

bigotry can devise no prison, no lock, no cell, in which for one instant to confine a thought; that ideas cannot be dislocated by racks, nor crushed in iron boots, nor burned with fire."

"Surely it is sublime to think that the brain is a castle and that within its curious bastions and winding halls the soul in spite of all worlds and all beings is the supreme sovereign of itself."

THE ANTI-FASHION CONVENTION.

VINELAND, January 8, 1871.

On behalf of the coming convention, I wish to return thanks for the generous expressions of interest in its objects already received, and to solicit more of the same. Without question, the most alarming feature of the times is the moral turpitude of women who, while they recognize the pernicious effects of Woman's Dress, persistently hold to their allegiance to Fashion, and give the weight of their words, as well as example, to discourage others from rebelling against it. It was in the hope of reaching and rousing the consciences of such, and of doing something toward inspiring the timid and reassuring the weak to move right on in the path of rectitude, in the matter of Dress, while there is yet moral stamina enough left in the sex to make action for principle possible, that the convention was called.

While we welcome to a participation in its proceedings those who propose gradual and ameliorating changes only, we shall demand for woman as a right, and insist as a duty, that she dress as healthfully and freely as she is convinced she ought, even though it necessitates the abandonment of all styles and materials hitherto used by woman.

A most startling and convincing proof that we have not moved a moment too soon, has come to us in the form of a remarkable document from the "Dress Committee" of The Woman's Club, Boston. After a most admirable summing up of the woes entailed on the sex by bad dressing—after confessing that the present dress is "that of the harem transported into the workshop, the market, the modern household, and the school;" that it is "the chief cause of the excessive agonies of childbirth, the frequent death which it entails, and the inferior children to whom enfeebled mothers give birth;" that it violates every law of health, economy, comfort, morality and beauty, and that "the evil can never be done away till women emerge from this vast, swaying, undefined and indefinite mass of drapery, into the shape which God gave to His human beings, clothed simply and serviceably as men are clothed,"—the committee report that "we women of this century must deem it best to attempt no marked alterations." When the number, social position and culture of the women whom that report represents, are taken into consideration, together with the enlightenment on the subject under discussion which they manifest; the strength of conviction frankly expressed, and their unequalled facilities for carrying on any reform, climaxed by their deliberate resolution to reject the true and persist in the false methods of dress, I doubt if the nineteenth century will record any parallel crime! Let all truth-loving people rouse to a sense of the perils which threaten the race, if such duplicity with wrong is not earnestly met with prompt and vigorous action for the right.

If fashion has so vitiated the native integrity of woman as that she is incapable of an effort to free herself from it after she is convinced of its wickedness, where can we look for moral stamina for the race? And what but Fashion could have so paralyzed the moral energies of our Boston friends as that they voluntarily abandon to the "far future" one of the most philanthropic reforms of the age, and nearly the only one in which statute law does not interfere? Never was so noble a cause so ignobly betrayed, their only justification being that moderate sinfulness in the matter of dress would secure them the company of larger numbers than entire righteousness would do!

Where were Credit Mobilier and Tammany frauds begotten but under the hearts of women who bent every purpose of life to the overruling desire to be fashionable? What impress of truth can be made on the child while the mother is victim to the falseness and feebleness which fashion necessitates? The people can and must be made to see these things. Let not the magnitude and profound importance of the work proposed deter, but rather inspire us with courage to make a beginning, or rather to renew the work so nobly begun in the past.

Through the twenty-four intervening years a few consecrated souls have remained loyal to the truth first received, and in the fact that they have been able to do so in spite of such opposition as no other reformers have had to encounter in this generation, lies our hope for the future. Loftiness of aim, firmness of purpose, staunch moral integrity, faith in the practicability of principle, all these are yet possible to the race, and must be sacredly cherished and sedu-

mentally cultivated. When we are asked, "What social questions are assuming great prominence and many evils are apparent, it is not strange that the remedies suggested should be numerous and diverse; but the result of the active and conflicting discussions going on cannot be other than the elimination of truth; therefore, however unpopular their opinions may be, we cannot but feel like encouraging any and all, who, though misgotten, it may be, are yet earnestly seeking the way for relief of suffering humanity and the redress of wrongs. The spirit of persecution, however, is so prevalent that it requires great courage for any to oppose existing customs and advocate a different way. Thus it has ever been, and doubtless will be for ages to come. Society progresses, however; and instead of breaking would-be reformers on the wheel, burning them at the stake or exhausting human ingenuity in methods of torture, civilized society has fallen back on social ostracism as the penalty for all who dare suggest radical changes in religion, politics or social customs. A case in point is that of Mrs. Woodhull and her assistants, who have been ostracised and imprisoned. It is probable that there are very few of her way of thinking, yet if she is sincere she has unquestionably as much right to her belief and to the unrestricted expression of it as though she represented the sentiments avowed by the majority of modern society. We are far, very far from subscribing to her doctrines, yet we cannot but feel that she is entitled to a dispassionate hearing, and if any of her propositions are truths, they are entitled to candid consideration. When an individual proves himself or herself to be thoroughly in earnest and actuated by other than sordid notions, common sense at least would suggest a consideration of reasons and motives and misrepresentations should be banished. Every new idea, every new theory has had to contend with the prejudice and ignorance of those who are wedded to the old way and are opposed to any change, whatever the future benefits might be. We all remember the hostility encountered by those who labored for the abolition of human slavery. The opposition was unreasoning and determined, but had to give way at last, and now every one believes in freedom, in theory at least, and rejoices in the application of the principles of our declaration of independence.

For our part we believe that every one is entitled to a fair and candid hearing, and if good can be derived from their theories, let them be accepted, if not let them be discarded; the truth cannot suffer in a fair conflict with error, for it is the truth that humanity desires and has been striving for ages. Because Mrs. Woodhull advocates freedom in love, or free love, it does not by any means follow that she means promiscuity. In fact, it is not fair to claim that she means the worse rendering when she expressly claims that she means the better. Is it not worth the while to consider whether from her standpoint, a large proportion of society do not seem to be practicing the worse while claiming theoretically a belief in purity of life and conduct? Having seen so much of the evil of life, is it not possible she goes to the other extreme in her endeavor to destroy what seems to her the cause of so much misery? Were there no tyrants, and did all practice in accordance with their reputed professions, then indeed could she be set down as a mistaken iconoclast; now, however, she has some truth on her side.

Society is far from perfect, and injustice and immorality are too prevalent. These facts cannot be disguised, and future ages will worship at the shrine of the one who shall succeed in showing the better way. Freedom is the soul's aspiration. For freedom our fathers fought, and died, but they left us a precious legacy to be transmitted, untarnished, to future generations. If any slavery exists, let it be stricken down, that this may be in all respects a free country. Let the idea of the ownership of one human being by another, in any respect, be completely abolished, that all may be truly free, in reality as well as in name. Let vice and hypocrisy be unmasked and true virtue be crowned with laurels. Let those who profess one thing and practice another, be unmasked, that all may receive their just reward. The truth, the right, has nothing to fear from the most thorough investigation and discussion, but the wrong has; therefore let there be no false modesty about examining into the foundations of our customs and beliefs, no markish sentimentality, but an earnest endeavor to maintain the truth, and a fearlessness in making known our honest convictions whatever may be the result.—Westfield News Letter, Mass.

Whatever may have been expected of Mrs. Woodhull last Wednesday evening, we venture to assert was totally different from what we actually received, and those who, through curiosity, an expectation of something rich, a real desire to hear the speaker, or because they had nothing else to do, were present, were very pleasantly or unpleasantly disappointed. Though we cannot indorse the principles which underlie her whole public life, nor the motives which prompt her to the course she has pursued, we cannot but feel that she has some truth on her side.

SPiritualism. We are proceeding to publish a weekly literary celebration, in due time, to propose to take up and carry on a course of lectures concerning the welfare of the human race, and to inaugurate a new era in the history of the world, by the reciprocal and individual sovereignty of each sex or caste.

The prime order of the universe is the advancement of mankind, and the progress of the human race, through general enlightenment and inter-association of all.

Scientific, Social and Present engagements. Farmington, Ohio, January 26th to 30th; February 14th; Townville, Ohio, March and April.

BUSINESS

Mr. Eccles is a Scotchman. He is a fluent Englishman, has excellent self-possession, and understands his subject. He is acknowledged by his age they ever meet.

We have heard Mr. Eccles to embrace the opportunity to receive a rich, eloquent (Kant) Independent of the R. G. Eccles has been crowded houses in the

and his discourses are far more discursive than crowded to overflow, able to effect an entrance many friends in this

able advocates of the cause.—Andover (Ohio) Enterprise.

SUBJECTS.—The use of the mission of Jesus. The death an eternal sleep. the Serpent? God erigions. A plea for equality and Equal Rights. reciprocity. Man's position. Scientific Topics, etc.

RESOLUTIONS.—That the revelations from God are the true followers of the Bible as a guide, and Modern Spiritualism of the teachings of the exists when the physical have, and do command. That the Christian's life Engagements solicited.

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OLIVIA F. SHEPARD.

As an indication that we have the ear of the public as to the necessity for the change we advocate, we republish the following article from one of our exchanges, entitled

SOCIAL DOCTRINES.

"Truth is mighty and will prevail" is an old and tried adage, and it has nothing to fear from the fullest and the freest discussion and investigation. Human society is far from perfect, and all anxiously await the millennial days, but their coming will not be hastened by the repression of

motives and misrepresentations should be banished. Every new idea, every new theory has had to contend with the prejudice and ignorance of those who are wedded to the old way and are opposed to any change whatever the future benefits might be. We all remember the hostility encountered by those who labored for the abolition of human slavery. The opposition was unreasoning and determined; but had to give way at last, and now every one believes in freedom, in theory at least, and rejoices in the application of the principles of our declaration of independence.

For our part we believe that every one is entitled to a fair and candid hearing, and if good can be derived from their theories, let them be accepted, if not let them be discarded; the truth cannot suffer in a fair conflict with error, for it is the truth that humanity desires and has been striving for ages. Because Mrs. Woodhull advocates freedom in love, or free love, it does not by any means follow that she means promiscuity. In fact, it is not fair to claim that she means the worse rendering when she expressly claims that she means the better. Is it not worth the while to consider whether from her standpoint, a large proportion of society do not seem to be practicing the worse while claiming theoretically a belief in purity of life and conduct? Having seen so much of the evil of life, is it not possible she goes to the other extreme in her endeavor to destroy what seems to her the cause of so much misery? Were there no tyrants, and did all practice in accordance with their reputed professions, then indeed could she be set down as a mistaken iconoclast, now, however, she has some truth on her side.

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Mrs. WOODHULL'S LECTURE.—The lecture of this celebrated female at Costa's opera house, on the 7th inst., was well attended. The audience embraced the most learned, cultivated and refined members of society, from among the professions of our own city, Lawrence, Leavenworth and elsewhere, who seemed well pleased with what they had heard. Had her lecture been fairly understood, or the public mind disabused of her newspaper notoriety, the wives of many of those who listened to her remarkable lecture would

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SPIRIT

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What we want is a g ple, for the people, up sarily reciprocally gu throughout the entire a government, attaine the times clearly, foref though history fails to racy having ever hither