parts of the globe, who now resides among the hemlocks of Michigan. This State, as you well know, is soon to be agitated by the woman's suffrage question, and we hope it will prove a success. I am aware that your great strength lies in the rectitude of your position, and I trust you will be divinely sustained.

Yours, for the extermination of all crimes against humanity,

JONATHAN WALKER.

[From *Common Sense*, San Francisco.]

AH HEA LEA SPEAKS.

My attention was called to your paper the other day by an article headed "The People are not True to Themselves." After reading it I supposed that your journal had changed hands. I thought that I recognized in said article the "earmarks" of my old friend General Amwynn, of the *Shop and Senate*, and I turned over a page or two thinking I might find the continuation of that classic serial the "China Boy," but was agreeably surprised to find the rest of your paper in accordance with its name. Now, I wish to know why you should lug in my countrymen as a direct or indirect cause of your so-called misery? It surely ought to be no sin for my countrywomen to bear the "future workers of America," as you assert. I see by reports of your physicians (Dr. Allen Lowell) that your native American women are falling behind in their contributions to the population of the country, and the Irish and German are so fast becoming Americanized in that respect there is no telling where to draw the line.

There might be some excuse for your article if land monopolies were not common in other States, and if railroad magnates did not boast that they carried numerous State Legislatures in their pockets, and if the working population of Massachusetts were not actually more helpless than slaves (see Massachusetts' Bureau of Labor Statistics, 1871-72), and if crime and poverty were not increasing in exact ratio with your boasted civilization. That the sons of your workmen are becoming hoodlums I do not deny; and no wonder, when the first sentence that falls on their ears is an imprecation on the heads of their fellow-beings for the reason that said "beings" persist in working for their living at the highest wages they can get from "your own flesh and blood."

That your "daughters are brought to lives of shame" I cannot deny, but what can I do about it? "A life of shame" seems to be a necessity in your civilization, and our merchants, seeing this, have, from time to time, encouraged our unmarried females to come to your country to aid your white prostitutes in keeping society pure, (?) and your mothers and sisters safe from sexual assault in the streets of your maritime cities (see Lecky and Buckle), but when our young woman come here for the purpose of taking the place of your white prostitutes—and thus elevating (?) them to the plane of marriage—they are taken before your courts on frivolous charges, and are compelled to lie in a jail (that is not fit for hogs) to await the decision of your immaculate courts, and perhaps die there, as others have done before them.

Now you will please pardon the crudity of this note. If I were of your "own flesh and blood" I might be able to better conceal my thoughts under a cloud of ambiguous terms. And, by the way, what authority have you for the inference that your "flesh and blood" is different in quality from that of the meanest prostitute of my country? and if not, and if all that is "matter," as Prof. Tyndall tells you, why prate so much about "flesh and blood?" Now, please try again, and tell why your "people are not true to themselves?"

Yours fraternally,

AH HEA LEA, Slipper-maker.

#### FROM THE FRYING PAN INTO THE FIRE.

TERRE HAUTE, Ind., Sept. 15, 1874.

Truth is never to be found in extremeism. And although it is well enough to have every phase of thought upon important subjects, sometimes it occurs that even the radical thinkers overstep the bounds of reason in prescribing remedies to prevent ills. Such is our conclusion upon reading the communication in the WEEKLY of Sept. 19, by J. Irving Ferron, headed "Rape and Murder."

While we would not impugn the writer's motives, justice and the cause of social reform demand that such rash and illogical assumption should meet with stinging rebuke from every true man and woman, inside and outside the ranks of reformers.

Some of the writer's positions are undoubtedly correct—viz., that the custom of keeping the laws and uses of the sexual nature a secret from young persons is calculated to

awaken a morbid curiosity in their minds concerning them, and in the endeavor to satisfy this curiosity, brings destruction, swift and terrible, to thousands of youth annually all over the civilized world.

But what shall we say when the writer, after asserting that "this constant desire and thought upon the sexual functions produces an undue development of that portion of the brain which controls these organs," goes on to convey the idea that these unduly developed functions should be set to work as soon as they begin to show signs of development?

Good God! what a remedy! As much as to say that the fruit of a tree should be used as soon as the blossom falls off! Has the man no idea of ripeness or the fitness of things? Does he think that an "unduly developed" function can be rendered normal and healthy by still further stimulating it?

Society does do wrong in ignoring this matter as it does, but we don't think it would mend the matter much to follow Mr. Ferron's prescription.

Surely this might be called the extreme of homeopathic treatment. The ultimate object of social reform is to bring about the conditions necessary to the production of a better grade of men and women, physically and intellectually. Facts go to prove that the best children are produced by those parents who have reached maturity and full ripeness in physical development.

But Mr. F. thinks that a state of puberty is reached at the age of fourteen and sixteen (the time when the tree of life is merely blooming), and then asserts that persons at that age should be allowed to contract alliances at will, and for longer or shorter periods, to suit the parties. This is monstrous, and were it carried out, would degenerate the race more rapidly than the present social customs. And then the public are to be taxed to support those results of "undue development." We think that society should take steps for the proper care of all who need it. But we as firmly believe that all children should be born of mature parents who love each other mutually and freely, and it is utterly impossible for children of sixteen to know what real conjugal love means. People should teach their children the uses and relations of sex, and also teach them the fearful consequences of its abuse, and that it should never be abnormally developed by being subjected to use before it has reached maturity.

We hope, for the sake of social reform, that Mr. Ferron will prescribe no more remedies for rape and murder until he acquaints himself better with the law of sex and human economy.

C. W. STEWART.

GOLDWIN SMITH AND FEMALE SUFFRAGE.

The August number of the *Popular Science Monthly* has an article from *Macmillan's Magazine*, by Prof. Goldwin Smith, on female suffrage. I do not propose to review it, though it is as full of holes as a sieve. A sentence, closing the first paragraph, suggests some thoughts, and it is to this single point I shall confine myself. The sentence is this: "The very foundations of society are touched when party tampers with the relation of the sexes." The professor means, by this, to imply that there should be no change in the governmental or social order, so far as sex is concerned, lest disorder be introduced, and existing institutions be destroyed or essentially modified. He, therefore, would chain the race to its present condition, and hold us all to the existing order of things, and our posterity as well. The world he would have run in its present grooves forever, forgetting that progress is the law of the race which outgrows institutions as a child does its clothes. But to say nothing of the lessons of history, and leaving its teachings alone, we will look at the matter under a bare common-sense view.

And we start with the proposition that he need have no fears, if the relations of the sexes are as they should be, for it will be impossible to move the foundations of society. If they are based on natural law they will remain as they are. Institutions, however limited or however wide their scope, if natural, in accord with the eternal fitness of things—that is, are based on correct principles—cannot be destroyed. The trouble is that conservatism does not take the trouble to analyze and digest, but because an institution or usage exists, assumes, *ipse facto*, that it must always exist. It does not recognize the law of development, whose outcome is progress; that what will answer for one generation will not for a subsequent one. There is growth, a juster and truer apprehension of human needs as they develop in the onward and upward sweep of the race.

Civilization requires at intervals new factors; those of one age expend their power, become *effete*, worn out, and must be discarded. That this is the law, the past abundantly demonstrates, and can be readily discerned when we note the growth of that complex entity we call society. It is in vain, therefore, for the conservatives to withstand the demands of the to-day, or seek to perpetuate old forms, usages, laws or constitutions. The human race cannot be kept in the swaddling clothes of infancy, nor dwarfed like the feet of Chinese women.

The assertion quoted is an admission that there is something fundamentally wrong, else we would not warn those who "tamper with the relations of the sexes." Sex is functional; male and female each has its sphere and office. One is not more important and exalted than the other. Outside of their functions they are absolutely equal, each entitled to verge and room enough to fulfill its destiny and exert its proper influence, to attain all the possibilities enwrapped in the human soul. Life is the outcome of sex; male and female must coalesce to evolve it, and in the degree they coalesce, so will life be more or less perfect. This law runs through all human affairs, and is as applicable to the begetting of institutions as of children. This position is axiomatic, else the democracy of souls is a falsity and equality a myth. The logic cannot be escaped, turn whichever way the opponents of woman suffrage may, whether essaying argument or pettifoggery. Hence it is true "the very foundations of society are touched when party tampers with the relations of the sexes," not their natural, but enforced relations. I rejoice that it is so, for I know that when "the relations of the sexes" shall be duly recognized, society will be

improved and individual men and women made better. Our utter ignoring of one sex has provoked disorder and is the cause of the most grievous of the evils now afflicting the race and barring its progress. Truth will prove stronger than Mr. Goldwin Smith, or all others, who, like him, declare that woman is less than human, as they in effect do, who, turning aside from nature, right and law, erect a standard according to the diction of Moses and Paul. The old I would not scorn, for it was well in its time. But I protest against setting it up as an idol the present must worship, for

\* \* \* This old world is growing brighter!  
We may not see its dawn sublime,  
Yet high hopes make the heart throb lighter.  
We may be sleeping in the ground,  
When it awakes the world in wonder;  
But we have felt it gathering round,  
And heard its voice of loving thunder.

WILLIAM FOSTER, JR.

PROVIDENCE, Aug. 8, 1874.

MISCELLANEOUS.

TRIFLES.

What! shall one monk, scarce known beyond his cell,  
Front Rome's far-reaching bolts, and scorn her frown?  
Brave Luther answered Yes; that thunder's swell  
Rocked Europe and disarmed the triple crown.

Whatever can be known of earth we know,  
Sneered Europe's wise men in their snail-shells curled;  
No, said one man in Genoa, and that "No,"  
Out of the dark, created this new world.

O Truth, O Freedom—how are ye still born  
In the rude stable, in the manger nurst;  
What humble hands unbar the gates of morn,  
Thro' which the splendors of the new day burst.

We stride the river daily at the spring,  
Nor, in our childish thoughtlessness, forsee  
What myriad vassal streams shall tribute bring,  
How like an equal it shall greet the sea.

O small beginnings, ye are great and strong,  
Based on a faithful heart and tireless brain!  
To build the future fair, ye conquer wrong,  
To earn the crown, and wear it, not in vain.  
—From Ruskin's "Modern Painters."

LABOR NOTES.

A SEAMERS' trades union has been organized here. It now numbers some 300 members.

ONE of the strongest trades union in the city is that of the blue-stone cutters. It embraces all the persons so employed.

STRIKES are in progress among the coal miners of St. Clair county, Ill., and the ironworkers at Newport, Ky. (Gaylord & Co.) About 2,500 men are out.

THE Provincial Granges of the Patrons of Husbandry, some fifteen in number, have just separated from the order in the United States, forming a separate organization.

SHIP-CARPENTERS on the Clyde are feeling the depression of business. Wages have been reduced within a month from 20 to 30 per cent. and a large number are wholly idle.

THE Lyons hand-loom weaving is declining. Workmen to the number of 10,000 have moved during the past year to villages in the vicinity. Power looms are also being used to a large extent.

J. GEORGE ECCARIUS, formerly general secretary of the Internationale, and a working tailor, was the London *Times*' and New York *World's* correspondent at Brussels to the recent International Workingmen's Congress.

THE British-American trades unions have just closed their annual Congress, which was held at Ottawa. The Congress was allowed the use of the Parliament House for their sessions, and adjourned to meet next year at St. Catharine's.

THE miners along the Pan-Handle (West Va.) railroad, who were on strike, have resumed work. A sliding scale has been adopted, ranging, for digging coal, at from three to four cents to the men, on a scale of from six to eight and a half cents received by employer.

WOMEN are extensively employed in the Austrian telegraph service. They have proved themselves so efficient that the postal service is to be opened to them and the various railroad boards are directed to report on the practicability of employing them in that service.

THE statement is made and not denied that proportionately to population and wealth illiteracy is largely on the increase in all the New England factory towns. Fall River is cited as an illustration, it being stated that over one-fourth of the population cannot read or write.

THE German cabinet makers have a small but well-organized union, numbering 500 members out of 3,000 operatives. They are very radical in their opinions, and among the foremost in labor agitations. The wood carvers are mostly Germans. Their union is about 200 strong.

A NATIONAL Union of Workingmen was recently formed in Bristol, England. The objects are to improve the condition of the class named by efforts to increase wages, reduce hours of labor, organize branches, and thereby bring about an exchange of labor, to look after legislation, and to collect and maintain a beneficial fund.

A RECENT strike at Bolton, England, was referred to a board of arbitration after an energetic resistance thereto from the employers. The cause was a proposed reduction of wages to the extent of five per cent. Thirteen thousand operatives went out, and seventy-four mills were closed. Forty-eight others continued running, with 7,000 hands employed.

A RECENT lock-out at Belfast, Ireland, lasting six weeks, cost the operatives nearly a million dollars. Public opinion seems to have been against the mill owners, because they attempted to force a reduction of wages without due notice. The proposed reduction was finally halved as to the men and

boys. The women, however, were obliged to resume with full reduction.

A "LOCK OUT" of iron moulders is in progress at Hamilton, Canada. It appears that an agreement had been made that a former reduction of ten per cent. should be removed whenever trade became brisk. The men having made the demand for this removal and being refused, those in two of the shops struck, and the employers locked out the iron men in all the other shops.

ALL the leading branches of labor in Great Britain are being made to feel the depression of trade. The coal miners (employers) in Northumberland are debating a reduction of 20 per cent. in wages. In Scotland the miners average only 3s. 6d. per day. The leading iron works in Sheffield and elsewhere propose a reduction of 10 per cent. The same tendency is exhibited elsewhere.

THE bakers have a national union, which recently met in council. The Grand Master, Samuel Stirrat, in his address argued that the prevailing economic schools all fail in representing labor properly. He complained that labor gave eighty per cent. of all it produced to wealth. Of his own trade he asserted that the average journeyman worked from 16 to 18 hours per diem.

IN 1873 there were 749 co-operative associations in Great Britain registered according to law. The large majority are stores. Their capital amounted in 1871 to \$10,161,805. These figures did not include associations of a similar character but larger scope, registered as joint stock companies. The business done during that year amounted to \$41,022,330, and the net profit to 27 per cent., or about \$2,776,175.

IN the coal mine districts of England the colliers' villages and cottages belong to the mine owner, and are as a rule let to the miners. A strike of 800 men and boys at Trinsdon, Durham, has for its object the procuring of more and purer water, better drainage and decent necessaries. The parish clergyman urged the strike, and it received public sympathy. Among the men's demands is one of two pints of water per diem in the pit. This example will be followed throughout the coal region—Northumberland, Durham, Yorkshire, Lancashire and Staffordshire.

A NEW law regulating the labor of women and children goes into effect in Great Britain on the 1st of January next. It is designed, as regards children, to reach evils which arise from their employment in home trades under the direction of parents and guardians. None under nine years are to be so employed. From ten and upward they can only be employed on half time, morning or afternoon, or every alternate day. Their employment at meal time is forbidden. Authority is given for inspection of all buildings, dwellings or factories, and provisions for education are embodied.—*N. Y. Sun.*

COMMENTS.

The hundreds of financiers are well represented in the daily presses of the Union. The hundred and fifty thousand lawyers in our country not only run hundreds of presses, but monopolize more than half the seats in the National Legislature. The hundreds of thousands who seek for amusements, from opera-goers to cock-fighters, also have many presses devoted to their service; but the millions of laborers, not only have no daily they can call their own, but are rarely, save on very special occasions, alluded to by the leading presses of our cities. We do not blame such papers as the *Herald* or the *Times*, the *Tribune* or the *World* for this apparent neglect; we know that they are conducted, like churches, on business principles; but we do blame the millions of workers for not knowing that their pennies, in millions of hands, are far more powerful than millions of dollars in few hands. For this reason we have made this extract from the *Sun*, in the hope that such workers as desire to read labor news may know where it is to be found; and also where it most assuredly will be found, when they put enough "marked pennies" into its till to command such utterances. It is far easier for workers in any of our larger cities to establish a press, or to command a press already established, than the government of the United States to found and maintain an organ in New York, which some believe to be its present intention.

THE SUN'S BLESSING.—Sleepless people, and there are many in America, should court the sun. The very worst soporific is laudanum, and the very best sunshine. Therefore it is very plain that poor sleepers should pass as many hours in the sunshine, and as few as possible in the shade.

Many women are martyrs, and yet do not know it. They shut the sunshine out of their houses and hearts, they wear veils, they carry parasols, and they do all possible to keep off the subtlest, and yet most potent influence which is to give them strength and beauty and cheerfulness. Is it not time to change all this, and to get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in their transformation. Will they not try it a year or two and oblige thousands of admirers?

LORD BYRON is reported to have said "that he would rather have an nod from an American than a snuff box from an Emperor."

THE venerable Rev. Lyman Beecher once told a young minister not to think too much about the tone of his voice, but to be in earnest. "No man," said Mr. Beecher, "ever cried fire in the wrong tone, when his own house was burning."

FATHER CHAUCER was sound on the main question. Witness—

"What is better than gold? Jasper.  
What is better than Jasper? Wisdom.  
What is better than Wisdom? Woman.  
What is better than Woman? Nothing."

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NEW YORK, SATURDAY, OCT. 17, 1874.

## THE ULTIMATUM.

FROM THE SPEECH "TRIED AS BY FIRE."

Sexual freedom, then, means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never even seemingly have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children: means the birth of love children only; endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation and by the wisest guidance and instruction on to manhood, industrially, intellectually and sexually.

## VICTORIA C. WOODHULL'S LECTURE.

Last evening City Hall contained an audience numbering more than one thousand, including many ladies, to listen to the lecture of Victoria C. Woodhull. Among the listeners were many of our prominent citizens.

After the lecture a number of gentlemen and ladies visited the ante-room and were presented to Mrs. Woodhull and Miss Tennie C. Claflin.—From the Portland Argus, Oct. 2, 1874.

## OUR LECTURE SEASON.

We are happy to be able to announce to our friends all over the country that we have returned from our trip to Europe refreshed and strengthened in health, and eager to re-enter the lecture-field in defense and advocacy of those truths which, we believe, must finally be the foundation for the salvation of the world from sorrow and suffering. The intense agitation of the social question through the discussion of the Beecher-Tilton Scandal has caused the thinking people to ask earnestly, "What is to take the place of a social system which this scandal has shown to be tottering to age and decay?" One of our principal efforts during the coming season will be satisfactorily and rationally to answer this question, and we feel warranted in saying in advance that when it is answered, all the doubts and fears of anarchy and confusion which now occupy the minds of the timorous, will be quickly dispelled, and the most conservative will be willing to acknowledge that it must be a happy change that will bring such a consummation. Those who desire to effect engagements any where in the United States should make early application, as our routes will be arranged several weeks ahead.

NEWSMEN.—Let our friends everywhere see to it that the Newsmen keep the WEEKLY on their counters, remembering that one of the largest and most prosperous businesses in London was built up solely through the employment of persons to travel the city over, asking for its articles at every store. The WEEKLY is "returnable" through the American News Co., so that Newsmen are perfectly safe in ordering a supply from that company, or from any of its agents or correspondents in any of the large cities.

## THE NEW RELIGION.—UNIVERSAL JUSTICE.

## No. III.

All kinds of despotism are the same if exercised to the same degree; each kind interferes to the same extent with the natural rights of individuals. The despotism of party rule, when used against the political equality of its opponents, is the same in effect as that of the despot king; the only difference is in the proportion of the people who suffer from it. When any individual is deprived of any right which is possessed and exercised by other individuals, that deprivation is the result of a despotic use of power; and this is no less true pecuniarily, intellectually and morally than it is politically, although the world does not yet realize fully that there are such things as the despotism of wealth, of intellect and of morals. It is the business of universal justice to inquire into all these departments of humanity, and to adjust their inequalities.

As the basis of society, we shall first examine the conditions of wealth, understanding it to here mean the accumulated products of labor. At the outset we shall lay down two propositions, the truth of which we shall expect to demonstrate before closing; First, that whoever possesses and uses as his own any more than an average per capita of the aggregate wealth of the world, which he did not produce, is a despot under the law of universal justice; and, second, that every person who by virtue of superior strength or skill has produced more than an average of wealth, which he uses for his own personal advantage, is a despot under the law of universal justice. These are sweeping statements, and will probably invite the criticisms of even the most radical labor reformers; but if they are found to be true when tried by the rule which we have adopted, and to which no one who professes to be a reformer will dare object, we must accept them and adjust the relation of wealth accordingly.

As to the first proposition, there will be no difficulty in its acceptance by a very large class of labor reformers. Indeed, its truth has been a motto among them for a long time, though it is probable that its full meaning has been apprehended by a few only of those who profess it. The general theory has been that each person is justly entitled to possess and use as his own, any and all wealth that he could legally accumulate. The practice of this theory has produced the Astors, the Stewarts and the Vanderbilts of society. Probably neither of the individuals from whom these classes take their names has any wealth in his possession which he did not come into possession of legally, and it is a serious question, even among the radical labor reformers, as to how the accumulations of these classes can rightfully be returned to their original producers. The difficulty in this problem arises from the fact that the whole injustice that is done is not involved in the proposition under consideration. However, we will consider this part of the problem from its own position, leaving the more intricate and insidious injustice to which we refer wholly to the second problem.

Divorced from all other issues and relations, the proposition that whatever a person produces is his own, to be used as he shall elect, is eminently clear and just. It appeals to the common sense of everybody. Even those who hold vast possessions as their own, which they did not produce, cannot, and generally do not, attempt to deny this as an abstract question of justice; but they frame a variety of theories by which to escape its verdicts of condemnation. This they are obliged to do to justify themselves; but there is really no escape for them by any theory that can be framed, and the near future will hold them to the boldest and most abstract meaning of the proposition.

It does not relieve the situation at all to say that the laws that have been framed by the will of a majority of the people, recognize the right to the possession and use of that which was not personally produced, or that was received by exchange of that which was not personally produced. We are now endeavoring to solve this problem upon the principles of universal instead of legal justice. The majority of the people may elect to deprive the minority of all rights; may even, and have often, reduced them to abject slavery, and all by legal means. Hence it must be seen that legality does not necessarily imply justice. And it does not any more imply justice when the possession of wealth is in question, than it does when the possession of political rights is in question. An inequality in wealth is equally an injustice with an inequality in political rights; although this has not yet entered into the comprehension of political economists generally. The law pecuniarily may be despotic in the same way that it may be politically, and in the same degree.

The accumulated wealth of the world is largely held by a comparatively few individuals. How they have managed to possess themselves of all the net products of the labor of the world is a curious problem. At first thought it would seem improbable that a person having by his own labor produced a certain amount of wealth in excess of his needs, would permit himself to be deprived of it unjustly; and still more so that all laborers, constituting as they do the mass of mankind, would permit this to be done. It has been done nevertheless; and by such insidious and seemingly honest methods that the laborers look on their works in the hand and use of the rich, and wonder how such a transfer has happened. They do not realize that, while they have been straining every muscle at production, these rich men have been straining every mental capacity to

devise means to obtain possession of the results of their toil. They do not realize that the grand talks about increased wages or fewer hours for work, are only hues and cries to attract their attention away from the main and vital question. They do not realize that the proposition to reduce the rate of interest that they are compelled to pay to obtain the funds with which to carry their business over from season to season is a snare to lure them more surely into complete pecuniary subjection. They do not see that the offer to sell them land at low prices is only another way of forcing them to pay for what is already their own.

These are, nevertheless, all true, and with various other devices are the methods that have been invented by the "wits of the wise" to deprive labor of its reward, so that those who do not labor may live without begging by word of mouth, or stealing by actually thrusting their hands into the pockets of the toilers and taking thence their honest possessions. This is what we call legal robbery; but it is none the less robbery because it is done legally. Any law or any custom that can be or is used by one class of persons to obtain what another class of persons has produced, without giving them an equivalent, is a law or custom to make robbery respectable; and whoever uses this law or custom is morally guilty of robbery.

It does not matter to the laborer how he is deprived of his works. It is the same to him to have them taken from him by law or custom as it is by the hand of the thief; hence, when they are taken he is robbed. It is true that those who thus acquire what they did not produce may not feel guilty of any wrong, as the thief knows he is guilty; but the wrong is done nevertheless, and the suffering must follow in either case alike.

The right or the wrong of an act is in the effect it produces, and not in the intention which prompts it, the legal rendering of it to the contrary notwithstanding. Therefore we maintain that whoever obtains from another anything whatever, without rendering an equivalent, let it be done by whatsoever means, does that other an injustice, the extent of which is the same under each and every method known to law or custom or to the professional thief.

An abstract question might here be raised as to whether the taking of anything from one who had obtained it by any of these unjust methods is really theft. We are aware that professional thieves justify themselves upon the theory that they do no wrong when they take from those who take from others; i. e., when anything is taken from one who did not actually produce it or obtain it by equivalent exchange. It is possible that this philosophy contains more truth than the world would be willing to admit; but this is evident under our method of argument: that the two methods—the taking by law and the stealing by hand—are only different processes of arriving at the same result. Whether one is more to be deprecated than the other, we will leave for those to decide who are sticklers for methods rather than for effects; admitting, however, that to us there is no difference except this: If all the unjust obtaining of property were confined to so-called robbery, the laborers would be, comparatively, in no danger; and further, this, perhaps, that while the extent of so-called theft from actual laborers is so inconsiderable as to be nearly unworthy of consideration, the extent of that which is carried on under cover of law and custom, amounts each year to the total net productions of the whole world—the former, therefore, in actual results, is to the latter as a drop of water is to the ocean.

It is a self-evident proposition that if a person is possessed of any wealth that he did not produce himself or receive through an equitable exchange, he has what belongs of right to another. A Stewart is said to have fifty millions dollars of property. Every dollar of this which is not in land, was the product of some laborer who has been deprived of his original right of possession without receiving an equivalent, since it must be clear that for this immense wealth it were impossible to render equivalents. Equivalents can be rendered to the extent of one's own net products only. Whatever more than this is possessed by anybody has been obtained without rendering an equivalent; and if all such possessions, now assured by law and custom, were to be returned to their producers or their heirs, it would result in the re-distribution to the people of the accumulated wealth of the world.

But this would not be justice to anybody. The descent, by law, of wealth to heirs is equally an injustice with all other laws that regulate property. So, also, is the giving absolutely by will, of wealth an injustice, because a person cannot rightfully give or will that which is not absolutely his to hold. And if the gift or will be of such property as was actually produced by the person giving or willing, its possession by the person to whom it is transferred is without having rendered an equivalent. It must be remembered that it is universal human justice after which we are seeking, and it matters not how sacred the custom that it condemns, we must not shrink from accepting the judgment. Moreover, we are thus critically examining every possible aspect of the question of property rights, that we may finally be able to show how they may be adjusted, so that every individual may have exact equity, not legal, but human equity, such as would be consistent among the universal human family.

As we have already said, it is foolishness to treat of justice and at the same time refuse to accede to its demands, let them be as rigorous as they may; and a pretense to play the role of reform and ignore in practice its plainest teachings



and precepts. We are after the last truth and complete equity for every human being. If others are less universal than this, let them cling, if they will, to the already sinking ship of self-interest. It is "scuttled," and those who do not soon escape from its treacherous planks will go down and be lost to the new life which is about to dawn for a regenerated humanity. Policy will no longer be permitted to hold sway. Principles must be constructed into systems and rule the world. If will no longer do to perform the bad that good may come. Like produces like. Bad or unjust means must of necessity yield bad or unjust fruit. The right performed will ever yield of good, no matter how much against the present sense it may seem to be. To palliate an ill when a cure is at hand is maliciously to prolong the suffering, and this is equally true in every department of life and in every sense whatever. He or she who refuses or delays to do the right from any reason whatever, knowing what it is, is not entitled to the name of reformer; and for such to use the name is a pretense merely.

We make these severe strictures, because the time is at hand when there must needs be something more than mere talking or writing done. The time for action approaches, and we would have every individual, into whose soul the divine principles of justice have dawned, ready to join in the movement which is to grow into the millennium of the people—the whole people. When this time shall come, everything that is not in accord with justice must be abandoned, so that nothing false or politic may find a resting-place in the new order of society. We think we have made the first of our propositions, given above, clear. If we have, to all to whom it appears as just, we appeal for their advocacy and support. If it is not supported by the principles of justice, then we do not see that there is any way out of the present wilderness of legal despotism; we do not see that there is any way of escape for the weak of the race from the rapacity of the strong; nor any hope that real freedom, genuine equality and practical justice will ever be established for humanity; or that the human race can ever be constructed into the great human family.

PARIS, France, Aug. 31, 1874.

#### BY PRINCIPLE OR BY LAW—WHICH?

It is not strange that many persons who have been professed converts to the doctrines of freedom should, when they come to reduce its principles to common every-day practice, be occasionally thrown, in nautical terms, upon their beam ends by sudden social gales that they are at all times liable to encounter. Having grasped the theory sentimentally only, without having their reason convinced, they are, like people who are suddenly converted to religion, liable to back-slide. They cannot imagine that, when they admit the right of freedom—the right of all individuals to regulate their lives for themselves—that they resign all right to criticize or condemn what others may severally choose to do. They forget that when freedom is the rule the only right that an individual has over another is the right to advise and instruct—never to judge and condemn.

A freedom that does not grant all this is despotism, and professed social freedomists who practice any other rule, or follow any other course, are equally despots in their own way with all other despots in other ways. A real social freedomist may choose any rule of life for him or herself, and will not only permit all other individuals to choose their several rules of life, but will aid and protect them to live under them, even though the chosen methods may seem to him or her to be particularly unwise, or even bad. So when a set of persons are formed who profess to be advocates and practitioners of free love, but who are eternally meddling with the private lives of others who also claim to be advocates of the same principle, it may be safely set down that they are only sentimentally convinced of the truth of the principle without any intellectual perception of the real meaning and application of the rule; and such people are usually much more despotic in their meddling than are those who have never made any pretense of the acceptance of the theories of freedom.

For the truth of this it is only requisite that the readers of the WEEKLY observe many whose names have appeared in its pages during the past two years as steadfast and earnest exponents of the doctrines of social freedom, who now, as they travel the country over, seem to make it a special part of their business to propagate slanderous and malicious stories and reports about others who have also been known as prominent advocates of the same principles. It would seem that these individuals think that the dispensation of freedom has been committed specially to their charge to be administered as they think that it ought to be; and that there is no such thing as freedom save in following such rules of life as they shall lay down. For our part we prefer the despotism of the Pope, who has a broad and comprehensive knowledge of men and things, to the despotism of these individuals who have risen momentarily into a sort of notoriety upon the waves of popular freedom that are sweeping over the people, with but little, if any, real capacity to comprehend or administer anything.

This may appear to be strong language for us to use who stand the uncompromising advocates of sovereignty and privacy; but these individuals show their non-comprehension of the theory of freedom so evidently by their vindictive pursuit of others whom they cannot control, that they invite upon themselves the severest criticism, not for what they do

themselves, not for any acts relating to their own lives; but for their unwarrantable interference with the acts and lives of others; and not this only, but that they do this specially to set the prejudices of the people against those others, or to gratify their own malice, and not in any manner or with any purpose to advance the cause which they profess. They are more concerned about persons than about principles, and if any one seems to possess advantages which they do not possess, either as before the public or in the press, they then set themselves about to reduce such an one to their level. We presume to say that the fewer such persons as these that the cause of social freedom finds in its ranks, the more rapidly will the cause spread and its ranks be recruited.

We do not speak thus without realizing fully what we say. We are daily in receipt of letters from places where these persons travel, advising us of the vileness that is spat out and the venom that is expended on our account, and asking why we do not cause the arrest and prosecution of these people for libel. That our friends are indignant we do not doubt, and that any punishment which might be meted to these busybodies could not be too severe we know right well. But we beg our friends and all real friends to social freedom who are not ours, to remember that we are the earnest advocates of sexual freedom and individual sovereignty, and that we do not intend to be stung into a denial of these doctrines by stooping to plead guilty or not guilty to any false or malicious stories that may be put afloat by any body. By the demand of freedom for ourselves we claim the right to have done and to do everything that has been charged—anything that may be charged; but whether we have done any single thing that is charged is nobody's business save our own. One thing is certain: we have not invaded the rights of any of these self-constituted public prosecutors, and upon their own pretensions for themselves as the advocates of a "true freedom," we deny their assumed jurisdiction over our conduct. We therefore refuse to plead to their indictments or in any way other than this to notice them; and so far as we are concerned we consign them and their charges to their merited oblivion with the fixed conviction that they will reach it ultimately with the general public.

But there is also another objection which we have against resorting to the law for personal defense. We do not believe in law upon these subjects, and we advocate the abrogation of all laws that in any way follow as a sequence of the denial of the rights of freedom in any direction. We have been urged again and again, and been counselled over and over to prosecute the papers that have charged us with being blackmailers; and we have been tempted, strongly, to do so frequently; but thus far we have only hurled the lie in their faces and defied them to name a person whom we ever attempted to blackmail. This they did do in one instance; and the next instant they were compelled to publish a card from the gentleman himself, denying absolutely that there was a shadow of truth in the allegation. And it would be so in every other case when they should be driven to cite instances. Mr. Beecher himself has charged us with repeated attempts to blackmail himself and wife. When the proper time shall come we intend to demand from this reverend gentleman a denial of this falsehood in as public a manner as it has been made. At the present, with the indictments against Mr. Tilton and Mr. Moulton for libel to sustain, he has as much on his hands as he can well attend to. We can well afford to wait for our vindication in this matter, as we did afford to wait for it in the case of the original publication of the scandal, when we were pressed upon every hand to attempt to justify ourselves. We think everybody will now admit that we could not have done it half as well ourselves as it has been done by others for us.

We believe firmly in the law of divine compensation, and that every one who has done us a wrong will surely receive his or her reward. Moreover, we believe further, that when any one resorts to the statute law for vindication, he will be less likely to receive it fully from the immutable law of nature. We make no pretension to any degree of perfection, but we say that we endeavor to live our own life in our own way, and not at the expense of interference with the lives of others. In so far as we succeed or fail in this, so far do we fail or succeed in living the doctrines which we profess to teach; and so far are we governed by principle and not by law. We commend these remarks to the consideration of the class of people to whom we have felt called upon to refer, and hope that they may profit by it. We bear them no ill-will; we are sorry only that they are so unwise as to lay up for themselves such stores of future retribution and repentance. They may raise a cloud of dust over us for a time, but nothing that they can do can ultimately harm us. All permanent harm to ourselves must result from our own acts. Every harm that is intended us by others will result ultimately in our good and to their confusion. Hence we advise those who are wishing our destruction, and through this that of the WEEKLY also, to change their methods of action if they wish to succeed.

#### THAT NATIONAL CONVENTION.

A national convention has been proposed by the N. Y. Herald in order to settle the difficulties yet in the way of a permanent reconstruction of the Union. Of course the chief of these is the proper definition of the rights pertaining to American citizenship. Our Southern brethren and

sisters seem unwilling to accept the full results of the changed status of the negro. They do not yet appreciate the difference between a free American citizen and a slave and it will necessarily be the first work of a national convention, if one should be convened, to enlighten them on that important subject. There was a time, at the close of the war, when the full and entire reconstruction of the Union could have been easily perfected, but that time is past. The abolitionists, under the lead of Garrison and Phillips, did their duty in that crisis. They demanded the establishment of the freedom of the land; in other words, the free use of Southern soil by the tillers thereof. In deed, they went so far in their platform of 1865 as to demand it for the negro solus, which was a folly that was afterward rectified by Wendell Phillips in the Anti-Slavery Standard. The admission of the right of the negro to vote was an act of simple justice rendered necessary by policy; but it should have been preceded by securing for him the right to toil in the only way he could toil, namely, upon the land, which had been forfeited to the Union by the War of the Rebellion. To present him simply with a right to vote, when he stood, as a forlorn petitioner, before Congress, and withholding from him the status of a freeman on the land, was like presenting a naked beggar with a cravat instead of a coat. A cravat freely given under such circumstances would be good, but a coat or a pair of pants would be much better.

War is a costly business. Had it been eliminated from the world two centuries ago there would have been no national debts. This to us, who do not believe in Mr. Samuel Wilkeson's vagaries, would have been an advantage to the people. We do not prefer greenbacks to orbs of gold, and it seems that the parties who delighted in them but a few short years ago, are getting to be of our mind and are now demanding the uncomeatable pewter. But the interest payment of such debts is to us the least objectionable part of them. Their demoralizing tendencies are infinitely worse for all people than anything that can be computed by money. They distract the labor force of the people, require vast additions to top-heavy executive power, multiply national constables in the shape of soldiers, debauch statesmen, treble the taxes, and rob the people who labor of four-fifths of the proper proceeds of the work of their hands.

But if the Herald's statements be correct, of all wars that ever were waged the War of the Rebellion has been the most costly. Setting aside the tuns of blood and the mountains of limbs it demanded from the people, and the terrible waste and destruction of which it was the cause, the money value alone of the slaves emancipated by Abraham Lincoln was a fine twice or four times as great as German greed exacted from conquered France. It asserts, and we think justly, that we were not indebted to national virtue for the Act of Emancipation; that "we did not free the slaves because we believed in freedom, but because we felt that it was a blow at the war-strength of the Southern Confederacy. If the preservation of the Union had depended upon the maintenance of slavery, Mr. Lincoln would not have issued his proclamation. Emancipation was a fine, a punishment, a military penalty, and as such we must consider it in any method of reconstruction."

We agree with this view of the question, although it takes away all the glamour from the act and disposes of an enormous amount of national buncomb. Let us add to it a little more. The North freed the negro not out of love to him, or to liberty, but because it was advantageous to itself, or it deemed that it would so prove. This being the case, the negro owes us no thanks for our share in his emancipation. But, it may be said, we have done more than emancipate him, we have made him an American citizen, even as ourselves, except in the matters of eating, drinking, lodging, traveling and education. In these particulars it must be confessed his American citizenship is discounted by brakemen, waiters, hotel-keepers and other parties, who yet hold him subject to their individual caprices. Under these circumstances it is to be hoped that the aforesaid National Convention, if there be one, will take his case under consideration, and propound laws regulating his position in all of the above most important particulars.

#### SHALL WE REPEAL THE USURY LAWS?

The right of money to increase *per se*, or by interest, is disputed by the highest authorities. Not a few legislators and many philosophers and ecclesiastics have steadily denied it from time immemorial. Aristotle declares that "money is properly only a medium of exchange, and that it should have no legal right to increase except by passing directly through some form of labor." It is denounced by Mahomet in the third and thirtieth chapters of the Koran. It is thrice-condemned by the laws of Moses, and is absolutely forbidden by that legislator between Jew and Jew. The ancient Roman republic forbade it in the four hundred and eleventh year of the city of Rome. The doctrines of the Catholic Church are utterly opposed to any direct interest for money, and not a few of the popes have anathematized it. The law which first permitted and secured interest for money in England, which was passed in 1545, and the foundation law on which the system now stands, which was passed in the reign of Elizabeth in 1571, carry their own condemnation on their backs. The Protestant bishops, who in both instances sternly and unanimously disputed their passage, were, to ease their consciences, permitted to record on them

their testimony, that the taking of interest for the use of money loaned was "mortal sin."

The eminent historian, Charles Rollin, calls usury or interest "the most prolific source of human misery;" and the learned biblical lexicographer Calmet, declares it rests on no law—natural, human or divine.

While no one denies the right of money to increase directly through labor, many dispute the policy of legalizing its power to increase *per se*. It is submitted that by so doing money is invested and armed with a power superior to that of wealth itself, which it was invented to represent and serve. But this position it has held for the last three centuries in Christian nations, so that it may be considered scanted by time. It is also certain that the present financial system has forced the intellectual and productive power of man to the highest pitch of excellence. This would be praiseworthy were it unalloyed; but there are those that assert that it has been dearly purchased by the deterioration of mankind. In Great Britain the army standard has been decreased in the last twenty years; and in Massachusetts more than half the drafted men were found unfit to bear arms. So great is this declension that the last census proves it has effected, both in Boston and New York, the natural increase of those communities. In the former the births scarcely exceed the deaths, while in the latter more than a third of the married couples are childless. It is true this sorrowful state of things may proceed from natural causes, but it has also been attributed to the dreadful results or financial pressure upon the people. It is certain that the dead laborer, money, whose power to oppress is capable of almost indefinite extension, demands and receives so large a share of the annual returns of the labors of the community, that enough is not left to satisfy the natural and artificial requirements of its last-served living competitors.

There are a few ideas connected with the very important question which heads this article. If money were not armed with the force of law there would be no necessity to restrain it with the curb of law. But as yet it does not hold that position. Probably nine-tenths of the voluminous and complicated laws that burden our statute books and ourselves, were enacted to sustain it. Were (what is incorrectly termed) the "credit system" annihilated (which many believe to be detrimental to morality and dangerous to liberty) and money loaned not recoverable by law, then it would be just to free the money holder from the trammels of the usury laws, and leave in his hands the natural power of oppression. In such case it may be surmised that money would rarely be loaned. What then? It would be compelled to seek righteous increase through one of the ten thousand channels of labor, and in so doing bring the working man face to face with his employer. This is a consummation devoutly to be wished. It is true this last remark may seem irrelevant, but the advocates of so great a change as the repeal of the usury laws must stand prepared to answer more than the simple question that heads this article. They will do well also to remember that the only sustenance which direct interest for money receives from professing Christians is to be found in the silence of the Protestant clergy upon the subject. Prudence will naturally prevent many theologians from publicly discussing the question, though usury is a crime more largely testified against in their sacred book than any other. But assuredly there will be many who will not be so restrained. Let those who agitate this question beware lest, in the sifting examination to which it will be exposed, the repeal of the usury laws should effect as much change in the public opinion upon the subject of money as the repeal of the Missouri compromise did upon the subject of slavery.

#### LIGHT FROM THE EAST.

Liberalism is becoming the *mot d'ordre* throughout the religious world. Five centuries ago the civilized people of the earth were creed-bound slaves, now they are bursting their bonds all over the globe. In the time of Wickliffe the great nations of Europe were Catholic, and the laws of the church were the laws of kings as well as of peoples. These laws since have degenerated in power into "concordats," and now these "concordats" in turn have been torn to pieces. The fact is, the Catholicism or Christianity of the past has been destroyed, and Protestantisms, with various titles, under a thousand banners, have taken its place both in Europe and America. Many of these in turn are commencing to deny the inspiration of the book on which their systems rest, and are preparing their followers to accept the "soul freedom" of the new development of Spiritualism.

As with Europe and America, so with the religions of the Asiatic world. Buddha and Brahma seem destined to kiss the dust with Jehovah. In Japan we are told that, by an imperial order, the temples of that country are, for the first time, thrown open to women, and the people who so long made Europeans who trafficked with them spit upon the cross previous to trading, now submit to the infliction of European and American missionaries, which are proofs of the decadence of their faith. At the same time in Hindostan, the following modification of Brahminism (for the report of which we are indebted to the *Golden Age* of New York) is taking root in that country, which has so long been sealed from the advances of reform:

The Brahma Somaj, is the name of a new but rapidly growing theistic body in India. One of its members, Chun-

der Mazoomdar, recently preached in a Unitarian church in Manchester, Eng., and gave his account of the body to which he belongs: They were not opposed to Christianity, and much of the doctrine they taught had been joyfully received from the teachings of Jesus Christ and his apostles. But they received truth from whatever source it came. They received with patriotic veneration the noble and elevating teachings of their Aryan forefathers, which are chanted to this day by the Brahmans on the banks of sacred rivers. They listened to and accepted the pure monotheism preached by Mahomet in the sandy deserts and rocks of Arabia, which taught them to render to the one God sole and undivided honor. They studied with reverence the maxims of Confucius, and were ever open to receive with respect the discoveries of science and the speculations of philosophy. Truth from all these diverse sources they were open individually to teach and to receive, but the cardinal principles of their creed were simple and universal—the fatherhood of God and the brotherhood of all men, and all tribes and kindreds of men. This creed necessarily forced them into the advocacy of moral and social reform, and engaged them in a crusade against idolatry, the system of early marriage, the correlative institution of suttee or widow burning and the great dividing institution of caste; but the moral and social work was subordinate to their spiritual work.

From the above it would appear that Chunder Mazoomdar is a sort of Brahmin Beecher, who has about as much reverence for the text of the Shaster as the latter occasionally exhibits for the text of the Bible. Of course in both instances they work as genuine destructive agencies, looked at from orthodox stand-points of either Christianity or Brahminism, and as Spiritualists we wish them success in such labors, for it is manifest that the rotten and decaying vegetation that now cumbers the moral earth must be cleared away before the new seed of Spiritualism can be successfully sown.

#### FASHION VERSUS FAITH.

Bismarck is a statesman. He is the statesman of Europe. He knows where to strike, and he does strike effectively. He is blood and iron, and in his grand battle with the Catholic Church he means work. The undertaking is a stiff job, but he is quite equal to the occasion. The last move he has made is one right to the mark, here it is in a cable telegram of Sept. 24:

"BERLIN, Sept. 23, 1874.

"The Empress Augusta has called a meeting of delegates from all the women's associations of Germany, to be held in this city in October.

"The Queens of Wurtemberg and Saxony, the Grand Duchess of Baden and Princess Alice of Hesse have promised to attend."

The New York dailies gave the same as an item of news without comment. They did not see anything of importance in the movement. We give it as a most deadly and effective blow against the Catholic Church. All churches now, Protestant as well as Catholic, stand on women. Men only tolerate them, women trust them. The Catholic Church is peculiarly hard on women. Pio Nono deplored, in a late brief to Archbishop Dupanloup, that "an attempt was now being made to deprive woman of her native modesty, to exhibit her in public, to turn her aside from domestic life and its duties, and to puff her up with false and vain knowledge." Archbishop Manning has strictly forbidden women to sing in the choirs of the churches in his diocese also. If woman may not sing in a church, of course she ought not to sing in any theatre, or lecture in public either. The above quoted telegram we take to be Bismarck's answer to such Catholic pronouncements. Under the lead of the Empress of Germany, aided by the Queens of Wurtemberg and Saxony, fashion and the rights of woman take the field against Catholicism and the oppression of woman. It will be—must be—a big fight, but we believe that the German, in the end, will assuredly conquer. There can be no other result, for nothing is more certain than that, in regard to woman and her rights, the world moves.

#### MORE STIRPICULTURE.

Last week we were indebted to *Harper's Bazar* for an article on the above subject, this week Henry Reynolds, M. D., takes up the same theme in the *Herald of Health* for October. We give the conclusion of his dissertation on the text, "the sins of parents are visited on their children:"

"The great law of like producing like is the fundamental principle of all progress and all improvement in the whole animal kingdom. Without the operation of this law we would have no improved breeds of stock. When, by particular care or effort, we have succeeded in developing a desirable quality in horses or cattle, then, by judicious selections of the parents, we may go on increasing the prominence of those same desirable qualities in each generation, until the desirable excellence is attained.

"It is the same with the human race. The man who has developed his muscular system and become a strong man imparts the same qualities to his offspring in a higher degree than he inherited them, provided that the other parent is also possessed of like qualities.

"The man who has cultivated and strengthened (not overworked) his intellectual power, if suitably mated, will have children [we surmise the doctor means beget children—Ed. W.] possessing greater natural abilities than he possessed himself. Where both parents are possessed of great intellectual powers their offspring will show a like superiority for generations; that is, until other influences counteract it. By a careful selection of parents the intellectual capacities of families might be surprisingly increased and the genius of the parents might fall as an heir-loom to the children. There are numerous instances of this transmission of genius noticeable in every country. Of the many in our own, we mention only two, the Beecher family and the Adams family.

"Improved morality is equally sure of transmission. The highly conscientious and just man and woman will be blessed with children possessing like qualities. And those children if they still further develop the same qualities, and select suitable companions, will still further improve their offspring in this respect. Those Christian principles which are implanted in the heart and mind of the parents will be propagated to the children, in so far that naturally they will be more prone to lead a right life.

"Thus we see that this great law, which, while it necessitates the visiting the sins of parents upon the children, is at the same time the great thoroughfare through which the human race may be indefinitely improved and renovated. It is the great avenue of reform and regulation for fallen humanity. Let each seek to add his mite to the furtherance of the great and good work."

There are those who call themselves Spiritualists with whom "Stirpiculture or the improvement of the human race" is only a side issue, and, by way of a stimulant, we present to their notice this essay by a Christian M. D. There is, however, one part of it with which we do not concur. We do not believe in orthodox babies, or in the propagation of Christian principles in the natural way. We would venture a wager that we would make a Spiritualist out of the baby of a Protestant bishop, or better still, of a Catholic bishop, for that would be "a love babe," and consequently would be likely to be a stronger and healthier subject to experiment upon. Nor are we "solus" in such an opinion. Years ago, when Universalism was scouted by the orthodox churches, one of its ministers, who was also a farmer, imported at considerable expense, a Durham bull. He gave public notice that he did so for the general improvement of the stock of cattle in his neighborhood, and that he should not advance beyond the usual charge made on such occasions. Shortly after he encountered a Methodist minister, who had anathematized him and his doctrines, driving his cow into the yard, and could not forbear gently reminding him of former differences by saying: "Friend Pullman, do you know that Jerry is a Universalist Bull?" "Certainly," replied the Methodist, "but I do not pay you for his theological opinions but for his carnal services." In other words he was not a believer, like ourselves, in the propagation of the peculiar tenets of a credal religion.

#### NO MONOPOLY.

From the following item from *Galignani's Messenger*, Sept. 19, it would appear that the articles termed "Sins of the Flesh" are not monopolized by the Protestant clergy:

An old Catholic priest in Switzerland is about to follow Father Hyacinthe's example, abandoning celibacy. St. Ange Lievre, of Bell, in announcing his betrothal to a Protestant lady, says:

"I marry because I wish to remain an honorable man. In the sixteenth century it was a proverbial expression to say 'as corrupt as a priest,' and this might be said to-day. I marry, therefore, because I wish to get out of the Ultramontane slough."

During the last two years sixty-seven Roman Catholic priests have been convicted of immorality in France and Switzerland. In view of such facts, he says: "It is right time to restore by marriage the good name of the Romish priesthood, which the misconduct of too many of its members has covered with infamy."

But the above sixty-seven Catholic fathers may plead, in excuse, their inability to keep the unnatural law of their Church, which enjoins celibacy on its priesthood; whereas Protestant pastors have no plea of the kind to submit to the public in mitigation of their delinquencies.

#### HARPER'S BAZAR ON CO-EDUCATION.

The effects of the iteration and reiteration of grand truths in sexual questions by advanced Spiritualists are beginning to be felt and appreciated even in the most conservative quarters. Last week a leading article from *Harper's Bazar* entitled "Reckless Marriages" was quoted in the WEEKLY almost without comment, so closely did the instructions contained in it agree with the positions taken by this paper on the same subject. This week we are glad to reprint from the same periodical another editorial which, under the heading "Boys and Girls," ably indorses the policy of the non-separation of the sexes in our schools:

The question of co-education or the education of young men and young women, together in the same institution, was the subject of some very interesting papers at the late meeting of the Educational Association at Detroit. Dr. E. H. Clarke, of Boston, whose little work upon the subject, published last winter, has excited so much attention, renewed his assertion that the difference of sex, being fundamental, must be respected in the methods and circumstances of education as everywhere else. And Professor Orton, of the Vassar College for girls, stated the results of four years' observation in that institution, and Professor Hosmer, his experience in "mixed" colleges. Professor Orton's experience confirms the general view of Dr. Clarke. Both are in favor of giving women every opportunity of the highest education that they may desire, but both insist that the difference of sex presents practical difficulties to co-education, which no theories and no rhetoric can remove. Professor Orton remarks certain moral and mental characteristics of women, which, in his judgment, necessarily perplex co-education. Thus, in comparison with boys, he thinks that girls are feverishly impatient; that they are credulous; more observing but less reflective; imitative but not inventive; and lacking in perseverance after they leave the school. The competition of a college in which young men are also pupils seems to him a sure source of grave evils; and he describes the aim of Vassar to be the graduation not of future authors, orators, lawyers, preachers or sea captains, but more truly womanly women, better sisters, wives and mothers.

Professor Hosmer, speaking to the point which is usually that of chief inquiry upon the subject, says that some trouble in discipline arises at mixed colleges from the difference of sex, as it does in the general discipline of life, in which, however, the sexes seem to have been designed for co-operation, not for separation. Professor Hosmer is of opinion that the result of co-education is morally advantageous to both sexes, and that, in view of the cost, a system of separate colleges for the sexes would be disastrous. Dr. Clarke holds that the object of education for both sexes is the same, and that the physiological principle which should guide it is the same, but that the application of this principle to home, social and school life is not the same; the same law, but diversity of application. The views of all these gentlemen will have great weight, because they are the results of knowledge and thoughtful application. Those of Dr. Clarke and Professor Orton are to be specifically answered only by equal intelligence and candor. It is useless to say that they are opposed to co-education because they are prejudiced. It might be as reasonably said that they are prejudiced because they do not think that girls can compete with boys in athletic sports.

Nor ought sensible women to feel that either gentleman belittles the sex because he does not think co-education desirable.

But, upon this subject, as upon many others, we know no better law than liberty. Since the usual objection to co-education, namely, immorality, is wholly refuted by the experience of Antioch, Oberlin, the Michigan University and other schools...

For the separation of the sexes in our schools we are indebted to the Catholic Church, which derived the oppression and sequestration of woman legitimately from Judaism.

Now for the costs of the separate system. It makes boys headstrong, tyrannical and brutal, which qualities fructify in their after lives into bloodshed and wars.

To us copulation is an order of nature. We do not specially object to monogamy; when woman is educated up to it she may indoctrinate it. Man cannot. He has tried to do so by laws ecclesiastical and civil, and has miserably failed in his effort.

THE HERALD ON BEECHER.

It is wondrous strange how rapidly the world is advancing in its comprehension of the principles involved in the social problem. The Herald has observed how Plymouth Church stands by Mr. Beecher, and it hastens to comment upon the fact after the following style:

Mr. Beecher has only one tribunal for whose opinion he need really care, and by that tribunal he has been acquitted. He is to-day stronger in Plymouth Church than at any time in his ministry.

When we asserted months ago that it was our belief that

Plymouth Church would sustain Mr. Beecher under any and all circumstances, and thereby were really disciples of the doctrine of free love, the Herald, together with all other city journals, denounced us in the most unmeasured terms.

NO SECTARIAN APPROPRIATIONS.

Credal religions are the greatest curse of the world at the present period. They may have been of service in the past, but enlightened nations have outgrown their uses, and have lost their faith in them.

WASHINGTON, D. C., Sept. 29, 1874.

My Dear Weekly—Involved in the coming political contest in my native State is one of the most vital principles to the life and prosperity of a free and civilized republic.

It is therefore your duty to sound the alarm, and it is incumbent on you, as the foremost press in progressive reforms, to warn your thousands of friends in the "Empire State" of this contemplated stab at the liberties of our people and the cause of humanity.

J. WEED COREY, Anti-Jehovist.

In our opinion, if the various sects can agree as to the division of the swag, the clause proposed which forbids the appropriation of the public money for sectarian purposes will be omitted.

A SIGN OF THE TIMES.

In the Galaxy for October an intensely radical article from the fertile pen of Junius Henri Brown appears, entitled: "The Loadstone of Love" of which the Magnetic Woman is Made the Representative and Exponent.

is a significant indication of the progress of public sentiment in regard to the social question, the very essence and key to which is the subject matter of the Galaxy. These are the quotations:

MAGNETIC WOMEN.—In the intellectual as in the physical world, there are natural and artificial magnets—these produced by those. Most women are the artificial, gaining, by culture, adaptation, training, imitation, a portion of what a few women—the natural magnets—have by inheritance.

This statement of the methods of operations by which magnetism, which is the loadstone of love of the Galaxy, is communicated, transfers the problems of love from the domain of artificial control, by law or otherwise, to that of natural law and natural attraction and repulsion.

THE HUMAN LOADSTONE.—The magnetic woman, though good-hearted, is often far from good in the conventional sense. She is not opposed to, she is merely above, conventionality.

These quotations, however, are by no means the most pointed that are contained in the article, but they indicate the extent to which the Times felt safe in indorsing its views to the public.

The magnetic woman is not usually the most constant of her sex, and her tendency, when exposed to the influence of her counterparts is to love much and many.

In this language the writer reaches the pivotal part of his subject, to which he has gracefully worked forward; and from this he as gracefully proceeds to the opposite end.







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For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

**Bright's Disease of the Kidneys Cured.**

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

**Inflammation of the Face and Eyes Cured.**

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

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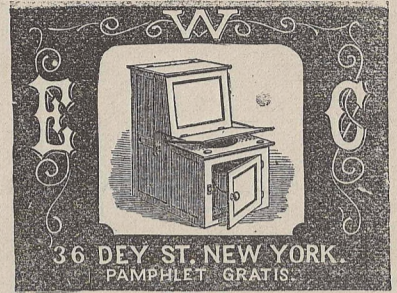
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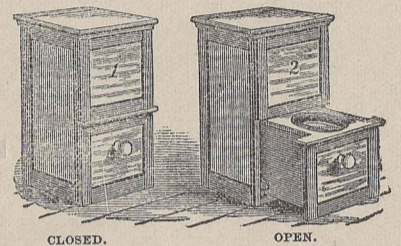
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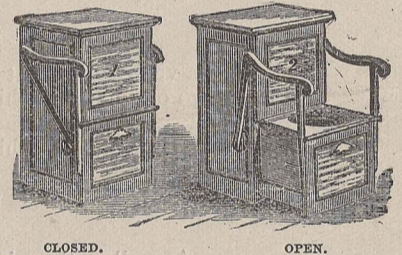
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