

WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!
BREAKING THE WAY FOR FUTURE GENERATIONS.

Vol. XI.—No. 53.—Whole No. 286

NEW YORK, MAY 27, 1876.

PRICE TEN CENTS.

The truth shall make you free.—Jesus.

In the days of the voice of the seventh angel, the mystery of God shall be finished.—St. John the Divine.

Whereof I was made a minister to preach the unsearchable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.

EDITORIAL DIGEST.

THE Methodist Book Concern. The alleged deficit is only \$261,000. There is a stagnation in modern piety as well as in industry.

ANNA DICKINSON's debut was not, we are sorry to say, a success. Neither is the Centennial—yet. Have patience, Anne Boleyn.

Not satisfied with the Greeley Campaign, some of the Independents are trying to repeat the experiment. They met in this city on Saturday last.

PROF. WM. CROOKES, T. R. S., of London, of spiritualistic investigation fame, has succeeded in transforming the light and heat of the sun into a motor power. What next?

THE recent enlargement of honors bestowed upon the Queen of England make her the only reigning empress in the world. Her subjects now number by the hundred millions.

THE prospect is becoming more favorable, that after all Massachusetts will receive a visit from Ezra D. Winslow, who is the subject of a diplomatic warfare between Mr. Secretary Fish and the Minister of Foreign Affairs for the Queen of England.

THE representatives of the European emperors recently met to consider the case of the "sick man" of Europe. They are a unit, and agree perfectly that the disease from which he suffers must ultimately prove fatal, when they will bury him decently and divide his estate.

THE New York Herald (Sunday edition), has just discovered that there is a "stagnation in industry," and declares the situation "is not assuring" in a column and a half leader. Some of the industrial classes made the discovery two winters ago. The Herald is behind the times.

WHAT will the scientists, who will not believe in any power that they cannot handle and analyze, say about that tubular hurricane that recently visited Chicago, and played so furiously and fantastically with the waters of the lake? Come, gentlemen, tell us from whence it came and whither it went.

NURSES should be careful not to dispirit or frighten their patients. By a mistake a married lady in London gave her husband, who was suffering from heart disease, a dose from a wrong bottle, labelled "Poison." The mistake was immediately detected, but there was no poison in the bottle; the patient, however, was so frightened that he died the same afternoon.

HENRY C. BOWEN selected Dr. Wm. M. Taylor as the proper party to hear him repeat to Mr. Beecher a list of the delinquencies upon which he, Bowen, predicated his opinion that he, Beecher, is an adulterer, perjurer and hypocrite. The Dr., however, remembering the difficulties of a former mutual friend, declines the honor.

A WOMAN entered Secretary Bristow's office and said: "I have been promoted for hard labor in your service, step by step, up to a \$1,000 position. Why am I now turned out?" The Secretary looked sternly at her and replied, "Sixteen hundred dollars a year is too much for any woman." Can such a man be President? No! Nevair! Nevair!

THE present difficulty with the Keeler motor power is he can compound no metal of sufficient solidity to prevent the escape of the gas through its pores, under the pressure of 25,000 pounds to the square inch. If he succeed,

good-bye to steam and water. The stock of coal monopolizing companies will be somewhat below zero, and its holders will wish they had let the people's property alone.

EXPERIMENTS made by the Austrian government have shown that up to "a twelve knot" speed a steam-propelled craft continues to sink below its standing water level, but above that speed it rises rapidly; a vessel at the speed of "twenty knots" rising extraordinarily toward the surface of the water.

WARREN CHASE's proposition for the sixty thousand clergymen of the country to meet in Philadelphia during the exhibition, to determine what is true in modern Christianity—a kind of "Council-at-Nice"—is exciting much comment in the secular press. The N. Y. Sun has shed its rays upon it several times, but they all forget that the proposition was made in the WEEKLY first; but Susan forgot that the WEEKLY ever advocated suffrage, therefore how should we expect that men can remember? But Susan doesn't forget that she once said that the WEEKLY was what it is not nor never was. How treacherous is memory! Even Susan's; and Dana's; and the rest of them.

In the Harlem Police Court, Saturday, the beautiful wife of George Parker, an Eighth avenue car conductor, complained that he was in the habit of beating her. Henry Wagner, her father, a wealthy contractor, substantiated the charge. Parker burst into tears and confessed. "I struck her, and I can't give bail," he said. As the officers were taking her husband to prison the wife's fortitude gave way, and she was about to follow him; but her father shook a menacing finger. "This is a sorrowful episode," said Justice Flammer, "but you shall not be prevented from talking to your husband." Mrs. Parker threw herself into her husband's arms in the ante-room, but he was committed nevertheless. Then say that such a power as this can be regulated by law!

"We've plagued 'em almost to death," the other sister said. "They don't want to take our furniture. They know they have violated their own laws in selling our land when there was other property. There were seven cows; I had raised them all myself, and it was like taking my life away. We were told that women couldn't go to the auction block; but we told 'em we'd go wherever our property went. The men believed that we thought so much of our cows that we'd pay our taxes. I could have prevented the cows from having been driven off, and given the man a great deal of trouble in taking them, for the cows would mind me if I spoke to them. But I did not say anything, and let them go, and they were put in a yard near by, where I could see to them. Eleven acres of our land which is considered worth \$2,000, were sold for \$78.35; and another tax has just come in for \$96. We got, on an average, 24 letters a week, from persons all over this country and England, and 150 different newspapers have been sent us, proclaiming to the shame of the men of Glastonbury, that we have paid more than any man in town to build a town hall that we are not allowed to speak in. I guess we can hold out as long as they can.—Sisters Smith, Glastonbury, Ct.

GREAT men have differed and still differ on questions of religion, and scientists use this as an argument against religion. But the following, from the N. Y. Sun, puts the case in the right light: "Some of the lights of modern science are adherents of the Catholic religion; others are followers of Protestantism; others belong to the Jewish faith; others are called deists; others are atheists; others spiritualists; and still others strange to say, cling to the heathenism in which they were born. In fact, it would seem that even men of the largest scientific knowledge may differ totally from each other in matters of religious belief. Look how Newton's theology differed from that of Kepler and Laplace; look how Goethe's differed from that of Wm. Herschell; look how Father Secchi's differs from that which was Humboldt's; look how St. George Mivart's differs from that of Charles Darwin; and this again from that of his co-laborer, Wallace; look at the difference between that of Tyndal and of Agassiz; look at that of Herbert Spencer, and so keep looking around to the right and the left. Scientific men differ in their religious views just like common mortals." If religion is a myth because all people do not have the same religion, what shall be said of science for the same reason?

CONJUGAL UNIONS: WHEN LEGAL AND WHEN NOT.

Editors Weekly: I ask the use of your columns to correct a very erroneous impression which extensively prevails, viz., that parties cannot form conjugal unions and openly live together without such alliances being held by the courts legal marriages. Even that usually well-posted and astute thinker, Warren Chase, labors under this mistake. In the 29th of April number of the WEEKLY, he makes the assertion that, "When Leo Miller and Mattie Strickland come before the public with their declaration of love and union in life, they are fully married, if there be no legal barrier to their marriage, as if they had been married by a bishop and four priests, in the presence of a crowd of witnesses."

Mr. Chase will look in vain for a single principle of law, or a single judicial decision, on which to base such an assertion. Marriage, in all civilized countries, is a union for life, voluntarily entered into by the contracting parties. There must be an intention of a life-long union to make it legal. When the parties comply with the forms of the law, and are married by a proper officer in the presence of witnesses, the intention is self-evident. When they dispense with these initial forms, and live together as husband and wife till separated by death, the intention is presumed.

In every instance of self-constituted marriage reported, except the one referred to by Mr. Chase in Indiana, the case has been brought to the notice of the court after the decease of one of the parties, by the action of the other to secure property or legitimize offspring. The plaintiffs in each case set up a plea of virtual marriage, and sustained the claim by proving that they and their deceased companions had uniformly held out the idea that they were married; had recognized each other as husband and wife; had registered at hotels as such while travelling; as such had introduced each other to strangers; and as such had lived together till death did them part. The courts, in these cases, rightly held that all the circumstances tended to show intention of marriage, and gave decision accordingly.

All that these legal decisions have established is, that parties intending to contract marriages for life can do so without the aid of priest or magistrate. Those who do not wish to form life-long unions, but who yet desire to live openly together as long as it may be agreeable, have only to disclaim legal marriage, and they will no more be held married than the man and woman who agree to lodge together over night at a hotel, and in the morning separate forever. Pray what is the difference in principle whether parties contract to live together a day, a year, ten years, or an indefinite period, so long as they disclaim marriage for life. There is not a case on record of a self-constituted union being held a legal marriage against the disavowal of the parties.

Mr. Chase refers to the instance of his friends, J. R. Buell and Susan D. Gilbert, in Indiana, to prove his position. It, unfortunately for him, proves just the opposite. I have Judge Chapman's decision given in the case lying before me, and I am astonished that Mr. Chase, if he is acquainted with the particulars, should have represented it in such a way as to leave the impression that the court, against the will of the parties, held them to be legally married. The fact is, they came into court and swore with all their might that they considered themselves legally married; that they believed when they signed the contract that it was a legal marriage; that they wanted it to be such; and that they had no idea that they could ever be legally separated without divorce or death. They took out a marriage license as the law directs, and, dispensing with the aid of clergyman or magistrate, themselves, in the presence of witnesses, solemnized a ceremony of marriage, and took each the other for husband and wife. Instigated, no doubt, by those who had lost a marriage fee in this instance, Mr. Buell and Mrs. Gilbert were indicted for "fornication." What did they do? Did they come into court and disclaim being married? Did they plead "guilty?" No; nothing of the kind. As just stated, they swore that they intended and considered their union to be a perfectly legal marriage; and on their own showing they were acquitted. Judge Chapman in his decision said: "The defendant, Buell, testifies he believed at the time of making his marriage contract with Miss Gilbert that it was a legal marriage; and he further testifies, in answer to cross-interrogations by State's counsel, that Miss Gilbert stated at the time she believed it to be legal. Counsel for the State admit if either party believed the marriage legal at the time

... Whenever may be said of the want of wisdom and good taste of some of the sentiments expressed in the so-called agreement, which was signed by the parties, I don't see that it overthrows the testimony of Buell in regard to his belief concerning the legality of the marriage; especially when I regard his statement, that he supposed that he could be divorced from his wife only by a decree of court."

Here it is seen that the validity of their marriage contract is made to depend upon their belief and intention. But had the parties come into court, even after having conformed to all the requirements of the law, except calling in a third person to marry them, and disclaimed marriage; had Mr. Buell said "Mrs. Gilbert is not my wife," and had she said "Mr. Buell is not my husband," Mr. Chase is lawyer enough to know that nothing on earth but executive clemency would have saved them from the vengeance of the law.

How different is the case of Mattie Strickland and myself. Examine the agreement we signed, and you will find that it embodies no marriage contract. We contract a business partnership only, as two men might do; and for the rest we simply "confess" our mutual love, and give notice that if the expression of that love should result in offspring, we would take care of the precious gifts without the help of society. So far from their being anything in it from which to infer that we intended or believed our union to be a legal marriage, we take special pains to say that we "oppose" and "disregard" the laws which are made "for the control of an affection between the sexes, which we believe is, and of divine right ought to be, free." We took out no marriage license, though the laws of Illinois, where we signed the agreement, require this to be done to legalize marriage. We never claimed to be married, never intended to marry, never register at hotels as man and wife, never introduce each other as "my husband," or "my wife." On what principle of law, then, can we be considered legally married? Mr. Chase says we are, provided there is no legal barrier in the way; and that the courts would so hold. Will he give us the law and the precedents for such an opinion? Will he tell us how such a case could be brought into court to be tested, except by making complaint against the parties for "fornication," or "lewd cohabitation," as in the Indiana case? But suppose, unlike Buell and Gilbert, the parties should disclaim marriage, and plead "guilty" to the technical charge, what then? It doesn't require a lawyer to know that they would stand convicted of not being married.

Now, should Mattie Strickland and myself be indicted on such a complaint, as is quite possible we may, I will assure my friend Chase, and all the world beside, that though a lifelong imprisonment stares us in the face, we shall plead "guilty," and suffer the penalty for the good of the cause.

There is no law nor gospel to compel persons to be married if they don't want to be. If parties wish to form conjugal unions and live together as long it may please them to do so, let them disclaim the idea of legal marriage, and it matters not how exclusive they are in their lives, no court under the sun will hold them married. But they are liable to prosecution, as indeed are all persons who maintain intercourse without the marriage license. In most, if not all, of the States there are statute laws against what is technically called by some "fornication," by others, "lewd cohabitation." They are virtually dead letters on our statute books, as much so as laws against "profanity" and "Sabbath breaking." The penalties consist of fines and imprisonment in the county jail. Were all cases of unlicensed commerce prosecuted, our jails would have to be greatly multiplied; their present capacity would hardly be sufficient to accommodate clergymen alone.

Now, I have no doubt, if the friends of social freedom should take a general stand in opposition to legal marriage, and assert their right to live openly with those they love, these laws would be called into requisition to persecute us with. But let it be done. The martyr spirit has not fled the earth. The angels of Heaven never looked down upon a holier cause than ours; and we should be degenerate, craven souls indeed, if, with the example before us of martyrs dying at the stake and on the rack, we should shrink from a little confinement in a county jail.

Mr. Chase thinks the marriage law and its cruel barbarisms will not be put down by resisting them. I am confident that a general resistance would be the most effectual way to get them repealed. So long as we tamely submit to do homage to the institution by marrying, or by skulking in secret behind the door with our love relations, so long will our feeble petitions for liberty be spurned, and deservedly so. "Who would be free themselves must strike the blow." "Resistance to tyranny is obedience to God." Some laws are honored more in their breach than in their observance. I have no compunctions of conscience in disregarding fugitive slave laws, Sabbath laws, marriage laws, or any other laws that are an outrage upon conscience and personal liberty.

The early Quakers suffered persecution and imprisonment for marrying themselves. But the devotion and heroism which they manifested challenged the respect even of their enemies, and soon the British Parliament passed an act making Quaker marriages legal. Let us take a step in advance and make a similar resistance to legal marriage itself, and the accursed system which is rotting to decay will the sooner be removed from the world. LEO MILLER.

FARMINGTON, Minn., May 1, 1876.

THE "INTERNATIONAL."

Not merely the general utility, but the absolute necessity of the function of accumulation, "accumulation of capital," necessity, too, not only in view of any and every possible progress, but even for the bare existence of any society properly human, lies so much at the root of all positive knowledge of social and political affairs, and therefore of all sound effort for social and political improvement, that it may be well worth while to make here some further effort for its elucidation; especially seeing that it is only so far as we

can accurately appreciate its abuses. And it is the abuse of just this function, abuse, that is to say, in the administration of the social wealth, that is the immediate source of nearly all our actual miseries. It is this abuse which directly brings about all our political corruption from top to bottom. It is the same abuse which is responsible for almost the whole of the so-called crime in our midst. The same again which is the direct source of all poverty and destitution, save only in exceptional cases too rare to be worth counting. It is, in a word, the one vast, all-absorbing wickedness of this age, crying aloud to heaven for that legendary "whip of small cords" at which our modern church-goers so superciliously laugh in their sleeves.

Let us see, then, if a familiar illustration will help us. Here, for instance, is Mike hoeing his potato-row. The land is his own; that hoe in his hand is his own; the potatoes, when grown, are going to be his own. He fulfils, then, the condition demanded by our perverts of the "International" and other Labor Reformers (with platforms), he is going to own and possess "the products of his labor,"—absolutely to own and possess without condition? Is it really so?

Not at all. How came he by that land? Where did he get that hoe? He paid no money for the land, it is true. But when he squatted on it a year or two ago, it needed a vast amount of labor to make it fit to raise even potatoes. The land which Nature furnishes to man gratis is one thing; the land which furnishes us the wheat our bread is made of is quite another thing, not at all the free gift of "Nature," but altogether a product of human art and great toil and sweat. Let any one who has ever squatted on wild land tell! Mike's land is his to-day, and the potatoes he is hoeing to-day will be his at their maturity, because he has to-day, and has had for a long time past, stored up in his cellar, potatoes and pork and other means of sustenance, long and long ago produced, and stored up, too, in quantities sufficient to last until the potatoes he is to-day hoeing shall have arrived at their maturity and be ready to replace in the cellar those on which he is to-day living. Let his actual stock give out before the crop he is now working on is ready, and Mike will have but this one sole alternative—to lie down in yonder ditch and die, or find some one who has in his cellar more than enough stowed away to last himself till his new crop comes in, and who is therefore willing, on some terms or other, to share with Mike.

Let his actual stock, however, hold out, and his new crop will be his. But his absolutely, to do just as he pleases with? Not at all; his, only on the same conditions as those he now has stowed away. True he may, in a sense, do what he pleases with his potatoes. He may eat them up in idleness, or throw them away, or give them away to the poor, or drink them up in the shape of bad whiskey, or in any other manner "use or abuse" them, like any other capitalist:—taking the consequences. There is that land which he owns; it will certainly not cultivate itself, and as certainly he must have these potatoes (or their equivalent) to eat, or he cannot cultivate it himself; and more, the potatoes must hold out till the new crop comes in. Surely it is the grossest thoughtlessness which can alone lead any one to imagine it a man-made law, anything, other than the unchangeable nature of things in themselves, or in other words, the immutable natural law, that capital is the necessary instrument of human industry.

The capital may be concentrated in large masses, substituting organized industry for isolated toil; or it may be dispersed, as happens in certain stages of civilization, among the several workers, dooming each one to toil on alone under miserable economical conditions, reaping the smallest return from the severest labor. Yet, forsooth, our Labor Reformers, prepossessed by an exaggerated appreciation of certain parts of the abuse to which the administration of the social wealth is liable, during the actual transitional phase of social existence, while, among other false conditions, industry and capital are both alike regarded from a radically individualist (false and perverted) point of view, talk of this ownership of the instrument of industry by the workmen as one of the blessings toward which Progress is leading us, instead of one of the conditions from which it is carrying us ever farther and farther.

A finally controlling voice in the administration of the social wealth certainly is an element in the future destiny of the working class. The constantly growing numerical preponderance of this class, with the also growing spread of intelligence, must inevitably bring this about sooner or later; both these conditions, moreover, being hindered to the utmost of their power, however unconsciously and ignorantly, by the Demagogues and "Reformers." But that is quite another part of the question. One thing at a time, if you please, intelligent reader!

The immediately important thing is to see that while human industry is, by its very nature, a social corporation, capital is, also by its very nature, a social treasure, not at all an absolute individual right, as the politico-economical blasphemers pretend. If it were not so already, all the "platforms" in the world could never make it so. And what constitutes capital? "Oh," says somebody, "capital is, of course, so many thousands or hundreds of thousands of dollars to one's credit in a banker's ledger," which may, from an every day practical point of view, be true; but what is the broad, universal fact, underlying those dollars, that would remain wholly unchanged were money abolished to-morrow? Looked at from the standpoint of science, that is of eternal, unchangeable realities, capital is composed of these three things: (1.) Materials to work upon. (2.) Tools and implements to work with. (3.) Sustenance for the workman while the work is being performed. All which three things, moreover, must, by the very constitution of the universe, no man-made law having any power whatever to change the condition, be accumulated at the outset, and in sufficient quantities to last until the entire completion of the work; this completion including the marketing of the product, that is to say its transformation into new materials, implements and sustenance. Certain apparent exceptions, it is true, may be

is sustained by a steady flow of the money, or by a nation out of its revenues; but any one who will take the trouble to think out this apparent exception will soon see that it is no exception at all, but only a confirmation.

Let us turn again to our friend Mike, here, with his potato row, for a little additional clearness, if that be possible. Consider that hoe that he has in his hand. How many and many a long weary day of toil must have been stowed away, in the shape of its product, in the cellar of somebody or other before that could be made for him! Ore must be wrenched from the mine, vast furnaces must be smelting iron from the ore, mechanics spending years in acquiring the skill to fashion a hundred different implements; all these workers needing potatoes, and bread too, for the matter of that, and a thousand other things beside, which must perforce have been long before produced and stored up, put away and taken care of, in a word, accumulated, and not by any means eaten up and expended as fast as produced. It is as clear as the sun at noon-day that the miner can by no possibility quietly occupy himself day after day, week after week, year in and year out taking ore out of the bowels of the earth, a material he can neither eat nor clothe himself withal, unless others are and will be continuously producing for him food to eat, clothes to wear, and all manner of commodities for his sustenance and delectation. Nor can he wait to have them produced for him, even during this current year. They must exist already and in sufficient abundance. He will not willingly wait even until to-morrow for to-day's dinner. Much less can he wait till the ore he is extracting from the earth shall be transferred into a hoe, and in that shape produce him potatoes. Mike's labor-note promising agricultural labor at some future day, however certain to be duly honored, will in no wise serve his turn. He must have the stored up labor of a day long gone by, or die; it is the natural order itself, and in no wise any human legislation which imperatively imposes this condition upon him and upon us all.

But he, and I, and you, O reader! and all of us, must inevitably die, too, die of starvation, if we are furnished out of the actually existing stores of sustenance on any terms that are not in their very nature such as to insure that these actually existing stores shall be replaced by new production at least as fast as they are consumed. It may be very true that the mode by which this is now assured may be very bungling, and in certain respects insufficient. The end is in fact accomplished, however; we have habitually stores of food sufficient for some two years and a half ahead. And so the old-time famines, that periodically visited our western civilization up to and even beyond the close of the Middle Ages, are now unknown; the plague, moreover, that most fearful of all the scourges to which man has ever been subject, having disappeared in their wake. Strange partisans of progress indeed must they be who can see in this fact no source of satisfaction, however vast the task of improvement yet awaiting accomplishment. RAMSHORN.

MILWAUKEE, Wis., Feb. 29, 1876.

Mrs. Victoria C. Woodhull:

Respected Lady—Feeling, after an extensive reading of your printed thoughts, that you are not one of those persons who are so self-complacent that they cannot possibly admit that what they have decided to be right, can possibly be wrong, I write you this note.

Your late departure is most admirable. It certainly requires doctrine to understand the words of the Creator, as it requires science to understand his works. Your portrayal of the evils of social life, and of man's frequent inhumanity to woman, and sometimes of woman's inhumanity to man, is truthful; and your tears should arouse the world to give its best thought and action to provide against their continuance.

Is it not possible that, after all, communism, of which you are the best exponent in America, is not to solve the social question?

I cannot bring myself to believe that the family is not the unit of a correct social system, and I am inclined to think that you will sometime view it in this way yourself.

Allow me to state, in a few words, what I believe in this relation, without giving the reason why, as I assume that reflection on your part will develop quite as many arguments as I could present in an autogram of this kind.

I believe in a Divine Providence, not in generals only, but in particulars, and that no evil is ever permitted but to prevent a greater calamity. And, remembering that the number of men and women born are equal, I believe that not a male child is born that there is not also born a female expressly to counterpart the other, but that on account of the wide departure of the human family from the paths of truth and virtue, they very seldom get together in this world, but often get wretchedly mismatched, and troubles, trials and tribulations are the result.

In the next world, however, it is reasonable to believe that every soul, by the divine mercy of the Lord, finds its mate, and side by side they go through the spirit land together.

Would not a belief in this doctrine afford comfort and consolation to the struggling heart which could go on and perform the duties of this life with a full consciousness that, perhaps, the true partner of our joys and sorrows is somewhere going through a like fearful ordeal, in preparation for the final union above, where all is peace and love.

I do not ask you to accept this doctrine; I simply wish you would think it over, and if you can in any way facilitate the consummation of eternal unions in this world, the gratitude of unborn millions is yours.

Yours truly, SIDELIGHT.

We cannot conceive when or how "Sidelight" obtained the idea that the communism that has been advocated in the WEEKLY is opposed to the family. Communism relates to common property, which may exist without the extinction of the family. We have never opposed the family

Our opposition to legal marriage arises from the fact that when law, which is not the basis of marriage, supplants love, which is, that then the law is wrong because it binds people externally between whom there is no internal harmony or unity; and this, to us, is legalized prostitution. Our views are very similar to those of "Sidelight."

BURLINGTON, N. J., April 3, 1876.

Dear Weekly:

I wrote you a few weeks ago, and since have received several letters asking where I am to be located the coming summer.

Permit me, through your paper, to inform its readers that we have established ourselves at the above mentioned place, where we will accommodate as many as possible of the friends of reform.

Burlington is a beautiful little city, fifteen miles from Philadelphia, accessible to it by boat or cars. We have chosen this locality, knowing Philadelphia would be full of bustle and confusion, liable to fire and burglars, and that many would prefer the quiet of the country where they might retire when weary with the day's tramp.

Like a Methodist, I give in my testimony that I rejoice at every step that points to reform, and I am praying that during this continental season, some steps may be taken—somebody call a meeting where the question of all questions, the true relation of sex, may be discussed rationally and candidly from Nature's standpoint. I mark all such calls with satisfaction; they show woman's emancipation dawneth.

What we want as a nation is to learn to look over and above the accumulated mists of prejudice, early education, sectarian creeds, up to Nature's God for the true light, and then press on.

Dear WEEKLY, I rejoice that you live. I rejoice that you dare combat everything not in God's order. I want much to see you resume your original size, and give mothers and fathers a column, boys and girls a column, that all may become so satiated with knowledge on the sexual question, and so perfectly disgusted with lust and prostitution, that it will die a natural death, and when it dies thus, it will never revive.

There are many weighty points to me yet to be settled many questions I long to ask, and each week I search in vain for the answer.

Can we not have a column where questions may be asked and answered?

Send two copies of the lecture "Garden of Eden." I loaned my paper to a minister to read, and he insists he must have that lecture. "It is a glorious interpretation," he says. Give us the light.

ANNA ATWATER, M. D.

COMMUNISTS AND ASSOCIATIONISTS

Who intend to visit Philadelphia can have lodging and boarding secured, on reasonable terms, stating what kind of accommodations they require and on what terms; enclose a stamp for reply. This will be one of the best means for socialists becoming acquainted with each other; there is no doubt but what many will be here from all parts of the world, and our light should not be hid under a bushel.

It would also be well for all those who desire to connect themselves with any practical co-operative movement, to furnish me with their age, occupation, or what they can perform, as well as the amount of funds they are willing to invest, and the location they prefer, so that their names may be registered.

This is certainly a very favorable time for those who desire to make arrangements to provide a social system where the members can live up to their highest ideas of what a true life should be. We may be assisted in this by ascertaining the laws of nature, and particularly of our own being, so that we may live in accordance with them, instead of suffering the consequences of violating nature's laws, either ignorantly or wilfully.

The spiritual world has been proclaiming to mortals the sublime doctrine of the Brotherhood of man and the Fatherhood of God. Should not all those who acknowledge these glorious truths work and labor for the good of each other, all for all?

It would be the duty of those who were appointed to make all necessary arrangements to surround all with the best conditions for the highest development of the physical, intellectual, moral and spiritual unfoldment of all our faculties. If brotherhood does not require this, will the *Banner of Light* inform us what the spirit world means, when it is teaching us that the brotherhood of the race, fully carried out, will redeem the race from all sin? An anxious world of sinners are waiting for the answer.

I have written several articles, at different times, on topics relating to co-operation and associations showing why these principles would develop the feeling of brotherhood within us. But the *Banner* never noticed them. When an editorial article appeared in the *Banner*, saying, "Spiritualism ought to be ready and eager to improve the opportunity for the finer and higher influences to remodel our social system, so that it would eventually embrace the brotherhood of humanity," and thought Spiritualists should be engaged in this work, instead of wasting any of their strength in differences and wranglings and jealousies among their members, I thought that they were really in earnest, and that we should soon have something practical to hasten on the good work.

I sent them an article in which I declared that ignorance and poverty were the causes of a great deal of the evil and crime in the world. The plan that was suggested for our improvement was, perhaps, one that could most easily be entered into, viz: that reformers should rent or purchase a farm, which would be accessible by steam railroad, where those having business in the city could go to the city in the morning, attend to their work, and return home in the evening. They could have a unitary home and isolated dwellings arranged around a garden or park. The economies of a unitary home are very considerable, both in

materials and labor. Should twenty-five families thus unite, five cooks would do the baking and cooking easier and better than twenty-five could in the isolated way. The other twenty thus released would find some other occupation, so that in time the number of hours of labor would be much reduced. Beside farming, gardening and fruit raising, manufacturing should be introduced, all to be conducted on the co-operative plan. From such plans as these, higher social conditions would be evolved. People living thus harmoniously together could have circles in which the mediums could afford to be truthful and honest. Then the spirits could begin to teach them more spiritual truths. I desired them when they published my article to allow the Spiritualists to show any better plan or system, if they had any, by which poverty and crime could be abolished.

The people would be glad to hear them, as this is one of the live questions of the day; but the "free thought" column will not permit such freedom as this to those who wish to assist the spirits in establishing a practical brotherhood. The editor, in the *Banner* of April 1st, says: "To our mind the promotion of the highest welfare of the human race is the chief end and aim of the whole spiritual movement," which is no doubt correct. Then why not admit articles that may point out practical ways of realizing how we may assist this great spiritual movement. They contained many good and grand thoughts, and he continues, "We are bent on doing what we may to hasten the inauguration of the era." But I was astonished at the consummation of the grand era, as follows: "When to believe indeed that God is our Father and our Mother, and that all men and women are bound to us by the tie of an external relationship, will not be charged on the one hand as infidelity, and on the other as license; when equal laws will operate upon all, the rich and poor, the humble and the exalted; when virtue in rags will challenge respect before successful fraud in costly apparel; when those whom God has blessed with abundance, will take honest poverty by the hand." "It is this high ground that the spirit world would have mankind one day attain."

Now, we contend that the Spirit world proclaims a higher and more glorious era, than virtue being left in rags and honesty in poverty. We would have all the workers for humanity, with brain or muscles, have an abundance of our Father's free gifts. The brotherhood will supply everything necessary for shelter, food, clothing, and the cultivation of every faculty of our being, so that we may live harmonious lives; then all shall enjoy more true happiness than the wealthiest man can possibly do.

"It is hard for a rich man to enter the kingdom." The refusal of the *Banner* to permit the discussion of these vital questions of the day, reminds me of the Smithsonian Institute when they refused to entertain the subject of Spiritualism, when presented to them by Governor Talmage, because their time was too valuable; at the same session, however, they spent several hours discussing the subject, why cocks crowed at certain hours of the night.

So the *Banner* often contains articles that are not of as great value to its readers as would be articles from the pens of those who wish to put in practice some system that shall elevate men and women into the glorious era, when there shall be no more poverty or crime. GEO. D. HENCK, 1204 Callowhill St., Phila.

A BEAUTIFUL INCIDENT.

A naval officer being at sea in a dreadful storm, his wife sitting in the cabin near him, filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried out:

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and pointing it at the breast of his wife, exclaimed:

"Are you not afraid?"

She immediately answered, "No."

"Why?" said the officer.

"Because," replied the wife, "I know that sword is in the hands of my husband, he loves me too well to hurt me."

"Then," said he, "I know in whom I believe, and that He who holds the wind in His hand is my Father."

A DELIGHTFUL LEGEND.

There is a charming tradition connected with the site on which the temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family; the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said to his wife: "My younger brother is unable to bear the burden and heat of the day. I will arise, take of my shocks and place them with his, without his knowledge."

The younger brother, actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none. I will contribute to their support; I will arise, take of my shocks and place them with his, without his knowledge."

Judge of their mutual astonishment when on the following morning they found their respective shocks undiminished.

Editors Woodhull and Claflin's Weekly:

Whether spirits can and do manifest themselves will soon cease to be the question of the day, and in its place will be the all important one.

Is Modern Spiritualism the second coming of Christ, or is it the same power that said to Mother Eve thou shalt not surely die? and is it not making its last desperate effort to deceive woman in the same direction that it did in the Garden of Eden, knowing that its time is short?

May 10th, MARY ELIZABETH ADAMS.

Young folks grow most when in love. It increases their sighs wonderfully.

EDITORIAL NOTICES.

LOIS WAISBROOKER can be addressed at Eureka, Humboldt County, California, during May. Will take subscriptions for the WEEKLY.

LEO MILLER AND MATTIE STRICKLAND will receive calls for lectures on liberal subjects. Engagements in Illinois, Wisconsin and Michigan particularly desired during the spring months. Terms reasonable. Address Farmington Minn.

WARREN CHASE will lecture in Salem, O., the last two Sundays in May. Address accordingly.

We take special pleasure in calling the attention of all our readers who need dental service to Dr. Koonz, at No. 1 Great Jones Street, New York, who is both judicious and scientific in all departments of dentistry. His rooms are fitted tastefully and elegantly, and being constantly filled with the elite of the city, testifies that his practice is successful. He administers the nitrous oxide gas with perfect success in all cases.

TO THE PROGRESSIONISTS OF AMERICA.—All who are earnestly working for the good of humanity and the highest development of man, and who spiritually discern and realize the importance of an influx of liberal elements into California, are specially invited to communicate at once with D. S. Cadwallader, Wilmington, Delaware. Who can and will respond?

A PERFECT PARADISE FOR \$16,000.—Large double house and grounds, in a fine, healthy location, 30 minutes from Fulton Ferry, in Brooklyn. House is wood, filled in with brick; is 40 x 45 to 50 feet, with piazza front and rear; has parlors, reception-room, dining-room and kitchen on first floor—sixteen in all, and nine large closets; a splendid cellar with large furnace, also a "Boytown" in reception-room, and all the other improvements, and is in complete order. The grounds are 75 x 200 feet, comprising garden, flower-garden, clothes-plot, croquet ground, etc., and are covered with the choicest fruits, namely: cherries of all kinds, yielding fully 75 bushels per year; 28 pear trees of all kinds; the finest grapes in abundance; 40 large English gooseberry bushes, etc., etc.—all which must be seen to be appreciated. House cost in building \$15,000 gold. House and grounds \$26,500 is mortgaged for \$12,500; will be sold, if at once, for \$16,000. Any one desiring to view these premises, may obtain their location by application in person or by letter to this office.

1876-1876-1876, THE GREAT CENTENNIAL SPIRITUAL CAMP-MEETING.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, 1876, at 2 o'clock P. M., and will hold over Sunday, the 11th, five full days, during which every attention will be paid to the wants of those attending the camp-meeting. Tents will be pitched on Monday and Tuesday, the 5th and 6th of June. Provisions will be furnished at the lowest market price. The grounds are enclosed with a substantial fence; the gates will close at 10 o'clock P. M., and open at 6 o'clock A. M., sharp, each day during the session of the camp-meeting. There will be an efficient police force for maintaining order day and night.

The best talent in the land will be placed upon the platform as speakers, singers and mediums.

Meals will be furnished at the eating-room, on the ground, at the lowest possible rates. There will be no liquor or beer stalls tolerated on the grounds. All temperance beverages and refreshments will be furnished on the camp-grounds under the direction of the Business Committee.

The Fair Grounds will accommodate fifteen thousand people. Full arrangements will be made for cheap fares on the railroads connecting with Rockford, of which notice will be given in due time.

There will be a news stand for the sale of Spiritual and Liberal literature. All hawking or peddling of goods of any kind will be prohibited on the camp-ground.

Families with tents can enjoy every home comfort they may desire.

These grounds are beautifully shaded and watered, are of easy access by rail or carriage, and are located in the vicinity of one of the finest cities of Illinois.

Spiritualists of Illinois, Wisconsin, Minnesota, Iowa, Missouri, Indiana and Michigan, we specially invite all of you to come to our Fourth Annual and First Grand Centennial Camp-meeting. Come with your home social influences, with plenty of bedding, with hampers filled with provisions; come with tents large enough for others beside yourself. Come with your souls full of love and your brains freighted with wisdom. Come up to our First Centennial Camp-meeting and let us have "a feast of reason and a flow of soul." Our platform will be a free one, and free speech will be tolerated; this, however, grants no license to do wrong, or warrants the use of abusive language.

By order of the N. Ill. A. of Spiritualists, J. O. HOWARD, M. D., President.

E. V. WILSON, Secretary.

LOMBARD, Ill., March 14th, 1876.

We, the undersigned, Committee of Ground Arrangements for the Camp-meeting, fully endorse the above programme. Dated at Rockford, Ill., March 19th, 1876.

E. SMITH, FRED. H. BARNARD, A. H. FISHER.

he or she entered into the relationship that it will stand. Whatever may be said of the want of wisdom and good taste of some of the sentiments expressed in the so-called agreement, which was signed by the parties, I don't see that it overthrows the testimony of Buell in regard to his belief concerning the legality of the marriage; especially when I regard his statement, that he supposed that he could be divorced from his wife only by a decree of court."

Here it is seen that the validity of their marriage contract is made to depend upon their belief and intention. But had the parties come into court, even after having conformed to all the requirements of the law, except calling in a third person to marry them, and disclaimed marriage; had Mr. Buell said "Mrs. Gilbert is not my wife," and had she said "Mr. Buell is not my husband," Mr. Chase is lawyer enough to know that nothing on earth but executive clemency would have saved them from the vengeance of the law.

How different is the case of Mattie Strickland and myself. Examine the agreement we signed, and you will find that it embodies no marriage contract. We contract a business partnership only, as two men might do; and for the rest we simply "confess" our mutual love, and give notice that if the expression of that love should result in offspring, we would take care of the precious gifts without the help of society. So far from their being anything in it from which to infer that we intended or believed our union to be a legal marriage, we take special pains to say that we "oppose" and "disregard" the laws which are made "for the control of an affection between the sexes, which we believe is, and of divine right ought to be, free." We took out no marriage license, though the laws of Illinois, where we signed the agreement, require this to be done to legalize marriage. We never claimed to be married, never intended to marry, never register at hotels as man and wife, never introduced each other as "my husband," or "my wife." On what principle of law, then, can we be considered legally married? Mr. Chase says we are; provided there is no legal barrier in the way; and that the courts would so hold. Will he give us the law and the precedents for such an opinion? Will he tell us how such a case could be brought into court to be tested, except by making complaint against the parties for "fornication," or "lewd cohabitation," as in the Indiana case? But suppose, unlike Buell and Gilbert, the parties should disclaim marriage, and plead "guilty" to the technical charge, what then? It doesn't require a lawyer to know that they would stand convicted—of not being married.

Now, should Mattie Strickland and myself be indicted on such a complaint, as is quite possible, we may, I will assure my friend Chase, and all the world beside, that though a life-long imprisonment stares us in the face, we shall plead "guilty," and suffer the penalty for the good of the cause. There is no law nor gospel to compel persons to be married if they don't want to be. If parties wish to form conjugal unions and live together as long as it may please them to do so, let them disclaim the idea of legal marriage, and it matters not how exclusive they are in their lives, no court under the sun will hold them married. But they are liable to prosecution, as indeed are all persons who maintain intercourse without the marriage license. In most, if not all, of the States there are statutes laws against what is technically called by some "fornication," by others, "lewd cohabitation." They are virtually dead letters on our statute books, as much so as laws against "profanity" and "Sabbath breaking." The penalties consist of fines and imprisonment in the county jail. Were all cases of unlicensed commerce prosecuted, our jails would have to be greatly multiplied; their present capacity would hardly be sufficient to accommodate the clergy alone.

Now, I have no doubt, if the friends of social freedom should take a general stand in opposition to legal marriage, and assert their right to live openly with those they love, these laws would be called into requisition to persecute us with. But let it be done. The martyr spirit has not fled the earth. The angels of Heaven never looked down upon a holier cause than ours; and we should be degenerate, craven souls indeed, if, with the example before us of martyrs dying at the stake, and on the rack, we should shrink from a little confinement in a county jail.

Mr. Chase thinks the marriage law and its cruel barbarisms will not be put down by resisting them. I am confident that a general resistance would be the most effectual way to get them repealed. So long as we tamely submit to do homage to the institution by marrying, or by skulking in secret behind the door with our love relations, so long will our feeble petitions for liberty be spurned, and deservedly so. "Who would be free themselves must strike the blow." "Resistance to tyranny is obedience to God." Some laws are honored more in their breach than in their observance. I have no compunctions of conscience in disregarding fugitive slave laws, Sabbath laws, marriage laws, or any other laws that are an outrage upon conscience and personal liberty.

The early Quakers suffered persecution and imprisonment for marrying themselves. But the devotion and heroism which they manifested challenged the respect even of their enemies, and soon the British Parliament passed an act making Quaker marriages legal. Let us take a step in advance and make a similar resistance to legal marriage itself, and the accursed system which is rotting to decay will the sooner be removed from the world. LEO MILLER.

FARMINGTON, Minn., May 1, 1876.

THE "INTERNATIONAL"

Not merely the general utility, but the absolute necessity of the function of accumulation, "accumulation of capital," necessity, too, not only in view of any and every possible progress, but even for the bare existence of any society properly human, lies so much at the root of all positive knowledge of social and political affairs, and therefore of all sound effort for social and political improvement, that it may be well worth while to make here some further effort for its elucidation; especially seeing that it is only so far as we

clearly comprehend the true nature of the function that we can accurately appreciate its abuses. And it is the abuse of just this function, abuse, that is to say, in the administration of the social wealth, that is the immediate source of nearly all our actual miseries. It is this abuse which directly brings about all our political corruption from top to bottom. It is the same abuse which is responsible for almost the whole of the so-called crime in our midst. The same again which is the direct source of all poverty and destitution, save only in exceptional cases too rare to be worth counting. It is, in a word, the one vast, all-absorbing wickedness of this age, crying aloud to heaven for that legendary "whip of small cords" at which our modern church-goers so superciliously laugh in their sleeves.

Let us see, then, if a familiar illustration will help us. Here, for instance, is Mike hoeing his potato-row. The land is his own; that hoe in his hand is his own; the potatoes, when grown, are going to be his own. He fulfils, then, the condition demanded by our perverts of the "International" and other Labor Reformers (with platforms), he is going to own and possess "the products of his labor,"—absolutely to own and possess without condition? Is it really so?

Not at all. How came he by that land? Where did he get that hoe? He paid no money for the land, it is true. But when he squatted on it a year or two ago, it needed a vast amount of labor to make it fit to raise even potatoes. The land which Nature furnishes to man gratis is one thing; the land which furnishes us the wheat our bread is made of is quite another thing, not at all the free gift of "Nature," but altogether a product of human art and great toil and sweat. Let any one who has ever squatted on wild land tell! Mike's land is his to-day, and the potatoes he is hoeing to-day will be his at their maturity, because he has to-day, and has had for a long time past, stored up in his cellar, potatoes and pork and other means of sustenance; long and long ago produced, and stored up, too, in quantities sufficient to last until the potatoes he is to-day hoeing shall have arrived at their maturity and be ready to replace in the cellar those on which he is to-day living. Let his actual stock give out before the crop he is now working on is ready, and Mike will have but this one sole alternative—to lie down in yonder ditch and die, or find some one who has in his cellar more than enough stowed away to last himself till his new crop comes in, and who is therefore willing, on some terms or other, to share with Mike.

Let his actual stock, however, hold out, and his new crop will be his. But his absolutely, to do just as he pleases with? Not at all; his, only on the same conditions as those he now has stowed away. True he may, in a sense, do what he pleases with his potatoes. He may eat them up in idleness, or throw them away, or give them away to the poor, or drink them up in the shape of bad whiskey, or in any other manner "use or abuse" them, like any other capitalist;—taking the consequences. There is that land which he owns; it will certainly not cultivate itself, and as certainly he must have these potatoes (or their equivalent) to eat, or he cannot cultivate it himself; and more, the potatoes must hold out till the new crop comes in. Surely it is the grossest thoughtlessness which can alone lead any one to imagine it a man-made law, anything, other than the unchangeable nature of things in themselves, or in other words, the immutable natural law, that capital is the necessary instrument of human industry.

The capital may be concentrated in large masses, substituting organized industry for isolated toil; or it may be dispersed, as happens in certain stages of civilization, among the several workers, dooming each one to toil on alone under miserable economical conditions, reaping the smallest return from the severest labor. Yet, forsooth, our Labor Reformers, prepossessed by an exaggerated appreciation of certain parts of the abuse to which the administration of the social wealth is liable, during the actual transitional phase of social existence, while, among other false conditions, industry and capital are both alike regarded from a radically individualist (false and perverted) point of view, talk of this ownership of the instrument of industry by the workmen as one of the blessings toward which Progress is leading us, instead of one of the conditions from which it is carrying us ever farther and farther.

A finally controlling voice in the administration of the social wealth certainly is an element in the future destiny of the working class. The constantly growing numerical preponderance of this class, with the also growing spread of intelligence, must inevitably bring this about sooner or later; both these conditions, moreover, being hindered to the utmost of their power, however unconsciously and ignorantly, by the Demagogues and "Reformers." But that is quite another part of the question. One thing at a time, if you please, intelligent reader!

The immediately important thing is to see that while human industry is, by its very nature, a social corporation, capital is, also by its very nature, a social treasure, not at all an absolute individual right, as the politico-economical blasphemers pretend. If it were not so already, all the "platforms" in the world could never make it so. And what constitutes capital? "Oh," says somebody, "capital is, of course, so many thousands or hundreds of thousands of dollars or one's credit in a banker's ledger," which may, from an every day practical point of view, be true; but what is the broad, universal fact, underlying those dollars, that would remain wholly unchanged were money abolished to-morrow? Looked at from the standpoint of science, that is of eternal, unchangeable realities, capital is composed of three things: (1.) Materials to work upon. (2.) Tools and implements to work with. (3.) Sustenance for the workman while the work is being performed. All which three things, moreover, must, by the very constitution of the universe, no man-made law having any power whatever to change the condition, be accumulated at the outset, and in sufficient quantities to last until the entire completion of the work; this completion including the marketing of the product, that is to say its transformation into new materials, implements and sustenance. Certain apparent exceptions, it is true, may be

found or invented; as, for instance, where some great work is sustained by a wealthy man out of his income, or by a nation out of its revenues; but any one who will take the trouble to think out this apparent exception will soon see that it is no exception at all, but only a confirmation.

Let us turn again to our friend Mike, here, with his potato row, for a little additional clearness, if that be possible. Consider that hoe that he has in his hand. How many and many a long weary day of toil must have been stowed away, in the shape of its product, in the cellar of somebody or other before that hoe could be made for him! Ore must be wrenched from the mine, vast furnaces must be smelting iron from the ore, mechanics spending years in acquiring the skill to fashion a hundred different implements; all these workers needing potatoes, and bread too, for the matter of that, and a thousand other things beside, which must perforce have been long before produced and stored up, put away and taken care of, in a word, accumulated, and not by any means eaten up and expended as fast as produced. It is as clear as the sun at noon-day that the miner can by no possibility quietly occupy himself day after day, week after week, year in and year out taking ore out of the bowels of the earth, a material he can neither eat nor clothe himself withal, unless others are and will be continuously producing for him food to eat, clothes to wear, and all manner of commodities for his sustenance and delectation. Nor can he wait to have them produced for him, even during this current year. They must exist already and in sufficient abundance. He will not willingly wait even until to-morrow for to-day's dinner. Much less can he wait till the ore he is extracting from the earth shall be transferred into a hoe, and in that shape produce him potatoes. Mike's labor-note promising agricultural labor at some future day, however certain to be duly honored, will in no wise serve his turn. He must have the stored up labor of a day long gone by, or die; it is the natural order itself, and in no wise any human legislation which imperatively imposes this condition upon him and upon us all.

But he, and I, and you, O reader! and all of us, must inevitably die, too, i. e., die of starvation, if we are furnished out of the actually existing stores of sustenance on any terms that are not in their very nature such as to insure that these actually existing stores shall be replaced by new production at least as fast as they are consumed. It may be very true that the mode by which this is now assured may be very bungling, and in certain respects insufficient. The end is in fact accomplished, however; we have habitually stores of food sufficient for some two years and a half ahead. And so the old-time famines, that periodically visited our western civilization up to and even beyond the close of the Middle Ages, are now unknown; the plague, moreover, that most fearful of all the scourges to which man has ever been subject, having disappeared in their wake. Strange partisans of progress indeed must they be who can see in this fact no source of satisfaction, however vast the task of improvement yet awaiting accomplishment. RAMSHORN.

MILWAUKEE, Wis., Feb. 29, 1876.

Mrs. Victoria C. Woodhull:

Respected Lady—Feeling, after an extensive reading of your printed thoughts, that you are not one of those persons who are so self-complacent that they cannot possibly admit that what they have decided to be right, can possibly be wrong, I write you this note.

Your late departure is most admirable. It certainly requires doctrine to understand the words of the Creator, as it requires science to understand his works. Your portrayal of the evils of social life, and of man's frequent inhumanity to woman, and sometimes of woman's inhumanity to man, is truthful; and your tears should arouse the world to give its best thought and action to provide against their continuance.

Is it not possible that, after all, communism, of which you are the best exponent in America, is not to solve the social question?

I cannot bring myself to believe that the family is not the unit of a correct social system, and I am inclined to think that you will sometime view it in this way yourself.

Allow me to state, in a few words, what I believe in this relation, without giving the reason why, as I assume that reflection on your part will develop quite as many arguments as I could present in an autogram of this kind.

I believe in a Divine Providence, not in generals only, but in particulars, and that no evil is ever permitted but to prevent a greater calamity. And, remembering that the number of men and women born are equal, I believe that not a male child is born that there is not also born a female expressly to counterpart the other, but that on account of the wide departure of the human family from the paths of truth and virtue, they very seldom get together in this world, but often get wretchedly mismatched, and troubles, trials and tribulations are the result.

In the next world, however, it is reasonable to believe that every soul, by the divine mercy of the Lord, finds its mate, and side by side they go through the spirit land together.

Would not a belief in this doctrine afford comfort and consolation to the struggling heart which could go on and perform the duties of this life with a full consciousness that, perhaps, the true partner of our joys and sorrows is somewhere going through a like fearful ordeal, in preparation for the final union above, where all is peace and love.

I do not ask you to accept this doctrine; I simply wish you would think it over, and if you can in any way facilitate the consummation of eternal unions in this world, the gratitude of unborn millions is yours.

Yours truly, SIDELIGHT.

We cannot conceive when or how "Sidelight" obtained the idea that the communism that has been advocated in the WEEKLY is opposed to the family. Communism relates to common property, which may exist without the extinction of the family. We have never opposed the family

Our opposition to legal marriage arises from the fact that when law, which is not the basis of marriage, supplants love, which is, that then the law is wrong because it binds people externally between whom there is no internal harmony or unity; and this, to us, is legalized prostitution. Our views are very similar to those of "Sidelight."

BURLINGTON, N. J., April 3, 1876.

Dear Weekly:

I wrote you a few weeks ago, and since have received several letters asking where I am to be located the coming summer.

Permit me, through your paper, to inform its readers that we have established ourselves at the above mentioned place, where we will accommodate as many as possible of the friends of reform.

Burlington is a beautiful little city, fifteen miles from Philadelphia, accessible to it by boat or cars. We have chosen this locality, knowing Philadelphia would be full of bustle and confusion, liable to fire and burglars, and that many would prefer the quiet of the country where they might retire when weary with the day's tramp.

Like a Methodist, I give in my testimony that I rejoice at every step that points to reform, and I am praying that during this contented season, some steps may be taken—somebody call a meeting where the question of all questions, the true relation of sex, may be discussed rationally and candidly from Nature's standpoint. I mark all such calls with satisfaction; they show woman's emancipation dawneth.

What we want as a nation is to learn to look over and above the accumulated mists of prejudice, early education, sectarian creeds, up to Nature's God for the true light, and then press on.

Dear WEEKLY, I rejoice that you live. I rejoice that you dare combat everything not in God's order. I want much to see you resume your original size, and give mothers and fathers a column, boys and girls a column, that all may become so satiated with knowledge on the sexual question, and so perfectly disgusted with lust and prostitution, that it will die a natural death, and when it dies thus, it will never revive.

There are many weighty points to me yet to be settled many questions I long to ask, and each week I search in vain for the answer.

Can we not have a column where questions may be asked and answered? Send two copies of the lecture "Garden of Eden." I loaned my paper to a minister to read, and he insists he must have that lecture. "It is a glorious interpretation," he says. Give us the light. ANNA ATWATER, M. D.

COMMUNISTS AND ASSOCIATIONISTS

Who intend to visit Philadelphia can have lodging and boarding secured, on reasonable terms, stating what kind of accommodations they require and on what terms; enclose a stamp for reply. This will be one of the best means for socialists becoming acquainted with each other; there is no doubt but what many will be here from all parts of the world, and our light should not be hid under a bushel.

It would also be well for all those who desire to connect themselves with any practical co-operative movement, to furnish me with their age, occupation, or what they can perform, as well as the amount of funds they are willing to invest, and the location they prefer, so that their names may be registered.

This is certainly a very favorable time for those who desire to make arrangements to provide a social system where the members can live up to their highest ideas of what a true life should be. We may be assisted in this by ascertaining the laws of nature, and particularly of our own being, so that we may live in accordance with them, instead of suffering the consequences of violating nature's laws, either ignorantly or wilfully.

The spiritual world has been proclaiming to mortals the sublime doctrine of the Brotherhood of man and the Fatherhood of God. Should not all those who acknowledge these glorious truths work and labor for the good of each other, all for all?

It would be the duty of those who were appointed to make all necessary arrangements to surround all with the best conditions for the highest development of the physical, intellectual, moral and spiritual unfoldment of all our faculties. If brotherhood does not require this, will the *Banner of Light* inform us what the spirit world means, when it is teaching us that the brotherhood of the race, fully carried out, will redeem the race from all sin? An anxious world of sinners are waiting for the answer.

I have written several articles, at different times, on topics relating to co-operation and associations showing why these principles would develop the feeling of brotherhood within us. But the *Banner* never noticed them. When an editorial article appeared in the *Banner*, saying, "Spiritualism ought to be ready and eager to improve the opportunity for the finer and higher influences to remodel our social system, so that it would eventually embrace the brotherhood of humanity," and thought Spiritualists should be engaged in this work, instead of wasting any of their strength in differences and wranglings and jealousies among their members. I thought that they were really in earnest, and that we should soon have something practical to hasten on the good work.

I sent them an article in which I declared that ignorance and poverty were the causes of a great deal of the evil and crime in the world. The plan that was suggested for our improvement was, perhaps, one that could most easily be entered into, viz: that reformers should rent or purchase a farm, which would be accessible by steam railroad, where those having business in the city could go to the city in the morning, attend to their work, and return home in the evening. They could have a unitary home and isolated dwellings arranged around a garden or park. The economies of a unitary home are very considerable, both in

materials and labor. Should twenty-five families thus unite, five cooks would do the baking and cooking easier and better than twenty-five could in the isolated way. The other twenty thus released would find some other occupation, so that in time the number of hours of labor would be much reduced. Beside farming, gardening and fruit raising, manufacturing should be introduced, all to be conducted on the co-operative plan. From such plans as these, higher social conditions would be evolved. People living thus harmoniously together could have circles in which the mediums could afford to be truthful and honest. Then the spirits could begin to teach them more spiritual truths. I desired them when they published my article to allow the Spiritualists to show any better plan or system, if they had any, by which poverty and crime could be abolished.

The people would be glad to hear them, as this is one of the live questions of the day; but the "free thought" column will not permit such freedom as this to those who wish to assist the spirits in establishing a practical brotherhood. The editor, in the *Banner* of April 1st, says: "To our mind the promotion of the highest welfare of the human race is the chief end and aim of the whole spiritual movement," which is no doubt correct. Then why not admit articles that may point out practical ways of realizing how we may assist this great spiritual movement. They contained many good and grand thoughts, and he continues, "We are bent on doing what we may to hasten the inauguration of the era." But I was astonished at the consummation of the grand era, as follows: "When to believe indeed that God is our Father and our Mother, and that all men and women are bound to us by the tie of an external relationship, will not be charged on the one hand as infidelity, and on the other as license; when equal laws will operate upon all, the rich and poor, the humble and the exalted; when virtue in rags will challenge respect before successful fraud in costly apparel; when those whom God has blessed with abundance, will take honest poverty by the hand." "It is this high ground that the spirit world would have mankind one day attain."

Now, we contend that the Spirit world proclaims a higher and more glorious era, than virtue being left in rags and honesty in poverty. We would have all the workers for humanity, with brain or muscles, have an abundance of our Father's free gifts. The brotherhood will supply everything necessary for shelter, food, clothing, and the cultivation of every faculty of our being, so that we may live harmonious lives; then all shall enjoy more true happiness than the wealthiest man can possibly do.

It is hard for a rich man to enter the kingdom. The refusal of the *Banner* to permit the discussion of these vital questions of the day, reminds me of the Smithsonian Institute when they refused to entertain the subject of Spiritualism, when presented to them by Governor Talmage, because their time was too valuable; at the same session, however, they spent several hours discussing the subject, why cocks crowed at certain hours of the night.

So the *Banner* often contains articles that are not of as great value to its readers as would be articles from the pens of those who wish to put in practice some system that shall elevate men and women into the glorious era, when there shall be no more poverty or crime. GEO. D. HENCK, 1204 Callowhill St., Phila.

A BEAUTIFUL INCIDENT.

A naval officer being at sea in a dreadful storm, his wife sitting in the cabin near him, filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried out:

"My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?"

He rose from his chair, dashed it to the deck, drew his sword, and pointing it at the breast of his wife, exclaimed:

"Are you not afraid?"

She immediately answered, "No."

"Why?" said the officer.

"Because," replied the wife, "I know that sword is in the hands of my husband, he loves me too well to hurt me."

"Then," said he, "I know in whom I believe, and that He who holds the wind in His hand is my Father."

A DELIGHTFUL LEGEND.

There is a charming tradition connected with the site on which the temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family; the other had none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said to his wife: "My younger brother is unable to bear the burden and heat of the day. I will arise, take of my shocks and place them with his, without his knowledge."

The younger brother, actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none. I will contribute to their support; I will arise, take of my shocks and place them with his, without his knowledge."

Judge of their mutual astonishment when on the following morning they found their respective shocks undiminished.

Editors Woodhull and Claflin's Weekly:

Whether spirits can and do manifest themselves will soon cease to be the question of the day, and in its place will be the all important one.

Is Modern Spiritualism the second coming of Christ, or is it the same power that said to Mother Eve thou shalt not surely die? and is it not making its last desperate effort to deceive woman in the same direction that it did in the Garden of Eden, knowing that its time is short?

May 10th. MARY ELIZABETH ADAMS.

Young folks grow most when in love. It increases their sighs wonderfully.

EDITORIAL NOTICES.

LOIS WAISBROOKER can be addressed at Eureka, Humboldt County, California, during May. Will take subscriptions for the WEEKLY.

LEO MILLER AND MATTIE STRICKLAND will receive calls for lectures on liberal subjects. Engagements in Illinois, Wisconsin and Michigan particularly desired during the spring months. Terms reasonable. Address Farmington Minn.

WARREN CHASE will lecture in Salem, O., the last two Sundays in May. Address accordingly.

We take special pleasure in calling the attention of all our readers who need dental service to Dr. Koonz, at No. 1 Great Jones Street, New York, who is both judicious and scientific in all departments of dentistry. His rooms are fitted tastefully and elegantly, and being constantly filled with the elite of the city, testifies that his practice is successful. He administers the nitrous oxide gas with perfect success in all cases.

TO THE PROGRESSIONISTS OF AMERICA.—All who are earnestly working for the good of humanity and the highest development of man, and who spiritually discern and realize the importance of an influx of liberal elements into California, are specially invited to communicate at once with D. S. Cadwallader, Wilmington, Delaware. Who can and will respond?

A PERFECT PARADISE FOR \$16,000.—Large double house and grounds, in a fine, healthy location, 30 minutes from Fulton Ferry, in Brooklyn. House is wood, filled in with brick; is 40 x 45 to 50 feet, with piazza front and rear; has parlors, reception-room, dining-room and kitchen on first and five bed-rooms, bath-room and billiard room on second floor—sixteen in all, and nine large closets; a splendid cellar with large furnace, also a "Boytown" in reception-room, and all the other improvements, and is in complete order. The grounds are 75 x 200 feet, comprising garden, flower-garden, clothes-plot, croquet ground, etc., and are covered with the choicest fruits, namely: cherries of all kinds, yielding fully 75 bushels per year; 28 pear trees of all kinds; the finest grapes in abundance; 40 large English gooseberry bushes, etc., etc.—all which must be seen to be appreciated. House cost in building \$15,000 gold. House and grounds \$26,500 is mortgaged for \$12,500; will be sold, if at once, for \$16,000. Any one desiring to view these premises, may obtain their location by application in person or by letter to this office.

1776-1876-1976, THE GREAT CENTENNIAL SPIRITUAL CAMP-MEETING.

The Northern Illinois Association of Spiritualists will hold a grand camp-meeting on the Winnebago County Fair Grounds, Rockford, Ill., commencing on Wednesday, June 7th, 1876, at 2 o'clock P. M., and will hold over Sunday, the 11th, five full days, during which every attention will be paid to the wants of those attending the camp-meeting. Tents will be pitched on Monday and Tuesday, the 5th and 6th of June. Provisions will be furnished at the lowest market price. The grounds are enclosed with a substantial fence; the gates will close at 10 o'clock P. M., and open at 6 o'clock A. M., sharp, each day during the session of the camp-meeting. There will be an efficient police force for maintaining order day and night.

The best talent in the land will be placed upon the platform as speakers, singers and mediums.

Meals will be furnished at the eating-room, on the ground, at the lowest possible rates. There will be no liquor or beer stalls tolerated on the grounds. All temperance beverages and refreshments will be furnished on the camp-grounds under the direction of the Business Committee.

The Fair Grounds will accommodate fifteen thousand people. Full arrangements will be made for cheap fares on the railroads connecting with Rockford, of which notice will be given in due time.

There will be a news stand for the sale of Spiritual and Liberal literature. All hawking or peddling of goods of any kind will be prohibited on the camp-ground.

Families with tents can enjoy every home comfort they may desire.

These grounds are beautifully shaded and watered, are of easy access by rail or carriage, and are located in the vicinity of one of the finest cities of Illinois.

Spiritualists of Illinois, Wisconsin, Minnesota, Iowa, Missouri, Indiana and Michigan, we specially invite all of you to come to our Fourth Annual and First Grand Centennial Camp-meeting. Come with your home social influences, with plenty of bedding, with hampers filled with provisions; come with tents large enough for others beside yourself. Come with your souls full of love and your brains freighted with wisdom. Come up to our First Centennial Camp-meeting and let us have "a feast of reason and a flow of soul." Our platform will be a free one, and free speech will be tolerated; this, however, grants no license to do wrong, or warrants the use of abusive language.

By order of the N. Ill. A. of Spiritualists. J. O. HOWARD, M. D., President. E. V. WILSON, Secretary.

LOMBARD, Ill., March 14th, 1876.

We, the undersigned, Committee of Ground Arrangements for the Camp-meeting, fully endorse the above programme.

Dated at Rockford, Ill., March 19th, 1876. E. SMITH, FRED. H. BARNARD, A. H. FISHER.

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If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St John the Divine.

That through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

NEW YORK, SATURDAY, MAY 27, 1876.

VICTORIA C. WOODHULL

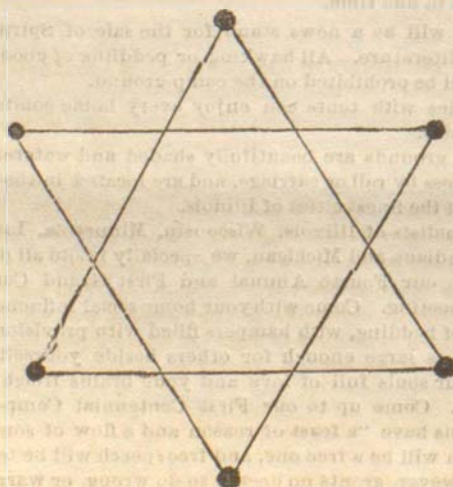
Will lecture at Library Hall, Newark, N. J., Friday evening, May 19th.

And at Musical Fund Hall, Philadelphia, Tuesday, May 25. Reserved seats at the Continental Hotel News stand.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—St. MATTHEW, II., 2.



This figure is allegorical of the truth, to the exposition of which the WEEKLY is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is, God in man reconciling the world unto Himself. We adopt this diagram as emblematic of our future work.

REMINISCENCES OF THE GIRLHOOD OF TENNIE C. CLAFLIN.

In connection with the specific visions that we have given and are to give to the public, having direct reference to the spiritual movement in which we are engaged, we propose also, from time to time, to give other phenomena that have been developed through the different members of "our family." There have already appeared in the secular press, several instances in which the clairvoyant vision of the junior editor of the WEEKLY has been attested, prominently mentioned among which were her predictions, gratuitously and involuntarily offered, to three prisoners in the Tombs under the charge of murder in regard to their fate; one of whom was hanged, another now undergoing a short term of imprisonment, and another free, as she said would be the result. Among other prophecies concerning public affairs that she has made, may be mentioned the violent death of Lincoln, which she foretold, about the time of his first inauguration, would occur, as well as also in the office of the Cincinnati Commercial, at about 8 o'clock of the evening of its occurrence; and what she said to the deceased father of the present President, soon after his first nomination: "Tell your son to not accept the nomination, because though he will be elected, he will leave the presidential chair in disgrace."

A volume of similar instances, but about things of less public notoriety than these, might be narrated, showing the gift by which she has been blessed of God. The purpose of stating this, however, is not so much to give publicity to the facts involved, but to more specially show the peculiar faculties with which nearly all the members of "our family" have been endowed, as a fundamental proof that persons are "raised up" of God through His chosen agencies, to perform certain works, as Moses was raised up of Him to deliver His children out of the land of darkness, which will become clearly established in this instance when the special work for which we were designed shall have culminated, as culminate it will, shortly.

Thirty-three years ago, several years before the beginning of the Rochester knockings, the "raps," as well as several other phases of spirit phenomena, were prevalent in our family. At the specific time mentioned, there came one night, to our home, a stranger—an Englishman—who became interested in "the children" on account of some singular and weird things that he saw occur. During the evening the spirit of his wife, whom he supposed to be living, unquestioned, rapped out for him that herself and her two children had been lost at sea, the vessel in which they were coming to this country, having gone down with all on board. At this time he was en route for New York to meet his family. What the spirit said proved to be literally true.

But we come now to refer specially to some incidents in the life of the junior editor of this paper, which, at the time, were widely known in the region where they occurred, because they have more or less reference to the developments that are soon to be made in the progress of the establishment upon earth of the real Christ dispensation, that dispensation when "Thy kingdom" shall come and "Thy will" shall be done here as it is in heaven, toward which all our work for the past ten years has legitimately led, and will come some time to be acknowledged, regardless of what it may be held to be by any or all people. It is no egotism for people to declare what they know to be the truth, let that truth bear whatever reference it may to themselves. It is rather the highest kind of courage to claim for one's self what, standing upon the faith in the future for justification, one knows that the world will not admit. Jesus said, substantially, "I am the Christ—That bread of life which comes down from heaven of which if a man eat he shall never die, as did our fathers who ate manna in the wilderness and are dead." The Jews to whom He made this declaration mocked Him to scorn for His presumption, as they called it, while many of His disciples even deserted Him, on account of this, as they supposed, preposterous claim of one whom they then supposed must be beside himself with wine. So now, we, while by no means desiring to have it supposed that we make any pretension to equality with Christ, or that our mission is to be compared with that of the Nazarene in importance to the world, but that in the spirit with which he was related to His, so are we related to ours, let it be as humble as it may; so now we do not hesitate to publicly declare what we know to be true about ourselves, as in the case of Jesus, when "many went back and walked no more with him."—[St. John vi. 66.]

When she was eleven years old, having been then for several years known in her region of the country as "The Wonderful Child," on account of the remarkable cures she performed through the help of the spirits, and the strange and confounding things she "told" by the same assistance, her father and mother, with whom she traveled, and herself, were at Lebanon, O. Having been announced there several days before her arrival, some of the inhabitants remarked to her father, who was in advance of them, that this must be the child about whom, three years before, the first spiritual lecturer who had ever come to that place, had spoken. This lecturer, whose name, if given, has been forgotten, delivered a lecture in the trance state; his audience, as Spiritualism at that time was so unpopular, consisting of five persons only. Near the close of the lecture he said,

"Never mind, my little audience, for in three years from this very night there will come to this town a little girl whose spirit power will be such that it will make the people tremble in their harvest fields from the desire to go to see her." Upon comparison of the dates when this prophecy was made, and the day the "little girl" was to arrive, it was found to be precisely three years. For days after her arrival her rooms were thronged with the country people, many of whom said to her mother on entering, "When I heard of her being here I was seized with such a desire to see her that I had to drop the sheaf of wheat I was binding, and hurry off."

Previous to the principal event that occurred at Lebanon, she had been there two weeks, in which time her fame had grown so much by reason of the works she did, that the people said that she even raised the sick from the dead, so marvellous were some of the cures that she performed, of which there are people now living who will attest the truth. We remark here, parenthetically, that early in the life of each of the present living children of our family, there was some remarkable and prominent spiritual development shown, which, after having been thoroughly unfolded, and the person proven to be capable of being used in the manner of the unfolding, the remarkable exhibitions of the power have been held in abeyance, as it were, waiting for the appointed time, when it should be required in the work for which the Spirit World were making preparations. In evidence of this, but as much to our astonishment and incredulity as the announcement of it will be to the astonishment and incredulity of many who shall read it, we were told repeatedly by the Spirits, especially by Demosthenes to whose charge we are specially committed, "that there were no other people in the world who would do the work that we should be required to do." With many other things that were told us, we regarded this as having been said to encourage us to be true to their cause, rather than as an absolute fact, but we do not hesitate now to declare our belief that the reverse was true, and that it was a fact that there were no other persons living who would have done, under spirit direction, what we have already done. It was also added at the time this was said to us, that if we failed, it would require one hundred years for them to prepare another family to do what they desired of us. Not a night passes upon which we do not pray with all the fervency of enthusiastic devotion that we may not fail; that when "the time" shall come we may be found "not wanting," not in any spirit of egotistical desire for what may come of it from the world to us, but from a deep-seated devotion to, and confidence in, our work, and to God and Christ, and their representatives whom we serve.

After they had been at Lebanon two weeks, on the third Sunday there came to the town a stranger who stopped at the same hotel at which they were stopping, who expressed to the landlord a very great desire to see the "little girl." During the previous week, under the direction of the spirit who had controlled her for "telling" for several years, her mother had had made for her a little pink dress, low neck and short sleeves, with ruffles about both, which, on account of the rush of visitors during the latter part of the week, her mother had failed to go to the shop to get. That Sunday morning she had the landlord send to the shop to have the dress sent home, which being done, and when she was about putting it on for the first time, the landlord called at the door and made known the stranger's desire, saying that he hoped "the little girl" would break her rule of never seeing any one on that day, and see him, because he could not remain over night, and must see her upon something very important to himself and her.

But the mother refused to permit him to come up, besides, she said, "the little girl is dressing now and cannot be seen." The landlord took this word to the stranger, but he would not give up, and soon after went himself to the room and knocked. The mother opened the door, and he repeated to her what he had said to the landlord, and added that years ago he had a prophecy made him, which, he believed, related to this very child, and he only wanted to just look at her, to see how she was dressed, and if she were not dressed in a particular way he should not care to say a word to her. The mother, thinking there could be no harm in letting the stranger see how she was dressed, opened the door for him to come in. As she did this, "the little girl" also opened the door of the private room and entered the reception room fully attired in the new pink dress. The stranger exclaimed, "That is the child, for" said he, "she has on the very dress that was described to me; now, I must see her, and talk with her." After some further urging, she reluctantly consented to "see" him on Sunday, but she thought it was very wicked; and this is the story he told her:

"Eleven years ago, when living in England, I went to see an eccentric but learned clairvoyant named Jas. Wilson."

"Why," interrupted the little girl, "that is the name of the spirit who tells me so many things, and who helps me to cure the sick." He continued and said:

"He told me that in eleven years from that very day, I would be travelling in the United States, and would be at an inland town five miles away from any railroad, steamboat or canal line of communication, and that there I would see a little girl, then just two months old, who has been born to do a great work in the world. Jesus was born to save the world, and this little girl has been born to convince the world that He was born to save it, and you will hear

of her through her marvellous power to cure the sick, and you will know her when you shall see her by her light blue eyes, auburn hair, and very fair skin; she will be dressed in a new pink dress, which she will have on for the first time, and which will be cut low neck and short sleeves, and there will be white ruffles around both neck and sleeves. She will be exactly eleven years and two months old; when I die, I am going to control this girl."

"Now," said he, "you are the very child who answers to this description, and I find all the circumstances confirm it. Upon examining the date, it was found that the little girl was just eleven years and two months old, and that it was just eleven years from the time that James Wilson had told what we have related, and that there was not so much as the slightest variation between what James Wilson had told him, and what he saw and heard."

There can be no question in the minds of any who believe in the overruling hand of Providence that there is an appointed time for all things, the smallest as well as the greatest; since, if all things proceed from one common source of power, and that source is what we denominate God, then all things are consequent upon Him, and, as John says in his Gospel, chapter I, "All things were made by Him: and without Him was not anything made." If there be any truth at all in this, all things work together as He doth direct; and without His direction doth not anything occur. We have said instruments, are prepared to do certain works; and when they are prepared and tested, and found to be of the proper material, they are, as it were, laid by to await the time in which the specific thing for which they were prepared is to be done. So in the present instance, the almost marvellous powers which she possesses as evidenced by what was performed through her while very young, have not since then been so prominently or so remarkably exhibited, but from time to time have cropped out to indicate that they still exist; but that the time is near when they will be called into requisition with more than all their former strength, and for the real purposes for which she was endowed from birth with them, there is no question in the minds of us who serve in this cause in connection with her, being "not disobedient to the heavenly vision," in obedience to which we now write and publish these things, knowing that it will not be many months until the time will come in which St. John's injunction when he said, "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world," will be put to the test regarding them.

Let it be remarked, in conclusion, that here was a little girl, not yet in her "teens," born of a most devout christian, whose life during the gestative period of this, her child, was one constant prayer to God that he might give her "peculiar" children "zealous of good works" and who never failed to prefer the same petition in her public religious devotions; curing diseases often by merely "the laying on of hands" that had been given up by physicians, and at other times by prescribing medicines of which she knew nothing but what the spirit told her, sometimes even going to the drug stores, and with her own hands, and without the aid of the "prescription glass," handling and compounding the most dangerous remedies, and never committing a mistake; sitting before others and telling them "all things that ever I did,"—remark all this, and some idea may be obtained why she came to be called the wonderful child, and why people said that she even "raised from the dead."

PRINCIPLES AND PRACTICES.

A principle announced applies to all degrees through which the world and all its parts pass. Evolution is the process by which matter has developed from its primal form, to what it is in all its varied formulations; and it will be by the same law that all future advances will be made, until "we shall be like Him for we shall see Him as he is."

He would be called a fool who should fall to denouncing an advocate of the theory of evolution, because under its sway there are low orders of development; because it had to take up its operations on matter as it found it, and from one step to another, carry it along and up the grade of progressive unfoldment; he would be called a knave who should befool Franklin, because, when he caught the lightning on his kite-string, he did not give us the latest developments in the application of electricity; he would be called a thief who should attempt to arrogate to himself all the results that have followed the discovery of the circulation of the blood by Harvey; he would be called insane who should say that God doth not direct both the hurricane and the sunshine; but the same persons who would call these fool, knave, thief, and insane, by reason of these things, themselves apply to us degrading epithets, because, under the theory of individual freedom, socially, some people are naturally inclined to return like "dogs to their vomit," or like "sows to wallow in the mire" of their promiscuous sexual natures; just as if we are responsible for the low degree of the development of such people, and because such people, with us, will believe in the principle which we advocate.

The social nature of the people is just as much a subject of the law of evolution as is the intellect or as are morals. As in the infancy of the race there was no intellectual or moral standard by which the people were measured, so in the social growth it was the same. The time was, when, men and women, or those in their

forms, had no social ideas above the brutes; indeed, were the same as the brutes. The social nature was altogether under the guidance of the instincts. It was when mankind—Adam—ate of the fruit of the tree of the knowledge of good and evil that he fell from this condition of instinctual purity which the woman, following the laws of the animals, previously imposed upon man; when she was beguiled by the serpent, which led her to take of the tree and to give it to her husband, and with him to eat thereof, that the race began "to become as one of us," and to know good and evil by having a consciousness of the effect of their actions; that the race began its intellectual development, having before been as the animals; when their intellects began to dispute with their instincts for the government of the body, which conflict is not yet ended; which will not be ended until man becomes master and mistress of the temples not made with hands, that they inhabit.

This departure, and the progress that has been made in it, is aptly illustrated by the musical scale. Departing from "one" the performer traverses the whole octave, through all the full, and all the semi-tones of accord and discord—of minor and major harmony and dissonance—until "eight" is reached, which is the repetition of "one," which is the same as "one," which, while being "eight" of the lower gamut, is also "one" of the new and higher scale. So in this departure which the race made from "one" of the social scale of progress, it has gone through all the accordant and discordant stages of the movement toward the "eight," which, when reached, the race will attain to the same condition of purity and harmony from which it departed, when it "fell," as allegorically presented in the third chapter of Genesis, but having added to that condition the intellectual comprehension of all of that through which it shall have passed, thus developing from a condition of paradisaical innocence and purity that belonged to the instinctual epoch of the race, through the slough of social debauchery and degradation to a condition of equal purity and innocence, to be maintained under the guidance and control of a fully developed and enlightened intellect; intellect combining the powers of mental comprehension and reason, and these culminating in wisdom which will be the ruling power, and which is only possible when the intellect and the instincts come to be in harmony, these two in the social gamut standing for or in the same relations as "one" and "eight" in the musical scale, "one" being the instincts and "eight" the intellect—the fruit of the action of both of which combined being wisdom; or to state it in another way: "One" of the social scale is the instincts of the sexes, or love, which draws them together; that unites them in the procreative act; while "eight" is the governing of the instincts by the intellect, the yielding of their sway over man to the dominant power of the mind. All the inharmony there is, or ever was, in the race, socially, is the result of the contest that is waged between these two contesting forces. When the victory shall be wholly won, then will be ushered in the wisdom era, when love and intellect shall act in perfect harmony.

Therefore the announcement of the right of every individual to decide for himself or herself, what shall be their social relations, is only claiming the right to advance along the line of progress which must be passed over in going from the instinctual to the intellectual era. What is true of man as a race is also true relatively of every individual of the race. Each for himself must go on from the degree of the scale upon which he was born, in order to reach to the culminating point, all the manifestations that he makes being indications of where upon the scale he stands at any given time. But the fact that such manifestations are low down in the scale, does not invalidate the truth of the principle of his right to make them, nor deny to him the right to work himself out, or upward, from that position in the social scale.

Indeed there is a question that is not yet satisfactorily solved, even by those who hold to its solution, whether, one low down in the scale of progress, having the fires of instinctual physical passion, burning fiercely within, whether such an one can make any real progress until these fires burn out; whether they can be smothered, whether smothered out, without detriment to other departments of the nature. If certain undeveloped forces exist in man and are not expended; are not given vent, the doctrine of "the persistence of force" which has been scientifically demonstrated, teaches us that the same force continue to exist. If the individual in whom any special form of it at first exists, succeeds in casting it out of him, it still persists as the same force, and must and will be compelled to be developed before it can enter higher combinations. Upon the same principle that the heat that is latent in coal cannot be made of use in any other form until it is set free, so with the unexpressed power of the physical passions.

Let us look at this subject coolly, logically, scientifically, as we ought and have the power to do, and we shall not be long in arriving at the real truth that is now lying in it, concealed from the mental vision. It does not become us as an intellectual race to attempt to ignore these forces, that in obedience to natural law have been wrapped up in human form; but it would rather become us to study into them and learn how best they may be overcome, or, more properly, perhaps, utilized in the economy of social evolution, of which as much as any other form of force, they constitute a part. They are a part of the creative instinct of the universe, and when, as we conceive, they exist in any indi-

vidual, to an undue extent, and in the contest with the intellect they gain the ascendancy and force him to do the acts that are repugnant to a higher stage of development, rather than denounce and degrade him for that with which he was endowed, we should lend him a helping hand to aid him to reach the position from which we view him. We should remember that the human family is one; that each individual is a member of it, and that, as a whole, as it progresses, every member makes advances along the path which he must travel to gain the goal which he has been designed to reach by his Creator, in the due course of time.

Jesus went among the lowly and the despised, not because by nature he was despicable and low, but because His great heart yearned for those who were in that condition; He came to the "lost sheep of the house of Israel." So must those who would do as He did, go to the lost sheep; or to those who were born low down in the scale of social progress; or who have not made rapid progress along this scale. And we should always bear in mind that the Pharisee, in his supercilious pride, thanks God that he "is not as other men are"; while the despised Publican says, "God be merciful to me a sinner;" and that it was the Samaritan who did not pass by the unfortunate man who had fallen among thieves, but who bound up his wounds, put him on his beast, and brought him to an inn and took care of him; and so bearing in mind, we should have compassion on those who fall among thieves in social life and through their passions are robbed of their garmenture of what to us is purity and virtue. It is the Christ-like humanity; it is His compassion and His forgiving Spirit that almost all the best of people need, quite as much as those, perhaps, not so far advanced along the social scale, need that advance. Those who lack His Spirit may well take heed lest even the harlots whom they despise and Levite-like pass them by upon the other side, get into the Kingdom of Heaven before them. These are the teachings of Jesus. Let Christians, at least, take care that they practise them, or else make no further claim to being followers of Him whose words and acts are a standing condemnation of their lives and practices. Let them join with us and denounce the condition in which so many people live in misery; let them join with us to put forth their best efforts to shed the rays of intellectual light upon the darkness that prevails over social laws, and to teach the people that the first great necessity of rapid advancement towards "eight" of the social scale, is a complete understanding of the facts by which the advance is to be made, so that they may be utilized to help it on instead of hinder; but have compassion on those who are unfortunate examples.

MR. W. IRVING BISHOP is announced at Chickering Hall, Thursday evening, May 18th, when he will imitate the various spiritual phenomena, as he claims, under the same conditions as these to which the mediums are subjected. Those who believe that he can be defeated in this, should by all means be there to effect it, and to see that the conditions are test; while skeptics about spirit manifestations will do well to also attend and learn the key to many of the manifestations that are really spurious, though palmed off by mediums as genuine, and be thus enabled to detect the fraudulent phenomena, so good will be done on both sides of the question.

DURING the past winter, R. W. Hume delivered a course of lectures on Industrial, Financial, Religious and Social Reform, at Latham Hall, East Brooklyn, which was attended with remarkable success. He has again been appointed to deliver another course there, and commenced his work on Sunday (May 14th) by a review of "The Signs of the Times." He has also lately been elected President of the New England Labor League. Knowing him as a fearless and able reformer, and a learned and eloquent speaker, who will not withhold the truth from the people, we wish him every success.

HUMBOLDT ON LEGAL MARRIAGE.

Wherever the name of this great man is known, his memory is revered. No other person perhaps who has lived since the time of Christ commands more respect for his opinions. The wisdom of his judgment is universally admitted, and hence, whatever we can find in his writings, in harmony with our own views and theories, we are glad to bring to our support. In the following, from his "Spheres and Duties of Government," our readers will find precisely the same views that we have so often advanced. If our enemies will not listen to us, let them listen to Humboldt:

"The radical error of such policy appears to be, that the law commands, whereas such a relation cannot mold itself according to external arrangements, but depends wholly on inclination, and wherever coercion or guidance comes into collision with inclination, they divert it still further from the proper path. Wherefore, it appears to me that the State should not only loosen the bonds in this instance, and leave ample freedom to the citizen, but if I may apply the principles above stated (now that I am not speaking of one of the many injurious consequences arising from restrictive State institutions, which are in this one especially noticeable), that it should entirely withdraw its active solicitude from the institution of matrimony, and both generally and in its particular modifications should rather leave it wholly to the free choice of the individuals, and the various contracts they may enter into with respect to it. I should not be deterred from

the adoption of this principle by the fear that all family relations might be disturbed, or their manifestation in general impeded; for although such an apprehension might be justified by considerations of particular circumstances and localities, it could not be fairly entertained in an inquiry into the nature of men and States in general. For experience frequently convinces us that just where law has imposed no fetters, morality most surely binds; the idea of external coercion is one entirely foreign to an institution which, like matrimony, reposes only on inclination and an inward sense of duty; and the results of such coercive institutions do not at all correspond to the designs in which they originate.

MRS. WOODHULL AS A WRITER AND ORATOR

Revised from the Argus, Akron, O.

However much people may differ as to the soundness of Mrs. Woodhull's doctrines, there can be no hesitation in according to her a station among the most extraordinary persons who have ever appeared; nor is there now but one opinion as to the place it is fit to assign her. She is a writer of the first class, and excels in all kinds of prose composition in which the elevation of her sex and the reformation of the world are concerned. Possessed of extensive knowledge and of the most varied description; acquainted alike with what different classes of people know, each in his or her own province, and with much that hardly any one else ever thought of learning, she can either bring her masses of information to bear directly upon the subjects to which they severally belong, or she can avail herself of them generally to strengthen her faculties and enlarge her views; or she can turn any portion of them to account for the purpose of illustrating her theme or enriching her diction. Hence, when she is handling any one branch, we perceive that we are conversing with a teacher, to whom almost every other branch of knowledge is familiar. Her views range over all the subjects in which humanity is concerned; her reasonings are derived from principles applicable to other matters as well as the one in hand.

But her abilities as a writer are but the smallest part of her talent; the range of her powers as a speaker is uncommonly wide. She is equally qualified to conciliate or subdue; no one can be more plausible and ingratiating; no one has a more winning address, or is more adroit in obviating objections and allaying prejudice. When she changes tone, and chooses rather to subdue, she has the sharpest and most massive weapons at command—wit, humor, irony and overwhelming contempt. In all such conflicts the energy of her will and her boundless self-confidence secure to her the victory. Never did that mobile countenance sink before an enemy. Never was she known to hesitate or falter. She has a feeling of superiority over every one around her, which acts upon her mind with the force of inspiration. She knows she is right; she knows she can secure to her sex those inalienable rights "to which God and nature entitle them," and that no one else can do it. Such a spirit in a great crisis is the unfailing instrument of command, both to the general and the orator. You may call it arrogance; but even arrogance here operates upon most minds with the potency of a charm; and when united with a vigor of genius and a firmness of purpose like hers, men and women of the strongest intellect fall down before it and admire—perhaps hate—what they can not resist.

The leading characteristic of eloquence, when talent is behind it, is force, and force in the orator depends mainly upon the action of strongly-excited feeling on a powerful intellect. The intellect of Mrs. Woodhull is of the highest order, and is peculiarly fitted for the broad and rapid concentration of oratory. It is at once comprehensive, acute and vigorous, enabling her to embrace the largest range of thought; to see at a glance what most persons labor out by slow degrees, and to grasp her subject with a vigor, and hold on to it with a firmness, which have rarely, if ever, been equalled. But her intellect never acts alone. It is impossible for her to speak on any subject in a dry and abstract manner. All the operations of her mind are pervaded and governed by intense feeling. She does not, like many in modern times, divide a speech into distinct compartments, one designed to convince the understanding, and the other to move the passions or will. They are too closely united in her mind to allow of such a division. All go together—conviction and persuasion, intellect and feeling inseparable. The rapidity and abruptness with which she so often flashes her thoughts upon the mind, arise from the same source. Deep emotion strikes directly at its object. It struggles to get free from all secondary ideas—all mere accessions. It puts forward a few great objects sharply defined, and standing boldly out in the glowing atmosphere of emotion, it pours the burning thoughts instantaneously upon the mind, "as a person might catch the rays of the sun in a concave mirror, and turns them on their object with a sudden and consuming power." Her mode of reasoning, or rather dispensing with the forms of argument, results from the same cause. When the mind is all aglow with a subject, and sees its conclusions with the vividness and certainty of intuitive truth, it is impatient of the slow process of logical deduction. It seeks rather to reach the point by a bold and rapid progress, throwing away the intermediate steps, and putting the subject at once under such aspects and relations as to carry its own evidence along with it.

"Demosthenes was remarkable for thus crushing together proof and statement in a single mass." It is so with Mrs.

Woodhull. The strength of her feelings carries her directly forward to the results of argument. She affirms them earnestly, positively, not as mere assertions, but on the ground of their intrinsic evidence and certainty. This ardor of feeling, in connection with her keen penetration of mind, has made her sometimes indulge in political prophecy. Her predictions have in some instances been surprisingly verified.

Her great preponderance of feeling makes her in the strictest sense of the term an extemporaneous speaker. Her mind is indeed richly furnished with thought upon every subject that comes up for consideration, and the matter she brings forward is always thoroughly matured and strikingly applicable; but she seems never to have studied its arrangement, much less to have bestowed any care on the language, imagery or illustration. She pours out her thoughts and feelings just as they rise in her mind. Her language is always pure, always elegant; the best words drop from her lips, into the best places, with a fluency at all times astonishing, and often really melodious. Her highest powers lie in these sudden bursts of passion. They form the grand charm of her oratory. To this intense emotion, thus actuating all her powers, Mrs. Woodhull unites a vigorous and lofty imagination, which form her crowning excellence as an orator. It is this faculty which exalts force into its truest and most sublime eloquence. In this respect she approaches more nearly, than any speaker of modern times, to "the great Master of Athenian Art." It is here, chiefly, that she surpasses all other female orators of this or any other age. Truly "she is the Queen of the Rhetrum." The imagination of Mrs. Woodhull makes directly for its object. It "flies an eagle's flight, forth and right on." It never becomes her master. Nor do we find it degenerating into fancy; it is never fanciful, in the limited sense of that term. It is in fact so perfectly blended with the other powers of her mind, so simple, so sublime, so true to nature even in its loftiest flights, that we never think of it as imagination at all. She does not hastily adopt a measure nor hastily abandon one. The plan struck out by her for the improvement and elevation of mankind, is the result of prophetic wisdom and profound policy. She knows nothing of that timid and wavering cast of mind which dares not abide by its own decision. She never suffers popular prejudice or party clamor to turn her aside from any measure which her deliberate judgment has adopted.

She has a proud reliance upon herself, and it is justified. The strength of her oratory is intrinsic; it presents the rich and abundant resources of a clear discernment, and a correct taste; her speeches are all stamped with inimitable marks of originality. When replying to her opponents, her energy is not more conspicuous than her readiness; she is always prompt and always dignified; she can have a recourse to the sportiveness of irony, but she does not often seek any other aid than is to be derived from an extensive knowledge of her subject. This qualifies her fully to discuss the arguments of others, and forcibly to defend her own. Thus armed, it is not in the power of her adversaries, mighty as they are, to beat her from the field. Her eloquence, usually rapid, electric and vehement, is always chaste, winning and persuasive; not awing into acquiescence, but arguing into conviction. Her understanding is bold and comprehensive; nothing seems "too remote for its grasp, or too exalted for its touch." She is to be placed, without any doubt, in the highest class. With a sparing use of ornaments, hardly ever indulging in figures or figurative expressions, but with all the dignity and graces of manner, she no sooner rises than she carries away every hearer, and keeps the attention fixed and unflinching until it pleases her to let it go, and then

"So charming left her voice, that we a while
Still thought her speaking, still stood fixed to hear."
Eloquent as she is, she impresses every hearer with the conviction, that there is in her something higher than all eloquence. Everyone feels that the woman is infinitely greater than the orator. "I have seen," says one, eminent for his learning: "Eloquence without wisdom, and often wisdom without eloquence," but in her I see them united in the highest possible degree. A. Rice.

AKRON, O., April 20, 1876.
We call the special attention of such as believe in the efficacy of legal restraint in the social relations to the following:

DIVORCE.

The following inscription is written in large characters over the principle gate of the city of Agra in Hindostan: "In the first year of the reign of King Julie, two thousand married couples were separated by the magistrate, with their own consent. The Emperor was so indignant on learning these particulars that he abolished the privilege of divorce. In the course of the following year the number of marriages in Agra was less than before by three thousand; the number of adulteries was greater by seven thousand; three hundred women were burned alive for poisoning their husbands; seventy-five men were burned for the murder of their wives; and the quantity of furniture broken and destroyed in the interior of private families amounted to the value of three million of rupees."

The Emperor re-established the privilege of divorce.

TRUE LOVE GONE OUT OF FASHION.

The country never possessed so many beautiful and marriageable young women as it does at the present time. And

why do we not have more marriages? We answer: Because marriage for love is the exception and not the rule. The young people of this age have gone fashion and money-mad. If the dandy bank clerk, who pays one-half of his income for board and the other half for clothes cannot improve his condition he will not marry. The shop-girl who earns good wages, and cannot be distinguished by her dress from the banker's daughter, certainly will not plunge into matrimony unless she can better her condition in life. If a man is fortunate enough to possess money, it matters not how old or ugly he may be, hundreds of intelligent, handsome young women can be found only too willing to become his wife. Love is an after consideration. They marry to be supported and dressed extravagantly. How often do we hear the remark, "Better be an old man's darling than a poor man's slave." Alas! too many of them are not satisfied to be darlings. They will persist in loving other men after they are married.

It cannot be denied that a great number of the unmarried men are adventurers looking for wives who can keep them without working for a living. The peace and contentment of a happy home is not taken into consideration. They are willing to suffer a hell upon earth if they can be kept in idleness. If our young people do not abandon this extravagance of dress and greed for money, our country will be filled with old bachelors and old maids. We must have more genuine courtships and marriages to have prosperity and happiness in this world. Too many marry for money, only to be disappointed and unhappy the rest of their lives.—*Albany Argus*.

When the Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment: "Little baby, thou enterest the world weeping, while all around thee smile. Continue so to live that you may depart in smiles while all around you weep."

BUSINESS NOTICES

The address of Nellie L. Davis, is 235 Washington street Salem, Mass.

CLAIRVOYANCE.—Mrs. Rebecca Messenger, diagnosing disease, or reading destiny, if present, \$1 00; by letter, \$2 00. Send age and sex. Address her, Aurora, Kane Co., Ill. P. O. Box 1,071. (303.)

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LUCKY is the baby whose mamma uses Glenn's Sulphur Soap, with which to wash the little innocent. No prickly heat or other rash, can annoy the infant outside with which this cooling and purifying anti-scorbutic comes in daily contact. Depot, Crittenton's No. 7 Sixth Avenue, New York City.

WE still mail our book, pamphlets and tracts—"Free Love," "Mrs. Woodhull and her Social Freedom," "True and False Love," "Open Letter to A. J. Davis," "Letter to a Magdalen," "God or no God," "To My Atheistical Brothers," including my Photo, for One Dollar. Can you favor me? Address Austin Kent, Stockholm St., Lawrence Co., New York. Box 44.

WANTED—Correspondence with women who are desirous of forming an organization for the emancipation of sex; and who are free, or are ready and willing to assert their freedom. As it will be well not to let the left hand know what the right hand doeth, names will be held sacred, except under such conditions as shall be agreed to by the parties. Each letter, if desiring a reply, must contain at least ten cents, to pay for paper, time and postage. Address Lois Walsbrooker, 1,242 Mission St., San Francisco, Cal.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefited. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. The remedy with which he treats these diseases so successfully, is his Magnetized Powder, which will be sent to any address, at \$1 per box. Address Vineland, N. J. (281.)

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May 27, 1876.

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No more pen paralysis! No more spinal curvature because of the draggery of the pen. The Type-Writer has found rapid acceptance wherever introduced, and has fully sustained the claim that its work is twice as fast, three times as easy and five times legible as that of the pen. It paragraphs, punctuates, underscores and does figure work—in a word, all things necessary to the production of a perfect manuscript. Any size or quality of paper may be used, and the most satisfactory results obtained, at a saving in time and strength of at least one hundred per cent. The Type-Writer "manifests" fifteen copies at once, and its work can also be copied in the ordinary copy-press.

READ THE FOLLOWING ENDORSEMENTS.

What Mr. Jenny, of the New York Tribune, says about it:

New York, June 10, 1875.

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Gentlemen—I am an earnest advocate of the Type-Writer. Having thoroughly tested its practical worth, I find it a complete writing machine, adapted to a wide range of work. The one I purchased of you several weeks since has been in daily use, and gives perfect satisfaction. I can write with it more rapidly and legibly than with a pen, and with infinitely greater ease. Wishing you success commensurate with the merits of your wonderful and eminently useful invention, I am, respectfully yours,

E. H. JENNY.

OFFICE OF DUN, BARLOW & CO., COM. AGENTS,
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writer we purchased of you last June for our New York, Albany and Buffalo offices has given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway. We think very highly of the machine, and hope you will meet with good success. Respectfully yours,
DUN, BARLOW & CO.

OFFICE OF WESTERN UNION TELEGRAPH CO.,
CHICAGO, July 8, 1874.

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ANSON STAGER.

What Governor Howard of Rhode Island says:

PHENIX, R. I., March 27, 1875.

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Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

DENSMORE, YOST & CO.

Gentlemen—The Type-Writer which I bought of you last March I have used ever since, and I wish to express my sense of its very great practical value. In the first place, it keeps in the most perfect order, never failing in doing its work. I find also, after having used it for four months, that I am able to write twice as fast as with the pen, and with far greater ease. The mechanical execution has become so far in advance that it takes far less of the attention of the mind than was the case with the pen, leaving the whole power of the thought to be concentrated on the composition, the result of which is increased vigor and strength of expression. The result is also so far better than the old crabbéd chirography that it is a great relief both to myself and to my correspondents. The sermons written in this way are read with perfect ease by invalids and those who for any cause are kept from church on Sunday, which fills a want often felt by ministers. And altogether, if I could not procure another, I would not part with this machine for a thousand dollars; in fact, I think money is not to be weighed against the relief of nerve and brain that it brings. Yours, very truly,
JOHN ABBOTT FRENCH,
Pastor First Pres. Ch., Morristown, N. J.

Every one desirous of escaping the drudgery of the pen is cordially invited to call at our store and learn to use the Type-Writer. Use of machines, paper and instructions FREE.
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This wonderful and exhaustive volume by Mr. Graves will, we are certain, take high rank as a book of reference in the field which he has chosen for it. The amount of mental labor necessary to collate and compile the varied information contained in it must have been severe and arduous indeed, and now that it is in such convenient shape the student of free thought will not willingly allow it to go out of print. But the book is by no means a mere collation of views or statistics; throughout its entire course the author's will be seen by his title-page and chapter-heads—follows a definite line of research and argument to the close, and his conclusions go, like sure arrows, to the mark.

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