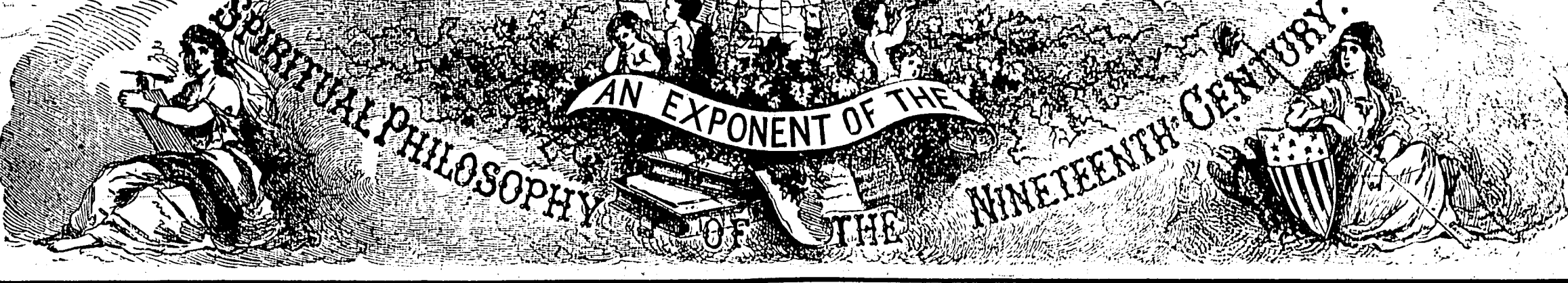


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NO. 25.

The Social Question.

THE LIMITATIONS OF TRUE FREEDOM.

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

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

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

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

I still believe that your purpose is pure, noble and worthy of all honor; but that in some particulars in this instance you have failed to see and to point out to others as clearly as desirable the path of principle and of duty.

PERSONAL RIGHTS.

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

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

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

Again, in the next paragraph you say:

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

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

RIGHT OF CONTRACT.

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

THE MARRIAGE CONTRACT.

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

DEFECTS OF THE PRESENT MARRIAGE CODE.

It must be admitted, however, that our present

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

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

NEED OF "REGENERATION."

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

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

ANTE-NATAL INFLUENCES.

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

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

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

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

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

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

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

"I have an indelible, constitutional and natural right to love whom I may, to love as long or as short a period as I can; to change that love, every day if I please; and with that right neither you nor any law can frame any right to interfere." (p. 25.)

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

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

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

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

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

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

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

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

LACK OF DISCRIMINATION COMMON.

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

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

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

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

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

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

RIGHT AND WRONG.

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

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

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

FREE AND FREEDOM.

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

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

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

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

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

THE "HIGHER LAW."

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

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

"UNRESTRICTED SWAY OF AFFINITIES."

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

case in human society, were there no numerous party of either principle or practice, with now and then a *free thinker*, tested and proved, one may stand to think. Not it is surely the untested way of blind social impulses that is needed to guide us in our social life. Did you not observe an important quality of your language in this point? So far, indeed, as society, liberty, interests, beyond the point of personal enjoyment of personal rights, are purely outside its province, and is a usurpation, for its restrictions should be, not abolished, but *reduced*.

THE THING MOST NEEDED.

The thing most needed, it seems to me, and I am content that, on reflection, you will assent to this, is the *awakening and emancipation of the individual* from the *tyranny of the great social machine*, from which springs that fatal or fatal love which seeks the good of all, and works no ill to any. This love is as the social sunshine, instead of the wasting fire of passion. It becomes may be *widened* everywhere, as the source of light and health and joy. From the realization of this great truth also comes the sense of duty, to intelligently and *selfishly* direct all the powers and faculties of our nature to the pursuit of the highest human good. Who shall become the "flaming evangel" of this gospel? Who shall kindle an "ecstasy of humanity" in the hearts of men and women? It would, indeed, be no more gospel in theory, but its practice has never yet blessed the world.

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

MARRIAGE LOVE COMPLEX.

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

DUTY VERSUS PLEASURE.

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

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

LAWS OF HARMONY.

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

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

WHERE PERSONAL LOVE IS TO BE OBTAINED.

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

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

ONE REQUISITE OF A TRUE MARRIAGE.

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

A DELICATE SUBJECT DISCUSSED.

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

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

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

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

"The nations have come, they have come, they have come," cried the *Zealots* war.

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

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

ACTION OF SPIRITUAL INFLUX.

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

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

TREATMENT OF VICTIMS OF THE "SOCIAL EVIL."

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

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

OWNERSHIP A BARRIERS.

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

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

LEGAL PROSTITUTION.

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

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

WHERE THE RESPONSIBILITY LIES.

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

THE IMPENDING CHANGE.

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

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

Yours for True Freedom and Universal Love,
A. E. NEWTON.

Arlington, Mass. Jan. 1872.

Written for the Banner of Light.

THE ANGEL.

BY THOMAS WICKERHAM.

Alas! alas, Jimmy Nolan, and those thy spirit-kind! Me soul salutes thee, angel, a guest from summer-land. I hear thy spirit-voices—thy whisper in my ear: I know I am immortal; departed souls are here.

Thy coming, Jimmy Nolan, is wonderful to me. My friend's prayer is answered; my soul from doubt is free. I thought not, in my weakness and gathering despair, That God would send an angel in answer to my prayer. Thy presence, Jimmy Nolan, as messenger of truth, Is fraught with the glory of an immortal youth. It floods with light that river—the unseen country's bygone, Streams through the secret portal, bids mortals cease to mourn.

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

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

Julia Ward Howe on the "Social Evil."

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

"One charge was our abandonment of that proportion of our sex which men cut off for their own vices, and having deformed it out of the image of woman, hand it back to us and say, 'Take this and make what you can out of it; it belongs to you.' So it does. Why did not the man think that before he could hand his wicked work upon us? This wretched reformation of a human life, imprisoned in soul, in body, trodden under your feet, humbled under your scorn, stolen from God and herself, never, alas! never to be given back as she was! This was and is *reverted* woman. Your mother was not more *reverted*; your daughter cannot be more *immature* than she should be to you. But what you have made of her she knows as you cannot—as you cannot. Now bring this woman to my door and I will open it to her, sit down with her and weep honest tears with her, and I will place between us that divine standard by which I feel and come short as well as she. And something more I could do, and will, God willing, you in the far distance—with your laws, too, crushing truth—be and sparing the strong punishment with death to mother who abandoned her infant, but letting to a man who abandoned both. Do not call us to account for not saving these women! And behold wherein in the future a day of retribution arises. It says, 'Then report of your own sins. As for those of our sisters, you shall make them no more. We have set a pulpit, we have got the college, we have got the law, we have got the gospel. The two edged sword of the spirit will visit your sins, as it visits ours. And better than all wounds will be the healing of the nations which shall come when the world's great motherhood shall appoint its own bounds, plant its own faith, and administer its own justice!'"

Free Thought.

CHRISTIAN MISSIONS, FROM MISSIONARY RECORDS.

BY DR. G. L. DITSON.

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

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

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

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

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

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

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

"Yesterday a man of very respectable appearance came to see me. I found him to be an intelligent and sensible man. I spoke at some length on the character of the Hindu gods, worship and vows made to them. He said that he knew no more persons who had realized the fulfillment of their vows, that he could not believe they were useless; much less could he believe that the gods to whom such vows were made were merely imaginary beings. He admitted that many vows failed; but this might be owing to want of faith in those who made them, or because the gods knew that such persons, should they obtain what they desired, would fall to perform what they had promised."

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

Another missionary from among the Ojibwas says:

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

Mr. Stevens, writing from China, in 1836, says:

"Every person we passed in the fields surrounded by his labor, and was ready with a cheerful word to welcome us. They gave us pears for our books."

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

A letter from Sam in 1833 says:

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

Could the Ojibwas in California return the compliment regarding the Christians? Again:

"At Plover we went to a blacksmith's shop where four Chinamen were employed. The master was very polite, and invited us to sit down, and to make us comfortable. He prepared his couch for us to rest upon, got us a cup of tea," &c.

Again:

"The music [performed by females at a reception] was most enchanting. I know not when I have heard a more masterly performance of instruments. There were no less than fifteen varieties of instruments, all of fine tone, and some of superior workmanship."

Writing from Natal (in 1836) Mr. Groot says:

"We were received by the King with the utmost kindness and attention. We were furnished with two goats and a cow for slaughter, and night and morning with plenty of milk and pure-meat for our food."

From all we could learn, we think the Zulus have two most remarkable traits of character for a heathen community, *hospitality* and *charity*."

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

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

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

"With regard to foreign influence, I am fully of

the opinion that in every respect it has been baneful. I know not of a single benefit which it has conferred upon these unhappy men, while the miseries which through this channel have flowed in upon them are incalculably great. Most men here from Christian countries have exhibited anything but a Christian spirit. Lost they should fail to reap their golden gains, they have suffered the Indians to be insolent, till every idea of justice is eradicated from their minds. They have taught them by example to disobey and defraud, to profane the name of God and trifle with damnation. They have put into their mouths the elements of mischief, and into their hands the implements of death. And now it is said they are savage and bloodthirsty.

How beautiful have been the footprints of Christian civilization!

Mr. Stone, writing from Nagow, Bombay, in 1830, says:

"In my excursion through the village, several Brahmins, on seeing me approach their houses, came out and showed me every marked respect. At Rahay, a young Brahmin who instructs the Brahmin boy's school, applied for books to be read in his school."

One result of the missionary labors among the Choctaws is thus recorded, when speaking of the death of Red Jacket:

"He forsook his wife at the beginning of the year 1827, because she joined the mission church." A Mahometan said to Mr. Bird, "The love of God and of our neighbor being the foundation of all religion, and all the prophets, Mahomet as well as the rest having taught this, it seemed reasonable that we should receive and acknowledge them all." Mr. Bird replied that "a very broad distinction is made between the Christian and all other religions, viz., the pardon of sin through an atonement." Which was the most of a heathen?

Mr. Milne, writing of the Chinese, (in the year 1828) says:

"Many of the learned affect to despise their popular superstitions, and to deride all worship except that paid to the great and visible object of Nature, heaven and earth, but, at the hour of death, not knowing the true God, send for priests of false gods to pray for their restoration to health, and for the rest of their spirits after dissolution, and a happy return to the world again."

Captain Clapperton died at Suakoto, Africa, April 13th, 1827. "The natives are said to have treated him with the greatest respect."—*Missionary Herald.*

We have only to contrast these records (with your permission I will make more at some future time) with what we know of the bloody tramp of the Christian Church through the world for eight centuries. We almost invariably find that honesty, virtue, and a noble, Godlike simplicity of character were the dominant features in the moral aspect of all those with whom our missionaries, in their earlier propagandizing crusades, came in contact; while now hypocrisy, cunning, drunkenness, a bloodthirsty and revengeful spirit, like their new Christian God, mark the marvelous change that has been wrought, and is still, to our sorrow, being wrought among them.

SPIRITISM GONE OUT OF "TOWNE"

BY JOHN WETTERBERG.

Our very radical and very spiritualistic brother, E. C. Towne, has undertaken to draw a distinction between the Spiritualists and the Spiritists in Abb's Index of Feb. 10th. He gives the latter title "to those who deal with spirits through material signs." In other words, in what is termed "physical" or outward manifestations. With the dealers in these outward and material signs he includes what the latter would call the "ministry of angels," or, to use his own words:

"It is ministry (Spiritism) is cheap and vulgar, a sentimental and sensational petticoat affair, in very great part through female trances, speakers, or through men who suggest by look and laborious distressing doubts as to the sex of their infirmities."

I see no reason to question the distinction he thus makes between Spiritists and Spiritists, except that the latter word is generally used reproachfully, otherwise one word is as good as and as proper as the other.

I do not propose in this short criticism to find fault with his line of discrimination, but will remark that under his head of Spiritism he places a line that is distinctive in the movement known as modern Spiritism. "While then," (I quote his words) "we believe fully in Spiritism, along with millions who have a like spiritual faith, we do not believe in Spiritism or dealing with spirits through material signs, but consider this the lowest possible method of faith, just suited to the savage level of culture where we find it to have been universal."

We might here, if we had room, have enlarged on the text, "He hides it from the wise and prudent, and reveals it unto babes;" but this hint must answer. He says:

"We have the fullest faith in strict Spiritism, the nearness to us and the influence upon us of a world of spirits in a purely spiritual manner, by contact without outward sign with the inner man," &c.

It seems to me it will be very hard to find data or proof for this a mission after saying he did not believe in "dealing with spirits."

Modern Spiritism drags a large and full sein in to-day's river of life, and catches a good many kinds of fish besides herrings. Its believers, by virtue of their broad ideas, feel a reluctance in throwing out the sculpin and minnows. This may be wise, or unwise; but there is good scripture authority for it, in the parable of the wheat and tares, and in Peter's vision, where it reads, "What God has cleansed, call thou not common or unclean." Our hypothesis will not permit us to find any real parallel between saint and sinner, or sage and savage. I am aware Mr. Towne will not consider scripture quotations as infallible precepts, nor do I either; but Mr. Towne is but a small part of "liberal Christianity," or radicalism, or of the millions whom he considers Spiritists, and possibly others may see the force of such arguments. I admit, in this Spiritist (?) movement, the inconsistencies, the oceans of error, and the grains only of truth; but all the truth or proof on the immortal point that there is in this world is in this mixed company—in this Spiritism. Truth often keeps company with publicans and sinners—that is, grog. Outside of "dealing with spirits through material signs," there is, in this hour of eclipse in the world's faith, not a scintilla of evidence that, "if a man die, he shall live again." No one knows this better than Mr. Towne; and when he says he does not believe in Spiritism, he is without hope and without God in the world. I say this from his record; and he knows it, whether he admits it or not.

There is no doubt but men are born spiritually or materially inclined; that, if there had been been any of these "outward signs," many men would have been at peace in their minds on this point. Lucky are the men who need no outward sign; they are the light of the world. I have no doubt all the Spiritism there is in the church is due to such genesis, not to beliefs or beliefs; but, while the spiles on which revealed religion rests are rotting and settling, and the Christian church, whether it admits it or not, is fast becoming hypocritical and materialistic, the only proof of another life is through this portal of Spiritism (?) which Towne snubs; and the only proof

for what he does believe in, and which I have above quoted, is in that which he repudiates.

I heard Theodore Parker say he had no doubt at all of the other life; this life was the one he was not sure of, if either. So I heard John Weiss say something similar, and that he did not need any "rap" to convince him of another life; he knew it immediately. Fortunately men! They are born with the "comforter." My sympathy is for that larger number who hunger for it, and are not fed; for I was one of those, and would, by day, but for the evidence which Mr. Towne calls Spiritism (?). Take away the evidence, that I know is evidence, which has come to me through a simple rap, on an undisciplined table, that my brother is alive "over the river," and I would be where the free religionists are, with no belief in a future life. "Hope springs eternal in the human breast." We all have more or less hope; but, oh! what a poor substitute for faith! Hope is better than nothing, if one have a hope which is doubt; but man wants to know that the other life is sure, and that knowledge is not found outside of Spiritism.

If Mr. Towne means what he writes, namely, "that he does not believe in Spiritism," then he is irrational when he says, as I have quoted, "that he has the fullest faith in the nearness and influence upon us of a world of spirits." He cannot have such faith; he may hope for it—think it ought to be so, but he knows but for this modern Spiritism, or Spiritism, as he calls it, he would have to doubt the future life. O. R. Frothingham and P. E. Abbott represent the advance guard of what is known of future life outside of Spiritism, and are rational in saying they doubt, but hope, and that nothing is known. Mr. Towne is just there—cannot be otherwise—when he does not believe in Spiritism, and does believe (without evidence) of the nearness and influence of the spirit-world—and in saying what he does he is irrational. If Mr. Towne had said it was a waste of time by spending it in dealing with the spirits through material signs, after proving the fact, and by it find the gates ajar, and thus recognize a more immediate influence in their own souls—for thousands of Spiritists (?) have that faith that Towne says he has, and are Spiritists in his sense, who would not be but for the fact of Spiritism—I do not know what his conclusions are. I can infer from his record, but the thousands that I speak of, who are both Spiritists and Spiritists, because having no use for the ladder that boosted them, would not kick it down, thinking it might be serviceable to some other struggler after light.

He says, in closing, "It cannot be therefore that Spiritism is to be the method of the future, or to have any place among respectable methods, save in very exceptional instances." Well, I am no prophet, but the "exceptional instances" to-day are so great a multitude that they color society, literature and the church, so that this provision of Towne will leave no mark on one's mind. That Spiritism will be improved upon, after the better understood, no Spiritist (?) doubts; but the evidence it carries of a future life is too precious to be shipwrecked or lost, and if the Christian Church survives the shock of the nineteenth century, it will be by adopting it—making it respectable (?)—which seems to be a very probable event—and to it what the same truth is to the Roman Catholic Church, and which Robert Dale Owen puts so strongly in his "Debatable Land." I should like to have said a word on this thoughtful book in this connection, but I am already lengthy, and can only say Mr. Towne's comments on it only prove the old adage, "What a one man's meat is another man's poison."

The Arena of Spiritism.

The January number of the London Monthly Human Nature contains the following criticism on Hudson Tuttle's "Arcana of Spiritism," a work which is attracting the attention of the literary world and investigators of the spiritual philosophy:

Among the many valuable works that have proceeded from directly inspired, or abnormally enlightened authors, during the last twenty years, the writings of Hudson Tuttle occupy a place of honor as high as any, and possess certain merits peculiar to themselves. Mr. Tuttle appears to us to have been selected by his spiritual guides as the fittest channel for communicating those scientific truths that form the prime basis for a solid basis of human nature. This bright scholar of the celestial is emphatically what we heard him called by our friend Mr. Burns, the other day—who, for aught we know, coined the word for the occasion, though it deserves to pass current—"a factarian." Tuttle is very impartial of theories that will not bear the test of careful analysis and laborious research. He is curious to see the union of Dryasdust's grubbing among the details of material facts, dates, statistics, and the like, with the whirling dervishes of generalization, which clearly come from those unclouded regions of abstract thought, to which his angel ministrants delight to raise the mind.

Some of Andrew Jackson Davis's works are wonderful examples of a dominating faculty—power of arranging ideas in their proper relations—to say nothing of his noble moral tone; Mr. Tuttle frequently sheds over a subject a pleasant lunar lustre of lambent enthusiasm, and a mild glow of kindly sentiment; Mrs. Hardinge pours forth the feeling of her large heart in a perfect torrent of fervid language, which occasionally falls to leave us better for the copious baptism; the philosophic utterances of our own much-esteemed William, Mr. Morris, professedly from Tien Sien Tze, are worthy of his old compeer, Tzu-tze, and leave Confucius very far behind. Other well-known writers and speakers under "mediumship," have the gift of a distinct gift, which places us ordinary quill-drivers at a great disadvantage; but, for the true union of scientific fact to supra-mundane theory, commend us to Mr. Hudson Tuttle. Take, for instance, his little book, entitled "The God-Idea and Christ-Idea in History." Why they contain the substance of Baring Gould's weighty, but erudite and scholarly "Myths and Monisms," and the "Religion," not to say Aberg's invaluable repository of all theology, "The History of a Future Life."

And now we have to call attention to another production from the same untiring hands, "The Arcana of Spiritism; or, a Manual of Spiritual Science and Philosophy." In fairness, we confess that this last book appears to us to lack a measure of that artistic arrangement and scientific precision which generally characterize the author's handiwork, but it is undoubtedly a valuable addition to our spiritual literature.

The work divides naturally into five sections: Evidence of Spiritism; the Nature of Matter; Spiritism, its Phenomena and Laws; Mediumship; the Religious Aspect of Spiritism. Under the first heading we have a review of the rise and progress of the spiritual movement, and a discussion of the worth of testimony—clear, forcibly put, and valuable to those who are entering upon a study of the subject, but by no means novel. But the author breaks up now ground in the chapters on "Matter and Force," and we leave our readers not to pass it over with the old criticism, "What is matter? never mind; what is mind? no matter"—or they will lose the chance of gaining some scientific ideas.

It affords us great pleasure to introduce the works of this writer in the most cordial manner to the readers of Human Nature; to them his former volumes have been a revelation, a strange and distant clime, but the familiar words of a brother, well-known and much beloved.

A definition of the difference between "Old School" and "New School," has been given thus: "The children of Old School Presbyterians sin as soon as they are born, and the children of New School Presbyterians as soon as they know how."

Banner Correspondence.

Ohio.

GENEVA.—A. H. Cowdery writes: Pleased and honored the declaration of principles adopted by the First Spiritist Society of Geneva.

We, the First Spiritist Society of Geneva, do hereby declare that we believe in the existence of a God, who is the Father of all, and who is the source of all life, and who is the author of all our mercies and blessings. We believe in the immortality of the soul, and in the resurrection of the body. We believe in the existence of a future life, and in the possibility of communicating with the spirits of the departed. We believe in the power of prayer, and in the influence of good deeds. We believe in the love of God, and in the love of our neighbor. We believe in the truth of the Bible, and in the authority of the Church. We believe in the power of the Holy Spirit, and in the gift of tongues. We believe in the power of the Word of God, and in the power of the Cross of Christ. We believe in the power of the Holy Spirit, and in the gift of tongues. We believe in the power of the Word of God, and in the power of the Cross of Christ.

It is our duty to love God, and to love our neighbor. It is our duty to keep his commandments, that we may abide in his love, and that we may bring forth much fruit to the glory of the Father. It is our duty to confess our sins, and to seek forgiveness. It is our duty to be baptized, and to receive the Holy Spirit. It is our duty to live in holiness, and to avoid all uncleanness. It is our duty to be patient, and to wait for the Lord. It is our duty to be kind, and to be gentle. It is our duty to be lowly, and to be meek. It is our duty to be long-suffering, and to be merciful. It is our duty to be faithful, and to be true. It is our duty to be brave, and to be strong. It is our duty to be wise, and to be understanding. It is our duty to be just, and to be righteous. It is our duty to be holy, and to be pure. It is our duty to be loving, and to be kind. It is our duty to be patient, and to be wait. It is our duty to be kind, and to be gentle. It is our duty to be lowly, and to be meek. It is our duty to be long-suffering, and to be merciful. It is our duty to be faithful, and to be true. It is our duty to be brave, and to be strong. It is our duty to be wise, and to be understanding. It is our duty to be just, and to be righteous. It is our duty to be holy, and to be pure. It is our duty to be loving, and to be kind.

Connecticut.

HARTFORD.—S. W. Lincoln writes, Feb. 15th: "Hartford sends greetings to Spiritists throughout the world. Mrs. Brigham closed her engagement here last Sun by evening. Robert's Opera House was filled to its utmost capacity with an audience of the highest respectability and intelligence. The subject of the lecture was 'The Spiritual World, the Great Beyond.' The lecturer, that beautiful utterance of Jesus, that mortals ever listened to. It was the grand peroration of all preceding lectures. Several of the resident clergy were present, and in some of the churches there were no services, on account of the thin attendance. Her lectures from the start have been a constant and increasing success, and a triumph of spiritualism over materialism. Her glowing spirituality and truthfulness have won all hearts. To see such a lady stand before that splendid audience, and hush it to silence with her wonderful magnetic power, is something ever to be remembered. 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THE WEST.

A WARNING FROM THE CATHOLICS.

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

OUR CAUSE IN THE WEST.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

[illegible]

NEW YORK, N.Y. (AP) —

DEAR BANNER—A strange fatality, it is alleged, has followed the guilty perpetrator of the

the assumed infallibility of a church, and decla-

"What would be the effect if the poor and sick and maimed were to crowd the aisles and pews as they crowded around the Nazarene? What rustling of silks and satins! The spirit had be-

DECLASSIFICATION AUTHORITY: This document contains information which has been determined to be exempt from automatic downgrading and declassification under E.O. 11652 at paragraph 2(b)(7).

REPORTED FOR THE BANNER OF LIGHT.

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

The Conference Saturday afternoon was edifying.

The first thing Sunday morning was a conference. Interesting remarks were made by Br Merrifield, Shaffer, German and others. Special copies of the Beacon of Light were distributed.

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AFTER THE CONFERENCE,
Mr. Frank McAlpine, of Dowagiac, delivered the
regular address. His theme was, "Render un-
to Caesar the things that are Caesar's, and unto God

JUST A WORD.

THE NEXT THING.
Was some excellent singing by the Breedsville
Spiritualist choir, which was praised by every

GOD IN THE CONSTITUTION:
In the afternoon, prior to the regular lecture, petition was circulated against the proposed rel-

The following persons were elected as officers for the ensuing year: President, Robert Baker, Bradenton; Vice-President, Mrs. Lida Brown,

Treasurer, Mrs. Frank Reid Knowles, of Breedville.

THE CHOIR

The last session was full of interest. All of the speakers had a word to say. A committee was chosen to ascertain the number of Spiritualists.

the organization. Everybody pronounced the Convention a success.

NOTES.

Mrs. Mary A. Livermore, of the Woman's Journal, told the people of Sturgis on the night

The following night she had a good deal to say about Queen Elizabeth.

Mrs. A. E. Messop is meeting with excellent

us that the Spiritualists of Troy are building a temple. That's the way to do it. Order is fast being evolved out of chaos. We are selling many copies of "The Pilgrim." Bro. Peebles's life has a moral for all mankind. CEPHAS

VITAL MAGNETIC CURE

AN EXPOSITION OF

VITAL MAGNETISM.

And its Application to the Treatment
Mental and Physical Disease.

CONTENTS:

[illegible]