

## The Scare-Crows of Sexual Slavery,

An Oration delivered before fifteen thousand people, at Silver Lake, Mass., Camp Meeting, on Sunday, August 17th, 1873, by

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"My Brothers and Sisters.—I am going to tell you some plain truths to-night. I know I shall not please all your ears. I value the good opinion of you all, but I value the truth more, and if to gain the former I must withhold one iota of the latter I shall fail in securing it. Your good opinion I crave, for I feel that you are my friends—friends to the great human race, and he or she who is this, though they hate me with a deadly hatred, is my friend; but public opinion I stamp in the mud. It is a stenel in the nostrils of truth, for which, if any care, he must say, 'Get thee behind me, Satan?' I will not so much as vary a single hair's breadth from what I conceive to be my duty, though public opinion should turn the faces of every man and woman against me. I will speak the truth, I will be heard; but you may kill me afterward if you will. I have but one sentiment in my soul, and that is to do what in me lies to lift up the down-trodden and enslaved of earth, and to inaugurate equality and happiness in the world. I have no kindred, less than the human race, who demand or can have service of me. My life is dedicated to this work, and I come to you to speak such words as will make your souls sink in horror and your curses to rest upon yourselves, that you have so long quietly permitted these things to go on unrebuked. I would, if it were possible, wring from you the declaration that you would know no rest again until these wrongs be righted. It must come to this. The world is to be made free and beautiful, and happy because so, and methinks I can see in the not distant future, a time when misery and heartaches and poverty and all unhappiness shall be banished the earth, and the entire human family, both in earth and spirit life, fully and harmoniously united, singing the glad songs of the redeemed. But before this can be, other and terrible things must be. So much suffering as the soul-sick sons and daughters of earth now suffer, cannot be transformed to bright and happy conditions, without the atoning blood of, I had almost said, millions of martyr souls. Let the sacrifice be what it may, however, it must be paid, and heaven help all of them, who love their brothers and sisters all over the world, to endure what must be endured. Having thus briefly alluded to what I shall say to you, I will proceed to speak upon

### THE SCARE CROWS OF SEXUAL SLAVERY.

If a stranger visit the farming districts of the New England States in the month of June, he will observe in many newly-planted corn-fields the most hideous-looking objects, fashioned after the human form. They occupy the prominent positions about the field, as if standing sentry over the young corn. And so they are; but a view from the highway only, may not show of what these improvised sentinels are composed, other than that they wear the external garb of a dilapidated individual, who, not having much money to spend, spends the most of this for that which is said to make some feel rich and others to forget that they are poor. If, however, the boy with the inevitable "little brown jug" happen to come along at this juncture, from him it may be learned that the sentinels are men of straw merely, stationed there as a warning to the crows from yonder wood, against venturing into the field to pull up the newly planted corn, the sprouts from which are beginning to make the fields look green.

But now observe upon what the efficiency of these men of straw depends. There they stand motionless, with not so much as the power to raise a hand for harm or good; but the crows, having just sense enough to see in them the resemblance to their great enemy—man—carefully avoid coming within their domain; and thus through ignorance is the young corn saved.

But scare-crows are found in other than corn fields, and for other purposes than to save young corn. They are found in the religious field. Those who have commanded here, in order to save their realm, hold up a hell-fire and the Old Nick himself as scare-crows, to prevent the ignorant and the foolish from invading their possessions, or rather from exploring beyond them. Since all people, however, are not crow people, they do not always succeed. Some have been bold enough to move right onward, and not only seize hold of the straw hell and straw devil, but the inevitable straw God also, and hurl them all in common ruin before the astonished world. Some cry out "Sacrilego!" while others quietly remark, "Well, it was only

a blind after all. Strange that we could have been fooled so long by these fellows who ape Popish power."

In the field of politics there are the same class who invent scare-crows with which to fool the people—their serfs—one of the most terrible of which, at the present, is that of a woman voting, and the idea of justice for industry. These are, indeed, terrific sights, enough to blanch the face of such as all their lives, have lived under the rod of male domination and the money god, and the belief that man is the natural lord of creation altogether, when every sensible woman knows she belies herself by this admission, since she also should know that she may be the absolute monarch over man, able to compel him upon his knees to supplicate for, instead of presuming to grant favor. Oh! woman, hast thou not yet learned thy subtle yet potent power, that thou doth still grovel in mean servility at the feet of thy serf, if thou wouldst have him so!

This naturally introduces the social field, whose scare-crows it is our special province at this time to consider. I know them all to be "men of straw" merely, that the lightest puff, the slightest breath of truth will topple over and expose to the world, if it will but look on them as they fall.

Before we begin this destruction, to pull them in pieces to learn of what they are made, let us find if we can, and may, what is the occasion that has called the pretended lords of this field to erect them; and also forestall the criticism that would otherwise be clutched from our simile of the corn field, the distinction to be made between which and the field of sexual freedom being this: While those who plant the corn and erect the straw men to preserve its growth in the former instance, in the latter, reverse the order. The enemy invade the fields where we have sown the seeds of social reform, which are just beginning to make its withered and whitened surface look green again, and on our ground erect these scare-crows to prevent the crows, the ignorant among people, from coming to partake of the feast of gladness that is here spread. We trust the enemy will take this distinction home with him and carefully bestow it in his memory, so that he may not make himself doubly foolish after a while by the introduction of the criticism for which this is intended as an antidote.

But what is all this about? Well, it is a part of the contest between despotism and freedom. Absolutism on the one hand, representing the former, and individual sovereignty on the other hand representing the latter. This contest is not so much a strife between opposites, however, as it is an effort on the part of despots to prevent their subjects from becoming freemen. In the evolution of civilization the people walk in the path of progress, taking a departure from despotism toward freedom, which is at the other extreme of civilization.

The original question to be considered, then, is as to which of these extremes of civilization is the proper one, at which an enlightened people should halt, and upon which they should frame their institutions? Having departed from absolutism—the one-man power—there is no possible halting-place that can be permanent, until democracy—the sovereignty of every individual—is reached. If this be true as a general proposition, it is equally so as a proposition of every department of civilization. If individual sovereignty is a principle of right in matters of conscience—the religious field—it must be so also in politics. It is impossible that a law found to be natural to one phase of life, should be unnatural to every or any other phase of life. If individual sovereignty is the law of religion and of politics, it is also the law of the social relations; and there is no method of argumentation by which an escape from this conclusion is possible.

Individual sovereignty means freedom for the individual; then if there is any meaning in the logic of events for the last hundred years, freedom for the individual, socially, is an inherent right of which neither he or she can be deprived rightfully, by any power whatever, whether it be of Church or State, or of both combined.

Nobody will doubt this, but many will now ask, what is freedom? And if the definition given do not quite meet with their ideas of propriety and respectability, they will reject it as heresy, the right of sovereignty to the contrary notwithstanding.

Freedom, in general terms, means simply this: that each and every individual has the right in his or her own proper person to make such use of any or all his powers and capacities as he or she may elect to do. Anything less than this is not freedom—it is restriction, and restriction exercised by any person or aggregate of persons over another person is despotism, but the rule of social order must be either freedom or despotism; it cannot be a mixture of both.

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## SCARE-CROW NO. 1.

Immediately this proposition is made, scare-crow No. 1 is presented to affright the inquirer, and this declares: If everybody be given the right to do just as they wish, anybody would not be safe a moment anywhere. Every saint will be robbed, outraged, or murdered by some sinner, and anarchy itself would hold high carnival, while civilization would sink in the blackness of the dark ages.

Now let us not imitate the crow, and fight shy of this scare, but walk straight in its face, and pull off its mask, and tear down its pretense. In the first place the short-sighted wisecracks who pretend to be frightened out of their wits at the thought of freedom, do not see if the right of each individual to freedom be guaranteed, that this alone is perfect protection for everybody; since if everybody have this right secure, he is safe from every interference from another person. If, then, the freedom of any person whatever, is interfered with, it is the fault of the organization of society which causes it to fail to secure every individual of whom it is composed in the possession of his freedom, and not the fault in any sense or shape of the right of freedom itself.

First, there are the individuals composing the community, each of whom is entitled to freedom; and second, there is the organization of the community, which is, or should be, made specifically to secure the rights of every individual, inalienable to him. Again we repeat: If it do not do this, it is the fault of the community, and not a denial of the right or justice of freedom. So here even at the first great bugbear that stands threatening every one who seeks to know about this important word, freedom, it is found that the very thing which it is sought to retain by the denial of freedom—protection for individual rights—can only be secured beyond all peradventure by the guarantee of freedom to everybody.

## SCARE-CROW NO. 2.

No sooner, however, than No. 1 is demolished, than instantly No. 2 is put forward. "Well," says the objector, "suppose it be admitted that it is right for every individual to have his or her freedom, it is not expedient that it should be exercised entirely free from restraint." Expediency is the great scare-crow No. 2; but it is even more fatally faulty than No. 1, though a deal more dangerous. Many a person will admit that it may be right for him or her to possess freedom and to exercise it, but they don't exactly know whether it will be quite safe to trust the neighbors with it. It is exceedingly doubtful as to the use they will make of it, and it might not be just the thing, "you know." There's no telling; they might do some very naughty things; and if they all should do just what they might do, why the whole community would be demoralized, and the foundations of society undermined, and that, oh! that would be terrible!

But let this class of objectors be pinned down so it may be known where they are and where they belong, in order that it may be known what it is at which we are aiming our shots. Now, sir, do you mean to affirm or deny that I have the right to think and act as I choose; to eat, drink and sleep as I may; to go here, there, or wherever I desire; to love this, that or the other as I can—do you say that I have the right to determine these things for myself, or do you say that somebody else has the right to determine them for me? Do you, in fact, affirm or deny individual freedom or communal and individual despotism? That's the question, and please don't dodge it, but meet it squarely. Is it freedom or the opposite? Never as yet have we been able to compel anybody who denies freedom to affirm despotism? Can we do it now, sir, with you?

"Well, now, I really don't imagine that it would be right for me to say that I or anybody else has the right to have anything whatever to do with these things of which you speak; but you know society must protect itself, must regulate things in some way, or else what would become of us all?"

Now, this is just the point, Mr. Objector. It is simply none of your business what other people do; nor any of the business of society what any of its members do, unless they interfere with somebody else without his or her consent; and you and all like you might as well learn this fact here and now as later; since your system of meddling interference with that which is none of your business will not be longer tolerated. If freedom be a right possessed by all individuals, it cannot matter what use may be made of it. It must be adopted as the basic principle, and be assured that the results will take care of themselves. Having adopted freedom as opposed to despotism, all its logical deductions are also adopted. It is impossible that anything founded on truth should result in error. If the foundation be

right the structure built upon it will not fall from any basic defects.

"But," replies the objector, "I cannot understand about this business. If there be no law to compel people to live together, everything will be in confusion, the family will be broken up; and this is the safeguard of society, morality and everything else that is good and pure. Everything will go to the bad directly if it be not maintained by all the safeguards that can be thrown around it. No! no! It will never do to break up the family."

## SCARE-CROW NO. 3.

And thus scare-crow No. 3 is elevated to be in turn demolished. To begin, we deny in toto everything you have said. The very safeguards that you have thrown around the family to make it pure and holy have made instead, a community of little hot-hells, in which the two principals torment each other until one or the other gives up the contest, and by which the seeds of devilism are sown in all the children who may unfortunately for themselves and society, result. These safeguards to virtue and morality have made almost every wife a prostitute and every husband a sexual monster, and compels them both, against their better natures, to continually go from bad to worse.

Compel people to live together, would you? Of all the monstrous propositions, this is the most monstrous. As a theory, it is absurd enough; but as a practice it is simply revolting infernalism. Even the condition of prostitutes, of which there is so much pretended commiseration, is to be preferred to this! They have the right to refuse to cohabit when they choose; but the poor wife is denied even this. She must submit or take a thrashing, perhaps! Why, sir, your safeguards are the allies of hell, and are responsible for more misery, more sickness and more crime than all other causes combined; and humanity as a whole, perhaps as yet unconsciously, cries to its God for deliverance. Be assured this cry will be heard and answered. For the sake of consistency, sir, you would do well to take in your family scare-crow before you and your like become utterly obnoxious.

"But," says the objector, "suppose I do, what will become of the children? If the family be left free to be broken up, they will be at the mercy of the world, not knowing who are their fathers even—a terrible dilemma, surely!"

## SCARE-CROW NO. 4.

This is scare-crow No. 4. Wouldn't know their fathers! Ah! that would be bad; a fearful state of things, wouldn't it? Now, do you really mean that as an objection; do you wish it to be understood that you are in earnest? You must be attempting to play a joke upon somebody! Why, sir, there isn't a person in the world who knows absolutely who his father is! There may be many who perhaps *think* they know; but thought has deceived many a one in other things, and undoubtedly has in this one as well. It is not safe, only to think, in a matter where it is assumed that positive certainty is necessary. To my certain knowledge there are some persons who think they know their fathers; who are wonderfully at fault in thus thinking. Indeed is marriage a safeguard in some ways that ye wot not of; but they are all right, "you know,"—that is, so long as they are not found out.

But in the highest respect to the order of things, what does it matter whether the child, or any one, knows who is its father? Answer this, with reason, who can! Is he or is society any better for this knowledge? Are they any better men and women because of it? Is it not rather to be feared that the questions of real value, both to children and society, are overlooked in the false importance given such as this—such as are of no value whatever to anybody, except as harm? The great error of civilization is in this question of children, and the simple yet sublime doctrines of the Nazarene can never be inaugurated in the world until it is corrected.

What will become of the children, indeed? A pretty question to ask is this, when next to nothing is now done to prevent them from going to the bad! Look at the children! What are they but a scraggy, scrawny, half made up lot! and again at the way through which they grow to maturity! Which of them at that time is really worth calling a man or a woman? He is nothing but a poor excuse for a man; and she a worse one for a woman. He has spermatorrhea, and she leucorrhœa, and both are unfit to cohabit or to reproduce themselves; and yet you talk about the children. Why, sir, you must be beside yourself.

Why do you not, in place of asking what will become of the children, ask what is becoming of them now? Go ask the fifty thousand houseless, half starved, wholly untaught children of New York city, who live from the swill-barrels of the rich Christians, what is becoming of them, and they will tell you

they don't know! But going to the bad, surely critics of social freedom children who are to be for those who are. Solid lions of people in the Union, over ten years of it is simply absurd! solicitude is something these idealists as a sedition from finding the d

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they don't know! But it will be plain to be seen that they are going to the bad, surely. I cannot understand how it is that the critics of social freedom should be so terribly concerned about the children who are to be, when they have no concern whatever for those who are. Solicitude for children, when there are five millions of people in the United States, one-eighth of the total population, over ten years of age, who can neither read nor write! Why, it is simply absurd! There is no such thing. This pretended solicitude is something pumped up in the imaginations of these idealists as a scare-crow to prevent inquirers after freedom from finding the direct road.

If there were any such thing as solicitude for children, it would show itself in having the conditions in which they are begotten of the most favorable character. The mother, during pregnancy, would be treated as if she were performing the divinest mission of nature, where now she is too often treated more like a slave. Thousands of poor weak women are to-day performing the task of maternity, who are also compelled to labor, to the utmost extent of their strength, for their daily bread, and perhaps also to feed a drunken tyrant to whom the law has made her slave, both sexually and industrially. Care for children! Again I repeat it, they who pretend this must be fools or insane, or else think that you are both, that they may play upon you such a pretense as this.

Passing all these points, however, we have a right to reply to the query, "What will become of the children when there shall be no such thing as social slavery, now-called the legal family in the world; when the right of every woman to determine when and by whom she shall bear children shall be fully recognized and respected?" We have a right to answer this I say, since if there is to be no change for the better over the present, then the scare-crow of expediency might have real force, and operate as a hindrance to the establishment of the reign of social democracy. But if it cannot be determined exactly, what will become of the children! That fact should not be held an obstacle to freedom, if it be proved that freedom itself is right. The conditions under which children are begotten and raised, are certainly about as bad as they can well be. Since they are the results of the social system, their condition should not be taken as an indication of what children ought to be under an entirely opposite order; nor as an objection to the establishment of such an order. Inaugurate the new order, and the method of rearing children will be determined by the new conditions of that order.

In the first place, however, in the new social order of society, women will be individually independent of men for support. From the beginning it will be known that they are not to be educated as sexual slaves for man, merely. In place of this, it will be well understood that no man owes them anything, and that all their intercourse will be governed by a maxim of equivalents in love. It may be necessary to inform men, but it is not to inform women, that in such conditions there will be no undesired pregnancy; whereas, now, four-fifths of the children who are born are unwelcomed.

Next, when a woman becomes pregnant, it will be held immediately that she is laboring for society in the fact that she is to replenish its natural decrease. She will become the especial care of society and, while she is performing this sacred duty, be paid the highest wages received by any class, and be treated accordingly during the entire period of gestation and lactation, when the fruit of her labor will of right belong to society and she return to her common industrial pursuits.

I know that this by the thoughtless will be considered almost a heartless proposition, since there is no love like a mother's love for her child. It will, however, be found, if patience permit the full consideration, that what is proposed will give the very greatest scope for the exhibition of the mother's love. It must not be lost sight of that the first thing to be gained by a revolution in our present social system is better men and women; and if a mother's love can in any way interfere with this result, then it should not be permitted to do so.

But before going further, a grave error that exists almost universally should be corrected. It is thoughtlessly and inconsistently held that the children belong to their parents, and because it is so held, it is the most dangerous question with which the reformer has to deal; but at the same time, of the very first importance. To say that children do not belong to their parents, is to attack a supposed right that has existed from time immemorial, and to call down upon the head of the attacking party the reprobation even of radicals. I am after the truth, however, and let it be what it may and lead where it may I shall pursue it mercilessly, well knowing that when found it will doubly repay all the expense incurred, if that be even complete ostracism.

I would not, however, ruthlessly wound or shock any tender

mother's heart. I would rather show her that her love, if it be really worthy of that divine name, will incline her to desire for her child that which will make it the best man or woman. Now I ask every mother present if this is not what the love of every mother ought to desire; and also further, if, in desiring this, any selfish love that she bears merely for her own sake, regardless of the good of her child, ought not to be ignored in the higher consideration of its best interests and through it of society? Every true mother will answer, yes! without hesitation; only those who would sacrifice their children to their own selfish love will even hesitate.

A single question will, however, show the absurdity of the theory of ownership. If parents own their children, how does it come that they ever lose their title, as they do at adult age; or again, and still more forcibly, if the title of children is in their parents, how is it that society, by its laws, claims them when, before adult age, they commit some crime; or still again, to whom is this ownership transferred when the parents die; and again, how is it that society compels the education of children? If they belong to their parents, what right has society to meddle? Answer these and then say if you can that children do not belong to society.

It is well known that, as civilization progresses and education becomes more a question of public interest, society demands more and more the control of the instruction of children. Public schools are now imperative, where, but a hundred years ago, there was no such system. Compulsory education is already adopted in some States, and is being seriously considered as a national measure. It is but one step beyond compulsory education to the complete charge of children. If society have the right to say how and how much a child shall be educated mentally, it certainly has the right, also, to say what the other processes of education shall be.

Indeed, it is more than a right. It is a duty that society owes to those whom it is to make amenable to its regulations, that they shall have the best possible preparation to assume the duties and the responsibilities of citizenship and equals; and still more a duty, that all children should become citizens, having received equal opportunities of preparation, so that no man, by his superior culture, shall be able to enslave others of less acquirements, either industrially, intellectually, or in any other manner whatever. Who shall dare say, if all children should be reared according to the theory of M. Godin's Industrial Palace, at Guise, France, that they would not be better men and women than those who have been reared under our present theory of parental ownership?

What will become of the children? Again, what does become of them? One-half of all children cut off by death before the age of five years—a commentary on the pretended anxiety for children that seems more like a horrible tragedy. Think of it, mothers! fathers! reformers! One-half of all children dying before they reach five years of age—victims of our present social system, of the prevailing ignorance of the science of sexuality and the needs of the young, and of the theory of parental ownership! The world cannot afford to suffer this terrible loss. When a ship founders at sea, with the loss of a few hundred lives, the whole country is aroused over the horror; but it sleeps quietly over the fact that double that number of children—babes, almost—fall victims daily to the fell destroyers, ignorance and superstition and false social customs.

Infancy and childhood should be the healthiest period of life, but it is ten times more fatal than any other that can be selected with which to institute a comparison. There is but one verdict that can be rendered over these untimely deaths, and this is: Died at the age of from three days to four years, of maternal ignorance; or, to put it more plainly: Murdered by the ignorance of mothers. This is strikingly apparent when it is remembered that, as soon as this period is passed and children begin to take care of themselves somewhat, the death rate decreases almost immediately. Think of this again, ye mothers, before you shall utterly condemn a system that will save all these precious buds of promise to you and to the world.

The present theory makes a teacher and a nurse of every mother for life, and prevents her from acquiring or following any other occupation for which she may be fitted; while not more than one in ten have either the natural capacity or the necessary information to be either. Again, it compels all women to devote themselves almost wholly to domestic affairs, thus cutting them off from engaging in any other industrial calling—an incalculable loss as a question of economy, of industrial capacity, and limits the gross results of industry by an almost inconceivable amount. One-fifth of the women should readily perform the industry now performed by all women, leaving the other four-

fifths to engage in other callings, and thus lessen the necessary hours for general toil all over the world.

Many proposed reforms may seem to be questionable—may appear to be right upon principle, but utterly wrong as a matter of policy; but in this one of children, both right and expediency join hands in demanding it, and they should reiterate the demand in thunder tones until the sleepy world is awakened to its dire necessity. And should social freedom be much longer hampered by restricting laws, then there will be the greater need of this change, in the matter of children. Society cannot permit one-half its children to be murdered by the ignorance of their mothers. Childhood, I repeat, of all periods of life, should be the freest from disease; but as it is now managed it is by far the most fatally afflicted. Again I say, a comment upon present methods that transposes them into horrible tragedies, and stamps the crime of murder upon every household.

But what may seem more strange than anything that has yet been said, is that these are really the doctrines of Jesus put to practice. He taught, or is said to have taught, the universal love that the adoption of such a system as is referred to would necessarily develop. The logical result of this is that a parent will love the children of others as well as he does his own, which, in other words, is loving his neighbor as he does himself and those of his own household. Relationship in the future will be based upon kindredness of spirit rather than upon ties of blood; while family clanship, like all similar cliqueisms, the remnants of barbarism, will be forever banished the earth.

Do professing Christians believe the teachings of the "Master?" There is no mistaking the authority of these. They are clearly the doctrines of the Lord Jesus, whom they profess to wish to become their temporal as well as spiritual ruler. Dispute this who can, assumptions to the contrary notwithstanding; and escape the condemnation who may, pharisaical godliness to the defense, nevertheless.

It is claimed, therefore, that in whatever case, whether it be in matters of religion, politics, or social life; or again in matters of duty, the individual only has the sovereign power; and that any interference with this, by any force of any kind, that does not operate upon him through change to his convictions, is despotism, and altogether opposed to freedom. Everybody, then, is free to act his own life; and no individual, nor any number of individuals, has any right, except that of might, to compel him differently. Some may feel it their duty to endeavor to change the methods of others' lives, but at last the individual must be left free to do as he will—and this is the practice of the theory of individual freedom; the only point from which general progress can ever possibly begin and continue indefinitely.

We have not yet disposed of all the scare-crows, and the next one that is erected to frighten the people, of freedom, is license—a most terrible spectre indeed, one from which the multitude falls back in dismay, almost convinced that it is impossible to discover freedom where this monster stands guard over the way. This monster assumes, if all restriction to liberty be removed, that license is thereby granted to everybody to do all sorts of bad things, and that a great many people will immediately proceed to do all these bad things.

First of all, every woman, except those of our household, will incontinently go to the bad, indulging in the most outrageous extremes of all sorts of debauchery; while the men, everybody excepting "ourselves" of course, will also incontinently proceed to commit rape upon every woman who is so unfortunate as to fall in their way. Age of either extreme will fail to command respect when men are free; and terror and horror will reign triumphant. So much for the assumptions.

But hold, dear sir. Are you not making yourself just a little ridiculous? Did you not say that all the women would immediately rush into the arms of every man they should meet, let it be in the street, in the car or wherever else; that even negroes would not escape the mad debauch of white women? Now observe. If this be so, upon whom are these outrages, by men, to be committed? Do you not see if every woman is of her own accord to rush to debauchery, that it will be entirely unnecessary for men to resort to any sort of force whatever, or even to resort to persuasion. A splendid commentary on woman, indeed. Are you not proud of it, my sisters?

But, for the argument's sake, suppose that every woman and every man, except those of your household, on acquiring freedom, should rush into utter promiscuousness in their sexual relations, is it not their perfect right to do so? And who should have the right to say nay? Indeed, your assumption is that almost everybody will be included in this debauch. Shall not the large majority rule? Shall the transcendent purity of the "ten" interfere to prevent the "million" from prosecuting their right to the pursuit of happiness, sexually? Are there any

constitutional, any natural rights upon which phariseism shall not lay its meddling hands? I have yet to learn either that you have the right, or the might even, if you had the right, to do anything except to mind your own business. What is it to you whether I live upon fish or flesh?

Such conceptions of freedom as you present only succeed in showing one thing effectually; and this is, that, when freedom is gained, its subjects had better look to the holders of these opinions for the first outrage. Why should the matter of sex, wherever involved, be held to different rules from every other passion? For murder, theft and arson, there are laws to punish the crimes, leaving the people perfectly free to commit them if they will. Anybody who should propose restricting laws, after the theory of marriage laws, to apply to anything else than sex, would be voted a fool, and that too, by the most persistent sticklers for the same theory, as applied to sex. All the laws that can be made regarding sex, and be in harmony with the general theory, maintained in everything else, are such as would punish sexual intercourse obtained by force—in other words, rape; and this is the end of the whole question. There is no more need of a marriage law on account of the children, than there is of a law regarding theft, fashioned after the same theory, on their account; and any wayfaring man, though a fool, should be able to see this.

License in love where consent is made a necessary qualification, by the guarantee of freedom to women to refuse, if they will, is simply an absurdity. They who raise it as an objection, and place it in the field of freedom to scare away the foolish crows, know it to be a bare-faced fraud. If we were not too charitably inclined to permit such a thing, we might conceive that the people who cry out against freedom, as synonymous with license, do so in order to secure to themselves all, that under other conditions, might accrue to others—a scare-crow set up to keep everybody else away while the "knowing ones" pull up the corn.

If the system of restrictive marriage laws, as now practiced, is such a preventative to sexual crime as it is pretended that it is, how is it that there is so much sexual virtue before these laws come into force? How is it that unmarried men and women are so free from what opponents call sexual crime? Opponents will not pretend that this is otherwise than I present it. They will not say there is none of their sort of virtue before marriage. But what does this prove? Why, the most complete condemnation and utter refutation of the whole system, that can be invented. It proves unavoidably and conclusively that marriage, instead of freedom, is the hot-bed of license. Marriage, licenses sexuality, while nothing else does; and the horrors that are practiced under this license, are simply demoniacal; almost too horrible to be even thought of without shuddering, how much more so to relate! There is nothing else but marriage that licenses a man to debauch a woman against her will. There is no sexual license except in marriage.

But those who would save this institution by force, having attempted to defend it, and thereby having invited us to the contest, we must not hesitate to drag from their hiding-places the terrific skeletons that marriage has left in almost every household; and it must be expected that it will be done mercilessly. This infamous system that murders one-half the children in babyhood and three-fourths of the mothers, and robs almost all the rest of all happiness in this life, shall not, if it can be helped, be tolerated any longer. I have declared relentless warfare against it, and by the help of heaven, it shall be waged until the last vestige of this remnant of savagery shall be wiped from the otherwise fair face of present civilization.

Going a little backward to the early days of abolitionism, it is found that the same system of warfare that is now proposed was waged by the heroes of that freedom. They not only attacked slavery upon the question of abstract right, but they also attacked it in the concrete, in its practices. Individual instances of cruelty, as well as the general tendency of the system, were pointed out and depicted with all the terrible effect of truth. Individual offenders were compelled into the light and held up to public detestation, and were made a by-word to the fullest possible extent. The public sensibilities were shocked by actual and vivid pictures of whatever atrocities the slaveholding system developed. Many people cried shame! and denounced it as scandalous, stopping their ears and eyes lest themselves should be shocked at the knowledge that such things could be in a civilized country, and pretended to share all their sympathy with the real offender for being driven to the light, just as if it were not a thousand times worse that such things should be enacted at all. But the brave warriors rushed on in spite of their criticisms and their sensibilities until at last the institution fell, and nobody now dare say they were wrong

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or that aught but good has resulted: but they repeat the error nevertheless.

Now through just such experiences have the holders of sexual slaves got to be compelled. All the horrors of this slavery will have to be dragged to the light, and whenever individual offenders can be caught they must be exposed. All this may be seemingly hard; nevertheless it is the only method by which the atrocities to which the system has given birth, can be unearched, and its own foundation shattered. Many are the tales of horror and brutal violence that have been related of negro slavery, where the lash of the driver was depicted until their hearers almost felt its stings in their own flesh, and almost the red streams flowing down their own backs, and these appealed to the souls of men and women until they were ready to do whatever was needed to destroy a monster that could cause such suffering to a single human being. But I am fully convinced that all the suffering of all the negro slaves combined, is as nothing in comparison to that which women, as a whole, suffer. There were several millions of negro slaves. There are twenty millions of women slaves. The negroes were dependent upon their masters for all the comforts of life they enjoyed; but it was to the interest of their masters to give them all of these that health demanded. Women are as much dependent upon men for their sustenance as were the negroes upon their masters, lacking the interest that they had in the negroes as personal property.

It is an unpleasant thing to say that women, in many senses, are as much slaves as were the negroes, but if it be true, ought it not to be said? I say, a thousand times, yes! And when the slavery to which they are subjected is compared to that which the negro endured, the demand for its consideration increases again, still a thousand times more.

Perhaps it may be denied that women are slaves, sexually, sold and delivered to man. But I tell you, as a class, that they are, and the conclusion cannot be escaped. Let me convince all doubters of this. Stand before me, all ye married women, and tell me how many of you would remain mistresses of your husbands' homes if you should refuse to cohabit sexually with them? Answer ye this, and then tell me that ye are free, if ye can! I tell ye that you are the sexual slaves of your husbands, bound by as terrible bonds to serve them sexually as ever a negro was bound to serve his owner, physically; and if you don't quite believe it, go home and endeavor to assert your freedom, and see to what it will lead! You may not be made to feel the inevitable lash that followed rebellion on the part of the negro, but even this is not certain; yet lashes of some sort will surely be dealt. Refuse to yield to the sexual demands of your legal master, and ten to one he will turn you into the street, or in lieu of this, perhaps, give you personal violence, even to compelling you to submit by force. Tell me that wives are not slaves! As well might you have done the same of the negroes, who, as the women do not, did not realize their condition!

I offer it as a well-grounded conclusion that I have come to, after years of inquiry and observation, that nine of every ten wives, at some time during their marriage, are compelled, according to the injunction of St. Paul, to submit themselves to their husbands, when every sentiment of their souls revolts at the act; and I feel an answering response coming up to me from many sick souls among you, that shrink in horror from the contemplation of the terrible scenes to which they have been compelled.

Remember, I do not say this is universally true; I do not say that all wives, at all times, are thus situated. Neither were all negro slaves at all times subjected to the lash or to other brutal treatment. The large majority of negroes were well treated and comparatively happy; but they were slaves, nevertheless. The cases of extreme cruelty were really rarer than is generally believed, but they were enough to condemn the system and to cause its terrible washing out by the blood of hundreds of thousands of the brightest souls of the country. So, also, are the cases of extreme cruelty on the part of husbands not exceedingly common, but they are sufficiently so to condemn the whole system, and to demand, if need be, that it, too, be washed out by the blood, if necessary, of millions of human beings.

For my part I would rather be the labor slave of a master, with his whip cracking continually about my ears, my whole life, than the forced sexual slave of any man a single hour; and I know that every woman who has freedom born in her soul will shout in deepest and earnest response to this—Amen! I know what it is to be both these. I have traveled the icy pavements of New York in mid-winter, seeking employment, with nothing on my feet except an old pair of india-rubber shoes, and a common calico dress only to cover my body, while the man who

called me wife and who made me his sexual slave, spent his money upon other women. I am not speaking whereof I know not. My case may be thought an extreme one, but I know of thousands even worse. Then tell me I shall not have the right to denounce this damned system! Tell me I shall be sent to Sing Sing if I dare expose these things! Open your Sing Sings a thousand times, but none of their terrors shall stop a single word. I will tell the world, so long as I have a tongue and the strength to move it, of all the infernal misery hidden behind this horrible thing called marriage, though the Young Men's Christian Association sentence me to prison a year for every word. I have seen horrors beside which stone walls and iron bars are heaven, and I will not hold my peace so long as a system, that can produce such damnation and by which, as its author, heaven is blasphemed, exists.

Would to Heaven I could thunder these facts forth until women should be moved by a comprehension of the low degradation to which they have fallen, to open rebellion; until they should rise *en masse* and declare themselves free, resisting all sexual subjection, and utterly refusing to yield their bodies up to man, until they shall grant them perfect freedom. It was not the slaves themselves who obtained their own freedom. It was their noble white brothers of the North, who, seeing their condition, and realizing that though they were black, still that they were brothers, sacrificed themselves for the time to emancipate them. So it will not be the most suffering slaves of this horrible slavery who will accomplish its abolition; but it must be those who know and appreciate the terrible condition, who must, for the time, sacrifice ourselves, that their sisters may come to themselves and to own themselves.

Go preach this doctrine, then, ye who have the strength and the moral courage: No more sexual intercourse for men who do not fully consent that all women shall be free, and who do not besides this, also join the standard of the rebellion. It matters not if you be wife or not, raise your voice for your suffering sex, let the consequences to yourself be what they may. They say I have come to break up the family; I say amen to that with all my heart. I hope I may break up every family in the world that exists by virtue of sexual slavery, and I feel that the smiles of angels, the smiles of those who have gone on before, who suffered here what I have suffered and what thousands are suffering, will give me strength to brave all opposition, and to stand even upon the scaffold, if need be, that my sisters all over the world may be emancipated, may rise from slavery to the full dignity of womanhood.

I ought not to need to resort to details. Every family has its skeleton, which, if exposed to public view, would scarcely seem worse than its neighbor. Every wife's life is a tragedy, and would every woman stand up and tell her experiences in legal sexual slavery, the stones beneath your feet would cry out in anguish at the recital. But it must come to this at last. Women, if they would be saviors, must be willing to tell the world what they have suffered, and through this the revolution will come. Marriage-slavery has slaughtered more women than ever there were men slaughtered on the gory fields of battle. I have heard their stories until my soul is sick with the horror. I could rehearse cases to you till morning that would harrow up your very souls and awaken you to a sense of the infamies that are perpetrated in the name and under cover of this monstrous thing. I will tell you but one.

A sister of a friend died recently. She married, four years ago, a clergyman of the City of New York. At that time she was in the bloom of vigorous health. She was a beautiful woman both in form and feature, and seemed to have been fashioned in nature's choicest mold to be capable of enjoying all the blessings of physical life. She possessed a deep love-nature and had amateness largely developed, which under any reasonable condition, would have reciprocated the requirements of any person. But this clergyman was scarcely human in his sexual demands. His brutal approaches, when first married, made sexual reciprocity impossible for her. He knew but one thing—selfish gratification, and was oblivious to everything else. She was his tool, used by him with no recognized rights of her own. The complete stultification of her sexual nature at the very outset began to undermine her health; and by the time she had her third child she was a doomed woman. When on her death-bed, her sister, who was heart-broken over the death she knew was shortly to come, went one day to her bedside and implored her to tell her what had caused this terrible destruction. She replied: "My sister, for the good of the world I will tell you, although I had thought to go down to my grave carrying the secret with me; but the story of my life may save many a poor wife from my horrible fate. I have sacrificed

[Continued on page 14.]



[Continued from page 7.]

my life to what I have erroneously believed to be my religious duty."

But I cannot, even with my courage, relate this as it came to me from this sister. It amounted to this, however: This husband was merely a sexual animal, and never knew satiety. As many as from six to ten times a day did he compel this poor woman to submit to him. The special periods of every woman's life did not exempt her from this slavery; nor was she performing the functions of gestation did he relent, but pursued her even up to the birth of the children, and within two days thereafter, absolutely forced her to his desires. She concluded her story by saying: "Sister, this is the cause of my death. Say to the world I was murdered by the legal right which marriage gave to this man whom I have called husband, and whom I believed it my duty to obey or else be doomed to hell. I would not live longer if I could. I have prayed that death might come every day since I was married, and now it is coming to set me free," and almost immediately she expired.

Brothers and sisters: This may be an extreme case, but it stands for marriage throughout, and in modified form will express the history of many a woman cut off in the same way. I know of hundreds of similar cases. Then do you wonder that I cannot hold my peace? Do you not rather wonder that I can contain myself as well as I have? And yet almost everybody condemns me for justifying the promiscuous intercourse with many women, of a man who, like this clergyman, has inordinate sexual demands. Would it not have been better, for this human fiend to have expended his sexuality among the members of his church, provided they had desired it, and would have been made happier by it; and if they had not, then with so-called prostitutes for hire, rather than to have murdered his poor wife as he did? Think of this before you again condemn the attempt on the part of anybody to establish an equilibrium in sexual things. Excessive amateness in men must find its balance in women, and an equilibrium be thereby established, before there can be harmony.

This poor woman was a Christian, and believed her only way to escape hell was to obey old Paul's injunction. I say, damn such Christianity as that; and I know it is damned and doomed to be sunk into the lowest pit of hell, from whence it shall never again be resurrected to torture the life out of foolish Christian women.

But I turn sick at heart from the contemplation of the horrors by which marriage is enveloped, to consider some of the conditions to which the future will lead. In the first place, women will have to proclaim a declaration of independence—to be maintained, if necessary, with their lives—forever establishing their freedom sexually, as against any and all requirements of law. Men must be made to understand that the free consent of woman is a necessary precedent to sexuality; and if woman will be brave and firm, this can soon be brought about. She holds the whole matter in her hands. She has but to command and man to obey. Her sexual demands—from long restriction and inaction, and consequent demoralization—can be commanded sufficiently to wring the guarantee of freedom from man, who now holds it merely by legal power.

Women of America! Will you, can you, dare you begin this glorious work? Have you the courage, the strength, the virtue, the purity, the godliness to do this thing? I conjure you by the memory of your mothers who suffered and are now hovering over to inspire your souls; by the memory of your own sorrows and sufferings, and by those that your darling daughters after you will have to endure unless you strike the blow, to rise in open rebellion against this cursed, this three-dimmed slavery to which woman, from time immemorial, has been in bondage.

I know the task is a great one; but its prophecy is still greater. You will not be left to fight alone. Many men there are whose souls are in deep sympathy with you, who will join your standard as soon as you dare to raise it. Your allies shall be legion, and you shall go on conquering and to conquer until a blessed emancipation shall dawn for woman-kind, such as eye hath not seen nor heart conceived, in which no woman will ever even seem to be compelled to sell her body to any man for a permanent home, or for the means to procure a temporary one. And when you shall have gained this glorious victory, then shall come the possibility of another and a better saying of St. Paul: that the last enemy that shall be destroyed is death, for you will then be free to enter upon the search for the elixir of life with which to conquer death. There is an elixir of life that, when found, shall banish death; and there shall be no more death, since it, too, shall be swallowed up in victory. Then shall the redeemed souls of earth sing the glad song: "Oh, death! where is thy sting; oh grave, where is thy victory?"

The origin of human life is in the sexual unity of man and woman. The continuation of human life must be sought for in the same, and it will there be found. Mark me well, for I mean what I say and say what I mean: In a perfected sexuality shall continuous life be found. A stream never dries up so long as the spring from whence it flows sends forth its crystal waters. So also shall life not come to an end when its springs shall not cease to send forth the vitalized waters of life, that earth's otherwise weary children may drink and live.

And behold the most despised of all human things, that which has been held too obscene to be talked about except in the dark, will become the salvation of the world from sin and consequent death. The stone that the builders rejected shall become the head of the corner.

Then shall the resurrection come also. Then shall they, who have in ages past cast off their mortal coils, be able to come again and resume them at will, and clothe themselves with flesh; and thus, also, shall a spiritualized humanity be able at will to throw off and take on its material clothing, and the two worlds be one more and forever united.

Such to me, my brothers and sisters, is the sublime mission of Spiritualism, to be outwrought through the sexual

emancipation of woman, and her return to self-ownership and to individualized existence. And may Heaven's choicest blessings make it come quickly.

## THE MARCH OF TIME.

BY H. W. HUNTER.

From the Cradle to the Grave,  
Tolling on;  
Merry morn and woeary even  
Come and gone.  
Nothing stable, nought enduring,  
As we range;  
All above, around, beneath us,  
Ceaseless change.  
Never fixed, but ever moving,  
Stars are found;  
And the planets in their orbits  
Circle round.  
Whilst the moon with varying aspect  
Rolls above;  
And the sun himself is changing  
As we move.

Ocean ebbs and flows forever,  
River fed;  
Surging, shrinking, rising, falling,  
In its bed.  
And the seasons in their order  
Ever range;  
Spring and Summer, Autumn, Winter,  
Ceaseless change.

Underneath the earth's broad bosom  
Pencilled fair;  
Are the records of the past  
Written there.  
Reptiles, fishes, birds and mammals  
Come and gone;  
Where the forest trees are changing  
Into stone.

So, in sunshine and in shadow,  
Passes life;  
Hope and joy, despair and sorrow,  
Peace and strife.  
Youth departs and manhood's fancies  
Fill the breast;  
Till in age our weary spirits  
Sigh for rest.

## PLACE AUX DAMES.

Room for woman! Nothing distinguishes the present era more than the changes that are taking place daily with regard to her. History instructs us that, in spite of a mountain of laws and a sea of social customs, some women have always seized and maintained a ruling position among mankind; but now it is the masses of women, who were formerly merely domestic slaves, that are rapidly rising into importance. They are passing into trades, have established themselves in the artistic and scientific world; rule literature, dictate reforms from platforms and pulpits, and have stormed the fortress of education. It is in vain that man has thrown every obstacle in their way to success; has sneered at their efforts, and unjustly limited their gains; that he has set up one rule of life for woman, another for himself; and artfully contrived, by operating on her finer sensibility, to make herself the most potent instrument in her own oppression. Added to this he has robbed her of her legal, political, social and personal rights; and by laws civil and religious, endeavored to establish himself in authority over her. It has been all in vain; through every barrier, over every obstacle, woman is now pressing forward to prove her equality and secure her liberty. In the cottages, in the workshops, in the marts, in the halls of science and in the paths of literature; everywhere she meets man with an undaunted front on the great battle field of life.

The Northern Wisconsin Spiritualists' Association will hold their next quarterly meeting in the Spiritualists' Hall, Omro, on the 10th, 11th and 12th of October, 1873. E. V. Wilson, and Mrs. S. E. Warner, are already engaged for the occasion. Efforts are being made to secure the attendance of Victoria C. Woodhull and other able speakers.

Ample provision will be made for the entertainment of all who may attend.

It is expected that this will be the largest gathering of Spiritualists ever held in Wisconsin.

Let the men bring buffalo robes, comforters, etc., for camping on our hall floor. The ladies will be cared for by the society.

BY ORDER OF COMMITTEE.

## REFORMATORY LECTURES.

C. Fannie Allen, Stoneham, Mass.  
J. I. Arnold, Clyde, O.  
J. O. Barrett, Battle Creek, Mich.  
Mrs. H. F. M. Brown, National City, Cal.  
Addie L. Bullen, Torrington, Ind.  
Warren Chase, St. Louis, Mo.  
Mrs. Jennette J. Clark, Montpelier, Vt.  
Prof. J. H. Cook, Columbus, Kan.  
A. Briggs-Davis, Clinton, Mass.  
Miss Nellie L. Davis, North Billerica, Mass.  
Lizzie Dofen, Pavilion, 57 Tremont street, Boston, Mass.  
Mrs. L. B. Drake, Plainfield, Mich.  
R. G. Eccles, Andover, Ohio.  
James Frazar, M. D., Waverly, N. Y.  
T. P. Grosvenor, 47 Milford street, Boston, Mass.  
Anthony Higgins, Jersey City, N. J.  
E. Annie Himman, West Winsted, Ct.  
D. W. Hull, Hobart, Ind.  
Charles Holt, Warren, Pa.  
Mrs. Eliza H. V. Ireland, N. J.  
Moses Hull, Vineland, N. J.  
R. W. Hume, Hunter's Point, I. I.  
W. F. Jamieson, 139 Monroe street, Chicago, Ill.  
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.  
Cynthia B. Lynn, Sturbridge, Mich.  
Mrs. F. A. Logan, Buffalo, N. Y.  
Ann M. Middlebrook, Bridgeport, Ct.

## BUSINESS EDITORIALS.

## KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 29 New street, 60 Broadway, 70 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

We are in receipt of a capital photographic likeness of Moses Hull. Since he is the first person who has dared to go before the public with his life experiences, it occurs to us that many admirers of truth and straightforwardness may wish to obtain it we take pleasure in informing them that it may be had on application to him, at 27 Milford street, Boston, Mass. Price fifty cents.

## NOTES ON MANUFACTURES.

The manufacture of Fire and Burglar Proof Safes, which may be said to have originated in this country, and only about twenty-five years ago, has now become an important industry. The men employed in it are numbered by thousands, and the capital invested by millions. Among the establishments which have gained an enviable reputation for the excellence of their manufactures in this line is the Hall's Safe and Lock Co., of Cincinnati, Ohio. J. L. Hall, Esq., President of the Company, has been practically engaged in the manufacture of Safes and Locks for the past twenty-five years, thoroughly understanding every branch of the business, and has taken out letters patent for many valuable improvements which are now combined in the construction of their Safes. The company state that upward of 70,000 of their Safes are now in use, and that their "Burglar-proofs" have never been robbed, with a single exception, which was of the old style; and in this case the owners had been notified of its insecurity, and have since purchased one of their improved make. For their fire proof Safes they claim that the patent concrete filling with which they are lined, makes them not only absolutely fire-proof but also absolutely damp proof; that the filling always remains hard and never oxidizes the iron, and will remain good a life-time. These safes are furnished in the most perfect and elegant manner, and are furnished with Hall's Patent Combination Locks, which are said to be the simplest and yet the most perfect now in use.

HEALING by laying on hands, at 97 Clinton Place, by L. A. Edminister, of Boston. All female diseases successfully treated; the best of reference can be given.

Patients visited at their homes, or treated by Magnetic Conductors. No medicine used.

Terms \$2.00 each treatment; office hours from 9 to 11 A. M., and 2 to 5 P. M. Send stamp for return letter.

## APPROACHING CONFLICT.

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herculaneum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

A book of 250 pages will be sent to any address, post-paid, for \$1.50. Liberal terms given to agents.

Address, JOHN WILLCOX, 172 and 174 Clark street, Chicago, Ill.

The undersigned, feeling that the times are ripe for a social club in this city, invites those who are of like mind to communicate with her, with a view to securing a suitable place for weekly meetings, for mutual improvement and social enjoyment, and with a hope of ultimately organizing a unitary home. Address, E. M. BECKWITH, Station D.

WHITMAN'S CANDIES AND MINERAL WATERS, MANUFACTURED FROM THE WATERS OF THE DEEP ROCK SPRING, OSWEGO, NEW YORK.

The testimony of the faculty is that as remedial agents these waters stand unrivaled.

Particularly efficacious in all affections of the kidneys or bladder; also beneficial in rheumatism, dyspepsia and all diseases arising from a disordered condition of the blood.

For sale on draught, or in bottle, by George A. Merble, dealer in all kinds of mineral waters, 26 Maiden lane, New York.

[Continued from page 7.]

my life to what I have erroneously believed to be my religious duty."

But I cannot, even with my courage, relate this as it came to me from this sister. It amounted to this, however: This husband was merely a sexual animal, and never knew satiety. As many as from six to ten times a day did he compel this poor woman to submit to him. The special periods of every woman's life did not exempt her from this slavery, nor when she was performing the functions of gestation did he relent, but pursued her even up to the birth of the children, and within two days thereafter, absolutely forced her to his desires. She concluded her story by saying: "Sister, this is the cause of my death. Say to the world I was murdered by the legal right which marriage gave to this man whom I have called husband, and whom I believed it my duty to obey or else be doomed to hell. I would not live longer if I could. I have prayed that death might come every day since I was married, and now it is coming to set me free," and almost immediately she expired.

Brothers and sisters: This may be an extreme case, but it stands for marriage throughout, and in modified form will express the history of many a woman cut off in the same way. I know of hundreds of similar cases. Then do you wonder that I cannot hold my peace? Do you not rather wonder that I can contain myself as well as I have? And yet almost everybody condemns me for justifying the promiscuous intercourse with many women, of a man who, like this clergyman, has inordinate sexual demands. Would it not have been better, for this human fiend to have expended his sexuality among the members of his church, provided they had desired it, and would have been made happier by it; and if they had not, then with so-called prostitutes for hire, rather than to have murdered his poor wife as he did? Think of this before you again condemn the attempt on the part of anybody to establish an equilibrium in sexual things. Excessive amateness in men must find its balance in women, and an equilibrium be thereby established, before there can be harmony.

This poor woman was a Christian, and believed her only way to escape hell was to obey old Paul's injunction. I say, damn such Christianity as that; and I know it is damned and doomed to be sunk into the lowest pit of hell, from whence it shall never again be resurrected to torture the life out of foolish Christian women.

But I turn sick at heart from the contemplation of the horrors by which marriage is enveloped, to consider some of the conditions to which the future will lead. In the first place, women will have to proclaim a declaration of independence—to be maintained, if necessary, with their lives—forever establishing their freedom sexually, as against any and all requirements of law. Men must be made to understand that the free consent of woman is a necessary precedent to sexuality; and if woman will be brave and firm, this can soon be brought about. She holds the whole matter in her hands. She has but to command and man to obey. Her sexual demands—from long restriction and inaction, and consequent demoralization—can be commanded sufficiently to wring the guarantee of freedom from man, who now holds it merely by legal power.

Women of America! Will you, can you, dare you begin this glorious work? Have you the courage, the strength, the virtue, the purity, the godliness to do this thing? I conjure you by the memory of your mothers who suffered and are now hovering over to inspire your souls; by the memory of your own sorrows and sufferings, and by those that your darling daughters after you will have to endure unless you strike the blow, to rise in open rebellion against this cursed, this thrice-damned slavery to which woman, from time immemorial, has been in bondage.

I know the task is a great one; but its prophecy is still greater. You will not be left to fight alone. Many men there are whose souls are in deep sympathy with you, who will join your standard as soon as you dare to raise it. Your allies shall be legion, and you shall go on conquering and to conquer until a blessed emancipation shall dawn for woman.

emancipation of woman, and her return to self-ownership and to individualized existence. And may Heaven's choicest blessings make it come quickly.

### THE MARCH OF TIME.

BY R. W. HUME.

From the Cradle to the Grave,  
Tolling on;  
Merry morn and weary even  
Come and gone.  
Nothing stable, nought enduring,  
As we range;  
All above, around, beneath us,  
Ceaseless change.  
  
Never fixed, but ever moving,  
Stars are found;  
And the planets in their orbits  
Circle round.  
Whilst the moon with varying aspect  
Rolls above;  
And the sun himself is changing  
As we move.  
  
Ocean ebbs and flows forever,  
River fed;  
Surging, shrinking, rising, falling,  
In its bed.  
And the seasons in their order  
Ever range;  
Spring and Summer, Autumn, Winter,  
Ceaseless change.  
  
Underneath the earth's broad bosom  
Pencilled fair  
Are the records of the races  
Written there.  
Reptiles, fishes, birds and mammals  
Come and gone;  
Where the forest trees are changing  
Into stone.  
  
So, in sunshine and in shadow,  
Passes life;  
Hope and joy, despair and sorrow,  
Peace and strife.  
Youth departs and manhood's fancies  
Fill the breast;  
Till in age our weary spirits  
Sigh for rest.

### PLACE AUX DAMES.

Room for woman! Nothing distinguishes the present era more than the changes that are taking place daily with regard to her. History instructs us that, in spite of a mountain of laws and a sea of social customs, some women have always seized and maintained a ruling position among mankind; but now it is the masses of women, who were formerly merely domestic slaves, that are rapidly rising into importance. They are passing into trades, have established themselves in the artistic and scientific world; rule literature, dictate reforms from platforms and pulpits, and have stormed the fortress of education. It is in vain that man has thrown every obstacle in their way to success; has sneered at their efforts, and unjustly limited their gains; that he has set up one rule of life for woman, another for himself; and artfully contrived, by operating on her finer sensibility, to make herself the most potent instrument in her own oppression. Added to this he has robbed her of her legal, political, social and personal rights; and by laws civil and religious, endeavored to establish himself in authority over her. It has been all in vain; through every barrier, over every obstacle, woman is now pressing forward to prove her equality and secure her liberty. In the cottages, in the workshops, in the marts, in the halls of science and in the paths of literature; everywhere she meets man with an undaunted front on the great battle field of life.

## BUSINESS

KURTZ

Among the many per the several restaurants New street, 60 Broadway of Fifth avenue and N excels all competitors house. Besides being store-rooms, he underst palate in the preparation test of merit, especially merit is to be so tested, caterers. Each of the from one to two hundred any hour of the day, residents will find Kur cheapest, first-class eating those who visit Central new and elegant retreat

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## NOTES ON

The manufacture of may be said to have about twenty-five years industry. The men em sands, and the capital establishments which ha the excellence of their m Safe and Lock Co., of President of the Comp the manufacture of Safe years, thoroughly under and has taken out letter ments which are now co Safes. The company st Safes are now in use, and never been robbed, with the old style; and in thi of its insecurity, and h proved make. For their patent concrete filling w not only absolutely fire that the filling always re iron, and will remain g ished in the most perfe nished with Hall's Paten to be the simplest and y

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## APPROACH

The irrepressible issues potism to precipitate a will terminate by the



But I turn sick at heart from the contemplation of the horrors by which marriage is enveloped, to consider some of the conditions to which the future will lead. In the first place, women will have to proclaim a declaration of independence—to be maintained, if necessary, with their lives—forever establishing their freedom sexually, as against any and all requirements of law. Men must be made to understand that the free consent of woman is a necessary precedent to sexuality; and if woman will be brave and firm, this can soon be brought about. She holds the whole matter in her hands. She has but to command and man to obey. Her sexual demands—from long restriction and inaction, and consequent demoralization—can be commanded sufficiently to wring the guarantee of freedom from man, who now holds it merely by legal power.

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I know the task is a great one; but its prophecy is still greater. You will not be left to fight alone. Many men there are whose souls are in deep sympathy with you, who will join your standard as soon as you dare to raise it. Your allies shall be legion, and you shall go on conquering and to conquer until a blessed emancipation shall dawn for woman-kind, such as eye hath not seen nor heart conceived, in which no woman will ever even seem to be compelled to sell her body to any man for a permanent home, or for the means to procure a temporary one. And when you shall have gained this glorious victory, then shall come the possibility of another and a better saying of St. Paul: that the last enemy that shall be destroyed is death, for you will then be free to enter upon the search for the elixir of life with which to conquer death. There is an elixir of life that, when found, shall banish death; and there shall be no more death, since it, too, shall be swallowed up in victory. Then shall the redeemed souls of earth sing the glad song: "Oh, death! where is thy sting; oh grave, where is thy victory?"

The origin of human life is in the sexual unity of man and woman. The continuation of human life must be sought for in the same, and it will there be found. Mark me well, for I mean what I say and say what I mean: In a perfected sexuality shall continuous life be found. A stream never dries up so long as the spring from whence it flows sends forth its crystal waters. So also shall life not come to an end when its springs shall not cease to send forth the vitalized waters of life, that earth's otherwise weary children may drink and live.

And behold the most despised of all human things, that which has been held too obscene to be talked about except in the dark, will become the salvation of the world from sin and consequent death. The stone that the builders rejected shall become the head of the corner.

Then shall the resurrection come also. Then shall they, who have in ages past cast off their mortal coils, be able to come again and resume them at will, and clothe themselves with flesh; and thus, also, shall a spiritualized humanity be able at will to throw off and take on its material clothing, and the two worlds be once more and forever united.

Such to me, my brothers and sisters, is the sublime mission of Spiritualism, to be outwrought through the sexual

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The Northern Wisconsin Spiritualists' Association will hold their next quarterly meeting in the Spiritualists' Hall, Omro, on the 10th, 11th and 12th of October, 1873. E. V. Wilson, and Mrs. S. E. Warner, are already engaged for the occasion. Efforts are being made to secure the attendance of Victoria C. Woodhull and other able speakers.

Ample provision will be made for the entertainment of all who may attend.

It is expected that this will be the largest gathering of Spiritualists ever held in Wisconsin.

Let the men bring buffalo robes, comforters, etc., for camping on our hall floor. The ladies will be cared for by the society.

BY ORDER OF COMMITTEE.

## REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.  
J. I. Arnold, Clyde, O.  
J. O. Barrett, Battle Creek, Mich.  
Mrs. M. F. M. Brown, National City, Cal.  
Addie L. Ballou, Terra Haute, Ind.  
Warren Chase, St. Louis, Mo.  
Mrs. Jennette J. Clark, Montpelier, Vt.  
Prof. J. H. Cook, Columbus, Kan.  
A. Briggs Davis, Clinton, Mass.  
Miss Nellie L. Davis, North Billerica, Mass.  
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.  
Mrs. L. E. Drake, Plainwell, Mich.  
R. G. Eccles, Andover, Ohio.  
James Foran, M. D., Waverly, N. Y.  
J. P. Greenleaf, 27 Milford street, Boston, Mass.  
Anthony Higgins, Jersey City, N. J.  
E. Annie Hinman, West Winsted, Ct.  
D. W. Hull, Hobart, Ind.  
Charles Holt, Warren, Pa.  
Mrs. Elvira Hull, Vineland, N. J.  
Moses Hull, Vineland, N. J.  
R. W. Hume, Hunter's Point, L. I.  
W. F. Jamieson, 139 Monroe street, Chicago, Ill.  
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.  
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## APPROACH

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The testimony of the people of these waters stand unrivaled.

Particularly efficacious in the treatment of the bladder; also beneficial in the treatment of diseases arising from a disordered system.

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