

M. S. Severance

WOODHULL & CLARREN'S WEEKLY.

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

Vol. V.—No. 13.—Whole No. 117.

NEW YORK, MARCH 1, 1873.

PRICE TEN CENTS.

THE
LOANER'S BANK
OF THE CITY OF NEW YORK,
(ORGANIZED UNDER STATE CHARTER.)
Continental Life Building,
22 NASSAU STREET, NEW YORK.

CAPITAL..... \$500,000
Subject to increase to..... 1,000,000

This Bank negotiates LOANS, makes COLLEC-
TIONS, advances on SECURITIES and receives DE-
POSITS.

Accounts of Bankers, Manufacturers and Merchants
will receive special attention.
FIVE PER CENT. INTEREST paid on CUR-
RENT BALANCES and liberal facilities offered to our
CUSTOMERS.

DORR RUSSELL, President.
A. F. WILMARTH, Vice-President.

JOHN J. CISCO & SON,
Bankers,
No. 59 Wall St., New York.

Gold and Currency received on deposit subject to
check at sight.
Interest allowed on Currency Accounts at the rate
of Four per Cent. per annum, credited at the end of
each month.

ALL CHECKS DRAWN ON US PASS THROUGH
THE CLEARING-HOUSE, AND ARE RECEIVED
ON DEPOSIT BY ALL THE CITY BANKS.

Certificates of Deposit issued, payable on demand,
bearing Four per Cent interest.

Loans negotiated.
Orders promptly executed for the Purchase and
Sale of Governments, Gold, Stocks and Bonds on
commission.

Collections made on all parts of the United States
and Canadas.

HARVEY FISK. A. S. HATCH.

OFFICE OF
FISK & HATCH,
BANKERS AND DEALERS IN
GOVERNMENT SECURITIES,
No. 5 Nassau st., N. Y.,
Opposite U. S. Sub-Treasury.

We receive the accounts of Banks, Bank-
ers, Corporations and others, subject to check
at sight, and allow interest on balances.

We make special arrangements for interest
on deposits of specific sums for fixed periods.

We make collections on all points in the
United States and Canada, and issue Certifi-
cates of Deposit available in all parts of the
Union.

We buy and sell at current rates, all classes
of Government Securities, and the Bonds of
the Central Pacific Railroad Company; also,
Gold and Silver Coin and Gold Coupons.

We buy and sell, at the Stock Exchange,
miscellaneous Stocks and Bonds, on commis-
sion, for cash.

Communications and inquiries by mail or
telegraph, will receive careful attention.

FISK & HATCH.

A FIRST-CLASS
New York Security
AT A LOW PRICE.

The undersigned offer for sale the First Mortgage
Seven Per Cent. Gold Bonds of the Syracuse and Che-
nango Valley Railroad, at 95 and accrued interest.

This road runs from the City of Syracuse to Smith's
Valley, where it unites with the New York Midland
Railroad, thus connecting that city by a direct line of
road with the metropolis.

Its length is 42 miles, its cost about \$42,000 per mile,
and it is mortgaged for less than \$12,000 per mile; the
balance of the funds required for its construction hav-
ing been raised by subscription to the capital stock.

The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
per cent. gold interest, and are offered five per cent.
below par. The undersigned confidently recommend
them to all class of investors.

GEORGE OPDYKE & CO.,
No. 25 Nassau Street.

TO INVESTORS.

To those who wish to REINVEST COUPONS OR
DIVIDENDS, and those who wish to INCREASE

THEIR INCOME from means already invested in less
profitable securities, we recommend the Seven-Thirty

Gold Bonds of the Northern Pacific Railroad Com-
pany as well secured and unusually productive.

The bonds are always convertible at Ten per cent.
premium (1.10) into the Company's Lands, at Market

Prices. The rate of interest (seven and three-tenths
per cent. gold) is equal now to about 8 1-4 currency

—yielding an income more than one-third greater than

U. S. 5-20s. Gold Checks for the semi-annual in-
terest on the Registered Bonds are mailed to the post-

office address of the owner. All marketable stocks
and bonds are received in exchange for Northern

Pacifics ON MOST FAVORABLE TERMS.

JAY COOKE & CO.

BANKING HOUSE OF
HENRY CLEWS & CO.,
32 Wall Street, N. Y.

Circular Notes and Letters of Credit for travelers;
also Commercial Credits issued available throughout
the world.

Bills of Exchange on the Imperial Bank of London,
National Bank of Scotland, Provincial Bank of Ire-
land and all their branches.

Telegraphic Transfers of money on Europe, San
Francisco and the West Indies.

Deposit accounts received in either Currency or
Coin, subject to Check at sight, which pass through
the Clearing House as if drawn upon any city bank;
interest allowed on all daily balances; Certificates of
Deposit issued bearing interest at current rate; Notes
and Drafts collected.

State, City and Railroad Loans negotiated.

CLEWS, HABICHT & CO.,
11 Old Broad St., London.

BANKING & FINANCIAL.

THE ST. JOSEPH AND DENVER CITY RAIL-
ROAD COMPANY'S

FIRST MORTGAGE BONDS

Are being absorbed by an increasing demand for them.
Secured as they are by a first mortgage on the Road,
Land Grant, Franchise and Equipments, combined
in one mortgage, they command at once a ready
market.

A Liberal Sinking Fund provided in the Mortgage
Deed must advance the price upon the closing of the
loan. Principal and interest payable in GOLD. Inter-
est at eight (8) per cent. per annum. Payable semi-
annually, free of tax. Principal in thirty years. De-
nominations, \$1,000, \$500 and \$100 Coupons, or Regis-
tered.

Price 97% and accrued interest, in currency, from
February 15, 1872.

Maps, Circulars, Documents and information fur-
nished.

Trustees, Farmers' Loan and Trust Company of New
York.

Can now be had through the principal Banks and
Bankers throughout the country, and from the under-
signed who unhesitatingly recommend them.

TANNER & CO., Bankers,
No. 11 Wall Street, New York.

AUGUST BELMONT & CO.,

Bankers,

50 WALL STREET,

Issue Letters of Credit to Travelers, available in all
parts of the world through the

MESSRS. DE ROTHSCHILD AND THEIR
CORRESPONDENTS.

Also, make telegraphic transfers of money on Cali-
fornia, Europe and Havana.

TOLEDO, PEORIA

AND

WARSAW RAILWAY,

SECOND MORTGAGE CON-

VERTIBLE 7 PER

CENT. CURRENCY BONDS.

INTEREST WARRANTS, PAYABLE

OCTOBER AND APRIL,

PRINCIPAL 1886.

We offer for sale \$100,000 of the above bonds in
block. By act of reorganization of the Company these
bonds are convertible into the First Preferred Shares
of the Company, which amounts to only 17,000 shares,
and into the Consolidated Bonds (recently negotiated
at Amsterdam) of six millions of dollars, which cover
the entire line of 230 miles of completed road, to-
gether with all the rolling stock and real property, to
the value of more than ten millions of dollars. The
road crosses the entire State of Illinois and connect
with the mammoth iron bridges spanning the Missis-
sippi at Keokuk and Burlington. The income of the
road for the year will net sufficient to pay interest on
all the bonded indebtedness and dividend on the pre-
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

MAXWELL & CO.,

Bankers and Brokers,

No. 11 BROAD STREET

NEW YORK

NOTICE TO INVESTORS.

CHICAGO AND CANADA SOUTHERN.

\$5,000,000

7 per cent. Gold Bonds

AT 90 AND ACCRUED INTEREST. COUPON AND REGISTERED. INTEREST PAYABLE IN GOLD. APRIL AND OCTOBER.

We now offer these Bonds at the above VERY LOW price. THE CANADA SOUTHERN, or Eastern end of this line, whose Bonds were so rapidly sold last summer,

IS NOW FINISHED,

and will be opened for business in connection with the TOLEDO AND WABASH and other Western Roads, at a very early day. The CHICAGO AND CANADA SOUTHERN, or Western end of this line, is now being rapidly built, and the Company expect it to be finished during the present year.

THIS GREAT TRUNK LINE, when completed through, will be of immense advantage to the shipping interests of the Great West, being Level, Straight, and thirty-three miles shorter than any other route. Having connections with all the lines running into Buffalo at the East and Chicago at the West, and under the management of some of the most experienced railroad operators of the country, its success is rendered a certainty, and its Bonds must be a safe and profitable investment. It makes the shortest and best connections going West, both at Toledo and Detroit, and is the only Seven Per Cent. Bond on any through Trunk line now offered.

Pamphlets and all information by

WINSLOW, LANIER & Co.,

Bankers, 27 Pine Street.

LEONARD, SHELDON & FOSTER,

Bankers, 10 Wall Street.

FIRST MORTGAGE 8 PER CENT. BONDS OF THE MILWAUKEE AND NORTHERN RAILWAY.

Coupon and registered; Interest June and December. DENOMINATIONS, 1,000s AND 500s.

We offer these Bonds for sale at 90 and accrued interest, believing them to be a secure as well as a profitable investment. Full particulars furnished on application.

VERMILYE & CO.,

Nos. 16 and 18 Nassau Street.

GREENLEAF, NORRIS & CO.,

No. 66 Exchange Place.

WILLIAM H. SEWARD'S TRAVELS.

The undersigned respectfully announce that they have now ready the order-book containing specimen-pages of the paper, printing, illustrations, engravings, and styles of binding of

Governor Seward's Wonderful Journey Around the World.

This deeply interesting work was completed a few days before the distinguished traveller's death, and the publishers will spare no pains to make it the most elegantly gotten-up book of travel ever published—THE ENGRAVINGS ALONE COSTING ABOUT \$15,000.

It is sold only by subscription, and a duly-authorized agent will call for the purpose of giving all an opportunity to subscribe.

No copies will be sold from our store at any price. Nearly 300 Engravings.

D. APPLETON & CO., Publishers, 549 & 551 BROADWAY, New York.

A LADY IN GOOD STANDING HAVING no acquaintance among gentlemen, would like to meet with one of liberal tendencies, worth from \$15,000 to \$20,000 and willing to engage in a benevolent enterprise, that would pay. Should be matured in years, of a genial nature. German preferred. Address, MIRIAM HALE, this office.

SAFETY, SPEED AND COMFORT. NORWICH LINE.

For Boston, Worcester, Fitchburg, Groton Junction, Lowell, Lawrence, Nashua, Manchester, Concord, Palmer, Brattleboro, and intersecting points.

The new and staunch steamers

CITY OF BOSTON, CITY OF NEW YORK, CITY OF LAWRENCE and CITY OF NORWICH

Will leave New York daily (Sundays excepted) at 4 o'clock p. m., from Pier No. 40, North River, foot of Canal and Watts streets.

For New London, and Norwich, their connecting with Express trains for the above points, via Vermont Central, Norwich and Worcester, and Boston, Hartford and Erie Railroads.

For through tickets and rates for freight, apply at the office, Pier 40, North River.

W. F. PARKER, Agent.

New York, June 7, 1872.

CENTRAL RAILROAD OF NEW JERSEY.—Passenger and Freight Depot in New York, foot of Liberty street. Connects at Somerville with South Branch R. R.; at Hampton Junction with the Delaware, Lackawanna & Western Railroad; at Philadelphia with the Lehigh and Susquehanna Division; and at Easton with the Lehigh Valley Railroad, and its connections, forming a direct line to Pittsburgh and the West, without change of cars; also to Central Pennsylvania and New York State.

ALLEN TOWN LINE TO THE WEST. WINTER ARRANGEMENT.

Commencing Dec. 16, 1872.—Leave New York as follows:

6 a. m.—Way Train for Somerville. 7 a. m.—For Flemington, Easton, Bethlehem, Bath, Mauch Chunk, Wilkesbarre, Pittston, Mahanoy City, Mt. Carmel, Hazleton, Tunkhannock, Towanda, Waverly, &c. Connects at Junction with Del., Lack. & West. R. R.

9 a. m.—MORNING EXPRESS daily (except Sundays), for Easton, Allentown, Harrisburg and the West. Connects at Somerville for Flemington; at Easton for Mauch Chunk, Wilkesbarre, Scranton, Towanda, Waverly, &c.

10.15 a. m.—Way Train for Somerville.

12 m.—Way Train for Somerville.

12.50 p. m.—For Easton, Bethlehem and Allentown.

3.15 p. m.—For Plainfield.

4.00 p. m.—For Easton, Allentown and Mauch Chunk. Connects at Junction with Del., Lack. & West. R. R.

4.30 p. m.—For Somerville and Flemington.

5.00 p. m.—For Somerville.

5.15 p. m.—For Plainfield.

5.30 p. m.—EVENING EXPRESS, daily, for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburg, Chicago and Cincinnati.

6.00 and 6.45 p. m.—For Somerville.

7.30 p. m.—(Emigrant)—For Easton.

9.00 and 11.00 p. m.—For Plainfield.

For Elizabeth at 6.00, 6.40, 7.00, 7.15, 8.00, 8.45, 9.00, 9.30, 10.15, 11.00, 11.45 a. m.; 12 m.; 12.50, 1.00, 2.00, 2.30, 3.00, 3.15, 3.45, 4.00, 4.15, 4.30, 4.45, 5.00, 5.15, 5.30, 5.45, 6.00, 6.20, 6.45, 7.15, 7.30, 8.10, 9.00, 10.00, 12.00 p. m.

Tickets for the West can be obtained at the office of the Central Railroad of New Jersey, foot of Liberty street, New York, and at the principal hotels and ticket offices in New York city.

R. E. RICKER, Superintendent and Eng'r.

H. P. BALDWIN, General Passenger Agent.

NEW YORK CENTRAL AND HUDSON RIVER RAILROAD.

Commencing Monday, November 4, 1872. Through trains will leave Grand Central Depot:

8.00 a. m.—Chicago and Montreal Express, with drawing-room cars through to Rochester and St. Albans.

10.30 a. m.—Special Chicago Express with drawing-room cars to Buffalo and Niagara Falls.

10.45 a. m.—Northern and Western Express.

3.40 p. m.—Special Express for Albany and Troy.

4.30 p. m.—Montreal Express, with sleeping-cars from New York to St. Albans.

6.00 p. m.—Express, daily, with sleeping-cars for Watertown and Canandaigua.

8.00 p. m.—Pacific Express, with sleeping-cars for Rochester, Buffalo and Niagara Falls; also for Chicago, via both L. S. and M. C. Railroads. This train runs on Sundays.

11.30 p. m.—Express, with sleeping-cars for Troy and Albany.

C. H. KENDRICK, General Passenger Agt.

NEW YORK MIDLAND RAILWAY.—

Winter arrangement, taking effect Dec. 2, 1872.—Trains leave foot of Cortlandt and Desbrosses sts., as follows:

For New Durham and Maywood, 7, 9, 10, 10.50 a. m.; 1, 4.30, 5.30, 6.30, and 11.30 p. m.

For Hackensack, Paterson, Hawthorne, Midland Park, and Wortendyke, 7, 9, 10, 10.50 a. m.; 1, 4.20, 5.30, 6.20, *11.30 p. m.

For Ridgefield Park, Bogota, Rochelle, Dundee Lake, Market st., and Riverside, 7, 10.50, a. m. 1, 4.30, 5.30, 6.20, 11.30 p. m.

For Wyckoff, Pompton, and Mountclair Junction, 7, 9, 10, 10.50 a. m. 3.30, 4.30, 5.30 p. m.

For Campgaw, Oakland, Bloomingdale, and West Bloomingdale, 7, 9, 10, 10.50 a. m. 4.30, 5.30 p. m.

For Smith's Mills, Charlotteburgh, Stockholm, Snufftown, Ogdensburg, and Quarryville, 7, 9, 10 a. m. 4.30 p. m.

For Newfoundland, Franklin, Hamburg, Deckerstown, Unionville, West Town, Johnson, Slate Hill, Middletown, and Bloomingburgh, 7, 9, 10 a. m. 3.30, *4.30 p. m.

For Pine Bush, Wurtsboro, Fallsburgh, Monticello, Liberty Falls, and Ellenville, 9, 10 a. m. 3.30 p. m.

Returning—Laving Falls, at 6.55 p. m. 1.25 p. m. Ellenville, 7.42 a. m. 2.15 p. m. Middletown, 6, 6.56 a. m. 2.37, 5.45 p. m. West Bloomingdale, 7, 8.20 a. m. 2, 6.04 p. m. Wortendyke, 6.25, 7.37, 9, 11.23 v. m. 2.37, 4.05, 6.58, 10.56 p. m. Paterson, 5.43, 6.47, 7.55, 9.19, 11.38 a. m. 2.57, 4.24, 7.15, 11.12 p. m.

Arriving in New York at 6.55, 8, 9.10, 10.30 a. m. 12.50, 4.10, 5.40, 8.35 p. m. and 12.50 a. m.

Montclair Division.—Trains leave New York, foot of Cortlandt and Desbrosses streets.

For Montclair, Pompton, and intermediate stations, 9 a. m. 4.30 p. m.

For Montclair and intermediate stations, 2.30 p. m. arrives 8, 9 a. m. 4.10 p. m.

†Does not run beyond Middletown. *Does not run beyond Hawthorne. †Does not run beyond Bloomingburgh.

G. W. DOUGLAS, Superintendent.

Wm. H. WEBB, General Ticket Agent.

ERIE RAILWAY.—Winter Arrangement of Trains to take effect January 20, 1873.

From Chambers-street Depot (for Twenty-third street see note below).

9 a. m.—Cincinnati and Chicago Day Express. Drawing-room Coaches to Buffalo and Sleeping Coaches to destination.

11 a. m.—Express Mail for Buffalo and Niagara Falls. Drawing-room Coaches to Susquehanna and Sleeping Coaches to destination.

7 p. m. (Daily).—Cincinnati and Chicago Night Express. Sleeping Coaches through to Buffalo, Niagara Falls, Cincinnati, Detroit and Chicago, without change.

Additional Trains leave for— Port Jervis, 8, 9, 11 and *11.15 a. m., 4.30 and 7 p. m. Goshen and Middletown, *7.30, 8, 8.30, 11 and *11.15 a. m., 3.30, 4.30 and *7 p. m.

Warwick, 8, 11 and *11.15 a. m., and 4.30 p. m. Newburgh, 7.30, 9 and 11 a. m., 3.30 and 4.30 p. m. Suffern, 7.30, 8, 8.30, 11 and *11.15 a. m., 3.30, 5, 6, 7.30, *7 and *11.30 p. m.

Ridgewood, Hohokus, Allendale and Ramsey's, 7.30, 8, 8.30, 11, *11.15 a. m., 3.30, 5, 6, 7.30, 7 and *11.30 p. m.

Paterson, 6.45, *7.30, 8, 8.30, 10, 11, *11.15 a. m., 12 noon, *1.45, 3.30, 4, 5, 5.15, 6, *6.30, *7, 8, 10 and *11.30 p. m.

Newark, 7.15, *8.45 and 11.30 a. m., and 3.45, 5.15 and *6.30 p. m.

Rutherford Park and Passaic, 6.45, *7.30, 7.30, 10, 11 a. m., 12 noon, *1.45, 3.30, 4, 5.15, 6, *6.30, 8, 10 and *11.30 p. m.

Hillsdale, Hackensack and Way, 5, 8.15 and 7.45 a. m., 1, 3, 4, 5 and 6 p. m., and 12 mid.

Spring Valley and Way, 5, 8.15, and 7.45 a. m., 1, 4 and 5 p. m., and 12 Mid.

Englewood, 5, 7.45, 7.45 and 9.30 a. m., 1.30, 3.15, 4.15, 4.45, 5.30, 6.30 and *7.45 p. m., and 12 Mid.

Cresskill, 5, 7.45, 7.45 and 9.30 a. m., 1.30, 3.15, 4.15, 5.30, 6.30 and *7.45 p. m., and 12 Mid.

Sparkill, 5, 7.45, 7.45 and 9.30 a. m., 1.30, 3.15, 4.15, 4.45, 5.30, 6.30 and *7.45 p. m., and 12 Mid.

Piermont and Nyack, 7.45, 7.45 and 9.30 a. m., 1.30, 3.15, 4.45, 5.30, 6.30 and 7.45 p. m., and 12 Mid.

N. B.—Trains leaving Chambers street on even or half hours, leave Twenty-third street 15 minutes earlier than above time. The 5 a. m., 10 and 11.30 p. m., and 12 Mid. Trains start from Chambers street only.

N. B.—Trains on the N. R. R. and Newark Branch leaving Chambers street on quarter hours, leave Twenty-third street 30 minutes earlier than above time.

Tickets for passage and for apartments in Drawing-room and Sleeping Coaches can be obtained, and orders for the carrying and transfer of baggage may be left at the Company's offices—241, 523, and 957 Broadway; corner One Hundred and Twenty-fifth street and Third avenue; 2 Court street, Brooklyn; at the Company's Depots, and of Agents at the principal Hotels.

* Daily. † Sundays only. *‡ Goshen, Sundays only. JNO. N. ABBOTT, General Passenger Agent.

PENNSYLVANIA RAILROAD.

Trains leave New York, from foot of Desbrosses and Cortlandt streets, as follows:

Express for Harrisburg, Pittsburg, the West and South, with Pullman Palace Cars attached, 9.30 a. m., 5, 7 and 8.30 p. m. Sunday, 5, 7, 8.30 p. m.

For Baltimore, Washington and the South at 9 a. m., 1, 9 p. m. Sunday, 9 p. m.

Express for Phila., 8, 9, 9.30 a. m., 12.30, 1, 4, 5, 6, 8.30 p. m., and 12 night. Sunday, 6, 8.30, and 9 p. m.

For Phila., via Kensington, at 7 a. m. and 2 p. m. Emigrant and second class at 7.15 p. m.

For Newark at 6, 6.30, 7, 7.40, 8.10, 9, 10, 11, 11.40 a. m., 12, 1, 2, 2.30, 3, 3.20, 3.40, 4.10, 4.30, 5.10, 5.20, 5.30, 5.50, 6, 6.10, 6.30, 7, 7.30, 8.10, 9, 10, 11.30, 12 p. m. Sunday, 5.20, 3 and 8.10 p. m.

For Elizabeth, 6, 6.30, 7, 7.40, 8, 8.10, 9, 10, 11, 11.40 a. m., 12 m., 12.30, 1, 2, 2.30, 3, 3.20, 3.40, 4, 4.10, 4.30, 5.10, 5.30, 5.50, 6, 6.10, 6.30, 7.30, 8.10, 10, 11, 11.30, 12 p. m. Sunday, 5.20, 6, and 8.10 p. m.

For Rahway, 6, 6.30, 7, 8.10, 9.30, and 10 a. m., 12 m., 1, 2, 2.30, 3, 3.20, 3.40, 4.10, 4.30, 5.20, 5.30, 5.50, 6, 6.30, 7.20, 8.10, 10 p. m., and 12 night. Sunday, 5.20 and 6 p. m.

For Woodbridge and Perth Amboy, 8 and 10 a. m., 2.30, 3.40, 4.30, and 5 p. m.

For New Brunswick, 7, 10 a. m., 12 m., 1, 2, 3, 4.10, 5.20, 6, 9 p. m., and 12 night. Sunday, 6 and 9 p. m.

For East Millstone, 7 a. m., 12 m., 4.10 and 5.30 p. m.

For Lambertville and Flemington, 9 a. m. and 2 p. m.

For Phillipsburg and Belvidere, 2 and 4 p. m.

Accom. for Bordentown, Burlington and Camden, 7 and 9.30 a. m., 12.30, 2, 3, 3.40, 4 and 6 p. m.

For Freehold, 7, 8 a. m., 2 and 4 p. m.

For Jamesburg, Pemberton, Camden, 6 a. m., 3.40 p. m.

Trains arrive as follows: From Pittsburgh, 6.50 a. m., 1.08 p. m., 10.14 a. m. and 6.34 p. m., daily, except Monday. From Washington and Baltimore, 6.40 a. m., 4.54, 1.12 p. m. Sunday, 6.40 a. m. From Philadelphia, 5.21, 6.50, 10.14, 11.04, 11.54 a. m., 2.14, 3.54, 6.04, 8.43 p. m. Sunday, 5.21, 6.50, 11.04 a. m.

Ticket Offices, 526, 485, 271 and 944 Broadway; No. 1 Astor House, and foot of Desbrosses and Cortlandt streets. Emigrant Ticket Office, No. 8 Battery place.

D. M. BOYD, Jr., General Passenger Agent.

A. J. CASSATT, Gen. Manager.

NEW JERSEY SOUTHERN RAILROAD LINE.—CHANGE OF TIME.—On and after Nov. 20, steamers of this line connecting at Sandy Hook with trains for Long Branch and all stations on this and connecting railroads, including Red Bank, Tom's River, Waretown, Barnegat, Tuckerton, Philadelphia, Vineland, Bridgeton, Bay Side, etc., etc., will leave foot of Murray street as follows:

10.40 a. m.—To Philadelphia, Tuckerton, Tom's River, Vineland, Bay Side, etc.

4.00 p. m.—To Tom's River, Waretown, Tuckerton, etc.

ARRIVING IN NEW YORK: 9.35 a. m.—From Tuckerton, Waretown, Tom's River, etc.

1.30 p. m.—From Vineland, Philadelphia, Tuckerton, Tom's River, etc.

The above trains stop at way stations. PHILADELPHIA freight taken up to 6 o'clock p. m. at lowest rates. G. W. BENFLEY, Gen. Manager, 120 Broadway. F. P. FINCH, Agent, Pier 28.

THE NATIONAL LINE OF STEAMSHIPS.

Weekly to Queenstown and Liverpool. Fortnightly to and from London direct. From Piers 44 and 47, North River.

To Queenstown and Liverpool: "Canada," Webster, Wednesday, Feb. 5, at 10 a. m. "Greece," Thomas, Wednesday, Feb. 12, at 3 p. m. "Egypt," Grogan, Wednesday, Feb. 19, at 9 a. m.

To London direct: "Helvetia," Griggs, Tuesday, Jan. 23, at 3 p. m.

THESE STEAMSHIPS ARE THE LARGEST IN THE TRADE.

Cabin Passage.....\$75 and \$65, currency. Steerage.....\$29, currency.

Prepaid Steerage tickets from Liverpool, Queenstown, Londonderry, Glasgow, Cardiff, Bristol, or London, CHEAPER THAN BY ANY OTHER LINE. For further information apply at the Company's Office, No. 69 Broadway.

F. W. J. HURST, Manager.

WHITE STAR LINE.

For Queenstown and Liverpool, Carrying the UNITED STATES MAIL.

New and full-powered steamships. Sailing from New York on Saturday, from Liverpool on Thursday, calling at Cork Harbor each way.

Adriatic, Saturday, February 1, 3.00 p. m. Oceanic, Saturday, February 8, at 3.00 p. m. Baltic, Saturday, February 15, at 3.00 p. m. Celtic, Saturday, February 22, at 1.00 p. m. Atlantic, Saturday, March 1, at 3.00 p. m.

From the White Star Dock, Fawcett Ferry, Jersey City. Passenger accommodations (for all classes) unrivaled, combining Safety, Speed, and Comfort.

Saloons, state-rooms, smoking room, and bath rooms in midship section, where least motion is felt. Surgeons and stewards accompany these steamers.

Rates—Saloon \$80, gold. (For sailing after 1st of April, \$100 gold.) Steerage, \$30, currency. Those wishing to send for friends from the Old Country can now obtain steerage prepaid certificates, \$30, currency.

Passengers booked to or from all parts of America, Paris, Hamburg, Norway, Sweden, India, Australia, China, &c.

Drafts from £1 upward. For inspection of plans and other information, apply at the Company's offices, No. 10 Broadway, New York. J. H. SPARKS, Agent.

UNITED STATES, NEW-ZEALAND & AUSTRALIAN MAIL STEAMSHIP LINE.

The steamships of this line are appointed to sail from San Francisco for NEW-ZEALAND and AUSTRALIA, via Honolulu, upon

MAY 22, SEPT. 11, JUNE 19, OCT. 9, JULY 17, NOV. 6, AUG. 14, DEC. 4, at Noon.

For freight and passage, apply to W. H. WEBB, 53 Exchange Place, New York.

ONLY DIRECT LINE TO FRANCE.

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"If an offense come out of truth, better is it that the offense come than that the Truth be concealed."—Jerome.

A VOICE FROM MAINE.

With feelings which I cannot portray I address the friends of free thought, free speech and a free press everywhere. The battle between freedom and slavery has commenced. Already the liberties of four individuals have been struck down.

It is no time for inaction, no time to drowse and sleep, for the enemy is already upon us, with a bold determination to deprive us of all that makes life dear.

Victoria C. Woodhull, Tennie C. Claflin, J. H. Blood and George Francis Train have been seized and imprisoned without even the shadow of a real cause. If any of us should exercise our God-given right to speak or print our thoughts, we also are liable to the same outrageous treatment they have received.

What is our duty in the present emergency? Victoria C. Woodhull and Tennie C. Claflin are the publishers of the only free and independent paper in the world. They are the real leaders in this great battle for truth and right. Shall they be sustained? or shall we permit them to be crushed? It was enough for me to know that they walked the streets of the city of New York until one o'clock at night to cause me to put my hand into my pocket to help them in their hour of need.

Where is the man who, if he should see his wife or friend fighting single-handed and alone with twenty stalwart men, would not rush to her rescue. Are not these sisters and this brother fighting with more than twenty thousand who are thirsting for their blood?

When Joan of Arc was taken prisoner she was not tried by the laws of war, but by a tribunal of priests, who condemned her beforehand, and was determined to take her life.

Just so will it be in this case. Already in the minds of their accusers are these brave souls condemned, and if it be in their power they will be convicted and punished to the full extent of the law.

Unless the people rise in their might, and that immediately, and speak their condemnation, our liberties will be worth no more than a straw, that any wind may blow away.

Our dear WEEKLY must be sustained, come what will, or cost what it may. Who that is rich enough to buy it would do without it? Surely from me it cannot be bought for any price. It is above all price. But I do not wish to make an appeal on the low ground of selfishness. Our sisters are doing a work for unborn millions. Theirs, with the great majority of the people, is a thankless task. For every dollar they get they will receive a thousand kicks. Let each one of us resolve ourselves into a committee of one to see our friends—every free thinker of every shade of opinion—and solicit their aid and co-operation in behalf of the grandest reform ever inaugurated in any age of the world.

It is safe to say that never since the art of printing has any paper so completely electrified the people, or so stirred humanity to its profoundest depths as the WEEKLY has done, by its all-important truths.

Christianity has peopled the world with a race of moral cowards—shriveled souls—slaves, and the meanest kind at that.

Truly has Mrs. Woodhull said,
God! what base, ignoble faces—
God! what bodies lacking souls.

And now its bigots and zealots would prevent us from inquiring into the causes of all this lacking of manhood.

Friends, brothers, sisters, the war has fairly begun. We have no need to ask: Will there be another war? since it has already begun. The U. S. Government, backed up by a corrupt but powerful Church, has made war on freedom, and has struck down the liberties of four individuals, and this is enough to alarm every friend of freedom throughout the civilized world.

But to return. The bravery of these two sisters, in behalf of this righteous cause, needs an abler pen than mine. A thousand times in the last three months have I exclaimed: O, the mighty work those noble souls are doing. And their bravery!—was it ever equaled? Though incarcerated week after week in a felon's cell, they came forth fresh and undaunted, never flagging in their zeal for the holy work, to carry forward which they were raised up.

Again, dear friends, I ask, shall they be sustained?

Ever since the WEEKLY came to my house, I have held it as above all price. But since the 2d of November, 1872, I have lived an eternity. And I am not alone. Wherever I go, I find the same thirst for its soul-inspiring truth.

And now, dear friends, I again appeal to you, as you love truth and hate falsehood, as you love the dearest rights of

humanity, and hate the despot who would filch them from a single person, to rouse yourselves to the demands of the hour and labor with unflinching zeal until the glorious, the free WEEKLY, shall be found in every household in the land.

SEWARD MITCHELL.

CORNVILLE, Me., Feb. 12, 1873.

VOX POPULI VOX DEL.

PHILADELPHIA, Pa., Feb. 3, 1873.
812 North Tenth Street.

EDITORS WOODHULL & CLAFLIN'S WEEKLY.

Mesdames—I have watched with a critical eye the recent course of your paper and those who represent the government, as well as those who arrogate to themselves the right to dictate what you shall teach the people through the medium of the press.

While not agreeing with you in all the ideas you promulgate; I presume that you would not indorse all I teach and promulgate, but how foolish and absurd for either one of us to arrogate the right to dictate that the views of the other shall not be sent broadcast to the people to judge of upon their merits.

You are right in claiming that "individual freedom" is one of the inalienable rights of all mankind. Your cause wherein you are interfered with in the exercise of this God given right is the cause of humanity. All brave noble souls will sustain you on this point.

The blow at your paper is a severe blow at the liberty of the press in the whole Republic; you must conquer or the fight for the liberty of the press will have to be fought over by others at another time. May God and the angel world give you strength to the end.

JOHN BROWN SMITH.

WOMAN'S CONDITION.

June 6th.

MRS. VICTORIA WOODHULL.

For a long time I have been studying a way by which I might get hold of your paper. Owing to adverse circumstances and the fact that I and my two invalid daughters are to-day victims of the very causes you are so bravely trying to bring to the light of day, I am without means to procure so great an indulgence. Seeing and feeling the bitter hellish wrongs of our sex drove me years ago into the depths of despair and skepticism, from which, at the eleventh hour, spiritualism, with healing on its wings, came to restore and save, but cannot remove the scars. I am so utterly ignored, tabooed by my father's family for the crime of publicly advocating so unpopular a doctrine as spiritualism, that to take on an additional load of disgrace as an advocate for woman's emancipation and right to life and liberty, that I can sink no lower in their estimation; so whether I stand or fall it is all the same to them.

My husband, now past seventy and very much older than I am, has from the first stood manfully by you, and I will candidly acknowledge that I think he has had a clearer insight into your principles than I have. He says he wants to live long enough to vote for you.

The great mass of women to-day are as little fitted to use the privileges and power that the franchise will give them, intelligently to their advantage, as were the negroes; although the knowledge that we have gained has come too late to save me and mine, yet I will own that I have a kind of revengeful pleasure in pointing out to all within my reach, the true foundation of the ills that fill lives so full of unrest and sorrow. Many are startled that their secret wounds are probed and laid bare to the light, I would wound only to save. Oh that I had the privilege to use the power that I know I possess, to help roll on that triumphal car. I want to send the paper into every house where I can gain an entrance. Yours, with fraternal love,
MRS. S. D. W.
Vermont

BOWLING GREEN, Pike Co., Me., Feb. 11, 1873.

VICTORIA & TENNIE.

Dear Sisters—although I am sure you must have letters from every source—from the most cultivated, deep thinking and pure, more, I think, than you can possibly attend to or perhaps read, still I feel as though my heart would break, its bounds if I could not express again my gratitude and admiration for your noble and heroic conduct. I do not believe there ever existed a philanthropic reformer, either man or woman, who stirred so generally and so fully the purest feelings and noblest sentiments of the people. May God and His angels still sustain you ever as they so far have done far above the reach of your cruel unjust persecutors. I know not from whence you draw your inspiration, yet I feel it to be the noblest, truest and best inspiration of the moment.
MRS. M. HANSON.

ST. ALBANS, Vt., Feb. 9, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Lady—Please to permit one, who though an entire stranger, to send you loving greeting, bidding you godspeed in your great and glorious efforts to raise woman to a nobler sphere of usefulness and influence, which is hers by right to possess and enjoy. And in raising woman from the mire and filth of sexual degradation you uplift the whole of suffering humanity; for who shall dare say that if the fountain-head be not pure that the stream shall be undefiled; and women, the mothers of all human kind, if they are serfs and slaves to vice and ignorance, can they give birth to noble, intellectual beings? A thousand times no. Would to God, dear madam, that your voice could reach the ears of every wife and mother in our land; for there are many noble, grand and intellectual women in our nation capable, if united in the good cause, of wielding a mighty influence. Would to God their eyes might be opened to see where they stand, to see what a glorious opportunity they are losing. O why will they not see in "what grandly awful times they are living," what actors they might be in the noblest drama earth ever saw, what a glorious birthright obtain for their children

and feel that future ages would bless them! O if minds and hearts like Emma Hardinge Britten and Mrs. Marie M. King and many others would join with you, what might they not accomplish? Never in an era of earth's history could woman have effected what she might now. God in his mercy grant that they may soon see the necessity of accomplishing all the possibilities in another Presidential campaign.

"Dear lady, I have just read your life by Tilton, and bitter and fearful is the valley of affliction and suffering through which you have had to pass; but, O God, how many other (as you well know) suffering women are treading their Gethsemanes, and, as the night of their woe rolls on, are calling, "O watchman, what of the night?" Are there no signs of coming dawn? No promise of that glorious morning, when in woman's emancipation we shall see the herald of that sun whose rising shall proclaim that the millennium is no idle dream. But, alas! too many of the watchmen sleep, or, coward like, dare not own that there is a night whose deep gloom needs dispelling. But, thank God, "the earth moves," and as she rolls forward to meet the vivifying breath of spring, leaving cold, gloomy winter behind her, not thousands nor tens of thousands can stop or retard for one instant the out-birth from her womb of millions of germs of beauty. But, alas! dear lady, ere the winter of superstition and oppression shall be left behind, many a poor, bruised heart must shed tears of blood. But wee to those who would block the wheels of the car of progress. It is God's cause, and it will triumph though the heavens fall. If these poor, benighted mortals can hedge up and fence out God from nature then can they hinder the dawn of that day, which you are laboring so hard to usher in.

May God bless and protect you in your noble work; and though your heart may oftentimes be wounded by the sneers and unkindnesses of those who should bless you, and though they cry out to crucify you now, unborn generations shall rise up to bless you; yea, shall rise up in the gates and call you blessed.

Cheer up, then, for broadcast over our land are thousands of loving hearts that love and revere you, and would gladly, proudly welcome you an honored guest to their homes.

Yours, with gratitude and love,

MRS. PARMIA W. OLMSTED.

P. S.—I cannot tell you how much I wonder that our mediums and seers, both men and women, can keep still in such an era as this. Having eyes, they see not; ears, they hear not; minds, that they perceive not how momentous the hour. I look almost with terror at the indifference and supineness of our women and our leaders. O how I long to be found worthy and capable of entering the field and laboring (even though feebly it may be) for the right and the truth.

Again God bless you; but I fear you will have to wear the martyr's crown. Earth ever crucifies her noblest and best.
Yours affectionately,
P. W. O.

NORWICH, Ct., February 17.

MRS. VICTORIA C. WOODHULL:

Dear Madam—I notice in your last issue of the WEEKLY the call for the God-in-the-Constitution Convention. I wish to suggest and do hope that the Convention will enlighten the public as to what God they propose to adopt; tell us its nature, name and especially its sex. It would be well to have each of the Vice-Presidents furnish a design for a statue of the God of his choice, and have the Convention choose from among them the most appropriate to recommend to Congress. Such a statue should be marked "Exhibit A," and become a part of the amendment and of the Constitution when adopted. Then place it in front of the Senate, beside the President of that body, for the inspiration of Paterson, Sarfield, Horlan and other Christian statesmen of Credit Mobilier fame. Why not the Y. M. C. A., or the Hypocritical Society of New York, please discuss at their next session.

Respectfully yours,

ANDY JINKS.

My Dear Mrs. Woodhull—I was some time ago saying to a friend of mine that I had rather you had deferred opening up the miseries and crimes of our marriage system (a great system with nature left out of the account!) until we had got possession of our political rights, because the anticipation of losing the right to the one domestic slave would make men less willing to remove our political disabilities.

"There you are quite wrong," she said, "for suffrage with this yoke left on our necks would give us no relief at all, or next to none; and if, after we had obtained the right to be represented in the Government, we had proceeded to free ourselves from this ten-fold slavery, we should have raised a greater outcry and have met with more bitter opposition than if we had given warning of our full intention beforehand. No; depend upon it this move is in the true order of Providence. Don't be alarmed at the storm; no one will be engulfed. Law is firmer than granite."

I confess that this view of the case reassured me, the more so that I have no liking for "ways that are dark." It was on this occasion that one of England's genuine noblemen, standing by, remarked—

"I am afraid that you ladies are all too sanguine respecting the men doing the right thing. In all history there is no record of a party in power relinquishing that power until it was wrested from them by force."

How truly my good friend understood masculine human nature our late experiences at Washington plainly prove. But it was not of this rebuff that I wished to speak. I was moved, on seeing the alarm manifested by "respectable society" generally at the announcement of your dear-spoken message, to consider the extreme fear we Americans have of public opinion—the average public opinion, not that of the advanced thinkers. It is the curse of our country, and makes our clearest minds and best men cowards. Agassiz, charged by some fifth-rate preacher with being an atheist, hastens to apologize in the old, stereotyped talk about "the evidences

of design." Daniel Webster prostrated his giant intellect before this weak idol, and choked himself in trying to eat his own words spoken for freedom on Plymouth Rock. Seward also, obedient to the public voice, sought in all his after career to obliterate his own axiom on the "irrepressible conflict" between freedom and slavery.

It would seem as if Democracy, in the present immature condition of humanity, was not unmixed good; for, in England, a person who holds radical opinions or beliefs, is safe from the vulgar personal crimination of the mob. His theories may be severely handled by critics, but his private character is unmolested. Thus, when Sir Charles Dilke lays bare the vast expensiveness of the royal household, lords and bishops may talk of impeaching him for high treason, but they would never think of insinuating that his only desire in airing the facts was to cover up delinquencies of his own. So, when M. D. Conway, one of the most brilliant of the fixed stars in the literary circles of the great metropolis of England—honored and deferred to, on both sides of the Atlantic—calls the existing marriage "a superstition the most cruel the world has ever seen, with hecatombs slowly consumed on its properly called 'altar,'" declaring, further, that "it has been the means of killing more wives and husbands, the cause of more intrigues and the training of more children amid daily examples of hypocrisy and meanness than all other causes put together; filling the world with wretched homes, starved affections, and more crime than even drunkenness causes." Do we suppose then, on stating such incontrovertible truths, he is pelted with mud, his private character and his home defiled by foul slander? Not at all. His motives are never impugned, and he continues to rank among the very first minds in the United Kingdom, revered alike for his high character and for his genius.

I know well, of course, that when we Americans have got over our first fright at the new idea, when we have given ourselves time to take a breath, and look the facts in the face, we shall recover our self-possession and slowly proceed to live by the newly-discovered truth you are maligned for announcing. Propagandism, too, is eminently successful in a country unfettered by class-traditions. Meanwhile you must endure the howling of the terrified, and even see yourself represented in sorry, ineffective caricatures, designed by men who never for a moment imagined but their wives preferred to be owned by a legal master.

Yours truly,

S. B. S.

[We make the following extract from a letter of a worker. We hope others will take the cue, if we may be permitted to call it so, from it.]

PARKMAN, Ohio, February 12, 1873.

In order to fill up the club so as to send on the money immediately, we have been obliged to take two copies ourselves, knowing that you must be in great need of means to continue the publication. In ordinary circumstances we should scarcely feel able to take even one copy; but when others are gratuitously fighting our battles at the peril of their lives, we don't know as we can serve either God or man more effectually than by making some little sacrifice to help sustain them.

We are appointing evening and Sunday meetings in school districts and villages, for the purpose of arousing the people to a sense of the danger with which this outrage upon the WEEKLY and its proprietors, threatens us all, and we hope by this means to also add to your subscription.

I have taken the liberty of notifying the people here, that single names may be added to this club indefinitely, that is, for a reasonable time, at club prices. If that suits you, might it not be well to add such a clause to your instructions in the paper? People are cautious and fearful, and many hold back at first who might subscribe after a while if the chance were left open.

Hastily yours,

J. H. PHILLEO.

P. S.—"Don't give up the ship!" The country is moving, and you must be sustained.

[For the Woodhull & Claflin Weekly.]

PARKMAN, Ohio, Feb. 1, 1873.

Dear Mrs. Woodhull—After having received the WEEKLY during several months in place of the deceased *Universe*, I suppose, I last year subscribed for the former in connection with the now suspended or defunct *American Spiritualist*, or rather my better half did, which you know is the same thing, since husband and wife are one, and that one the husband. Several other copies are also being taken here in connection with the *Banner of Light*. All these, I understand, together with thousands of others subscribed for in the same way throughout the country, are free gifts to the subscribers, the publishers of the WEEKLY having received nothing pecuniarily for the papers thus sent. This being the case, notwithstanding you notify subscribers that you hold them entitled to fifty-two numbers each, without regard to date of subscription, to make out the year; yet, in view of what you are being called to suffer and sacrifice in behalf of what should be dear to us and all friends of progress, as to you, we don't feel at liberty to exact or even permit the further sacrifice on your part involved in the fulfilling of such terms.

Hence, we have determined to cancel that arrangement by subscribing for the WEEKLY for the present year, commencing with the first January number issued. I have the promise of some few others here that they will do the same thing; and I have great hopes of being able to get up a club of five paying subscribers within the next week or two. And with your permission I hereby earnestly appeal to all others now receiving the paper as a gift, in the same way, to "go and do likewise."

As there is under this arrangement, if my understanding of it be correct, something more than one-third of the year's subscriptions still in arrears, it may, with a very slight sacrifice on our part, make a difference to the publishers of thousands of dollars, which, in their present pressing need, forced upon them by that relentless spirit of despotism which is no

respector of persons, and which, if allowed to triumph in this case, may one day lay its heavy hand upon us, would be no small consideration.

I am in correspondence with a few earnest and faithful servants of unpopular truth here and elsewhere with reference to an organized effort on the part of the true friends of progress, through this section of the country, to aid you in maintaining free speech and a free press now so fiercely and ruthlessly assailed in your person, and without which the rights and liberties of the people have no safeguards.

And here again allow me to urge upon others the duty and the need of an immediate effort in the same direction. The names of the chosen few—alas! how few—who have the rare courage and self-respect to face popular odium and ridicule and reproach in defense of common justice and common right, and to rally round those who have the nerve and fortitude and the fidelity to principle to stand unflinching and unmoved in the deadly breach, should be enrolled and appended to resolutions and appeals and protests against this high-handed usurpation and flagrant outrage, and publish in every paper not so thoroughly cowed or subsidized as to close its columns against them.

My own condition of health and consequent circumstances are such as to allow me to do, personally, very little—almost nothing—pecuniarily. You may be assured, however, that I shall not fail to do what I may by such instrumentalities as are at my command.

Whether anything of immediate consequence can be effected by the methods proposed, seems to me not a little uncertain. My observation and experience, the many keen and bitter disappointments encountered in the anti-slavery and other radical reforms of the recent past, do not inspire me with the same degree of hopeful and enthusiastic anticipations of immediate or near success which seem to lift your spirit above all the mists and clouds of discouragement and doubt, notwithstanding the wide-spread and unscrupulous opposition everywhere arrayed on the one hand, and the fawning, fair-weather, and often cowardly and even treacherous friendship which disappoints and deserts you in the hour of sorest need on the other.

Nevertheless, while it is true that great and radical changes in society, of anything like a permanent character, must, from the nature of the case, be the result of growth and development on the part of the people, and therefore slow in their operation and unfolding, it is equally true that in all moral revolutions, the demand for the true and the right must be "immediate and unconditional," and the effort to enforce the application of fundamental principles, and to oppose and expose the corrupt and profligate state of things in the way of such enforcement, must be "instant in season and out of season," "without concealment and without compromise." And, undoubtedly, the sublime faith and heroism which counts all things as not only possible but absolutely certain of accomplishment in a good cause, are necessary to sustain you in the great work of leading the world today in its latest and mightiest struggle for a broader freedom, and a truer and higher life.

Moreover, it does seem to me that it ill becomes the survivors of our late bloody conflict, forced upon us at last by an organized and defiant despotism, which from small beginnings had grown to its powerful and dictatorial estate through our selfish and guilty encouragement of its imperious demands, to look coolly and carelessly on the most high-handed and unblushing efforts to strike down free discussion by force and fraud.

The bare-faced and unscrupulous action of the United States officials in prostituting the forms of law to the spirit and purpose of the mob, and the base and cowardly subserviency of the city press in relation thereto, should be sufficient to arouse every just minded and honorable man and woman in the land to an expression of public remonstrance and reuke, so indignant and emphatic as to teach them a lesson they will not soon forget.

If spiritualists and other representatives of the various liberal and progressive movements, now agitating the public mind, shall stand idly by and allow this outrage upon free speech and free exposure of hypocrisy and iniquity in high places to crystallize into an accepted precedent through a craven fear of being identified in the public mind with doctrines less popular and less palatable than their own, the day may not be distant when they will, in their own persons or through their representatives, reap the bitter harvest of restriction and persecution which they thus invite, and which the voice of retributive justice will declare they richly merit.

Whether or not I should myself be able to subscribe to your extreme views on social freedom, if informed of your full and exact meaning at every point, I am not at present prepared to say. I do, however, most firmly believe and intensely feel that the last hope of the world lies in social reorganization and regeneration, and that the first and paramount condition of such regeneration is something like the natural freedom which I understand you advocate. But the issue now forced upon the country through your repeated arrests and imprisonments, is not as to the truth or to the falsity of your social theory, but as to whether, under the laws of this Government, we are freemen or slaves. And I call upon the professed friends of freedom and progress in every field of effort to stand manfully and womanfully forth and show their hands in opposition to this official exercise of arbitrary and despotic power, or ever after hold their peace and quietly accept the situation when they themselves become its victims.

In the reference I have made to the indignities and insults heaped upon you, and the courage and fortitude with which they have been borne, I do not forget your brave companion and your heroic young sister associated with you in your arduous and perilous enterprise. Though personally a stranger to you all, yet, now as ever, "strangers and foreigners are made one" through similarity of sentiment and purpose, and through the struggles and sacrifices and sufferings always in a greater or less degree to be encountered in the

cause of proscribed and persecuted truth. May you be abundantly sustained by the love and sympathy of the good and true in heaven and earth, and may the necessary material aid be not lacking, is the earnest wish of,

Yours, for all rights for all,

J. W. PHILLEO.

PEKIN, WASHINGTON TER., Jan. 31, 1873.

Mesdames Woodhull & Claflin—I send you to-day, in a separate envelope, a money order for five dollars to assist you in defending the right of free discussion, free speech and free press. Would that I were rich, I would cheerfully make it five hundred or five thousand, if need be. It seems to me that every true friend of freedom in the nation should lend you a helping hand. It matters not whether all agree with you in measures of reform; the principles of freedom itself are violently assailed in your persecution, and all minor differences should be dropped in a defense against the common enemy; otherwise we shall all be crushed in detail. When the governor of a State, the chief of police and council of a city combine to suppress free speech, and hold a censorship over the tongues of the people, it is time for them to become alarmed. When a free press and the exercise of free speech will provoke such proceedings as have been made against you, it shows a corruption in the would-be conservators of the public weal, unworthy of an enlightened humanity—a disgrace to the present age. And I hope the people to whom you now appeal will not be found too degraded and cowardly to respond with hearty good will, backed up with material aid. Yours for reform,

F. HENRY MARSH.

BALANCING ACCOUNTS.

"Out of the abundance of the heart, the mouth speaketh." Expression is the safety-valve of thought. Anciently, to tell what came of thinking killed, whereas now it cures.

I propose to give a synopsis of thought, suggested by a bible "family record," which might well be elaborated upon.

ACCOUNT CR. BY ONE SON.

When the father is presented with a faithful copy of himself, what a prophecy is uttered. He sees every avenue in the prospects of life open to this his pride, hope and promise. With laudable pride he confidently looks upon this expanding bud, as he grows in stature and takes on the habiliments of literary acquirements, and sees him widening out into the great future, with no arbitrary obstructions thrown across his ascending path. With the refining effects of education on his side, he is introduced to the best (?) society, where failures in the path of virtue are nearly all sugar coated. He can still pursue an honorable (?) career, and achieve professional renown, crowned, perhaps, by the highest gifts of the people.

With such personal efforts as ambition inspires, allied to natural endowments and acquirements, as are ever within his easy grasp, he launches on the lucrative stream of wealth; And, in proportion as he succeeds, men are pleased to bestow on him their applause, and carry him on to the high mountain of renown. And here the father realizes the fruition of his hopes.

"All men are born free and equal."

ACCOUNT DR. TO ONE DAUGHTER.

When a mother gives birth to a being like herself, what solisitude enters her heart, and is augmented at every step till the diverging paths of life are passed.

By the customs of society she sees in her child an object of commerce. Who shall be the purchaser? Hope yields to fear. The father (if indeed a father he is), "venerated by kindness and wisdom," shares in the solicitude. True, she may share equally with her brother in literary acquirements, but to what purpose? Every avenue of usefulness is guarded and grasped by stronger hands, and she is forced into the tide of custom and fashion—valued only for her beauty and accomplishments, which become her study.

Now, as of old, "the sons of God" (?) look upon "the daughters of men" because "they are fair," "and take them wives of all which they choose." And because of this external, passionate, legal marriage, there is no true marriage of the soul; hence the increased demand for divorces, and consequent commerce in "the souls of men" [and women]. Rev. xviii, 13-17.

And while weakness is triumphed over by wickedness, necessity by selfishness, right by might,—so long will she be placed to the debtor side of the account as a dependent, a convenience, an idol or a doll.

Under such circumstances and pressure of great necessity, if she stray from the path of virtue, having "no cloak for her sins," she is punished for detection, placed under ban, and pushed into the downward road; while her despoiler, still "walking up and down in the earth," * * * may enjoy his false reputation unsuspected.

Thus stands the record in our modern Scriptures: One born to position, fortune and usefulness; the other, by reason of her sex, to dependence, necessity and commercial value.

The time has come when men are valued for what they are, and not what they possess.

As chattel property, man is fast losing his hold on woman. I approve of "new departures; they are much needed. We are already indebted to those in past ages who were brave enough to ignore old traditions, formulas and customs. Honorable exceptions they are—prophetic of a brighter future. "Many daughters have done [are doing] virtuously."

"Arise, O ye daughters, the call is to you,
The trumpet of truth now is sounding;
The blessing for which you now wrestle so strong
Will soon to your joy be abounding.

Hail ye with hope the light of the morning,
Hail ye the truth, which comes with the dawn;
Woman shall triumph in conquering error—
Her sun hath arisen no more to go down."

ELIJAH MYRICK.

EAST BOSTON, Mass., February 9, 1873.

VICTORIA WOODHULL:

Dear Madam—Your papers have been on my reading table since the first copy was published. A few numbers only are missing, which I sincerely hope to replace, as I wish to have them all bound. Until recently—although boasting of living in a city where the cradle of liberty has rocked for years—I am sorry to confess to you that my liberties are so infringed upon that I am not even allowed to buy what reading matter I want;—as if it was anybody's business what literature I wish in my library. I have not been able, for weeks, at news, reading rooms, or through friends, to get a WEEKLY for "love or money." I cannot find out where they are to be had.

My heart has been with you from the first in your work. I understand you to be teaching morality for men and women alike. I read and re-read your papers. I cannot understand you to be teaching anything else than purity of life for the sexes equally, with a determination, so far as in you lies, to make man know he is a sinner if woman is, and she a saint if he is—when they fall by the way. I wish your life to be prolonged, as has been that of the sainted Lucretia Mott's, until there shall walk among us a nation of pure men and women—lifted out of the "Slough of Despond" by your searching, fearless speaking.

Men revile at you, as I understand it, because you propose to smite them until they cry out to the wronged women and their God for the mountains to fall upon and cover them, that they may be freed from the torment that haunts them by night and by day—by that thing that no man wants to carry about with him—a guilty conscience.

Women will one day care for you, and speak tenderly your name, as the black women to-day speak to their babes the names, Lincoln, Phillips and Garrison; because they shall have learned you sought to lift them and theirs into a better way of thinking and living. This must be the one cheering thought for you in these dark days when the world seems to misunderstand you.

Excuse my trespassing upon your time. I write you to inquire where I can get your books and papers in Boston; if not anywhere here, how I can get them from New York. I want the missing numbers from my file, the recent numbers, and your published book on government, also the one of your sister's, concerning woman; and would like to ask what else you have published. I wish I could have a quantity of your papers to distribute. Could I have a box of early papers and those recently published sent me by express? If so, how much would they be by the hundred? I do not believe that Boston people should be so imposed upon as to have their liberties taken from them in this way. Who had a right, human or divine, when I went for three tickets for your lecture, to make it possible for a man to say to me, "There is to be no lecture in Boston from Mrs. Woodhull?" I said: "If not now—later; worse for Boston, but better for Mrs. Woodhull." I shall do all I can that what you publish shall be read in this *liberty-loving* city.

Yours for justice,

S. A. V.

812 NORTH TENTH ST., PHILADELPHIA, Pa.,
Feb. 8, 1873.

Dear Mrs. Woodhull (but my heart would extend to you the more tender greeting, Beloved Sister)—I have oft-times felt impressed to write a line of encouragement to you, and now I am impelled to do so by a power that I cannot resist.

Although younger than yourself in years, in wisdom and in experience, yet may I not send you one ray of hope from the angel world, one spark of sisterly love from the divine fountain within my inner soul that shall drop their sweetness and purity upon your own gentle spirit, clothing it, if only for a moment, with the blessed mantle of peace and rest?

I was informed of your eloquent lectures in Wilmington, Del., by our mutual friend Mrs. Forbes, of the same city. I also made my *debut* there as a public speaker during last month. I hope we shall soon have the pleasure of hearing you in Philadelphia.

I feel that you need a constant flow of love and sympathy from your friends, as also more material aid; and had I a million of dollars I would cast them at your feet, knowing full well that they would be appropriated for the amelioration of human suffering.

My whole soul goes out to you in love and admiration for that spirit of courage and indomitable perseverance which you exhibit in endeavoring to uplift our fallen and forsaken sisters. I firmly believe in your sincerity and earnestness of purpose in promulgating those principles that seem to you to be so much needed in producing a better and purer state of social and political freedom.

Oh, how gladly would I fold my arms about you, poor, crucified sister, and shield you with my strong love from all suffering. But it cannot be; women must pass through the bitterness of Gethsemane, that fallen humanity may be lifted from crime and ignorance to that standpoint of wisdom whereby it can comprehend the all-important fact that woman is yet to be the saviour of the world.

Your loving appeal in behalf of your devoted sister and noble husband reveals the true and unselfish spirit that I am sure ever dwells in your bosom. They must suffer intensely in seeing one so dear to them suffering the persecution that your enemies are heaping upon you; and you and the angels know how nobly and faithfully they have shared your sufferings.

You have hosts of helpers all over the land; so fear not, sweet sister, and be not discouraged. Through persecution you are winning many powerful friends, who might otherwise have remained opposed to our beautiful cause of human liberty. Should you be imprisoned without a trial, thousands who do not recognize you now will rise up in your defense.

As I am one of the fortunate possessors of the beautiful gift of mediumship, I am in daily communion with noble intelligences "gone before." They bid me tell you now, that

"Victoria shall rise triumphant above and beyond the reach of her persecutors. If she falter by the wayside, we will bring her strength from an unseen source; and though they imprison her a hundred times, the mighty hosts of heaven will unbar the prison doors and set her free." They say, "Tell her to have perfect faith in the unconquerable powers of the spirit world; to labor and wait, enduring patiently the suffering that is necessary for the fulfillment of their purpose, and the beautiful spirit of Freedom and perfect Love, reigning triumphant over all the land, shall crown the victory."

Please write me a line, if convenient, on receipt of this, that I may know it has reached its destination, for I feel an irresistible power that will urge me to send you, from time to time, messages of love and encouragement; and I feel so anxious that you should receive them.

My sister, Mrs. Dr. Smith, joins me in cheering words, and hopes that you will call upon us when you come to Philadelphia.

You ought, indeed, to receive the gratitude of every woman's heart for what you have done, and are doing to alleviate her wrongs. I cannot account for my strange feelings, but my whole being thrills with delight at the thought of meeting you some day, I trust not far in the future.

Dear, noble sister, the angels listen to my prayers each day in your behalf, and I am with you ever, heart and soul, in all that is good and pure.

May the bright angels in the "beautiful beyond," so far and yet so near, guide each movement of your life, and bring to you sweet rest. Pardon me for so long intruding.

With fondest love from a grateful heart, I remain, your sister in spirit and in truth,

MRS. LESSIE GOODELL STEINMETZ.

Victoria, Beloved Worker—Once again the impression comes strong upon me to send thee words of cheerful greeting, to bid thee godspeed from out the gathered shadows into the dawn now near at hand; to give thee fresh assurance of divine protection and angel guidance; to again reiterate the oft-repeated truth, that thou art led by higher intelligences who will guide thy steps continually toward the completion of their grand designs, as well as to the attainment of thy highest and holiest aspirations for humanity.

Dream not, O worker in God's vineyard, that the lees alone are to be thy portion of the vintage. We tell thee nay, for thou shalt yet quaff the ruby wine of fruition, and gain strength for coming conflict which leadeth to higher victories and to final triumph.

Be trustful, O beloved of the angels! thou art their instrument, and their guidance shall not fail thee; neither shalt thou be left to grope in darkness, seeing not the way; and when the crown of martyrdom doth press too heavy, their hands shall lift it from thy brow and give relief. Chosen art thou for thy work, and many others in the earth form shall be thy helpers.

Thy lips have given forth grand utterances; words of mighty truth have come at the bidding of thy guides. Dost know they are but the prelude—but the gentle breeze that precedes the tempest? Nay, thou knowest not the hidden forces within thy own soul, neither canst thine eye pierce the veil that hideth thy future; but bide thee their time, and patient wait unfoldments sure to come.

God bless thee, dear worker. Forget not that, though the path be stony and the mountain steep, thy feet are shod with truth, and angel hands shall lead thee up the heights; and that "as thy day thy strength shall be."

Accept of this, and more shall be given thee as thy needs require.

H. M. R.

CLEVELAND, Ohio, Jan. 26, 1873.

VICTORIA, DEAR FRIEND:

Truth is mighty and will prevail,
When false report shall cease,
And slanderous tongues shall fail.

Ever since you lectured in Cleveland, before a large concourse of people, I have taken your Weekly Journal, and wish to continue to do so, as long as you bear witness to the truth, and expose wickedness in high places as well as low, and a fashionably false religion imposed on the people.

"Had the princes of this world known, they would not have crucified the Lord of glory." Why did they not know? Because they were blinded by prejudice and false report; the same as they are now against the truth when brought to the surface; because he was no respecter of persons, but of character; he regarded a virtuous poor person to be higher in the scale of moral excellence than the vicious rich; no matter if he were of high standing or a Jewish high priest, it made no difference, sin was sin under the laws of Moses, and it is no less so now under the law of a "new commandment," for the penalties of that law, *i. e.* the moral law, remain in full force on those who cease not to violate that law.

"By the law is the knowledge of sin; if any man or woman speak not according to this word, it is because there is no light in them." What was the secret cause of the enmity, hatred, persecution and final crucifixion of Jesus? Was it not for His testimony against legal prostitution, or the deception and hypocrisy of the Jewish rules and orthodox clergy of that day, who, professing to know and keep the law, were living in constant and perpetual violation of it; as bad if not worse than their gentile neighbors?

And how is it now with the priests and professors of a popular Christianity, bear little or no resemblance to the primitive church? They fill up the iniquities of their fathers, persecuting the prophets sent unto them!

If your enemies succeed in putting you down, in stopping your WEEKLY, and destroying your influence for the present, it will only militate against them in the end. Truth is mightier than error. It is not against Victoria C. Woodhull, only that this war is waged, but against a power that is above and beyond that of mortals, of which she is only an instrument, raised up to accomplish certain purposes, and woe un-

to them who oppose her while she is striving to obey her inward convictions of right and bear witness to the truth.

Go on then, sister! Do your duty! God and angels will sustain you. My love to yourself and Tennie.

JAS. S. PRESCOTT.

VINELAND, N. J., Jan. 17, 1873.

Mrs. Woodhull—Knowing from experience the utility of thought or kindly expressions, I presume upon your necessities to accept the crumbs which fall from the lap of a humble child of nature. Feeling that truth has not been shorn of her beauty, nor you of your power to promulgate her divine decrees by the recent acts of that would-be evangelical order known as Young Men's Christian Association, I come to you in your prison to cheer you on in the brave battle you are fighting. Although unknown to you, I am in sympathy with you respecting the principles you are seeking to establish. Justice and truth can no more be stayed than God himself from our midst. Who stirreth up the waters to give them cleansing properties but the angels whom he sends? What matters it that they slay one or more of the propagators of truth? Have they not learned the secret of Christ's coming with great glory? But for the efforts to suppress the truths He taught, the Young Men's Christian Association would not have been born. The very efforts made to suppress Christ's doctrines gave them an impetus which the world could not stay. And it is quite evident that the powers of darkness must have overshadowed those who had you arrested and imprisoned to suppress your doctrines, since such an act has done more to culminate the power to advance the cause you have espoused than anything they could have done.

I am glad to know that you retain your courage and fortitude, and hope you may continue faithful unto the end of the great struggle. The refiner's fire must needs test the principles we carry through life, and this through which you are passing will reveal the true metal, and the image therein reflected will be stamped upon the world for the glory of truth.

Bidding you good cheer and godspeed, I remain a co-worker and the world's humble servant,

E. R. HARRIS.

JANUARY 9, 1873.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Mesdames—From time to time Eastern men come out to this section believing that large and select tracts of Government land still lie vacant in Iowa, and open to settlement under the Homestead law. The truth is, that scarcely 1,000 acres of such land remain unclaimed in the State, and though a few claims remain vacant now, it is scarcely possible that they will remain so until spring.

Parties who contemplate removing to new homes in Iowa, may obtain reliable information, free of charge, on application to me.

JOHN BRENNAN,
State Immigration Agent,
Sioux City, Iowa.

FARMINGTON, TRUMBULL CO., Ohio,
Feb. 11, 1873.

Dear Friends—Pardon me—I am a stranger to you; but will you accept a word of cheer and sympathy from me?

I love you; I revere you! Rejoice, dear friends, that you are "counted worthy to suffer" for the cause of liberty and humanity. Martyrs there must be—ever have been. But God lives, and there is an angel world! Here is your strength, and none know it better than yourselves.

Your reward is sure. What joy infills your souls from day to day: the consciousness of doing right, of working, unselfishly, for the enlightenment of the people—blessed peace!

And then, just "over the river!" What a fruition. Be strong. "They that are for you are more than they that are against you." A mighty struggle is upon us. I see it. "In God (angels) we trust. The result cannot be doubtful.

Send your paper to me at the above address.

Yours for the fight,

E. F. CURTIS.

[From the Word, Princeton, Mass., March, 1873.]

The Fourth Annual Convention of the N. E. Labor Reform League will be held in Boston, Sunday and Monday, February 23 and 24. There will be three sessions each day. Sunday in Codman Hall, 176 Tremont street; Monday in Tremont Temple. Col. Wm. B. Greene, John Orvis, Mrs. E. L. Daniels, E. H. Heywood, Mrs. Victoria C. Woodhull, Mrs. Olive N. Robinson, E. D. Linton, F. A. Hineckley, A. B. Davis and other speakers are expected. On Monday evening, Mrs. Woodhull will deliver her "Suppressed Speech" in Tremont Temple. Mr. Heywood and Mr. Orvis will also speak. Tickets will be given to all who contribute fifty cents or more to the Treasury of the League, and can be had of James Campbell, 17 Tremont street, of Mr. Newsdealer Lloyd, Adams House, 371 Washington street, or at the door.

THE LIBERTY OF PROPHECYING.

Milton's memorable speech to the English Parliament, in 1644, in behalf of the "Liberty of Unlicensed Printing," was an eloquent protest against the ever-recurring effort of wrongdoers to suppress discussion, which our political and ecclesiastical magnates would do well to read before they attempt further to stifle investigation of industrial and social evils. A strong combination of capitalists, whom workingmen were fooled into electing to the Massachusetts Legislature, led by Gov. Washburn, have declared war against the Bureau of Labor Statistics because, in the line of its appointed duty, it has shown that the general subjection of labor among us is due, in part at least, to the fact that, under present laws, savings institutions are willing and most serviceable tools of the national banks, and money kings that fatten on high rates of interest. Henry L. Pierce, Mayor of Boston, backed by Ex-Gov. Claflin, and other representatives of republican and democratic respectability, intimates that unless we keep within his questionable code of "morality," and submit our list of speakers to his approval or rejection, it may be his duty to disperse the Labor Reform Convention advertised above! He also undertakes to class our meetings under the head of

"amusements," saying it would be "illegal!" for us to exercise the always-practiced, and never-before denied right of taking an admission fee toward expenses unless we previously procure a "license" from the city government, which license he says ought not to be granted! Shades of Gaston, Wightman, Smith, Lyman and Otis! No pro-slavery predecessor ever fell so low as this. What private griefs his Honor has we know not, but wish to say of the one of our speakers whom he feels especially bad about, Mrs. Woodhull, that the League has nothing to do with her social views; but since she has, in years past, with great ability discussed the labor question on our platform in New York city; and since Boston indecency has deeply insulted the sacred right of free inquiry in her person, we felt it our duty to invite her to come. If her exposure of Mr. Beecher is false, let him silence her by stating the fact; if it is true, she is a public benefactor.

The Constitution of Massachusetts, which asserts the right of the people peaceably to assemble, being good enough "license" for us, we shall meet under a higher law than the city government, and do not acknowledge its jurisdiction in the case. Our meetings will, as usual, be orderly and decorous if the mayor does not assail us with an official mob. We do not believe the owners of the halls will break their contracts, and shut their doors against us, but think rather they will follow the example of Peter Cooper, who, though a powerful opposition endeavored to dissuade him from the act, opened Cooper Institute to Mrs. Woodhull, saying that, if her views were wrong, free discussion was the true method of correction. A distinguished Boston clergyman, Rev. Dr. Bartol, condemns the closing of Music Hall to her, rightly holding that institutions are safe only as they rest on an enlightened moral sense; and that effort to stifle investigation of the marriage system is the surest way to destroy all respect for it. Have Republicans learned nothing from anti-slavery experience with mobs? If Mayor Pierce has friends they should interpose their guardianship, for he seems incapable of refraining from a step which will make his children blush to own him as their parent. Many wrong and foolish opinions are uttered in reform conventions; but who shall judge? We hold meetings to correct others, and to get ourselves corrected, if need be. City government is not called upon either to accept or reject any thing we say. If there is disturbance, the police should take care of the rioters; but, if they attempt to suppress opinions, they themselves become rioters and should be resisted by the whole community. Unless the Mayor gets his turbulent "morality" under control he should order himself arrested and locked up, at once.

The convention will assemble as advertised, and take a collection as the door, as usual. We shall listen to what speakers we choose, and discuss what questions we choose, subject only to enlightened public opinion. If the Mayor intrudes, though we shall regret the annoyance, he will give an electric issue to the labor conflict, and hasten the final retribution which awaits all parties to this great swindle called "government." It is high time that the people knew whether or not their right to peaceably assemble and deliberate is officially denied in Boston.

NORTH BELLERICA, Jan. 23, 1872.

Dear Mrs. Woodhull—You are a saviour, because you have reached down to the level of a common humanity; you have taught us the shame in building up a social oligarchy with the Solomonic idea of ownership for its corner-stone, just as the North taught the South the futility of the attempt to build up an empire with slavery for its corner-stone.

Noble men and women all over the land are rejoicing that the blow aimed at you has been a social boomerang, rebounding upon and most wounding those who would have injured you.

I am trying to get up a club of subscribers for your paper; if I do not succeed I will forward my own subscription soon. I wish to say that the WEEKLY can be procured by residents in Boston and in the suburban towns, at the corner of Friend and Hancock sts. If I can be of service to you in any way, command me. I am proud to be your follower and co-worker in all the radical reforms of the day.

Fraternally,
NELLIE L. DAVIS,
North Bellerica, Mass.

JANUARY 23, 1873.

Dear Sisters Victoria and Tennessee—My deepest sympathies are with those who dare publicly advocate social freedom. I would gladly hold up your hands, and, if possible, I would shield you from the pressure that must come upon you at times. Social reform is at the bottom of all reforms, and without it all other reforms must move slowly. Its greatest enemy is the false theory of the fall of man, the total depravity of human nature. The great author and controller of the heavenly bodies (as they are called), the innumerable worlds that move in space around us, are kept in their places by the laws of attraction and repulsion, and yet people are afraid to trust the same laws to govern mankind. They must have a set of rules framed by some set of d—d fools to compel men and women to live in direct opposition to the laws of God; thus, they are continually fighting against nature and nature's God, and a sorry time they have of it. Your last paper explains the matter so fully I need say no more; however, I would be glad to be known as one of those who dare speak for freedom; so, if you see proper you can put this in your paper; if not, all right.

Yours in the cause of social freedom,
D. C. BINGHAM, Mount Gilead, Ohio.

SHINGLE HOUSE, Pa., Feb. 12, 1873.

Dear Victoria and Tennie—For some days past I have been lecturing here in this out-of-the-way place, some ten miles from railway, surrounded by the grand old hills of the Allegheny that sit in solemn grandeur guarding the loving homes that nestle so quietly and peacefully in the beautiful valley below.

Yet I find in this remote place that the glorious WOODHULL & CLAFLIN'S WEEKLY finds a hearty welcome in the

home of Bro. and Sister Stevens, and that around its standard of truth many noble souls are rapidly gathering, fully imbued with its living words of holy inspiration. From their altar fires are continually ascending the magnetic words of their love and heart-felt sympathy which go out like white-winged messengers reaching your tired head and feet, stimulating you to go onward in the God-given work which you and the angel-world have so nobly inaugurated.

Dear Victoria and Tennie, let me touch hands with you over the dark battle-waves of affliction, and whisper the cheering words of Victory! Victory! The cold world shall yet turn upon you the sweet sunshine of their arisen souls, and twine the spring tendrils of purest affection around thy overburdened brows.

Take courage, dear sisters; thine is the work of redemption.
Your helper,
BISHOP A. BEAIS.

REVERBERATIONS FROM THE COUNTRY.

[From the Hubbardstown Advertiser, Mich.]

Last November we made some mention of the Beecher-Tilton scandal, published in WOODHULL & CLAFLIN'S WEEKLY, and expressed a hope that a full and free investigation should speedily take place; instead of which we can perceive thus far nothing but an outrageous attempt to strangle two women without the least attempt to show that their statements were false. We do not assert that we believe them to be true, but we do claim that unless so, they are derelict in their duty to themselves and these directly interested in them. The Chicago Advance truly says, that the character of Henry Ward Beecher is not alone his own. Plymouth Church—in fact the entire religious community—have a part ownership therein. Under the circumstances the Advance thinks it high time that the scandal were either denied, or if true the offenders hurled from their positions. It professes to believe there is no possibility of the latter, but its own admissions show that it looks for trouble somewhere. When a friend wrote to Tilton king why he did not defend his wife, Tilton replied "that he burned to defend his wife, but refrained at least the answer shoot forth like a thunderbolt through our hearts."

Whose hearts did he mean? Evidently not those of the originators of the scandal, for it is not presumable that he would spare them. No, there is a mystery there that must be cleared up, even if it shakes Plymouth Church to its centre. Each succeeding number of the WEEKLY adds more proof—in the absence of all rebutting evidence or denials—to the charges preferred; and we simply hold that if these charges are not founded in truth, and if our laws are inadequate to reach the offenders, if not true, then the sooner they are amended so as to sweep the vile calumniators from among society, the better for all mankind.

While we are not the champions of the Woodhulls or the Clafins, we do assert the right of free speech and of a free press, with a penalty for its misuse. We hold that these parties should have an immediate trial, and if guilty punished to the full extent of the law. But in all candor we must say that it does not look as if it would be done. It looks more as if the different parties had simply combined to effect the financial ruin of the principals, supposing that that would necessarily induce the death of their journal and its charges. We fear a mistake has been made, but from the demand now being urged by the religious journals and people, we expect that the truth must soon come forth. That the charge of obscenity cannot hold is tolerably well shown in the fact that the New York Herald published the entire article in question, but has not yet been complained of, which is pretty good proof that our supposition as to the reason of the charge is correct.

We hope our readers will not feel that too much room has been given to this topic. If the charges are true they cannot be too soon ventilated; if they are false they cannot be too soon disproved. A dignified silence will not answer them—not alone in our opinion, but in that of many of our most able men.

[From the Knickerbocker, Albany, N. Y., Feb. 11.]

THE ALBANY PHARISEES.

WOODHULL & CLAFLIN.—There is some talk in this city relative to a raid upon the batch of Woodhull & Clafin Journals, whose circulation in this city is largely on the increase. While the writings in the Journal are not legally of an obscene character, yet they are such as to excite the indignation of all moral people. On this ground, we understand, the police have been requested to put a stop to the circulation and to arrest all its circulators.

Go ahead, gentlemen Pharisees! To be sure the WEEKLY is not legally obscene, but that makes no difference you know. It is obscene in your eyes, and that is all that is necessary to suppress any paper which dares to speak the truth, socially, about immoral Christian practices, and to arrest and cast into prison all who dare to deal in it, "on the ground of exciting the indignation of moral people." All this illegality is justified in Albany, the same as it has been in our own persons in New York.

[From the Stark County Gazette, Knox, Ind.]

The persecutors of Vic. Woodhull, who are trying to have the truth suppressed and the freedom of the press trampled, under the cloak of religion, by charging her with publishing obscene literature, and having her committed to one of the New York Bastilles—will soon learn that she has many sympathizers. The thieves and scoundrels during our war were always on hand to have every one sent to a Bastille for publishing the truth in regard to their rascality. Has it come to this, that men in high life, who have plenty of money, are to control our courts of justice, and have their own crimes covered up, by persecuting and imprisoning women who dare to expose them? It is high time that these libertines in black cloth, who are prostituting their sisters under the cloak of religion, should be exposed; and if men have not the nerve to do so, let it be done by a woman—Vic. Woodhull or any one else.

[For Woodhull & Clafin's Weekly.]

BALLOT vs. BULLET.

BY A. GAYLORD SPALDING.

The ballot is destined to supersede the bullet altogether as the governing power of mankind. A glorious day for the world will that be when it arrives. Angels only can fully realize or fitly describe its grandeur and beauty. But why is the time delayed? There is no reason why. The present is always the time for good things; and the decision of the question lies wholly with the best men and women of civilized society. Whatever they want and will command can be had to-day as well as to-morrow. Savage nations and barbarous people have nothing to do about it. We lead, and whenever we shall say peace, they will say the same. When we shall prefer the ballot as the final arbiter, the bullet will cease to have further attraction or use. Let us who boast of the pen and the printing press, scatter millions of olive leaves, accompanied with practical demonstrations of confidence and brotherhood, and the thunders of war will be forever hushed; the implements of blood and destruction will be buried out of human sight, and remembered only in historic record.

The true governing principle among men is mental and moral, expressed by the ballot; but so low and imperfect are our conceptions of man's moral nature, that brute force is still preferred as the executive basis of all law and government, and bullets as the reserve force behind the ballot-box. Ideas are not yet trusted to stand alone. "Trust in God, but keep your powder dry," is the cowardly motto. So the universal war system prevails, which works with apparent satisfaction to the ruling classes of mankind. These are the favored few who stand behind the scenes in civil and military command. But woe to the great body—the soldiers—the people! To them it is an unceasing burden, destruction and death. And these are the workingmen—the common people of every nation. What avail is the ballot to them? Nothing but suicide. Come out, brothers, and stand by yourselves, and make your ballot mean peace, equal rights and fraternity. That will be self-preservation, and salvation to humanity; otherwise your votes are neutralized. They mean nothing and effect nothing but self-murder. You constantly vote yourselves down, and the leaders up, which never can possibly result in peace, freedom, or equal rights.

Farmers mechanics and producing workers are cruelly deluded when they suppose that non-producing professional men, politicians, and office-holders have interests identical with themselves. Their interest is like that of a wolf to a flock of sheep. They stand in a ring of sponges, leeches, and blood-suckers. What workingman is benefited by allowing Grant to heap together a million dollars in four years without producing a cent? It was not by any peace doctrine or equal rights method. Yes, he was perfectly willing that poor laborers should be fooled into voting for him. Greeley was the same. Neither of them would abolish war or inaugurate any equal rights government. Greeley was a man of types; but each type means a bullet; and though he is a worker, his paper has done more for demagogue politicians than for the best interests of labor. All party editors sail in their own craft. They get their bread by deceiving the people and keeping them ignorant of true humanitarian principles. It will not do so to mix ourselves up. If we expect success we must make straight work.

Woman's ballot, which means equal rights, must inevitably result in universal peace. First, because woman's subjugation is itself a war on human nature. Second, because women are generally more quiet, domestic, affectionate, and shrink from brutal and bloody antagonisms. Third, because temperance is one of woman's virtues, which is all important in the preservation of moral order. Fourth, because the exercise of that right will tend to produce more general and thorough intelligence among women. Fifth, because its influence will infuse greater intelligence in the humble working class of men, and inspire politics with a more fraternal, unselfish and philanthropic spirit. A condition of harmony and union will be established in our own homes, society and country, the beauty of which no poet can well exaggerate.

Now this is a fair, truthful and reasonable statement, without fancy or imagination, and if the Equal Rights party prove true to themselves and their principles, they will soon behold an organized practical illustration of things for which the heart of humanity has long waited. The elements of that party consist of Internationals or cosmopolitans and workingmen of all grades; the producing class—the useful, the drudged, the abused class; the soldier class, whose earnings are drained and whose blood is sacrificed. Let them join as one man to settle the question of Ballot versus Bullet.

CHAMPLIN, Minn.

The Fourth Annual Convention of the New England Labor Reform League will be held in Boston Sunday, and Monday, February 23 and 24, day and evening—Sunday in Codman Hall, 176 Tremont street, Monday in Tremont Temple.

Wm. B. Greene, John Orvis, Mrs. Victoria C. Woodhull, E. H. Heywood Mrs. E. L. Daniels, E. D. Linton, A. B. Davis, Mrs. Olive N. Robinson and other speakers are expected Monday evening. Mrs. Woodhull will deliver the "Suppressed Speech" in Tremont Temple.

PROSTITUTION A PROBLEM FOR FREE LOVERS.

In a former letter I endeavored to show that marriage was the cause of prostitution; hence, those who propose to abolish marriage should be the ones to conquer prostitution. The insuperable obstacle to the success of all others is; that they cannot offer a prostitute complete forgiveness. The "respectable" bachelor cannot marry a Magdalene; the "respectable" father cannot employ one in his house; nor the "respectable" merchant in his store; nor can the "respectable" lady make a friend of one. The useless, aimless life of an "Erring Woman's Refuge" is all "society" can offer them. But free lovers hold that "society" is wicked, they have come out of it, accepted its scorn and repaid it with juster scorn. They, then, need not fear its judgment. They can say to its victims, "We cannot promise you, if you repent, the renewed favor of "society," but we can promise you *ours*, and of us "society" was not worthy. Thus we can save many whom the "priest and Levite" pass on the other side. We can turn their bitter experience to good account. "Society" professes horror at the idea of prostitutes at the polls. But prostitutes are a great wretched class of human beings who need representation if anybody does; and who shall say that the rescued prostitute may not be among the most useful of her sex? She is so already in India, where this class of women, being the only ones allowed an education, are employed to teach others. All honor to the brave women who recently declared that she would welcome every prostitute who would stand beside her on the platform of equal rights! God forgive us all who have failed in our duty to this much sinning, but more sinned against, portion of our fellow-creatures; for when the battle is won, it will be granted universally that prostitution, though a great crime, is not so great as that of those who close all avenues of escape against whoever has once been drawn into its fatal vortex. C. J. JAMES.

AN INTERVIEW WITH DR. SLADE.

The following communication, though written some time ago, is, nevertheless, of such a character as to be always new; and since the writer is well known to us, we feel disposed to publish it now, when there are again some questions raised as to the honesty of Dr. Slade's manifestations:

The several favorable notices of the verity of Dr. Slade's mediumship, which at different times appeared in the *New York Sun*, having been supplemented by one that denounced his whole mediumistic career as a fraud, the following interview, at the request of several persons, was arranged for the special purpose of testing whether it is possible for invisible spirits to be revealed to mortal eyes.

Knowing the object of the call, Dr. Slade, on the evening of March 28, when we entered the *seance* room, called my attention to the sliding doors through which we entered as the only means of access to the room. When closed they were fastened by a catch that could not be operated by any person outside; then he opened the door of a wardrobe, which I locked, put the key in my pocket, opened the under drawers, rolled out the sofa bed, the last place in the room where it would be possible for an accomplice to be concealed.

The only preparation for the sitting was the fastening of a dark gray shawl over the entrance doors to make a good back ground, then parallel with and about three feet therefrom was stretched a piece of black muslin, five feet long and four high, with an opening some ten to twelve inches in size, through which the spirit faces ordinarily appear. This curtain was suspended on a small twine string, fastened by loops to nails in the opposite walls, and was examined closely without finding any silk thread by which pasteboard faces could be manipulated.

The small uncovered walnut table had one side touching this muslin screen. The Doctor seated himself at table, I at the adjoining side, directly in front and about four feet distant from the opening in the dark screen.

The gas was now lowered, but not sufficiently to prevent the distinguishing of the various objects in the room.

The Doctor placed his two hands on mine for a moment, then took up a slate with me to see if we should have any communications, but the slate was thrown with some violence upon the floor. We again joined hands, and very shortly a light appeared in the opening, which now assumed the form of a human arm; this appeared once or twice and then vanished. The Doctor nervously pulled up the screen to show that no person was concealed thereby. Almost immediately he passed into a trance, when Owasso said, "We can give you pretty good manifestations, but it is necessary to keep medium quiet, as he hinders us."

The Doctor had scarcely passed out of this state, I again having both of his hands, when another luminous body appeared approaching this opening in the screen. This time it developed into the outlines of a male face, but the lineaments, though showing a fair complexion, were not sufficiently revealed to distinguish who it was. This advanced and receded several times, and the Doctor asked me if I heard it speak to me; but I had not, and he could not understand what it said.

Upon my expressing a desire to see more distinctly, he shaded down the gas, whereupon the same face again manifested itself, but this time inside of the muslin screen which was apparently upon its shoulders. Nothing but the face was seen, which came just above the edge of the table; although I thought the outline of the face was familiar, it was not

sufficiently so to affirm that it was a particular person. Two or three times the Doctor had nervously lifted the curtain to convince me that no accomplice was concealed thereby, and Owasso afterward said this marred greatly the perfection of the revelation, when he also told me the face was that of the person I imagined.

There now appeared another face, plainly distinguishable as that of a man somewhat darker in complexion than the former, but still with the lineaments not sufficiently defined to name the person.

It was absolutely impossible in this sitting not to be convinced of the perfect honesty of Dr. Slade, while from my control of his hands during the seance, it was a physical impossibility for him to have operated any machinery even if the faces had had the appearance of prints. But there was not the slightest resemblance to anything of that kind, while everything led one to believe that it was truly a supernatural manifestation; that there are in the air—around us—spirits, and that these spirits under certain conditions have the power to clothe themselves in light, by which they are made visible to mortal eyes. CHARLES JONES.

[Written for Woodhull & Clafin's Weekly.]

THE UNVAILING OF "MOKANNA" THE SECOND.

Of't we've read in Eastern story
Of a monster, grim and pale,
Who before his hideous features
Had draped a "silver veil,"
Which his blind and stupid converts
Believed did hide the glow
And the glory of the god-head,
Represented here below.

In Mokanna the arch-traitor,
Both to God and man untrue,
A foul blot upon fair nature,
Whose divinest work he slew,
He had raised a powerful army,
Of the noblest and the best,
And most valiant of the nation,
Who obeyed his least behest.

And he held his "holy orgies"
In a temple large and grand,
As the Plymouth Church to-day is,
In our free and favored land.
Beauteous maidens ministered to him,
And proud matrons of his flock
Bowed their haughty charms before him
And received th' magnetic shock

Of his large and bounteous nature,
Which they fondly thought divine;
While he drank in "inspiration"
From their kisses like hot wine.
But the day he thought to triumph
In a spotless soul's disgrace
Saw the shimmering veil of silver
Ruthless torn from off his face.

And his victim saw the horror
Of his visage, marked by hell
In such characters of blackness
As no pen of mine can tell.

And since then a host of prophets
Have lived and passed away;
Yet behold! a new Mokanna
Has arisen in our day,
Who has made himself "a power"
In our Governmental life,
Also by a "silver wedding"
Has espoused his church as wife;

And the fairest of her daughters
Are they victims to his lust,
While the fruit of his own "free love"
Lies cold and moldering into dust?
And he also has an army
Waiting on his sovereign will,
With its sneaking sergeant, Comstock,
All his "new recruits" to drill.

Whose war is waged on women,
Daring of the truth to speak;
And behind our nation's banner
Making war upon the weak,
Not daring to oppose her
In an open, manly fight,
He takes agis of our shield
To hide his crimes from light.

O shame upon the Government
Who lends its powerful aid
To shield such "reverend" hypocrites
And make the truth afraid;
And shame upon the social law
That hugs this "reverend" ghoul,
And with its veil of silver
Doth drape his visage foul.

But Woodhull's Weekly thunder
Hath made the prophet pale,
And her glorious "plow of progress"
Hath rent in two the veil;
And the nations shall behold him
As he is (not as he seems),
The expounder of those problems
Over which Victoria dreams.

For the hour when "Castle Ludlow"
Did receive that glorious twain—
Brave pioneers of social rights,
Who've suffered, not in vain—
Was the very self-same hour
In the which his church-wives wailed,
As they gazed upon the features
Of "Mokanna," now unvalled,

[Written for Woodhull & Clafin's Weekly.]
THE BASIS OF REFORM.

No. XII.

DIET.—The physical form of man is made up from the food he eats, the drink he takes, the air he breathes, and the electric and magnetic conditions with which he is surrounded through life.

I propose to speak of these—first, of the food. The tissues of the physical body are drawn from the mineral, the vegetable and the animal departments of nature. Water, which is a mineral substance, composes about 90 per cent of the human body; so that a person weighing 150 lbs., would, when mummified, only weigh about 15 lbs.

A considerable portion of the remainder belongs to the mineral, as lime, iron, phosphorus, etc.

Water, chemically composed of oxygen and hydrogen, with atmospheric air and some other gases, and some mineral, vegetable or animal deposits, is taken directly from the ocean, rivers and streams which abound all over the earth, and without which no living thing could exist.

All other substances require to pass through either the vegetable or animal departments, in order to become fitted to enter into the tissues of the human body. Hence plants and animals are necessary to prepare the way for man upon any globe.

Man by nature is omnivorous, capable of feeding upon all substances that are at all nutritious, but it does not follow from this that all articles are alike adapted to his development to the highest plane. The fact of his capacity to feed on all these substances is no evidence that he should not exercise the power of selection. It has been more or less perfectly known throughout the ages that man's condition is modified by the food upon which he lives, and mankind have, to some extent, profited by this knowledge; but the time has come when there should be much greater progress through this means. This opens a most interesting field for observation, experiment and careful study.

That animal food, even raw meat and blood, are adapted to develop man for warlike pursuits, the chase, and the ruder conditions of life, has been long known. That for strong intellectual flights, a portion of animal food is proper, especially where, from inherited tendencies and by long-continued habits, a demand for these has been established in the system. There is a class of food and drinks that has so strong an affinity for itself that if once introduced into the system, they are continually calling for more of the same. All stimulants have this power, especially alcoholic preparations.

The highest and most intellectual and spiritual conditions, and those which man is destined to reach in his progress here, will result from a pure vegetable diet. All the animal strength that man requires can and will be obtained by association with the horse, the deer, certain species of dogs, birds, and various refined animals, to which man will be attracted, and from which he will receive, by association, all the elements which are necessary to infuse their peculiar strength in his system. Man will then live upon grains and fruits which grow above ground; his drink will be pure water; stimulants and narcotics will be placed under the direction of the physician, and, in the more advanced condition, be abandoned altogether; for, when hygiene is then properly understood and practiced, medicine will go to its place, and be known only in history. The time has come when every intelligent person should apply the knowledge they have so as to avoid all that is injurious in the way of diet and surroundings; for the more sensitive persons become, the more will they suffer from these violations; while, in the fulfillment of the laws of life and health, there will be a corresponding increase in the enjoyment of life and its grand objects. ARISTOTLE.

[From the N. O. Republican.]
THE LATE MRS. DIBBLE.

It was our sad duty on Thursday to record the death of Sarah M. Chappell, wife of Judge Henry C. Dibble. She expired on Wednesday, January 29.

She was a woman of rare qualities of heart and mind, and was honored and beloved by all who knew her. Her untimely death, for she was only twenty-nine, has saddened the hearts of a very large number of friends, and has proven a terrible affliction to her husband and an irremediable loss to her young children.

Mrs. Dibble was born in Mobile, Alabama, but has lived her short life in this city. She was the only child of fond parents, who devoted themselves to her education and culture. When she was about eighteen, both father and mother died leaving her to the care of appreciative and faithful friends.

In 1866 she was married to Mr. Dibble, and they began the struggle of life with bright hopes and strong faith. She was a devoted and loving wife, sympathizing with him in all his work, ever aiming to aid him in doing right for the sake of right. Her mind was thoroughly trained, and she was gifted with a bold and discriminating judgment. Those who knew her best appreciated her most.

The hour of her death was very sad, for her husband was absent, though at the time he was hastening home, and has now arrived. He had gone to Washington on important public service, little suspecting the affliction which was to fall upon him in his absence.

DR. R. P. FELLOWS, of Vineland, N. J., we see frequently mentioned in the secular press as a very successful magnetic physician. We have several papers now before us in which such mention occurs, among them the *Bridgeton* (N. J.) *Chronicle*, the *Salem* (N. J.) *Standard*, etc. In these days when it has come to be understood that there is no such thing as science in medicine, that all practice is experiment merely, it is well for the people to know where to find reliable magnetic treatment. For such we confidently refer the afflicted in the neighborhood of Vineland to the subject of this notice.

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NEW YORK, SATURDAY, MARCH 1, 1873.

A REQUEST TO OUR FRIENDS.

Again we call the attention of our friends in the various cities and large towns to the fact that there is an immense but unsupplied transient demand for the WEEKLY. The usual method of supplying the demand, through the American News Company, being closed to us, for some, as yet, unexplained cause, some other method must be sought and found by which to meet it.

In the first place, we would urge our friends everywhere to keep up a constant calling upon their newsmen for the WEEKLY, to induce them to order a regular weekly supply direct from us; and, where this method does not succeed, to find some enterprising person to undertake to do so in place of newsmen.

We are now sending a large number of WEEKLIES to those who keep the liberal papers for sale at the Sunday meetings of Spiritualists; and we shall be very glad to have the demand from this source increase.

We have authentic information that the American News Company have had orders amounting in the aggregate to 50,000 copies per week. If our friends are active and zealous the means to supply all this immense demand may be opened. Therefore let every one, even if he or she is a subscriber, turn attention to this very important matter. No one should be content merely with having the paper himself; he should feel it to be so important as to urge upon him the necessity of endeavoring to put it in the hands of everybody else.

We will send the WEEKLY in packages, post paid, to any regular newsman, in any part of the country, and to any other person having good references, at the rate of seven dollars per hundred copies, with the privilege of increasing or decreasing the order at any time to suit the demand, return for the same to be made at the end of every month. Then rouse ye, everywhere; and let the circulation be doubled every month.

INSTRUCTIONS TO CORRESPONDENTS.

In writing to us the following rules should be observed:
 1st. Every letter should be plainly dated—town, county and State.

2d. When the letter is to contain a remittance, the necessary explanations should be introduced at the head of the letter; a failure to observe this rule subjects the person in charge of that department to much needless reading to find out what it is all about.

3d. After definitely stating all business matters, and especially if it be a renewal or a new subscriber, then should follow any friendly words, which we are always happy to receive from all.

4th. We request those who send either articles or personal letters intended for publication to write graphically and tersely. The necessity for this will be apparent when we say that we have already in "our drawer" enough personal communications, full of words of hope, cheer and comfort to fill a dozen papers. Many of them we shall be obliged to pass over.

5th. All letters should close with the signature of the writer in full; and it should be plainly written. Many letters that we receive are so badly signed that we are obliged to guess at what the writer's name may be.

CLUB! CLUB!! CLUB!!!

Again we desire to express our thanks for the zeal of our friends, as shown in the number and size of the Clubs that are pouring in upon us. This, of all other things, is most indicative of the growth of public sentiment in favor of the principles advocated in the WEEKLY.

To all friends everywhere we say, continue the good work. Roll up the lists of Clubs. Work with us to spread the glorious doctrines of the new dispensation, and soon, even in our own day, shall we realize the fruits of our labors.

After a Club has been sent in, other names may be added to it at the same rates as the original Club.

OUR COUNTERFEIT PRESENTATIONS.

Many friends in the country are asking for our photographs. It has been suggested to us that, through them, we may receive some very needed assistance. It must be readily understood that we have been put to an immense expense by the various arrests which have been perpetrated upon us, and that a still greater expense must necessarily be incurred to have our cases properly prepared for trial and tried.

It may also readily be understood that it requires all the income from the WEEKLY to keep up its regular publication, and, consequently, that this income can neither be drawn upon to defray either our personal expenses or those of our cases in court.

Now, we have ordered 5,000, Imperial size, photographs of ourselves and of Colonel Blood, which we ask our friends to take of us at \$1 each, to create a fund to pay the expenses of our trials, and to justly compensate our lawyers, who, thanks to their bravery, gallantry and devotion to justice, for its own sake, have so far attended to us without compensation.

We have no doubt, if our friends would make a little effort among those who usually keep for sale the photographs of public persons, that an income from this source alone might be obtained sufficient to meet all the contingent expenses to which, by what we have felt called upon to do, in the advocacy of freedom, we have been subjected.

To those who order to sell again, we will furnish them at \$9 per dozen, or \$70 per hundred, and orders for a dozen or more may be made C. O. D.

THANKS.

The very general response to our appeals in behalf of the WEEKLY compels us to express our thankfulness to the friends who have been active in its behalf. This makes our hearts glad, because it shows that there is a growing interest to sustain the WEEKLY, not because it is our paper, but because it is the people's paper, and devoted to all the interests of humanity.

During the last week we have received a large number of new clubs, and heard of many more that are forming. Our ability to resume the regular publication of the WEEKLY has given the friends confidence that we shall be able to maintain ourselves in spite of whatever opposition may be hurled against us by public prejudice, and in spite of all the machinations of the new order of Jesuits. Of this we have had no doubt, even from the first; and when we claimed (as we have, both in public and in the columns of the WEEKLY,) that they who were attempting to crush us out were indeed our most efficient allies, we meant just what we said, and not what many thought we meant—to merely burlesque the movers. They have undertaken a much-needed service, and we are obliged to them, and shall, from time to time, as we see or realize the benefit, acknowledge our indebtedness to them. But here and now we beg to offer them the thanks of our friends, who, we believe, begin to appreciate their good offices.

But we beg to again remind our friends that now is the time to take advantage of the opportunity that has been offered to widely spread the principles of the new social dispensation, which is really inaugurated. Now is the time to plant the seed and to prepare for the harvest that is sure to come. No such plowing, sub-soiling and harrowing of the social soil was ever before done, as has been done recently by those who, in their efforts to prevent the stirring of the soil, have accomplished even more than the most hopeful and devoted friends to the movement could have expected by any mere personal effort on their own part.

Then, wherever there has been agitation let the friends of and believers in the possibilities of a better social state put forth their utmost efforts to secure a wide-spread circulation for the WEEKLY, and let the names of individuals and the clubs roll in upon us like a flood-tide, which, let it be as heavy as it may, we can assure our friends will not "swamp" us.

And again we must say that the words of cheer and comfort, of encouragement to stand firmly up to the fight, let the desperation with which it is waged carry us where it may—let it be even to prison again—make us feel that we are indeed contending for a principle that's near and dear to every truly American soul. We see the tear drop on the cheek; we hear the tremulous tones and the muffled indignation; we feel the beating hearts and the heaving breasts of those from whom these evidences of sympathy, love and oneness of purpose come, and gain courage, strength and hope from them; and we begin to feel that even among the inhabitants of the earth those who are for us are more than those who are against us; while in the army in spirit-spheres we know our efforts are not unappreciated.

THE POSSIBILITIES OF THE SITUATION.

Thus far we have refrained from placing before our readers and friends very many things that have an important bearing upon our situation. We believe it to be unnecessary for us to even attempt to demonstrate that we are fighting the battle of general freedom, since we feel that its friends everywhere fully appreciate this fact. No one who has read the WEEKLY, freighted as it has been with the voices of the press and people, can for a moment think that this is a personal matter merely; but they must perceive that it is an attempt upon, not only the freedom of the press, but also upon progress

generally, since without freedom of discussion there can be but little real advance made in anything.

But our friends must not forget that we are, as it were, in the den of the enemy. We are surrounded by those who will sacrifice every hour of their lives and every dollar of their fortunes to rid the city of us. Many would kill us outright if they dared. Therefore we expect that every possible effort that money, intrigue and influence can command will be in league against us. We are even fully informed of the plot by which they expect to secure our conviction. All other movements have been abandoned, and the entire forces of the opposition have centered on this.

'Tis true, we have able and faithful counsel who will see that our rights are maintained; but even their efforts may be shut out by the combined determination of courts and press. When persons can be subjected to the outrages which we have suffered, and scarcely a word be heard in condemnation from those upon whom we have been wont to look as the guardians of our rights, what may we not expect may be attempted?

Two weeks since we stated somewhat at length the manner in which it is determined to dispose of us, as informed by several prominent criminal lawyers, who ought to know what they say; and they say that it is already decided that we shall not be permitted to enter upon our defense; that when the prosecution is closed, the court will instruct the jury to find us guilty of an obscene libel, thus cutting us off from the opportunity to justify the publication of the alleged libel.

It seems that there is a case which, it is to be held, is a precedent for this action by the court. In that case the court instructed the jury to disregard all the evidence offered by the defense, and to find, in accordance with the evidence offered by the prosecution, that a certain thing had been done which was well established by the evidence.

The application to our case, it is to be held, is this: The prosecution will endeavor to make out a case of obscene libel; that is, that the article containing the alleged libel is an outrage upon common decency, irrespective of its truth or falsity, and therefore the court will hold there is no defense possible, since, if it be true, it is still obscene.

We do not exactly see how this can be done, even if we were to admit the indecency of the article (which we most emphatically deny), since the indictment is for libel, and not for obscenity; but we remember that those who, it is expected, are to convict us, may not pay very strict regard to even well-established legal rights and customs, and if the State Courts follow the example set by the United States Courts regarding us, they may even import the English law of libel—that "the greater the truth, the greater the libel," and try us by that, when we are quite certain we should get the full extent of the law.

Three months ago a judge sitting on the bench, even of a high court, might have dared to perpetrate such an outrage upon our rights, and thus prostitute the high functions of his office, and suppose that public opinion would uphold him; but things have changed since then, and we scarcely think there is a judge, let him be ever so prejudiced against us, and ever so much inclined to shield Mr. Beecher by convicting us of libel in the Challis case, as to now dare to do so. It was imagined then that we were probably not only penniless but friendless, and that any outrage might be perpetrated upon us with impunity; but we think that even the blindest bigot's mind must be disabused of that fallacy by this time; since it must be evident that fully one-half the people have come to regard this whole matter in its proper light, as an indirect vindication of Mr. Beecher, in which the freedom, both of speech and the press, has been violated.

And here we may state what we have not felt called upon to do before, and it is this: It was from the first decided that we must be convicted either of libel or of obscenity, and the whole force of the prosecution in both cases was to be devoted to that case which promised the most available means. It was soon discovered that the charge of obscenity could not be relied upon since the whole press was too deeply interested in that, as being an invasion of its rights; hence all efforts have recently been directed upon the libel case, which is receiving the active support of Mr. Beecher's friends.

But we think we feel the question asked: How is Mr. Beecher interested in the libel case? Ah! there is the solution of this whole matter. And it is this that we have until now refrained from showing. From the first, it was decided by Mr. Beecher's friends—remember we say his friends, not himself—that he must be saved, let who must be sacrificed. And to carry out this plan, Mr. Beecher was to maintain strict silence, assume the Christ-like spirit, and calmly await our conviction upon some charge other than for libeling him, whereupon he was to say: "See how the judgments of God have come to them. I could well afford to remain temporarily under the cloud conjured up by them and trust my vindication to other hands than my own." We think these are the very words of one of Mr. Beecher's friends, as brought to us by one whom they still think wholly devoted to them.

We are very sorry for all this unworthy machination since it will as surely fail as there is justice in God's immutable laws. We desired that Mr. Beecher should have the opportunity of being the great man which he really is, but if he have lent himself to this nefarious business, his doom is sealed. What has been said of Mr. Beecher is nothing more than what it was deemed necessary to point him to the way out of the

slavery in which he is bound, and make him a consistent advocate of the new social dispensation; but if what has been do not suffice, if he have not wisdom to avail himself of the means of salvation while yet there is an opportunity, then, indeed, may the real thunderbolt fall. If the further information that we have been true—if what Henry C. Bowen has said, and if what Theodore Tilton, in addition to what we have already made public simply as a lesson, be true, then no man, even if he be the mightiest that ever lived, could withstand its unfolding to the world.

We have thus shown to our readers just what the animus is that stands behind the Court and the prosecutors hounding them on to convict us of *something*, it matters little what, so that we be convicted.

If any one doubt the facts are as we have stated them to be regarding the "power behind the throne," we will call their attention to the work of one of the white-washing friends of Plymouth Church, one "Manrico," who, brush and soap-pail in hand, appears in the *Cincinnati Gazette* of the 15th inst. At the close of a lengthy task, he delivered himself as follows, which explains the whole affair:

"If the paper of Woodhull and Claflin could be silenced forever, and the women sent to the penitentiary, you would probably have little more of the whole business (the Beecher scandal) beyond the possible publication of Tilton's final statement."

We have made this showing in order if the Courts, by any outrageous stretches of power do convict us, the people—our friends—may know what the rallying cry should be. We do not know as there could be a more direct and speedy road to complete freedom, though it be through rivers of blood, than that the infernal plans that have been invented by which to dispose of us be consummated; and if to secure it we must still suffer, we are ready.

THE GREAT AND GRAVE QUESTION.

Last week we presented a great and grave question; we now follow it with *the* great and grave question. There are many great questions receiving the attention of various classes of reformers, each one of which involves, to a greater or less extent, the interests or welfare of humanity; but if there can be one question be found which, in being settled, virtually settles all the rest, then that one would be *the* greatest and gravest of them all, because involving all.

The present aspect of general reform may be likened to a person being the subject of the various conditions at which the various reforms point. He is a drunkard and the object for the temperance reformers; he is a rake and the object for the attention of The Society for the Suppression of Prostitution; and he is this and that which brings him to the notice of various other societies and organizations which feel that they have a special mission to save souls.

All these are good (perhaps) and well-meaning (perhaps) people; but their radical difficulty and fatal error is, that although they see the mote in their brother's eye, they utterly fail to perceive the beams in their own eyes. In other words they can save nobody, since everybody must save himself; at least that is what Christ taught.

Now what does this consideration teach? Why this, and plainly: that the only legitimate and effectual labor that can be done for anybody or for everybody is not personal salvation or the specific salvation of specific persons, but the assertion and maintenance of general principles, truths and precepts, by whose light all may be guided into better and brighter paths.

The I am holier-than-thou, the hypocritical, pharisaical, time-serving people of to-day are just what the same set were in the days of Jesus; and if He were now to appear on earth, He would say unto them, as He said to the same class in Jerusalem: "Woe unto you, Scribes, Pharisees, Hypocrites," etc., etc. This class, for a pretense, make long prayers and take uppermost seats in the synagogues and prominent positions in the market-places—all to be seen of men.

In juxtaposition to these classes of professed reformers—practical hypocrites rather—stand those who, though few in numbers, still are mighty in power; who think themselves no better than anybody else; who make no pretension to having either the authority or the capacity to advise special plans of salvation; but who, when a new truth is discovered, set themselves about presenting it to the world in such a way as to call the attention of everybody to it. Jesus went to no individual and said unto him: Be thou reformed from this or that vice; but he said unto the world: "Love one another." "This command give I unto you: that ye love one another." Every man and woman was His brother and His sister. None were too low, villainous or iniquitous to be His associates. He never passed anybody by "upon the other side;" but these latter-day professors have become altogether of a different type of stuff. They denounce, villify and condemn all who will not accept the salvation they offer.

But to the subject in view. Reform is discursive and personal. It ought to and must become integral and general. The great error that ever has been, and is being made, is, that it works with the *effects* of vice, the *fruits* of bad conditions, without ever stopping to give the slightest attention to the evil beneath. It finds a thief, and it attempts to reform him by punishing the theft, never even thinking that there is something that caused the theft, of which the act is the mere result, and which remains in the person, let him be

punished never so much and as severely as he may. It finds a murderer, and straightway it hangs him, never stopping to inquire what it was that was the real foundation of the murder, to stop which in other persons should be sought, found and remedied. It finds a person of bad general disposition, given to licentiousness, wine and tobacco—to fits of bad temper, of desperation, or of despair, and it sets about to moralize upon the wickedness of such things, and to hold up the vengeance of God and the terrors of hell-fire, just as though they could change the already settled constitutional tendency—habits, perhaps—in which all these germinate, and out of which they all flow.

We say this is the great error of reform. We ought to have been still more sweeping, and said it is falsely called reform, since it is not that at all, but is a sort of chronic fault-finding about things for which those who practice it have no remedy. True reform cares little for the results of bad conditions, except so far as they serve to indicate the way to their causes, which, when found, form the objective point to which the remedy is applied.

To illustrate this: A person is found who is addicted to drunkenness. In spite of all that his friends can say, and in spite of all his good resolutions and pledges, he will get drunk. On inquiring into this case it is learned that when this person was conceived, either the father or the mother was under the influence of liquor, or that they lived in "a little hell of their own" which poisoned the whole stream of their lives; but being compelled by custom and law to live together, this individual was by them thrust out upon and into society, as a result of their iniquities, to be a burden to himself and a pest to society. The real reformer, instead of reviling this individual for his conduct, or giving him "ten days" for getting drunk, learns the true cause of this terrible condition, and heralds it to the world as a warning and example for all, to guide them in better paths and teach them that causes which produce such conditions ought to be eradicated from society.

Now what is true of this case is true, in a general sense, of almost all species and kinds of so-called vice, which, as we have seen, are really only the *effects* of vice—the causes producing them being the true vice, to remove which should be the object of all true reform.

We hold, and we challenge the professed wisdom of the world to show it erroneous, that a large part of vice, so large a part as to warrant the sweeping assertion that all vice—is either directly or indirectly of pre-natal origin, and therefore that the pre-natal condition of the world is the place at which to look for its redemption, all efforts for redemption directed to results of the evils attending this, being merely temporary and alleviating, and never radical and permanent. Curatives are what we now want. We have been cursed with palliatives and dosed with soothing syrup already too long.

But when a plan of reformation is proposed that looks to securing radical and lasting cures for the various physical, intellectual and moral ills which now blast humanity, a prolonged howl of indignation goes spontaneously up from the whole horde of quacks, who, seeing the tendency of the proposition, see that their crafts are in danger. "Why," they say, "if this thing succeed, our occupation will be gone, and we shall be obliged to get our living, perhaps, by actual labor." This reminds us of an objection that was urged by a prominent suffrage advocate against the argument, that women, as citizens under the Fourteenth Amendment, are entitled to suffrage—"This, if admitted, would instantly give women the suffrage, and all our organizations and arrangements, for which we have labored so long and expended so much, would be valueless. No! The short cut to the ballot will not do."

We fear that quite too large a proportion of all self-styled reformers, preachers and *doctrinaires* are influenced by the same motives that are so apparent in the above. Physicians fear the interference of clairvoyants with their practice, and hasten to legislatures to obtain legislation to make it impossible for any but M. D.'s to dabble in physics. Everybody will remember what an outcry was raised against the sewing machine by the needle women of the country, and yet they all now see the benefits, even to themselves, that have come by the use of it.

The same idea is prevalent in almost every trade or calling. All fear the introduction of any new thing that will interfere with their special and personal affairs, while if they would but learn from experience, they would welcome everything new that in any way proposes to lessen the amount of labor required to produce a given thing. So interwoven and interdependent are the members of the human family that it is almost an impossibility that a good can come to any of them which must prove an ill to anybody else; or that an ill can come to anybody which is a real benefit to somebody else. And, this is a lesson that ought to be heralded from every pulpit, rostrum and bench.

But in what direction should true reform turn its efforts? Plainly in the direction of sexual science; because, as we have found, almost all the social evils have their fountain head in the ignorance in which this science has been held by the prudery and the false modesty of so-called refined society. We say sexual science to distinguish what we mean from that which we have usually denominated social science. Social science relates not only to sexual science, but to the organization of society as a whole—to its physical, industrial, intellectual and moral status. But this, at which we now aim specifically, as basal to all the rest, is the science of sex.

In sexuality all find and have life. Everybody is individually interested in this science; besides having a general interest in it for society. We venture to say that there is not a man or woman in the country who has arrived or who has nearly arrived at the age of puberty who is not more intensely interested in this science than in anything else, though from the accustomed smirch that is usually cast over its discussion they may deny the fact, as most do, and, as most do, denounce everybody who dares to speak plainly about it. Nevertheless we again reiterate that, notwithstanding all the "denials, with an oath," it is the subject nearest, and it ought to be the dearest, to every human heart. And they may continue to denounce us, to persecute and arrest us for obscenity, but regardless of it all we shall continue to speak upon this most vital of all subjects with all the freedom and definiteness that is required to convey a proper understanding of it. Discussion of this, with the utmost freedom and without limit or restriction, is what is now more needed than any, we are inclined to say, than all other things. By this alone can we ever expect purity, in its best sense, to come to us as a people. "In freedom only can purity exist" is a saying so true that it ought to be written in letters of gold over the door of every household.

Sexuality has been stamped in the mud by the ignorance and stupidity of the past, but it is the mission of the grandest reform of the centuries to rescue it from its daubed condition and place it, the diadem, the brightest ornament, upon the brow of every individual. How insulting to the Creator to say that the act by which all have life is an obscene subject, to be tabooed in books and papers, and ignored in discussion! If there be such things as blasphemy, it seems to us that this is one of them.

But there is a philosophy behind all this which, when understood, will bring the blush of shame, as it ought to do, to the face of every man and woman who has ever dared to call these things unclean. It is this: whenever a people or a person sets up a god to worship, the god will be found to be the embodiment of the higher characteristic of the people or the person. Now these people who affect to think that the sexual act is a thing to be abhorred and a subject to be tabooed, and at which modesty should blush, are only making a record of their own condition of development upon this subject, for the instruction of future generations. The Bible informs us that, "they made to themselves gods of wood and stone." The Bible of the future will inform its readers that these made to themselves a devil of sexual beastliness which was the perfect embodiment of their enslaved and undeveloped sexual nature. In a word, those who pretend abhorrence of sexual freedom are the very persons whom if unsafe at all, it would be unsafe to trust with freedom. Therefore the greatest and gravest of all questions that are now coming up for solution, for scientific investigation and settlement, is that of the science of sexuality, and it is to engage the best and most searching thought of the best and most scientific minds on this planet.

THE GOD-IN-THE-CONSTITUTION CONVENTION.

Last week we published the call for this Convention in full, promising to pay it our respects at this time, which we now proceed to do. At the time of the Cincinnati Convention, we overhauled their entire programme and all their propositions, and logically refuted every one of them. There is a strange fact connected with these people whose piety is so trans(apparent) that everybody except themselves understands them thoroughly. They are utterly devoid of reason. Indeed their religion teaches that people must not reason upon religious things, but take just what they say as God's word and law, and their interpretation of the Bible as the only one to be permitted. Is it strange, then, that they are a laughing-stock to all people who have so far disregarded their sacred injunctions as to cultivate the reasoning faculties, and thereby to come to the conclusion that the various stories contained in the Bible are mere fables—perhaps allegories—regarding the facts of the past; who scout at the idea of the possibility of there having been a flood resulting from a continuous rain of forty days and forty nights, covering the earth, so that all but the highest mountains were submerged—just as though there were hydrogen enough in the earth and atmosphere to make such a thing possible, when we know that there was no more of that element than when the flood is said to have occurred than there is now; who have had common sense enough to detect the hypocrisy of palming off the Bible upon the world as Divine in their sense, and its great men and prophets, as also Divine in their sense; who have read with unclouded eyes and understanding the story of Father Abraham and Hager; of David the man after their God's own heart, first bringing the wife of Uriah by force to his bed, who conceived of him, and afterward contriving Uriah's death, that he might possess her undisturbed; and a hundred other equally outrageous things which, though they themselves pretend to condemn in everybody, they affect to reverence in those who were guilty of the same, as recorded in the Bible.

And they also affect to be terribly alarmed because the common sense of the people begins to rebel against having a book, so full of lechery and bestial uncleanness, used as a daily text book for their youth and schools. But we learn that there is to be an eliminating, an expurgatory process through which they are going to run the infallible work of God to purify it, so that it may be fit for boys and girls approaching puberty, to read, without putting them in danger of acquiring sexual vice. It is the same old farce first

enacted at Nice, which it is now proposed to re-enact. At that time the "saints" doubtless expurgated the most outrageous portions of Holy Writ; but the Christian world has got so much better than even God was then in the eyes of the Nicene Council that a further pruning must needs be made to bring it up to the standard of the laws of this period. It is the same old and oft-repeated story of men fashioning gods after themselves, since they now presume to huc away some of the roughest edges of that which, while declaring it to be the infallible Word of God, they are, nevertheless, ashamed to see extracts from the same printed in a newspaper, so much so that they incontinently rush about and cast the sacrilegious wretch who does such a thing into the Tombs.

How long do these people think they can carry on this farce and make the people believe them even honest? And this is just where the present rub comes in. They are not all of them fools, though there be Comstocks among them; and they see clearly, if the present tendency cannot be stopped, down they are destined to go. We are even inclined to allow that they themselves begin to see how transparent is the fraud they endeavor to enact, but not being willing to lose the power they have gained by its means, they want the additional power of the governmental sanction, so that they may not be despoiled.

They are getting desperate. Several of their pet schemes have recently miscarried, not a little to their confusion, and they begin to realize unless a desperate and successful effort be made immediately to stay the tide setting in against them that their game is doomed.

Not only have some of their pet schemes miscarried, but they have also committed some most egregious blunders that have almost placed them in the power of their opponents. These, added to their failures, are spurring them on to still more desperate deeds; and they will not hesitate at anything to secure their ends, which, according to their philosophy, justify any means.

Circumstances, also, seem to invite them on; though we believe it to be to their more certain and sudden discomfiture. The Bible is in danger; George Francis Train has turned its bad side out to light, and even those who have lived all their lives upon the "droppings of the sanctuary," are stupefied with horror that their bread has come from so filthy a source. Seeing such destruction, Train must be squelched, and the protecting shield of the Government thrown around the Bible to prevent any further assaults upon its weakened citadel—"the fountain" in which they would have our laws find their source.

But how to defend it! That is the question. Being no longer able by argument to meet the arguments brought against it, its truth being no longer impregnable against error, proving Jefferson to have been wrong, they must needs procure some new and better defense than truth against error. And the "times" seem auspicious. Congress is in a bad fix. It has been badly exposed. It must assume a saint-like conduct, and do anything—everything—to cover up the rather bad complexion of the Credit Mobilier. And these nice young men see the opportunity. Congress, with its hands unclean from this thing, will not dare to refuse any little Christian kindness to God, by acknowledging Him as the source of their power, nor any little pious aid to the Bible, to prevent its falling before the ponderous blows of investigation, directed by reason and common sense, as they are in this instance. Now we do not know just how these pious people argue this matter; but we are willing to wager our opinion that these are the very arguments by which they are flattering themselves with promises of success. They do not believe that Congress will dare deny them.

But they count without their host. The spirit of the age is against them. Progress is stamped upon everything that has life. "Stand-stills" are every day finding themselves out of sight in the rear, or crushed beneath the ponderous and relentless wheels upon which humanity moves forward. And they who would have it that a perfect religion has come to the knowledge of anybody, now find themselves in the latter predicament.

But we would not convey the idea that they are powerless. By no means are they this. On the contrary they are at this time the strongest organized power in the country; and it is because they know this as well as they do that they dare attempt the desperate shifts to which they find themselves compelled to resort, since without all this power they would no more think of subverting the theory of our Government than they would wittingly invite upon themselves certain destruction.

They are in precisely the same position in which slavery found itself when its friends saw that for its own preservation it was necessary to make war. The power of public opinion had gained the mastery over it, as these Christian people confess that it now has over them, and they had nothing left to do but to attempt to strangle it before it had obtained a settled hold upon them.

This power which now seems in a fair way to expel the Bible from public schools everywhere, that shows itself in the prevalence of free religion, free thinking, general individual freedom, such as are contra-indicated by the system these people would save from destruction, is moving on with irresistible force though scarcely anybody is conscious of its power, except those against whom it is directed. Those by whom it has come, stand in astonishment, gazing upon the threatened destruction, not even thinking that they

must lay hold of it and guide it to a happy consummation, which may otherwise prove a terrible one.

We have often warned the Radicals of this country of the danger of putting off organization. The time is now near when they will be compelled to combine for mutual defense, or else be destroyed, as it was the wont of the great Napoleon to destroy his enemies, by piecemeal. Do not imagine that this present movement means nothing but what appears upon its face, though even there it is bad enough. It means not merely nor mainly the recognition of so-called Christianity, but it mainly means the subjugation of all opposition, and the extermination of all opponents. And the sooner that Liberals come to the recognition of this fact the shorter will be the conflict which is surely impending over their heads. This is rebellion against the progressive spirit of the age, and it means blood—and in such torrents as can only be shed when religion is the stake that is being fought for. Beside religious fanaticism, nothing can stand in comparison. It is the most bitter, the most inveterate, the most relentless and the most deadly enemy that ever enters the battle-field. It has no scruples, no code of honor, no rules of war—nothing by which other subjects are regulated. It knows nothing but success for Christ's sake—the end always justifying the means.

But one course can prevent the world from being deluged by blood, and this is the instantaneous organization of all the elements opposed to the nationalization of a religious dogma, and a distinct enunciation by such organization, to this opposing organization, that their little game is fully understood, and that it simply cannot be permitted; finishing with the advice that its promoters had better go home and pay a little more attention to their own souls and show less anxiety about the souls of those who have arisen from the blind acceptance of anything upon anybody's mere say so, and who accept nothing that does not commend itself to their judgment, which is not based upon simple feeling but upon this, regulated by an enlightened reflection—and this combination is wisdom.

[In our next we shall enter into a more complete analysis of the absurdities contained in the call for this Convention, and they are of such a character as to make it surprising that it can for a moment command the assent of any thinking person.]

THE EVIDENCE.

If any further evidence than what we have already from time to time presented in the columns of the WEEKLY, were wanting to satisfy us that the question which is now prominently before the people upon the natural and proper relation of the sexes is that one which of all others is nearest the heart of every individual, we have it in the shape of numerous private letters received. In these letters questions are asked and answers for them sought, upon points that the Young Men's Christian Association would not permit us to print in the columns of the WEEKLY without again persecuting us for obscenity, although they are the most natural and proper subjects for discussion that could possibly arise. It is simply astounding to see how deep and thick is the ignorance that exists in otherwise really well informed minds upon the most common affairs of every day life, upon the sexual relations. And when we consider this, we do not wonder that the people are, generally speaking, only half-made-up specimens of the human—scraggy, scrawny and angular, physically, mentally and morally.

But we here and now give that Association fair and timely notice, that when they shall become satisfied that there can be nothing more made in guaranteeing safety to reverend citizens by holding us for obscenity, under present charges, we shall proceed to the new field for discussion, with all the openness and devotion to nature and truth that have governed us up to the present in other departments; and they know just what that means. And also that we shall not hesitate to illustrate such discussion by personal example wherever in our judgement the general public good demands it.

But one thing we think we may say without rousing the Comstock to the use of a new alias, and without exciting our risibilities of any United States Commissioner to bring us before him, to hold us according to English law, in which there is at least an external union between Church and State, which makes obscenity and blasphemy very near relations, and this is, that whoever indulges the sexual appetite under any restraint whatever, whether it be of fear of pregnancy or for any other cause, barter the happiness that has been vouchsafed by the Creator, walks in the direct road to disease and death, and entails upon the coming generations a blight which ages alone can wash away. Of all God-given powers and God-created pleasures with which he has blessed the human race, this one least of all can be prostituted with impunity. The stomach may be abused, the brain overworked and the muscular system reduced by too great and continuous effort, and the effects of the prostitution of their natural functions may be remedied and outgrown; but it is not so with this delicate and vital function. Let this become prostrated by any neglect or prostitution, and it is not necessary for us to say that the effects are irreparable, since there is scarcely a human being living who is not already too conscious of the fact.

And yet the pious, the Christian young men say that this subject shall not be discussed. Well, we shall see whether it will or no, and we shall not have to wait long either to determine it.

THE EQUAL RIGHTS PARTY.

It is fair to presume that many people think the Equal Rights Party, which had its origin at the Convention in Apollo Hall, on the 10th and 11th days of May last, died in June, when the WEEKLY was suspended. It is now our duty and privilege to correct this very natural mistake, and to say that the seed sowed by that Convention and the organization of this party has already borne fruit a hundred fold.

It is true the Equal Rights Party did not succeed in its purpose to elect its nominees to be President and Vice-President. But may it not have accomplished even a greater work than that would have been; may not that which has resulted prove eventually to be of greater benefit in growing position and power to mankind than present success? It must be remembered that what is generally considered as success does not constitute the success for which the Equal Rights Party labors. It labors for the greatest general good, let that come in whatever shape it may. Now, we are of those who believe that all the movements among man are controlled by a destiny, the guidance of which lies beyond the reach of mortal ken.

It is in this way that we view the movement inaugurated last May. Had that movement been a thing looking merely to temporary results, it would, indeed, have been an utter failure; but since it was not so; since it was based upon eternal principles of justice, it could, in no possible sense, be called a failure. It enunciated the grandest platform of principles ever put forth—a platform that will last and be rendered true when those who now think it mere folly shall have been forgotten. It considers and involves in its purposes the whole human race, and proposes methods by which the heretofore divided human family may become eventually one. It boldly takes hold of and solves the question that reformers and economists of all ages have feared to grapple. It considers all subjects in which the welfare of humanity is involved, as not only legitimate but necessary subjects for political action, and, for the first time in the political history of the world, boldly announces that the principles of freedom, equality and justice shall be the watchword by which it will be guided until the whole world shall recognize their power, and yield a willing obedience to their mandates.

Viewing the Equal Rights Party and its platform in this light, we conceive that, instead of its mission being ended, it is, in reality, but just begun, and that the temporary suspension of its propaganda and the laying aside of all of its dominant purposes, was a lesson that many, who are really its members, needed to teach them just what we have said in the introduction as the larger and better ends at which it aims.

And we are glad to be able to state the fact that the convictions of the Central Executive Committee are identical with our own, and that they intend to proceed with the purposes of the party, and with that intention have called a meeting of the Committee with the view of resuming active work. We therefore present, for the more careful consideration of the public, the platform that was constructed last May, and ask for it the most critical analysis of its principles by all who find what they conceive to be errors in its propositions or incompleteness in its methods:

PLATFORM.

First—That there should be a complete reconstruction of several of the most important functions of the Government of the United States, and to that end we advocate the adoption of a new constitution, which shall be in perfect harmony with the present wants, interests and conditions of the people.

Second—That the world has advanced so much in the last century that the theories which the present Constitution of the United States and of the several States vitalize are in many instances far behind our present civilization.

Third—That there should be a national code of civil and criminal law uniform throughout the country, the same to be administered by a uniform system.

Fourth—That all important legislation should be submitted to and approved by the people.

Fifth—That all monopolies should be abolished and all charters revoked, and that the Government of the people should manage all public enterprises for the common benefit of the whole country.

Sixth—That all public enterprises should be managed for the public use, so as to produce an income that will pay the cost of construction, management and maintenance only.

Seventh—That the land belongs to the whole people, and should be made use of by actual settlers only, in limited quantities, and that there should be no other form of disposing of the same by the Government, except for public purposes.

Eighth—That there should be but one system of money and currency, and that the public credit should be its basis, and the national faith its value.

Ninth—That the money thus emanating from the Government should circulate freely, and that no payment for its use should be permitted.

Tenth—That the system of taxation should be graduated, direct, and equal in all portions of the country, bearing lightly upon small accumulations, and ascending with the increase of individual wealth, until its demands should place a limit upon the accumulation of colossal fortunes, and thereby secure a more just and equitable distribution of the products of industry, termed wealth, among all classes.

Eleventh—That there should be unrestricted exchange of all productions and commodities between nations and individuals, without regard to distance or locality.

Twelfth—That wars and public feuds should be abolished by means of international arbitration.

Thirteenth—That there should be just public laws to regulate labor and establish uniform compensation for the same.

Fourteenth—That there should be a uniform and general system of public improvements of all the natural resources of the country by the General Government.

Fifteenth—That it is the duty of the Government to guarantee employment to all unemployed persons, upon equitable principles of time and compensation.

Sixteenth—That capital punishment should be abolished.

Seventeenth—That protection of society against crime should be wholly upon the principle of reforming the criminal.

Eighteenth—That there should be the most extended public facilities for immediate interchange between producer and consumer.

Nineteenth—That all the mineral resources and water-courses belong to the whole people.

Twentieth—That there should be perfect and free expression of opinion, by vote, on all political subjects, by all citizens of all classes, sexes and conditions, being of competent age.

Twenty-first—That minorities, as well as majorities, should have representation in Government.

Twenty-second—That all executive officers, being Heads of Departments and Bureaus, should be elected by the people among whom the functions of their several offices are to be performed; and, to abolish the corruptions of favoritism, that all subordinates should be appointed by lot from lists of competent applicants.

Twenty-third—That education, in its application, should be free, universal, compulsory and public; and in its character, secular, industrial and intellectual.

Twenty-fourth—That the destiny of our Government is to extend its supremacy over the American continent, and that a Universal Government for all the people of the globe is the ultimate of Government.

Twenty-fifth—And, therefore, that we form ourselves into a distinct political organization, under the name of the Equal Rights Party, and declare our fixed purpose to be the reconstruction of the Government in conformity with the principles herein expressed for the promotion of the general good of mankind.

In subsequent issues we shall take up the planks of this platform, one by one, and give them as thorough an exposition as it is possible for us to do; in which task we hope to be assisted by the suggestions and criticisms of all who are friendly to its purposes.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

A meeting of the Board of Trustees of the American Association of Spiritualists is called to meet at 48 Broadway, New York City, on Wednesday, February 26, at 12 o'clock, noon. All members are specially requested to be present, as matters of importance will come before the Board for consideration.

VICTORIA C. WOODHULL, President.

THE New Jersey State Association of Spiritualists and Friends of Progress will hold their First Quarterly Convention for 1878 on Saturday and Sunday, February 22 and 23, in Upper Library Hall, Newark. First session on Saturday, at 1:30 P. M.; evening session at 7 o'clock. Three sessions on Sunday, at the usual meeting hours. First-class speakers engaged. Platform free, in order. By order, L. K. Coonly, President. N. B.—The officers and Executive Committee are notified to meet at the Hall on Saturday, at 10 A. M. Executive Committee—G. C. Stewart, G. W. Hall, Mrs. Parsons, Newark; H. B. Marsh, New Brunswick; C. H. Edwards, Prospect Plain; Harriet Fennell, Trenton; A. B. Wilkinson, Camden; John Gage, Vineland; E. J. Woolley, Hammonon; J. B. Beach, Bricksburg.

We take especial pleasure in calling especial attention to the above Convention, since the Spiritualists of New Jersey are fully alive to the real issues of the hour, and know the advantages of organization. The Association is specially fortunate in securing efficient and zealous officers. Dr. Coonly is untiring in his zeal and in his labors; thinks only of how much good he can do humanity. We bespeak an enthusiastic and harmonious convention.

PROGRESS OF THE NEW YORK HERALD.

The above paper is the reflex of our public opinion. It is a mirror exposing the virtues as well as the vices of the community. In examining it we are discussing the condition not of a press only but of a people. When it advocates real reforms we have reason to rejoice, for it is an outward and visible sign of an inward grace in the public. For these reasons we take pleasure in submitting the following statements from its pages. The first is on the raid made by the New York Police on the concert saloons, on which occasion hundreds of poor girls, half clad, were dragged through the snow and compelled to pass the night in the prisons of the city:

THE CARNIVAL OF VICE—SHALL LAW BE LEAGUED WITH IT?

Had the mighty Founder of Christianity walked through Broadway six nights ago He would have wept for humanity; had Justice been cognizant of the sickening deed done in her name the balance would have fallen from her paralyzed hand. Christianity and Justice! Dare thinking souls look one

another in the face and boast of our civilization after the combination of tragedy and farce that made last Saturday night hideous? It is a noble spectacle that we now recall—so noble, so worthy of the nineteenth century that we ask the readers of the Herald to contemplate it with our eyes and swell the chorus of "Shame" that should resound from press and people.

Now, in the name of decency, in the name of humanity, in the name of womanhood, we ask whether this disgraceful spectacle shall be repeated? In the name of morality, we ask what good has been attained? In the name of justice, we ask how dare the law visit its rigor and every possible indignity upon the unfortunate women, while their tempters, the proprietors of concert saloons, can be bailed for five hundred dollars or less, and the men who, by their patronage, keep alive the beastly traffic, are allowed to go free? If this be law, then is law the work of the devil, and the sooner justice takes its place the better for our fame. Which, we ask, is worse?—the young girl who, reared in poverty and vice, sells her soul for the sake of keeping alive her body for a few miserable years, or the man who, able to gain an honest living, prefers to make a fortune by paying girls for their prostitution? Again, which is worse—the low-born proprietor of a concert saloon who trades in vice, or the better-born patron who seeks it for the gratification of depraved passion? Yet, the greater the extenuation the less leniency; and that class which is weakest, which needs all the charity that Christ gave it of old and would give it to-day, is dragged through public mire only to be rendered the more hopeless, the more hardened, the more corrupt. Among older women, with bloated countenances—for few are the women who can bear the horrors of an impure life without the perpetual stimulant of liquor—sat girls overcome by their abandoned situation. One golden-haired, blue-eyed girl of sixteen moaned as if her heart would break. Another refused to be comforted. Will these unfortunates be made better by the brand burned into their souls on Saturday night? Do you call them abandoned? Amid the wreck of womanhood one spark of divinity is still left—the spark that redeemed Nancy Sykes. Hardly one among them but turned despairingly to the man she loved, and for whom, in many cases, she erred. The woman capable of loving, though it be a Bill Sykes, is not lost; the woman plying a bad career, who never neglects her children, is still a woman. And shall women be treated like "beasts of prey"? If they are treated as such will they not become such? "Why don't they arrest the proprietors and let us alone?" exclaimed one woman in desperation. "If they were put out of the way," cried another, "there would be no places in which to entangle us." A little girl shook her small fist in the face of her proprietor, saying, "Were it not for you I should not be here to-night. You first enticed me to work in your saloon." And the destroyer of this child's innocence coolly smoked a cigar, knowing that his ill-gotten gains would soon secure his release, and that it little mattered what became of his victims when poverty and ignorance were always ready to furnish fresh materials for seduction.

Is Broadway any purer for this degradation of womanhood? Are the flaunting signs of infamous dens taken down? Are the proprietors bound over to assume a virtue, though they have it not? Are the women given an opportunity of making an honest instead of a dishonest living? No; not one of these things has been accomplished. The police, acting under an excess of zeal, from which they suffer spasmodic attacks once or twice a year, have temporarily shut up a few saloons, have made themselves and their victims notorious, have made law a monster of injustice, but have done nothing whatever to remove the plague spots defiling the principal thoroughfare of America's greatest city. Now, what shall be done to put an end to this carnival of vice? Bring the real sinners to justice. We do not say that women shall be allowed to follow an evil calling with impunity, but we do insist upon equality before the law in the punishment of offenders. Proprietors of concert saloons and houses of ill-fame, who, nine times out of ten, are men, could not possibly carry on their business did owners of the buildings thus occupied refuse to let them for disreputable purposes. If laws be inefficient, make new ones. Of what use a reformed Legislature if the interests of morality are not furthered? It should be a penal offense to let buildings for other than decent purposes. The world should be told not only the fictitious cognomens of wretched women, but the real names of men whose church rates are paid at the expense of damned souls. These are the original criminals. Exterminate them, and the greatest cause of evil is at once removed.

Where were the Credit Mobilier leaders of the Y. M. C. A. when the following was published? And why did they not set the man of many names on the track of the writer of the same?

MORALS FROM WALL STREET.

But the story of Jay Gould is the most curious in the category. Here is a man charged by his old partner with misapplying (stealing is it?) about nine millions. He is arrested with the utmost obsequiousness, conveyed tenderly to the Sheriff's office, and in three minutes and four and a half seconds is on his triumphal way back to the fight, and all the next day receives the submission of his accusers. Now, if he is really the terrible defalcator they charge him to be, why not break with him and try him in earnest? He, however, holds them in the financial vise so tightly that they are fain to relax the legal screws on him. The miserable wretch who grabs a ten-dollar bill to buy bread for his family is treated with all the severity that such a ferocious criminal deserves. If it were a bagatelle of nine millions he would not be collared and clubbed, but arrested, with an apology, and shown out of Court with a gentlemanly celerity. Let those who are astonished at this difference between criminals of such opposite respectabilities cast their eyes over the graduated table of theft and its present ratio of punishment which we subjoin:

Table with 5 columns: Name, Charge, Offense, Palliation, Punishment. Rows include John Hunger, Tommy the Kid, Messenger Lighthouse, Dandy Book-keeper, Brownstone Cashier, Jay Taurus.

It is not at all fanciful, as the records will show. The charge, it will be seen, is nothing for the real offense, and the palliations must be carefully considered and given their proper weight. Not alone in the ethics of robbery does this curious inequality exist to puzzle the jurist of the future. From Patrick O'Flaherty, who breaks Hans Blitzen's head for friendship's sake, to the swells young dandy who shoots his enemy in cold blood, there are as many saving clauses to be counted as in the other grade of crime. Here is a specimen:

Table with 5 columns: Name, Charge, Offense, Palliation, Punishment. Rows include J. Reynolds, Hannibal Jones, Diamondpin Rough, Jane Arsenic, Bill Cracksman, Sting Kokes.

Are not all these morals from Wall street. If it be money in Wall street or Catharine street, or if it be blood upon Broadway or at the Five Points, is not a question of false sentiment and false social prejudice leading to outraged justice in unequal deliverance between the law and the criminal? Priests, parsons and preachers of every sect may this Sabbath morning point their sermons with the lesson of this robbery or that murder; but is not Mephistopheles leering through the open church doors, with his sardonic laughter ringing between the phrases, at a society of such odd moral contradictions?

We close our extracts with a view or two of the religious policy of the Herald as disclosed by itself in its last Sunday's issue:

THE RELIGIOUS POLICY OF THE HERALD.

"What is the Gospel? The word of God spoken to every human creature. What does Christ teach us as to preaching the Gospel? That it should be spoken to every human creature, even to the ends of the world, that sinners may be saved. Surely, then, if the Gospel is brought home to the hundreds of thousands of souls who read a newspaper like the Herald, is not that an observance of Christ's precepts worthy of commendation? It is not for us to say what is the true reading of the Gospel. That would, indeed, be a departure from our mission. Whether it comes from Rome or Canterbury, or Edinburgh or Jerusalem; whether it is truly penned by Calvin or Cranmer, or Jerome, or Knox, or Wesley, or Loyola; whether it is written in the Old or the New Testament, and in no other form, we do not say. Our opinions belong to our conscience. We recognize that there are eminent and learned and holy men who represent all phases of religious thought, and we permit them to speak for themselves. We believe that from this conflict and exchange of opinions good will come. In religion, as in politics, dissension nearly always springs from ignorance. As light falls upon men's minds, as science enables us to read the rocks and the mountains and the deep caverns of the sea; as we come to decipher the strange legends of Babylon and Assyria, and seek for the walls of Solomon's Temple under the soil of desolate and unhappy Jerusalem; as the forgotten and darkened eras of ancient history come nearer and nearer, contested questions in theology are determined, and denominations see point after point of difference fade away.

With the exception of the words we have italicized, which are simply a sop thrown to the three-headed Cereberus of Christianity, we can indorse the doctrines of the Herald. But, if that paper wishes to obtain the good-will of orthodox Christians, we would advise it not to tinker the prayer of the Great Nazarene, as it does in the following article, under the head of "A Harvest of Horrors and Corruptions." The pages of yesterday's Herald revealed some very curious phases of life in America just now. Murders, outrages, scandals, thefts and corruptions loomed up in every direction, telling their stories of moral lapsings. Our legislators, whether from Kansas or Louisiana, or at the national legislative fount at Washington, seem deserving of some sympathy from pious Christians this Sabbath morning. The snares of Satan seem not to have been laid in vain, and if there be commiseration for sinners of their description it should indeed be lavished on them. For what is passed in the way of trespass against national honor and public trust we must exact stern justice; but for those liable to be tempted in the future all the priest and parson power of New York and Brooklyn should be used to-day in praying for their preservation. Lead them not into temptation, but deliver them from Hoax, Durant, McComb, Pomeroy, Caldwell, Warmouth, Pinchback and all other evils, would be a fitting

orison. They are so weak—these babes of the ballot-box—that a gushing community should storm heaven in their behalf. This would form an agency that might be of more benefit than the platitudes of the chaplains who open the proceedings of the State and national legislatures with such mild, heaven-beguiling unctious, in which no dread of the lobbyist, the briber or the bribed ever finds a word of recognition.

Readers will please remember that we are not answerable for the attack on those who, probably by the aid of the Y. M. C. A., aspire to be our national chaplains. In proof, we hasten to present an extract from one of our religious contemporaries as inserted in the same paper:

The *Christian Union* proclaims that the air is full of rumors of public and private corruption and disgraceful getting and keeping of gold. We must purify our legislation, it is said. We must insist on virtue in high places, saith the preacher. "But," he continues, "reform must begin far back—at the firesides. By example, our boys and girls must learn that money is not the supreme good of life. They must grow up in homes so simply and finely ordered that not furniture, and not viands, but the quality of master and mistress, draws many noble guests thereto, contact with whom is the children's best education. The ornament of a home is the friends who frequent it."

As Dickens' Yorkshire schoolmaster says—"Here's richness." Considering the present moral condition of society, the above can be likened to nothing but the condensed milk of human kindness. How much milder is the Church in dealing with the ills that afflict humanity than the world? Let us close the subject here, for it would be impertinent to ask—why?

SUPERHEATED STEAM.

It is a disputed question as to whether steam can be so over-heated as to cause ignition; from the extract below from the *New York Sun* of the 18th inst., we think it not to be an impossibility:

At yesterday's meeting of Methodist preachers, the Rev. Dr. Porter presided. The debate was on "the best means of promoting evangelical revivals." Brother Corbett, having been repeatedly called for, said:

"I have been not a little surprised, mortified, chagrined and astonished at the action of this preachers' meeting in adopting such a silly question as this for discussion. I have been some thirty-five years trying to preach the gospel. I have a right to my own opinions, even if they are not expressed in the pulpit or public. I say that men, such as are here assembled, representing churches not only of this city but those within a radius of fifty miles, to offer such a question here for discussion, should be ashamed of themselves. Why, sir, we have it all written in this little book. (Holding up a copy of the "Discipline for Methodists.") What a foolish question. We Methodists, having been most successful in bringing men to God, are now asked what are the best means of promoting evangelical revivals. It is a burlesque, a slander, and an admission that the Church has some confession which it is not ready or willing to make."

Nevertheless, the reverend gentleman addressed his brethren at length upon the best means of winning souls to God, and closed with:

"Why do you ignore the fact that hell, damnation, and the devil are means, if rightly applied, that will be instrumental in winning souls to God? What! Are you spending your time trying to find some new method of salvation! Perhaps you would like to create a new heaven and a new God, or some new Pullman palace cars to convey damned sinners to heaven. I was never so much astonished as when I heard one of our own number say that he seldom used the words hell or damnation in his sermons, but used words more appropriate. Great God! has it come to this?"

A frightened brother here jumped to his seat and requested the speaker not to be so profane, at which the Rev. William B. Corbett shook his fist and said:

"Will my friend please mind his own business? I ask you, brethren, has it come to this in a preachers' meeting that I be kept from saying what I please, and when under the influence of the Holy Ghost. I say preach depravity, preach hell fire, hot damnation, scorching flames and the devil until the world shall be awakened."

After the adjournment a throng gathered around Brother Corbett, and said he had done his work well. Two or three accused him of profanity, to whom the reverend gentlemen applied epithets such as "uncircumscribed Philistines," "hypocrites," etc.

COMMENTS.

Spiritualists would find no difficulty in believing in a Methodistical devil if they could find a place in which to locate him. It would not be polite to place him where God is, and even our Methodist brethren and sisters would find it difficult to name a place where the Deity is not.

As to hell fire, hot damnation, scorching flames, etc., as sinners permit us to derive some comfort in the thought that we shall be cheered by the company of omnipresence even in those unexceptional warm latitudes. In the meantime, like Robert Burns, we shall take the liberty to call on all good Christians who believe in such things not to fight with, but rather to pity the devil.

FREE LOVE, MARRIAGE—THE REMEDY.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

Mesdames—Your course as editors on so important a theme as woman's advancement on the plane of social and political equality, has been approved by many, and probably condemned by more. This is to be expected on all subjects newly presented to the public in a novel form of argument. Woman has so long been under the bond of subserviency to man, without any attempt being made to release her from

her thralldom, that the question of "woman's rights" is now wholly a new one, and very lately only has it been prominently brought forward by you and some other progressive minds of the age.

As progress is the watchword at this close of the nineteenth century, it behooves every one who can give a word of advice, founded on reason, to do so in aid of progression and the welfare of the human family. Mankind has for ages been so hampered in freedom of thought by teachings of an interested priesthood (sincere, no doubt, with the lights before them) that it looks like sacrilege to many to take up a subject for investigation which has the cloud of antiquity thrown around it. Free love and marriage come under this heading as being tabooed subjects. In regard to the first, the term free love has an ugly sound in itself; it may not mean anything wrong, but it sounds like it does in the ears of thousands, and it should be discarded, in the interest of conservatism; to many it means prostitution, and no argument can make them see it in any other light.

Free love may be defined as the right and privilege of one being to love another of the opposite sex without let or hindrance; or, in other words, when two persons of proper age and conditions determine to marry, no interference should be permitted with their determination.

They should be united in marriage under the same legal restraint that now exists, but as it happens that uncongenial and unlovable spirits are sometimes thus united, the process of dissolving their bonds should be as easy under the law as of uniting the parties in marriage, and the cost should be no more in the one case than in the other. At the same time, like the act of marrying, it should be the mutual desire of both, and not upon the application of only one of the parties. For a cause or causes, however, duly set forth and proved by one of the parties (should the other neglect or refuse to join in the application, or has left the common home), a decree of separation for one year may be pronounced by the magistrate, and if at the end of that time no reconciliation be had between the parties, or the other party still refusing or neglecting to answer the application, then, after thirty days' notice in a newspaper, a full divorce may be granted by the judicial officer empowered to decree divorces.

The great cure, and probably the only cure, for the evils that woman labors under is not the power to vote (that, however, must be accorded her), but is to be found in the abolishment of male and female prostitution. An unjust state of the laws of society makes the penalty fall on woman alone, when, by over-confidence in her base companion, she loses her much-prized virtue; and when she falls it is never to rise again in society as it is now constituted. The companion who is more to blame than she, actually rises higher in the scale of estimation because of his rakishness; his society is courted, and the sly glances that are cast at this "rival of the jackass" by modest ones indicates that if they, too, were bidden to partake of the forbidden apple would, if place and opportunity favor, take the bite and thus add another victim to the number of outcasts.

The remedy is in the passage of a law or laws, making the act of coition between a man and woman the marriage ceremony; it should be a valid marriage in itself; this would be in accord with nature's laws, and prostitution would decline until it be no more. In the case of a married man seducing a maid, he should be guilty of bigamy and punished under the law defining bigamy. How soon would houses of prostitution diminish and disappear; and the true and free love of man for woman would take the place of discordant spirits being tied together for life. The children of a generation united in matrimony under such conditions of true and free love would be love children, of harmonious organization, and thus the first step toward the development of a higher spiritualism over the materialism of our being will have been made.

Do not abolish the marriage ceremony; use it as a time-honored bond to unite two willing hearts; but add to it the act of coition itself as a legal binding together of man and woman in the bonds of matrimony. Then will begin to dawn over woman the daylight of her freedom and equality with man.

Nothing is more pleasing to us than to see the greatly increasing interest in the social question everywhere manifested. Heretofore it has been almost impossible to draw out discussion upon the subject, especially upon the conservative side of it. We take this opportunity to say to all people who either do not fully understand or are opposed to the full application of the principles of social freedom—in other words free love—that we especially desire the fullest, freest and ablest criticisms; and if we find ourselves unable to fully remove all such, that none will be more ready to make the acknowledgment than we.

We are very glad *Civis* has alluded to the special part of the question that he has. We have often thought of suggesting to those who are forever crying out against us, denouncing free love to mean only prostitution, and its advocates as advocates of prostitution, to initiate a movement making the fact of sexual commerce marriage; and its repetition with different persons, bigamy; but this is for those to do who do not accept freedom. Its institution would be merely the substitution of another and worse form of despotism for the one which we now have. The same objections that lie against marriage laws binding people together who are not mated, would lie with still more force against this proposition.

It is futile for people to attempt to stay the now rapidly-growing conviction in the general mind, that sexual love is the basis of the unity of the sexes; and that if two persons are not sexually mated then there can be no lasting, harmonious union between them. And further, that to maintain a forced union between those who sexually loathe each other is prostitution in its most abhorrent form. We say convictions akin to these are rapidly coming to all enlightened

minds, and therefore that a proposition to make the fact of sexual intercourse marriage, where there can be no possible method under our present utter ignorance of sexual science of previous knowledge as to whether unity or the opposite may be developed, would be to take a step in the wrong direction, and away from freedom. As a prohibitory measure, looking merely to temporary and transitional expression of the sexual appetite, now floundering in every direction for its natural satisfaction and almost absolutely prevented from its finding by false systems and false notions of propriety, it may be exceedingly proper.

It might just as well be assumed that the development of science could go on rapidly to perfection, under actual prohibition, as to assume that perfect sexual conditions may be attained under repressive laws. In the realm of investigation looking to a better understanding of any subject or theory, the only legitimate condition under which progress is to be hoped for is in freedom. And this is just as true sexually as it is in any other direction.

What profiteth it any person to find a better condition than that already possessed, if he be not free to appropriate it? To know that progress is effectually prohibited, is to stop all effort for advancement and the sooner the world shall come to the admission of this theory upon general principles, not excluding the domain of sex, the sooner will it have entered upon the unembarrassed path of progressive unfoldment for all the developments of life.

But laying aside for a moment the consideration of this subject upon general principles, will it present any better features, as a question of policy? What good is to be gained by making the sexual act, marriage? Would that serve to make the future union any more harmonious, or productive of better results in any direction? We cannot see that any such results could even be expected. It could only be entertained upon the proposition that where two people have had sexual intercourse, that a union for life must necessarily follow. The question then at issue is not as to the propriety of making coition marriage, but whether union for life, under any and all circumstances, whether love or hate, be present, is the best theory and practice. And to this point we do not think even "*Civis*" will subscribe.

It is true he speaks of easy divorce. But why any legal obligation at all if they may be thrown off at will? But he says, when both are agreed and not otherwise. Now this raises another question which is entirely over-looked in common discussion. Nobody will assume that there is any happiness to be gained to any one by holding a person prisoner against his or her will. Hence it is not a question of happiness or of good to be gained; but when this condition arises it is another question than mere sexual union—in other words, marriage—that develops it. It is a question either of dependence or of ownership, and hence the remedies for it must be sought in providing for these conditions that come in and raise a false issue which blinds people to the true one, and not by prolonging the condition in which they are developed.

Therefore observe the question of sexual unions from whatever standpoint, and the logical conclusion must be that only in freedom for the individual can better conditions be gained or best conditions exist.

EXTRACTS OF PRIVATE LETTERS FROM PARKER PILLSBURY TO A FRIEND.

By the kindness of a friend we are furnished with some extracts from private letters from this grand old soldier in reform. There are few individuals living the loss of whose good opinions we should mourn; but among the few we freely admit this one is found. And when we find him from whom we could expect nothing not afraid to speak his opinion freely, when so many long-professing friends, whom we had a right to expect would stand by us, remain silent, we may be excused a feeling of keen satisfaction in presenting the following kind and evidently earnest words:

TOLEDO, Ohio, Nov. 5, 1872.

My Dear Friend—What are they doing to Victoria, the brave? Are those charges against that Wall-street broker true, do you, can you believe? If so, though she die and rot in Ludlow-street Jail, she will yet be enshrined as a martyr worthy of more honor than all the victims of St. Bartholomew's day together.

If what she charges on that man be true, what young girl is safe one moment? Better they be enjangled with tigers and hyenas, or encaved with adders and rattlesnakes! What father, what mother of daughters does not kindle into fiery indignation at such atrocity? To believe a mortal being ever made up such a chapter of horrors is simply awful! To know that such had been an actual transaction by man or fiend, is to mark an epoch in the annals of guilt, shame and crime that bleaches all I ever heard before into innocence.

At this distance I know not what to believe. The newspapers that talk as they do about Grant and Greeley, Sumner and Schurz of course will not scruple at anything in a case like this. If the revelations of that one man be true, no matter though Mrs. Woodhull were an imp of hell, the age owes her a debt of gratitude. She should have a monument of polished, Parian marble as high as Trinity steeple, and every father and mother of daughters, should be proud to contribute each a stone. If her conscience approve what she has done, no matter now what she may suffer. If she have not borne any false witness in this affair, though she may hang, as did John Brown, like him also she shall be immortal, as her soul also "goes marching on!"

Hastily, but truly yours,

PARKER PILLSBURY.

SALEM, Ohio, February 6, 1873.

It seems to me the last WEEKLY is the most remarkable and most valuable newspaper ever printed. There is but one word in it which I regret. There is but one word in Paine's Age of Reason which I deplore. There are many in the Bible which I should loathe, did I care anything about them, or the book itself, one way or another.

The word I dislike is near the bottom of twelfth page. "Living Lion" is good; the other *baste* is no good. Sumner once called his *odorious* name in the Senate. I want the tone of the WEEKLY to be dignified and lofty as the Majesty of God. Were I living in or near New York, I certainly would go and give it one day in the week, could I make its appearance, in some respects, a little more presentable—not its matter, but its mechanical and artistic appearance. I presume it has to be hurried up as amid the flame of battle, and cannot stand much on the matter of music nor mode of advance; secure only, as it ever aims to be, against retreat or surrender.

I heard yesterday that the name of Mrs. Woodhull was blasphemed in the call for the recent Woman Suffrage Convention at Washington, it being said: "Mrs. Woodhull has not been invited, is not expected to attend."

I would not have signed such a call to save that accursed city from the fate and fire of Sodom.

Perhaps, did I know Mrs. Woodhull better, I might like her worse. But she is now the most outraged, persecuted woman I ever saw. And so far as I can learn of her manner, temper, spirit, she is sublimely brave, noble, heroic—more worthy a martyr's fame and crown than any woman the nineteenth century has yet produced! I don't care who knows that as the honest opinion of

PARKER PILLSBURY.

SALEM, Ohio, February 13, 1873.

You speak very feelingly, and I think justly of the Woodhull & Claflin Paper and persons. I have not been an indifferent looker-on, as their persecution, not prosecution went on. Powerless to help them, I commiserated their case all the more. I have presented the subject in my Sunday lectures, and several are procuring the WEEKLY, and reading it with intense interest. I think the No. for 8th of February is the most remarkable, the most important and the most valuable sheet ever issued from the American press.

At the opening of the rebellion I lost caste with Garrison for adherence to Wendell Phillips. At the close of the war Phillips anathematized me for going with the *Revolution* for women; not against, but along with the negro suffrage. Phillips contending then that it was "not woman's, but the negro's hour."

And forfeiting the favor of the two chieftains, of all the anti-slavery clans, I lost, of course, the friendship of their followers—but I should have to do the same thing over again were the same events to transpire which then impelled me.

Suffrage seems now almost assured, and other questions, more momentous now press their claims.

Mrs. Woodhull, unexpectedly doubtless to herself, as well as to everybody else, is the fulcrum for the triune question of free speech, free press and free religion; and as such, I regard her at this moment as the most important woman on the globe. No other represents so many of the most vital interests of human destiny; and standing serenely, nobly, brave as she now to me appears; contending in truly divine spirit and earnestness for the highest, holiest of human rights, rights of men as well as women; whatever of influence I have or can have, with men or gods, shall all be cheerfully given in her behalf.

You ask if you may print part of a letter of mine. I write no more for newspapers not even for the *Index*—but you may, if it is worth it, print anything of mine of general or public interest. It is no time to be afraid or ashamed of one's self or sentiments. Faithfully and truly yours,

PARKER PILLSBURY.

HOW ONE WOMAN ENTERED THE RANKS OF SOCIAL REFORM; OR, A MOTHER'S STORY.

Will a page torn from a woman's heart—a mother's heart—help other women, other mothers, to be strong? If it will, the world shall hear it, cost what it may. In the year 1865 I found myself a worker on the Pacific coast, a dweller in that sunny land toward which my heart turns ever with wistful longing, not alone because it is the home of my beloved daughter and sons, and the abiding-place of dearly-cherished and fondly-remembered friends, but because to me it will ever seem the land of richest possibilities, holding the germ of grander, freer, more complete lives than can be lived elsewhere. I worked hard, unceasingly, as one who loved work for its own sake. I threw my whole heart and soul into the words I uttered, and found my reward in the knowledge that they penetrated sometimes the armor of custom and conventionalism and reached the inner consciousness of those I addressed. But ever, in public and private, I cherished the dear hope of bringing my little children across the two broad oceans, to a home in "the thousand-masted bay and steeped town" of San Francisco. Every day my heart leaned over the space that divided us, and listened for the echo of my children's voices. My labors were crowned with success. Never did I love gold before; but as with beating heart I touched the shining coin with which I was to pay for my little daughter's passage, I kissed them with almost childish glee. She must come first, as I could not send for all; then my boys should come later. How I watched the aspect of the sky; how, in thought, I traversed the ocean till the tardy waves bore my "one little ewe lamb" safely to her place in my heart. At last my boys came; and then, a united family once more, I said: "Now I will shelter my darlings; now no harm can come to the nest over which a mother's watchful love shall brood with ever-waking vigilance and tenderest solicitude." Each day developed my little girl into a woman. The child's somewhat awkward angles rounded into a young maiden's fair proportions and winsome grace. One day I was startled to observe a young man pause, for a second look,

at the sunny-haired girl, and to note that her blue eyes drooped and her cheek blushed beneath his ardent gaze, and with a sudden pang, such as mothers alone can know, I said: "My child has grown into a woman, she is no longer all my own." Need I tell any mother who reads this page of heart-history what hopes I cherished for my fair young daughter: how I dreamed of a future for her that should realize my dream of a happy and perfected womanhood; and, since I could not keep her a child, sweetly dependent on her mother, pictured her grown into a grand and noble woman, a happy wife and mother, safely shielded from all the storms that had made shipwreck of my peace, in the quiet haven of a perfect home? I suppose all mothers have some such dreams for their beloved. It only remains then for me to relate how infinite wisdom saw fit to thwart these hopes founded on ignorance and weakness and take my child's life into different channels, educating us both for a higher and broader sphere than we otherwise should have occupied by an experience that seemed to us very bitter, very cruel, but for which we now thank God, glad of the thorny pathway that led up to light.

I do not wish to enter into details regarding the events that changed the currents of our lives; suffice it, a mature but young and brilliant man (unconsciously, I think, at first), won the heart of this young girl. I warned and counseled; but when did young impassioned love ever listen to the warning and counsels of experience? The interference only estranged the child's heart for a time—from her companion, sister mother (to her I had seemed to fill all these relations), for had I not found flaws in this idol of her dreams? But one day I penetrated the secret of the change that had descended upon the girl's joyous spirit. This young maiden who was not a wife would soon be in the world's sight, as she was now in mine, a mother. I thank God that in the bitterness of the revelation that then dawned upon me, nothing save an agony of tenderness filled my heart, a passion of love for my child that revealed depths of devotion unknown, undreamed of in the relations of our past. Strange still, I did not hate her lover; he had not deliberately, wickedly seduced a young and trusting person; circumstances threw in his path a fresh, lovely girl, who loved him undisguisedly and engrossingly from the first moment she saw him. Society had made him what he was. I deeply deplored it, but realizing his education, his impulsive, passionate temperament, I dared not judge and condemn him. Circumstances—among them considerations of a complicated nature, into which religious scruples entered that have no place in this relation, and belong to him personally—forbade marriage; and my daughter and myself would have proudly rejected the hand that was not spontaneously offered, under any circumstances. What was to be done? was the question pondered over, as I lay on my sick bed, holding to my aching heart my infant daughter only two weeks old, for I had been married a year before. Friends said—well-meaning friends—"There is a way, hide this thing from sight, send her on a journey, destroy this evidence of youthful folly, all may yet be well." I was proud; I loved a good position in society for myself, how much more for my children; my daughter in her youth and grace and beauty, how could I bear that the world should point its finger at her and utter its mocking laugh? how could I save her? should I accept this "one way" suggested? If I wavered—and I might as I wrestled in that garden of Gethsemane—God knows it was but a second. I made my resolve. I said, "This child of youth and love! this child of my child has a right to live, and shall live—has a right to love, and shall have that also; has a mission to its mother and shall perform it. This girl-mother has a right to all tenderness and the society of her lover; while she is solving the divine problem of maternity—learning the sacred lessons which the new life stirring beneath her heart whispers to her awakened nature—and she shall have them (for I think that the children, born of mothers deprived of the sweet and tender magnetism of the father in that fateful period prior to birth, come into the world orphaned in part.) No dark secret shall dog my child's footsteps through life; she shall enter no man's home with a lie on her lips. I know that her soul is pure, her heart stainless. Love, not guilt, has made her what she is. If the world calls her "wicked," "outcast," the world lies, and we will live the lie down. I told my child how I had resolved, and she answered: "Mother, you are right, and I am not afraid since you love me still." And, accordingly, we entered upon our future. That we struggled through it alone; that kindest friends shook their heads doubtfully, is not wonderful. I think all souls are alone in their direst extremities. The heart upon which I leaned most, could not indorse so strange a course, could only coldly tolerate it; doors that would have opened to one—gladly to him, and for hire to her—utterly refused to shelter both, and his society I insisted she should enjoy.

A woman of questionable repute, so the world said, opened her door when all respectable people closed theirs, and there I, in time, went also, to welcome my little grandson into existence, a child as bright and fair and pure as if all the priests and bishops in Christendom had given him permission to be born and live and aspire. When his young mother was able to walk out, I took the baby in my arms and we walked the whole length of the principal street, running the gauntlet of curious eyes; then I felt the worst was over, the world could not wound us much after that; we had "grasped the nettle," it could sting us no more.

Some of the purest souls I have ever known gave us their hands at last, our nearest and dearest who had been sorely tried by our unusual course, acknowledged, with tears, the wisdom that sustained us. My daughter came out of the ordeal and took up her new life, a matured woman; girlhood had flown in the trial, but had left a sacred boon in its stead; my hair showed a frost it had not known before, but my soul had gained strength, my whole nature a divine consecration. My little grandson bears his mother's maiden name, as she does; his father loses and cherishes both mother and child. Quietly and with growing self-reliance and with complete self-respect, she lives her life, and with a smile, sad but sweet, meets the averted faces of summer

friends. In a recent letter she says: "Mother, when I see how lightly some women who frown on me hold the obligations of marriage, I am so thankful my 'little mother' helped me to live a truer and a purer life,

"And I will strive and still endure
All storms of pain that time can wreak;
My flag is white because 'tis pure,
And not because my soul is weak!"

For myself, do you wonder that my whole life is consecrated to the cause of freedom? that I have sworn that I will never permit myself to brand as outcast, prostitute, or fallen, a sister woman, while men standing erect, knee deep in vice, look God and man unblushingly in the face, and are received into our best society without a protest? Do you wonder that I trample under foot, in indignation and loathing, that shallow mockery you call, with a reverence born of ignorance, "The Marriage Law," a law obligatory upon woman but ignored by man, and that says to the woman who has gone down into the valley of the shadow of death to win the boon of motherhood, "You have no legal right to the child you have purchased by months of suffering, culminating in mortal agony?"

I have transcribed this page of heart history, not wholly without pain, because I am mortal, and hold my inner life as too sacred for the careless gaze of strangers; but if it can help in any sense some sorrowing mother to be strong, some young girl to be brave, I have not written in vain; I can truly look back on my stormy past and thank God for every agony endured, for every weakness conquered, for every bitter experience that has brought me into closer sympathy with human suffering, and above all for this crowning trial that led me out of the land of bondage and prejudice, through the Red sea of pain, into the perfect liberty of the children of God. It has been my privilege to stand by the priestess of social reform, Victoria C. Woodhull, in the present crisis, and, while I honored her as one chosen of God, as a leader in this great reform, to possess the dearer right of drawing near to her in the sacred association of close and intimate friendship. She has often urged me to write the above, and now my own soul has prompted me to obey.

LAURA CUPPY SMITH.

[From the Word, Princeton, Mass.]

HAS LOVE A SCIENTIFIC BASIS?

COL. T. W. HUGGONSON:

Dear Sir—Noticing that, in the columns of the *Woman's Journal*, you are the recognized exponent of the culture and good sense of men, especially of man's manliness to woman, I wish to ask why the existing, man-made relations of the sexes, so destructive of woman's personality and welfare, seem to be regarded by you as exempt from criticism; and why Mrs. Woodhull and others who have summoned the people to reason on these grave subjects, are classed by you with Fisk, Gould and other male reprobates of society?

When a girl, barefooted, I tugged about the streets of Newburyport the child of Rev. Chas. J. Bowen, I learned to love you as the "good man," who, in passing, could notice me; and out of my wages, which were 25 cents a week, my mother paid her honest debt to you, I giving up the much-needed shoes, because you were to me a kind of god that walked up and down. Afterward, when woman grown, you honored me with your acquaintance and confidence, though I am not related to you by ties of consanguinity or legality, and I regarded you as a whole, a sincere and entirely trustworthy man—a wise and blameless discriminator, indeed, of pathways in the field of love. I have no desire or intention to report your private life, but knowing what your views were, and how free your relations with woman have been, I ask most seriously by what authority you rank those termed "free lovers" on the dark side of life, and claim yourself to represent light and purity irreproachable?

You, sir, either taught me, or fooled me, or insulted me; which will you have it? Where does a "good man's" attraction to women end and "free love" begin? It seems to me that the best protection girls can have as to "the limit of safety" in their associates with men, is, first, a clear knowledge of what is essentially right in these things; and, secondly, a consistent example of rectitude in the men they meet. I wish not to impeach your sincerity, much less to call you a "libertine," but if the epithets which you hurl at Mrs. Woodhull are just, I certainly must revise my opinions of you. Believing that an institution which, right or wrong, assumes to consign the sexes to a given state "for better or for worse," should, in the interest of liberty and sobriety be sternly interrogated; and thinking that if woman is capable of casting a vote intelligently, she is capable of choosing, and revising, if need be, her social relations with men, I most sincerely request you to enlighten me further upon your sayings and doings in matters of love.

ANGELIA T. HEYWOOD.

PRINCETON, Mass., Feb. 12, 1873.

[We intended to make some remarks upon this article; but, upon second thought, we feel that anything we might say could add nothing to the piercing eloquence of our brave sister; hence we simply commend the chalice to the lips of Colonel Higginson, with the hope that when next he attempts to smirch us, he will remember Angelia Heywood.]

The double lives men live, in their relations with women, the irresponsible and unscrupulous dealings they indulge in privately, are well illustrated in the following incident:

Hon. George Bancroft was promenading one evening on the veranda of the Ocean House at Newport with a gay New York belle, not yet out of her teens. In course of conversation she addressed her companion as "Mr. Bancroft." "Now really, my dear Miss C—," said the ancient man, "you must not call me that—call me George!" A few moments afterward they returned to the drawing-room and mingled with the throng, when, to the amazement and horror of our venerable historian, the mischievous girl exclaimed, loud enough for the whole company to hear, "George, I have dropped my glove—please go and look for it." Bancroft went but did not return.

ECHOES FROM PLYMOUTH CHURCH.

[From the Tribune, Feb. 5.]

REPORT OF THE FAREWELL BANQUET TO PROFESSOR TYNDALL AT DELMONICO'S.

The Chairman—The next sentiment, gentlemen, "Religion and Science—All truth is one," will soon be responded to by eminent clergymen. I do not know whether the doctrine of the school were at an age when most of the science and of learning that interested the world was in their hands.

I can only suggest that a learned naturalist, early in this century, said that the discoveries in astronomy had obliged the theologians to lengthen Jacob's ladder. [Laughter.] I have the honor to introduce the Rev. Henry Ward Beecher. [Heartily applause.]

Mr. Beecher said, in part:

Mr. Chairman—Gentlemen, it gives me great pleasure this evening to be present to pay with you the tokens of the very hearty respect and admiration which we feel for our distinguished guest. It is made my present duty also to speak some words in behalf of the great theme which belongs to the profession, not which I chose, but which my father chose for me. [Laughter.]

I am happy in being able to say in behalf of the reverend and noble band of men, the ministers of religion in America, that as a class, from the very beginning, they have been distinguished for the pursuit of truth and for such love of it that they were willing to follow it wherever it took them; and it ought to be borne in mind that science in the sense in which we are employing it now, in the higher sense rather, is such a love for truth, pure and simple, that a man will find it, hold it, and teach it without regard to the social or civil, or the theological results which may flow from it. [Applause.]

One advantage of professionalism is that the weak are able to flourish by the strength of the strong, they are brought into such association, and though there are many mischiefs connected with it, there is some good in sectarianism in religion; if you consider, likewise, that the preachers of religion are, to a certain extent, educated to believe that religion consists in its instruments rather than in itself, and that to a large class religion means the Church, the doctrines of the Church, the usages of the Church, and is as if a farmer should be taught that his harvest was plows and harrows, hoes and spades [laughter], without which there would be no harvest.

I hold religion to be a personal thing; it is but another name for manhood [applause], and without undervaluing at all any of those methods by which we develop manhood, the aim of all religion, and the largest aim that you can give to religion is perfect manhood.

I regard you as a priest, ordained, and in the same diocese, and with the same care as with them, preaching a little different doctrine; but hoping that in the generations that lie before you, you will see the individual augmented, the household ennobled, living together in civil relations in a larger and nobler way. We are working together in one field, with our faces set as if we were going to Jerusalem.

SPEECH OF PROF. HITCHCOCK.

Prof. Hitchcock upon being introduced, turned to Mr. Beecher, and said: I came too late into the world, sir, to meet your honored father, but with the tradition of his fine and saintly character, I should be quite ashamed to apologize for being one of those Presbyterians whose pulse the profession has quickened a little here.

It seems sometimes as though science and religion had met in a very narrow path on a very dizzy ridge and were interlocking their antlers in a struggle that must be fatal to one or the other.

If it must come to this I think history suggests that not religion but science must go down the cliff, for mankind at large manage to get and take as a measure of the West's friendship. Tested and true hearts are awaiting me at the other side, and thinking of them and you, the pure, cold intellect is for the moment deposed, and what is called the "human heart" becomes master of the situation; but lest if, in the waywardness of strong emotion, I should utter anything which the re-enthroned intellect to-morrow might condemn, I will pause here.

The *Christian Intelligencer* scolds Mr. Beecher for what he said at the Tyndall dinner the other night. The article closes thus:

"Mr. Beecher is not blind. He truckles with his eyes open, and must have motive for what he does. Yet, whether it can compensate him for the measureless mischief which his better fame enables him to work, perhaps quieter and more reflective years will enable him to judge. May he live to see them."

The *Churchman* remarks of the Tyndall dinner:

"There were some utterances which, coming from the mouth of a professed Christian minister and teacher in a theological school, would be indeed astonishing if that minister had been any other than Henry Ward Beecher." It then makes a liberal quotation from Mr. Beecher's address, and adds Prof. Hitchcock's introductory remarks on the same occasion, which it regards as a rebuke.

The usual Friday evening prayer-meeting at Plymouth Church last evening was very largely attended, the lecture-room being so crowded that the adjoining parlors were also used. After the usual opening services, Mr. Beecher said:

"As familiar as the passage is, 'Cast your cares on Him, as He careth for you,' or that other passage, 'Cast your burdens on the Lord,' it is one of the rarest things, I think, that is done. I think persons a great deal more likely to see visions and dream dreams; a great deal more likely to mount up into ecstatic joy in good praying, good hymns, good conference meetings—a great deal more likely than by the simple one of casting their cares on God. There is no trouble in casting other people's cares on the Lord or our own either. When we have not got any we can cast our cares that we had twenty years ago, or can cast all sorts of imaginary cares, and there are certain cares that we can cast on the Lord—those that we do not feel. For example, a person is very proud, and does not care what people say about him, while another per-

son is very approbative and feels exquisitely anything which may be said, and the proud man will say, 'My dear, I am surprised that you cannot cast these anxieties on the Lord; I never let them hurt me.' He did not feel them, they were no cares to him. Suppose an ox should say to a horse in summer, 'Why should you quiver all over because a fly lights on your hide; I have a thousand on me, I never mind it.' And it just so with these thick-skinned people; it is so easy for bone to talk to muscle. There are many men that never come to God until there are forced by trouble. Men try everything else, and when all fails then they come to Christ. It puts me in mind of a man fleeing from the sheriff—he runs and runs until he is out of breath, the officer gaining on him all the while, until at last he comes up with and nabs him, and then he says, pantingly, 'I yield.' So God pursues us, and when we are fairly run down we yield, but not till then.

Brother McKay said there were two thoughts he wanted cleared up. Do you mean to convey the impression that we can cast our cares on the Lord so as to eradicate them as cares or burdens; if not, what does it mean? If my friend or my child is leading a wayward life, I can lay the case before the Lord, lay it before him; can I roll the burden on him in any sense so as to go away and feel joyful; can I get rid of it so long as the cause exists?

Mr. Beecher—Yes.

Mr. McKay—I don't think so.

Mr. Beecher—That is because you have not gone far enough.

Mr. McKay—Perhaps not. The other is this: That we have been educated too much into the idea that Christ is in heaven and not on the earth amongst us.

Mr. Beecher—That has been the burden of my preaching ever since I can remember, that we turn God into magistrate instead of looking at him as a friend. But while I agree with you on this question I cordially disagree on the other. According to our different natures we can trust God and throw our cares on him. Some can do it easier and more fully than others. There are fifty men in this congregation that if I were in trouble I could go to them, and I have implicit faith in them that they would sustain me. If I can do it with men imperfect as they are, how much more can I trust my Heavenly Father?

DESTINY OF CITIES.

BY A. GAYLORD SPALBING.

Great cities are doomed. Certain destruction is their fate in due course of time. The fiery element has commenced the work, but the lesson it teaches will accomplish much more than the burning.

The conflagration of Boston was a greater surprise to the world than was that of Chicago, because it was supposed that no such wholesale devastation, from such a cause, was possible in that city of brick and granite. But now the opposite is proved. Nothing is indestructible. Fire will demolish walls of granite, marble, brick or iron. Security is a word without meaning, since it is now fully demonstrated that any and every city on the globe may be speedily reduced to ashes.

What, then, is the lesson? It is that, since property in close and crowded cities is a decidedly unsafe investment, and can never be trusted, such cities, in their present mode of construction, must be forever and wholly abandoned. Those proud institutions of wealth and magnificence, called cities—like London, Paris, New York, Philadelphia, Chicago, Boston, etc.—must be blotted out of existence and erased from the map of nations, or vastly modified and improved.

This is no alarming proposition. The events speak loudly in that direction and we must abide. The world is broad enough to hold the human race without crowding, heaping up, or risking their persons or possessions. Blocks and rows of tenements, or stores, or shops, or manufactories are not indispensable. Every structure may stand far enough from any other not to communicate flame in case of one taking fire. Wisdom then demands this arrangement of things. Humanity requires it. The working classes everywhere have a right to ask it as a measure of self-protection, they being always taxed for the losses.

In a little more than one year over a thousand millions worth of property has been burned in this country. The news of the Chicago disaster shocked the world, causing a spontaneous gush of sympathy and charity, which, like magic, soon restored or will restore the ruined city. Here was exemplified as never before the beautiful and sublime principle of universal brotherhood.

But sympathy and aid for that kind of sacrifice cannot become perpetual, for it is needless and too costly. This is an age of humanity, which is not all confined to cities. The outside world, the country, the masses are getting too important to be held as mere suburban tributaries. The city realized not the true ideal of social life. A little isolation is better. Therefore the highest wisdom of the times is to expand and diffuse. The network of railroads, street cars and telegraphs has distributed city advantages all around and far back. So that the commodities of trade and necessities of life may be conveyed in quick time to any distance and to every individual. Commercial centres are multiplied instead of remaining huddled in one great focus. In this way every dwelling and building is surrounded by a wide space of healthful fresh air, and the quiet rest of the happy slumberer is never broken by the midnight fire-alarm.

What is a city, say like New York? It is concentrated, concreted, conglomerated, consolidated and compacted humanity. It is too close. There are no breathing holes. It

is too much like the Black Hole of Calcutta. Every evil comes of it, and then is thrown out upon the world. Epidemics, contagions, vice, corruption, debauchery, prostitution and crime always breed in a big city. Like matted and unkempt hair it fills with filth and vermin. Wealth and poverty stand in hideous contrast. City life is a fiction and a cheat. Individuality is lost in the crowd. It is a hiding-place for rogues, thieves and murderers. Virtue and innocence are in continual danger. No young girl or mature woman, no man or property is safe unless under police guard.

The purity and perfection of mankind require the open and genial sunlight. Dark streets and alleys smother all manly qualities. The police court is kept in session, and human brutes and reptiles are daily dragged in from the slime and mud by the iron hooks of municipal law. It is an earthly pandemonium, and the imps of hell are there schooled and graduated. Such a thing as preaching religion, morals or civilization is a useless task, like beating the air, or pumping water out of a leaky vessel. It is an endless job and never can save the ship.

Two centuries ago the streets of London were first lighted by lanterns. It was a marked event of the time, and history informs us that the effect was marvelous. The holes, dens and corners of the city being suddenly flooded with light, the bats and owls in human shape fled at once to escape the eyes of men. The police courts immediately lost a large portion of their business—a cheaper and more efficient police being the street lamp.

Then, I say, let in the daylight—that will scatter the scoundrels. Comb the matted hair of vice and ignorance with the fine comb of country occupation and schooling—that will kill the vermin. Blow the fresh air all through and around—that will remove the plagues, diseases and malarious infections. Spread out the city wider and thinner. No one then will tread on another's corns, and thereby get into the lock-up. Watchmen, policemen and city missionaries may then all be paid off and discharged. Othello's occupation will then be gone, and he can go to farming. The thousand millions now lost by fire will then be saved in the hands of workingmen that earn it. Spread out New York on a space of ground thirty miles square or more; and other cities according to population. Thus that kind of a city that burns like a flash, when a spark touches an unlucky spot, will be exchanged for a more durable plan.

CHAMPLIN, Minn., Feb., 1873.

CHRISTIANITY.

"Christianity: what is it?" Let us look at its merit,
And try to discover upon what it all rests;
Why hundreds of thousands so fondly enshrine it,
And hug its delusions so close to their breasts.

We shall not attempt, in a space so contracted,
To give all the reasons why we should dissent;
Besides, it were folly when laws stand enacted
To suppress our opinions, however well meant.

But shall we submit to such laws? 'Tis a question
Which 'twere well for each person to ponder with care:
Allow us to tender this modest suggestion—
"Where motives are good" there is nothing to fear.

Whence sprang all the errors Theology preaches?
Errors time-honored, and hoary with age,
From the wicked, false hearts of unprincipled teachers,
Who have stained the world's history with blood ev'ry page.

Thousands in darkness of midnight are groping,
With none to assist them thro' life's weary plod:
They are crawling in fear—for mercy scarce hoping—
In dread of the wrath of Theology's God.

A creature three-headed, a nondescript curious,
Who steaming with rage his children doth burn:
Fiendish, inhuman, than demon more furious
Is the orthodox God, from the pulpit we learn.

"Thus saith the Lord," in the first book of Samuel:
Go, smite Amelik—a life do not spare
Of man, woman or child, ox, ass or of camel,
To tell the sad tale of dread carnage done there.

'This blood-thirsty monster, of Jewish creation;
This God who outspeaks thro' old biblical lore;
This God who could murder an innocent nation,
Is a being we cannot and will not adore.

Oh, Father of Mercy! Divine Love eternal!
That men should thus blaspheme Thy name evermore,
And charge to Thee deeds that a demon infernal
Would shrink from dismayed; their horror deplore.

Christianity: what is it? Let us answer in brief:
It is not the worship of a pure, loving God;
'Tis a soul-shrinking system—an organized thief,
That robs us of reason! In short, 'tis a fraud.

From a doctrine so fearful, from a God so inhuman,
Let us turn, and examine the page writ in truth—
The pure page of nature, where naught of the demon
Is taught to the mind of the truth-seeking youth.

The grass of the field, the rock of the mountain,
The sturdy old oak, and the bright, laughing brook
Are the leaves, if we'll turn them, that guide to the fountain,
The well-spring of knowledge, God's, Nature's true book.

Shall we turn from a volume so brimming with knowledge?
Shall we leave the bright lines He has penciled in love?
Must we study man's Bible, when in nature's own college
We can learn all that's needed to guide us above?

PIERCE GRAHAM, Baltimore.

* Extract from "Maryland Code of Public General Laws," Vol. 1, page 208, section 12:

"If any person, by writing or speaking, shall blaspheme or curse God, or shall write or utter any profane words of and concerning our Saviour, Jesus Christ, or of and concerning the Trinity, or any of the persons thereof, he shall, on conviction, be fined not more than \$100, or imprisoned not more than six months, or both fined and imprisoned at the discretion of the court."

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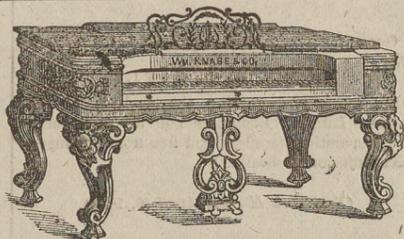
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