

WOODHULL & CLAFLIN'S WEEKLY.

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

Vol. V.—No. 16.—Whole No. 120.

NEW YORK, MARCH 22, 1873.

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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.

THE INTERNATIONAL.

CARL MARX'S COUNCIL—THE HAGUE CONGRESS.

LONDON, February 14, 1873.

A few Internationalists met here on January 26 to repudiate the Hague Congress and the Tenth Ward Council of New York. The statement was made that Carl Marx, by his distrustful and distrusting policy, had "exposed the weakness of the great unknown quantity" which had been so dreaded. A member who had visited New York gave the information that the General Council consisted of seven Germans, one Frenchman, one Italian, one Swede and two Irishmen. This account of the directing power of a proletarian revolution throughout the world caused much amusement.

The repudiating resolution was carried unanimously, as follows:

"Considering that the Hague Congress was illegally constituted, the majority present being a fictitious one, created for the purpose of swamping the true representatives of the members of the Association;

"That the resolutions passed thereat were subversive of the 'fundamental pact' of the Association, which recognized the right of every federation to decide upon its own action;

"That the programme for that Congress had not been previously submitted to the cognizance of the branches, as required by the general rules—Administrative Regulations, article 1, rule 10;

"This Congress of British delegates repudiates the action taken at the Congress of the Hague and its nominee, the so-called General Council of New York."

J. G. E.

In view of the recent striking confirmation of the statements, and the speedy fulfillment of the predictions of the author of the following report, its publication in the columns of the WEEKLY seems to be demanded simply as a matter of record:

The International Workingmen's Congress at the Hague, Holland, held during the week ending Sept. 7, 1872—Report of Citizen West, Delegate of the Philadelphia Congress and Section 12 U. S.

TO THE FEDERAL COUNCIL (AMERICAN BRANCH) OF THE I. W. A.:

Citizens—In conformity to a resolution passed by the Council, Sunday, Oct. 20, I herewith submit in writing for publication a report of the proceedings of the General Congress of the I. W. A., held at the Hague, Holland, during the week commencing September 1, 1872.

The Council will doubtless remember my appointment as one of the delegates to attend this Congress by the American Congress, held July 8th, 9th and 10th, in Philadelphia, Pa. It is also aware that credentials were given me to represent Section 12 of this city. In pursuance of the duties thus imposed I took passage on board the steamship Minnesota (Guion & Williams line) for London via Liverpool, Eng., on the 14th of August, arriving at the last mentioned place on the 26th, and reaching London the next day, Tuesday, 27th. I immediately proceeded to the residence of Citizen G. E. Harris, to whose generous hospitality I am greatly indebted. From him I learned that the General Council were to hold a meeting on the evening of that day. By invitation I attended that meeting, and was properly introduced by Citizen Boon, but the G. C. refused to receive me and directed me to leave the room, because it had suspended Section 12 and could not therefore receive a member of that Section without stultifying itself; at least, this was the reason assigned. Learning that the English Federal Council were to hold a regular meeting on the following Thursday evening, I attended that meeting by invitation of W. H. Riley, editor of the *International Herald*. Here, too, the same treatment awaited me. This Council decided not to admit me because the other Council had excluded me. It seemed that the meetings of these Councils were held in secret, but the members freely communicated to me the nature of the business that was transacted. Briefly, they were making preparations for the meeting at the Hague, and these preparations included the election of delegates from all parts of Europe and America pledged to exclude the American (Philadelphia) Congress and Section 12. Just here I would have been glad to return home; the thing had been "fixed," "packed;" my mission was apparently hopeless. But my duty to my constituents demanded my presence, at least, during the sessions of the forthcoming Congress. This was my conviction; nor did a private visit to Karl Marx at his residence tend to weaken

this conviction. That distinguished leader, who owes much of his fame in this country to the existence of the sections represented in the Philadelphia Congress, curtly refused to receive their representative.

Most of the delegates reached the Hague Sunday afternoon, September 1, myself among the number. They wandered through the streets looking for lodgings. Karl Marx & Co. had engaged apartments at the aristocratic "Hotel Pico;" but the disaffected spirits were compelled to accept humbler accommodations at the "Hotel Nationale" and other "Logements" of plebeian resort, albeit one of the faithful always abided with them to keep due watch upon and report the sayings of reputed heretics. Lodgings found, arrangements were speedily made for a preliminary meeting or "caucus," which was held that evening at the "Concordia" on Lombard street, the place which had been provided for the regular sessions of the Congress; but there was so much confusion of tongues, badly interpreted, so little concord, so much plotting and counterplotting—altogether, so much wrangling—that no business could be transacted, and the meeting adjourned to meet the following day. But the regular proceedings naturally range themselves under three headings, namely, the Constitution of the Congress, the acts of the Congress and the future of the International, and under these heads the subject will be treated.

1. *Of the Constitution of the Congress.*—On Monday the formal sessions were opened by the election of a temporary chairman and a temporary secretary, taken from the local section at the Hague. Of course, the first business in order was the appointment of a committee on credentials. This committee consisted of seven persons, most of whom were members of the General Council, and the others had formed and expressed opinions concerning the credentials of those delegates whose seats were likely to be disputed. This little matter was then settled—it was not probable that any delegate would be admitted to a seat that the committee reported against—and at noon the Congress adjourned to seven in the evening to give the committee time to examine the credentials. In the evening the committee reported that the credentials of nearly sixty delegates were correct, and that the bearers thereof should be admitted to their seats, while those credentials that were disputed should be submitted to the direct action of the Congress.

The list of accepted delegates was then read, but the Congress chose to act upon each one separately, as well as upon those that were disputed. The discussion that ensued lasted two days and a half, at the expiration of which, sixty-five delegates had been admitted and only two excluded, namely, the representative of Section 2 (French), of N. Y., and myself; the former because his Section had been guilty of the heinous crime of refusing to pay the assessments made upon it by the Forsyth-street Federal Council, and the latter for another reason that will be developed as the story proceeds. Let me say here, however, that it is greatly to be regretted that this discussion consumed so much time, because it prevented any action upon important questions which had been referred to this Congress by that of Basle and its predecessors, among them the subject of "Direct Legislation by the People," popularly known among us as the "Referendum," or, "Popular Initiative."

The Committee on Credentials reported against the admission of the delegate from Section 12; (the credentials of the Philadelphia Congress were not even considered)—because the General Council had suspended Section 12; because the delegate had been a member of the Philadelphia Congress, which had repudiated the General Council; and because the delegate had been a member of the Spring-street Federal Council, which had refused to pay the dues of the Sections, and notably those of the 12th.

In support of this report, Karl Marx said that Section 12 had been suspended for raising foreign issues, namely, "Spiritualism, Free-Love and Woman-Suffrage." He so far forgot himself as to wantonly assail the character of an entire Section on account of the alleged heresies of some of its members. His remarks were utterly irrelevant and did not influence the decision of the Congress, nor did the reasons assigned by the Committee produce any perceptible effect. They were shown to be utterly false. Section 12 had been accused on *ex parte* testimony, tried, convicted, sentenced and punished, and knew nothing about it. The suspension was, therefore, illegal and void. The Philadelphia Congress had not repudiated the General Council. The Spring-street Federal Council had refused to pay dues only until moneys that had been previously forwarded, and monthly reports as well, had been acknowledged, and the delegate from Section 12 was not a member of that Council. As to the foreign issues that Section 12 was accused of raising, it had no control over the religious or other speculative opinions of its members, and "woman suffrage" was not a foreign issue. These reasons seemed to be satisfactory, and the report of the committee was abandoned.

It now became necessary to discover or invent some other cause of exclusion. Sorge, from the Forsyth-street Council (always ready for every work of detraction) furnished it. In his reply to me he had stated that Section 12 was a middle-class Section. Permission to reply to him was refused. Sorge had also stated that the great bulk of the workingmen of the United States were Irish; then came the Germans, then the negroes. The natives did not work, but were speculators. Of such material the American Sections, with number 12 at their head, were composed, and the other sort of people would not join the Association so long as this was the case. Permission to reply to this slander was also refused. Brissmeé (Belgian), out of order, now moved a resolution: "That the I. W. A. could not admit a middle-class Section." This resolution was carried (some refraining to vote for the reason that half the Congress would be excluded by its terms), and then the vote was taken on the question of admitting the delegate of Section 12, with the following result: 49 noes, 10 abstentionists and 6 absentees, not unanimous, but quite sufficient for the purpose. The abstentionists and absentees refrained from voting or were absent, some because they thought delegates who were members of

the General Council ought not to vote on questions which involved the ratification of their own acts, and the whole thing was a farce, and others because liberty to reply to Sorge had been denied. Thus the English speaking, or American branch of the I. W. A. in the United States was repudiated. Of the 65 delegates admitted, 21, at least, were members of the General Council, a dozen or thereabouts received credentials from Sections which they had never heard of and which had never heard of them; notably, one Barry, a middle class boot and shoe dealer and reporter for the *London Standard*, retained by Marx & Co. to furnish reports for that paper, who had received credentials from a German Section in Chicago, Ill., furnished him by Sorge. This man, Sorge, seemed to be abundantly supplied with blank credentials, to be filled up with the names of any persons he could find willing to enter the service of Marx & Co. It thus appears that the General Congress was the General Council and *vice versa*, and that it was no more a true representative body than the Senate and Corps Legislatif of Napoleon III. were true representatives of the French people. It richly merits the same fate.

2. *Of the Acts of the Congress.*—First. The Congress adopted a new rule or law in the nature of an *ex post facto* law, namely, "that it could not recognize middle-class Sections." What had been previously innocent, nay, commendable, became criminal thereby—everybody suspected of middle-class associations is now to be ruled out. This, too, notwithstanding one of the Rules of the Association provides that "EVERYBODY that accepts and defends the principles of the Association shall be eligible for membership, and each Section shall be responsible for the integrity of its own members." This, also, notwithstanding the acknowledged leader, Marx, derives his subsistence from the rental of an estate belonging to his wife in Germany; and another leader, Frederic Engles, is a retired manufacturer and lives upon the proceeds of his former work-people's toil; and that the majority of their followers at the Congress are men of the same stamp, or merely adventurers, ready for anything that turns up, as appears by the official list of members. Why these should be free from suspicion and all others untrustworthy, is not quite clear.

But the Congress adopted another rule, to wit: "That to conquer political power is the first duty of the Proletariat." This is a true and just rule; but it is utterly irreconcilable with the other rule just referred to and commented upon, because political power cannot be conquered except by the co-operation of all classes (the middle included) who now wield that power, unless the working classes are ready to fight those other classes for the possession of it, which there is no evidence of, and which would only result in utter ruin, without that prior local organization *within*, yet *outside* of the State as it is at present constituted, which is indispensable to a thorough understanding and concert of action. Besides, the different nationalities should be permitted to judge for themselves when, where, how and under what circumstances political action is desirable and practical. The Congress denied this right. It placed all the nationalities under the supervision of the General Council, and removing the seat of that body to New York, it enlarged its powers and conferred upon it authority to suspend at will any Section or any Federal Council. This is an abnegation of the principle that underlies the "Commune" which the I. W. A. has always professed to respect. This is the reason the Democratic Socialist Alliance of the Continent was condemned and its leaders, Bakukin (Russian) and Guilleme, delegate from the Swiss Council at Neuchatel, Switzerland, were expelled and deprived of their International character. Nothing but division and failure can spring from such despotic administration.

3. *Of the future of the I. W. A.*—Next to complete success, an utter defeat which places the adversary entirely in the wrong, is most desirable. This, then, is our condition. Once more in the course of events the principle of authority and the principle of liberty have come into conflict in a movement having for its object the emancipation of labor by the conquest of political power. As ever before, the principle of liberty will finally prevail. The Congress forgot its supposed constituents; but its constituents remembered the Congress. All round the horizon the nationalities represented in the Congress have rebelled. A Congress of French Internationalists has been held in London, England. The proceedings of that at the Hague were repudiated. Another Congress of Spanish, Italian, Belgian and Swiss, has been held in Switzerland, with the same result. The English Federal Council have a resolution before it to the same effect, which will sooner or later pass. And here in this country, of course, the newly created despotism, the Forsyth-street General Council, will be ignored by all American working-people. If I might be permitted to advise this Council (American), I would earnestly urge it at once to issue a Declaration of Independence of the old organization, reorganize under a new name, if necessary, such, for instance, as the "International Labor Union," upon the basis proposed by the Philadelphia Congress, and invite the co-operation of the European Federations. With a little alteration, such as the substitution of communal, departmental and State Councils for municipal, State and national, that plan would work as well in the (informal) U. S. of Europe as in the U. S. of America. Faithfully applied, despotic forms might be undermined and superseded by democratic forms even before the "powers that be" were aware that the transformation had fairly commenced.

Finally, though rejected by the bogus Congress at the Hague, its constituents in Great Britain at least received and heard me gladly. Twice I spoke to large meetings of the West-end branch of the I. W. A. in London, and was enthusiastically welcomed. Once, at a large meeting of the Land and Labor League, when there was but one dissentient voice, that of a man named Mottershead, universally distrusted and detested as the paid servant of the Morleys and the Gladstones, who said that the "English people needed no instructions by a lecturer from the bastard republic beyond the seas;" but his impertinence was properly rebuked by

the chairman and won no sympathy from the audience. And by invitation, I delivered an address on Organization before the Eclectic Institute, under the auspices of the Co-operative Colonization Society. The meeting unanimously passed a vote of thanks, and requested a copy of the address for publication.

Nor can I conclude this report without tendering my heartfelt thanks in addition to G. E. Harris, already mentioned, to W. Townsend and his hospitable family; W. Marson and his cheerful, glad some wife; J. G. Eccarius, whose long services and tried fidelity are a sufficient protection against even the malice and jealousy of Marx, and last but not least, to the Hon. R. C. Schenck, U. S. Minister at the Court of Great Britain, for their generous assistance, kindly bestowed when most sorely needed.

WILLIAM WEST,

VOX POPULI, NOX DEI.

MECHANICSVILLE, Ohio, March, 1873.

VICTORIA C. WOODHULL:

Dear Madam—Upon opening the *Banner of Light* for Jan. 11 I was surprised to see that that bold and able reformer, A. J. Davis, writes you down a "Social Brigand," by which term he means one who adopts an inverted method of bringing about social reform, and by inverted method he means defying public opinion and attacking individual reputation. And a little further along he says: "The misfortune of it all consists in the diabolism of the enterprise. It is a systematic and premeditated attempt to overcome evil with evil," &c. And still further on we find: "'Do not evil that good may come!'" is shouted by every angel of love and wisdom." And he closes thus: "But let true reformers, while they fearlessly and unceasingly labor to bring in the better era, stand firm for the highest principles of the best methods of progress."

But I had looked upon Bro. Davis's moral courage in defying public opinion as one of the brightest jewels in his crown, for without it a bigoted Church would have squelched him out long ago. And as to attacking individual reputation, what more pointed attack than this upon yourself?

Although your name is not used, it is as strictly personal and defamatory as if he had written: "Victoria C. Woodhull, your enterprise for rescuing your sisters from the depths of degradation to which the sensuality of man has reduced them is an inverted and diabolical one, and if you ever received into your heart a breath of the holy summer land you are a fit companion for Milton's fabulous dwellers in pandemonium."

Let any one who doubts the fairness of this read the entire article.

But as Bro. Davis disclaims infallibility, each one must discriminate for himself. Is anything which produces good an evil? Surgical operations, abstractly considered, are evils, but if necessary, and skillfully performed, are good. And I have faith that the social body will in due time recuperate under your heroic practice, and many a carbuncle and ulcer slough off.

Bible expounders have for centuries preached the "exceeding sinfulness of sin;" but as they take special care to make no personal applications, the heartiest amens and hallelujahs called out by the sledge-hammer blows from the pulpit come from the most hardened old sinners in the congregation.

Friend Davis seems about to adopt this method, while yours is, if you cannot arouse mankind to the importance of the subject without, to point out an old sinner with a "Thou art the man!"

I believe this is just what the times require; abstractions will not suffice. "Cry aloud and spare not!" At the same time I hope and believe you pity those whom you condemn.

A word more. Not because S. S. Jones, of Chicago, differs with you in opinion (for I think I do myself), but because he manifested a spirit of bigotry worthy the Church in applying vile epithets to you, have I dropped his paper. A prominent lecturer on Spiritualism expressed the opinion that his opposition arose from chagrin at not being able to cope with you in argument. Yours for the right,

STEPHEN YOUNG.

So. NEWBURY, O., Feb. 25, 1873.

Dear Mrs. Woodhull—Inclosed I send another subscriber to the WEEKLY. I am doing what I can for the paper, but such is the ignorance of the people to the vital issues of the hour that it seems almost impossible to arouse them to the impending danger. Every day's experience reveals more and more plainly that the masses will "hug the delusive phantom of hope" and rest in a false security, allowing the enemies of freedom and human rights to make encroachment after encroachment upon the liberties of the people, until revolution and bloodshed will be inevitable. The apathy of the masses is amazing; but above all am I astonished beyond measure at the silence and seeming indifference of those of whom we had a right to expect better things. Where are the champions of human rights who so bravely fought and nobly won the battle of freedom for our colored brethren? Do they not see that it is the same issue now as then, to wit, the liberty of man. Is it possible that they who so heroically defied the scorn of the world and the contempt of the church, while demanding equal justice for all races, now shrink from the social outlawry meted out to those who are brave enough to demand woman's emancipation from a worse than negro bondage? In standing by those who, thirty years ago, demanded the "immediate and unconditional emancipation" of a race, we never paused to inquire what were the politics and religion of the pioneers in that grand enterprise; nay, we did not even ask their views of social life! It was enough for us to know they were fighting for the rights of man, and we did not deem it advisable to destroy the force of our protest against an unholy despotism, and weaken the power and influence of the champions of a righteous cause by constantly reminding the people that "we feared Mr. Garrison was not quite sound on the five points of Calvinism;" that "Wendell Phillips' views of the Sab-

bath were hardly orthodox, tried by the standard of the Connecticut Blue Law"; that "Parker Pillsbury had grave doubts in regard to the plenary inspiration of the Bible."

So, to-day, when the bravest spirits of the century demand justice for woman—when they ask that in the most sacred function of her being she shall be freed from the domination and power of lewd, licentious, beastly men, it is no part of my duty to inquire into their politics or religion, or what may be their theories of social life. It is enough for me to know that woman is as completely in the power of man as was ever a trembling slave of the rice swamp in the clutches of his master; and that justice, religion, humanity and all the better impulses of our nature demand the abolition of the outrage. As in the struggle of the past, brave, heroic souls were not deterred from their work by the bigoted cry of infidel; so in the coming revolution, no one who is worthy of the more glorious cause that appeals to us to-day will be frightened by the cowardly cry of "free lover."

I am glad to see that our brave friend, Parker Pillsbury, although he has borne the heat and burden of one revolution, yet he is not insensible to the demands of this hour. With a rare prophetic ken that foresaw coming events in the anti-slavery struggle, he now sees the inevitable doom of the nation in the impending crisis.

Yours for all that is pure and noble in humanity and a brave fight against powers of the darkness. D. M. ALLEN.

VINELAND, N. J., Feb. 27, 1873.

MRS. WOODHULL:

Noble Defender of Rights—Reiteration is a necessity of the times, and it becometh humanity to reiterate the truthful utterances you have made in its behalf. Your lessons are gloriously inspiring and I for one give thanks to the infinite that your mission seems fraught with such holy purposes as the redemption of humanity. Any careful observer cannot fail to detect the purity of the principles which you seek to establish. Superfluous would seem this effort to add another atom of thought upon "the great and grave question," were it not for the fact that a variety of minds gives consent to the establishment of a theory, or the efficiency of a principle. Sexual commerce does not necessarily infringe upon the law of modesty or decorum. The sexuality of spiritual forces is never called in question to bear upon the great problem of sexual science. The union of opposite forces produces this thought which goes out to you and the world as a child of my brain: Shall I be branded as an unclean thing because I have commerce with an opposite element in attempting to contribute a mite of thought or a child of the imagination to replenish and bless the world? These issues of the brain are the offspring of an unhallowed alliance, as that which attracts the physically sexual. Conditions are to be complied with in either order of cohabitation that shall determine the hallowed or unhallowed character of the actor or actors. But the mere mention of sexual intercourse gives the blush of shame to the prudish, and it is time to invent schemes for driving away this false modesty. Poor old Conservatism must stand in the background, while to the front marches the Radical and hoists the standard of reform. Reformatory movements need the brains of humanity, while the neutral forces of nature can depend upon the hands and feet of Conservatism. Then to the front, my noble Victor, and face the frowning world, and if you cannot laugh at Satan's rage, you can surely smile at the progressive child, whose name is still "Immanuel." With heart and hand at your disposal in this great struggle to liberate the ignorant and set the captives of a false social system free, I will strive with my head to find a loophole through which to escape from the censure of an indignant mass of Jesuitical forces. The Jesuits of Protestant renown as successors of the ancient Druids are on the alert, and with their smattering of science they cannot reconcile the fact of omnipotent grace with the shadowy structure of ecclesiasticism. We outsiders of the pale of ecclesiasticism are beyond the reach of infinite grace, and science cannot demonstrate a fact to convince them otherwise.

But the mills grind exceedingly sure, and in time the spirit of this reformatory movement will call forth the Christ within them, and they will hail with gladness the new-born child of revolution. Let us not throw stones but only turf, and when their eyes are opened we shall see them running and leaping for joy that God ever raised up unto them so great a deliverer as she who went to Ludlow Jail and suffered all manner of indignities at the hands of a "boasted but bogus institution of freedom." I am, as ever, your friend and co-worker for humanity.

E. R. HARRIS.

NEWBURYPORT, March 2, 1873.

Dear Sisters Woodhull & Claflin—As I read column after column of your Godsent journal, it seems as if I cannot refrain from writing to you that you may have one more added to your already numerous workers. I love every word your paper contains, and wish it could be read by every man, woman and child throughout the country. I am doing all I can to interest those who have never before seen your paper, and with a considerable degree of success. Oh, how I do wish that women were not so blind as to take up stones and throw at you, while in return you are only giving them precious truths and striving to lift them from the deep pit into which they have fallen, or rather been pushed, by the lower passions of men. I can only say, "God forgive them, for they know not what they do."

There are but few of your papers taken here, but I mean before many months shall elapse to be able to send you many more new subscribers.

The little "Ghost boy" is making some of the old dry theological bones shake, and it will be the cause of opening a great many heretofore prejudiced minds to the fact that spirits cannot be laughed off, frowned off, or frightened off! The teacher is a young lady of true moral worth, but, next to yourselves, I do not know one so persecuted and ridiculed. She is a poor orphan, without money or influence, and dependent entirely on her little salary of \$350 a-year for her support. They (the priestly committee) have voted to suspend her for four weeks, hoping in some way to get en-

tirely rid of her, and in an underhand way are trying to get her to resign her position; but she will never do it, and if she gives it up it will be because they turn her out entirely. She is growing very pale and thin, but a few of us, who never knew her before this affair happened, will stand by her till the last moment. The excitement here is very intense, and the poor orthodox pastor (hypocrite) is at his wits' end to find some way to get rid of the little fellow; but I rather think he'll study harder and tell more lies than he has yet done before God will allow him to trample one soul in the dust, even though it be a woman.

Now, good-bye and God bless you both is the prayer of your humble servant,

MRS. M.

[Extract Private Letter to a Friend from Editor Toledo Sun.]
TOLEDO, February 19, 1873.

While on my way to the Post-office I dropped in to the Woman Suffrage Convention, at the Opera House, and just in time to hear a candid defense of Mrs. Woodhull by Miss Anthony. Previous to my entrance Mr. E. P. Bassett (of whom you will know more in the future) had been invited to speak, and in his remarks referred to the persecution of Mrs. W., and commenced reading from her paper. Think of it, George! The President of the Ohio Woman Suffrage Association, Mrs. Longley, called him to order! and the audience applauded the interim of silence. Miss Anthony followed, and, after a long discourse, remarked, "Now I want to say one word." And she said it, ringing truths and facts in the defense of a persecuted sister that turned the tide of applause. Bravely she did it, but she might have said more! Still it was a victory for the leading woman of this century—Mrs. Woodhull. Then came forward Mrs. Longley to a personal explanation. She called the gentleman to order because the Ohio Woman's Suffrage Association did not recognize in its convention any other doctrine but woman suffrage, &c. But her words were tempered with charity to Mrs. C. Mrs. Stebbins, of Detroit came to the defense of Mrs. Woodhull, and so the great little woman is being better understood.

Yours,

JOHN A. LANT.

BUFFALO, February 19, 1873.

Mesdames Woodhull & Claflin—I had the pleasure of listening to an address delivered by "Victoria" in this city some year or year and a-half ago.

I went to the hall prejudiced against you, but came away with feelings much changed and a strong desire for a more intimate acquaintance. Since that day I have been an attentive reader of your paper, and if I understand the principles you advocate (and I think I do), I believe in them fully.

They seemed to me a legitimate deduction from that grand declaration upon which our Government claims to be founded, viz., that by virtue of being born we possess certain "inalienable" rights, "such as life, liberty and the pursuit of happiness." I believe the above has reference to the entire race, not merely one-half of it. I am rejoiced that there can be found one woman, yea, two, in these United States who dare to say, and say it publicly, that they own themselves, body as well as soul, and hold the same above the price of gold, position or fame; that they acknowledge no Pope, or man-made laws or institutions as authority to govern, except so far as they agree with the law of God written in their own organisms, made known through their own experience, tested by their own judgment, measured by their own reason.

I have feared that the tremendous powers and influences you have roused to madness would be able to drive you to the wall and crush your paper. Never did I really long to be rich until your last great struggle commenced. It may be that, like Fremont's declaration of emancipation or John Brown's raid into Virginia, you are a little too soon, or a little impolitic, or too weak; but the time is coming, and the helpers, too; and I pray God and the good angels to keep and sustain you, and may the spirits aid and encourage you till the time comes and the earthly helpers arrive.

Among the hundreds of sympathizing letters that are or ought to be pouring in upon you, mine may be of little account and perhaps not worth your notice. But I do so long for your success, and have so feared you might be persecuted to the death, that it relieves my anxious heart to express its sympathy for you. My wife indorses this letter and joins me in sending good wishes.

Yours for the furtherance of truth and freedom,

E. C. HOTCHKISS,

17 Blossom street, Buffalo, N. Y.

Courage! dear Victoria and Tennie, for as such I claim the privilege of addressing you. Though personally strangers, yet through the long perusal of your paper I have come to identify you not only as fellow workers, but as leaders, or the leaders, in the greatest reform or revolution ever inaugurated.

I was glad to see in your last, reference to ante-natal conditions as the cause of many of the crimes with which society is cursed. It is here that the work must begin; and in order to accomplish any lasting good, woman must become free, and children must be the result of love, not lust; of choice, not force. And in the effort to lay the ax to the root of evil, instead of lopping off a few branches, I am with you to the extent of my abilities, and will again repeat: Courage! for the angel world are truly with you, and will bring many to help in this your struggle for the elevation of woman, and through her elevation, that of the whole race.

Yours affectionately,

IRENE BARBER.

SAN FRANCISCO, Jan. 26, 1873.

Victoria, Darling—I feel that a million loyal souls send to you greetings through my heart, whether in this mortal form or not I cannot tell, but sure am I that ere long this number will be found your devoted adherents, ready to die, aye, even to live in defense of the principles you have taken hold of and stirred this planet from its centre to its circumference by enunciation of them.

True, I know wicked men have shut you up in the prison all again, but do not imagine you are forgotten, or that God's angels who herald truth to the world are dead. Oh, no; oh, no,

I find many souls here who love you, and who are loyal and true—ere long they will awake to their true work, and you will hear from them; though if I could but touch your hands this hour, it seems to me I could breathe strength into that precious form which I know must be suffering. Walking through Gethsemane, almost staggering beneath the cross laid upon your weak shoulders. Oh, God, how can I help this woman is my constant prayer; how fan into a flame the fires Divine upon this altar which seems almost dead ashes to-day, and, thus doing, aid you, my representative woman, my royal sisters and brothers, to carry the banner of principles which you are crucified for being true to. Mrs. Stephens seems to be doing all she can, and has published many of your articles. They do not know you here as I do, and I thank Heaven that I do know you, for in you I find the only elements of a true womanhood, which I can adhere to and swear by. By and by many women will feel and see who is to lead them up out of the red sea of slavery, and whose hand has already enfranchised them, and you will then know why life in a cell was yours.

I feel that victory is just before you, dear girls. Victory so complete that, financially, your success is certain. I know it will be. Oh, how I long for one line, one word even from your dear hand. Can I have it? Ask the Colonel, God bless him—oh, how I revere and love him—to send me the numbers of the WEEKLY as they are published. I shall soon send you subscriptions, all I can obtain.

Darling Sisters—I have just now located in this city, and my rooms are daily haunted by radicals of every kind. You would smile could you see the weather-beaten faces, with tears streaming down them, as I pour out my indignant soul and tell them of Victoria in the cell. I am feeling the pulse of this city, dear; by and by I shall do more than this, and I hope even prove myself worthy of being named sister and friend. You will come here some time, and what ovations this people will give you, for thousands carry you close to their hearts. I show your picture to hundreds of eager souls who are struggling for truth and seem to see you as a leader to these fountains. Dear, beautiful face, how I love it, forthrough it my soul has found true freedom and rest.

Trust me to hold your banner on the heights every hour on this shore, darling; and accept my soul's best and truest love and loyalty to truth as you represent it. Addie sends love.

ANNA KIMBALL.

[Hundreds of letters from all parts of the world pour in upon us from women, containing sentiments similar to those expressed in the following letter—Who shall say that women are not sexual slaves?]

WISCONSIN, Feb., 1873.

Dear Mrs. Woodhull—I would be glad to take fifty copies of the WEEKLY to distribute. I lend mine until worn out. There are six or seven subscribers in this town; there are many Spiritualists here, but few are liberal enough to accept your views of social freedom.

My husband reads the paper eagerly—thinks it splendid fun; sometimes says he fears it has enlightened me too much already! It is serious fun to me, I assure you. O, my brave sister! what a glorious work you have already wrought. It rejoices my heart to know that woman's emancipation is coming. I have for years been hoping and waiting for these questions to be agitated; my nature has long been tortured by a desire for such a state of society as you are laboring to bring about, but in my ignorance I supposed I was wrong. I have just begun to inhale physical as well as moral vigor in this new atmosphere. I was stifled and starved for the lack of human magnetism, which has always been denied me. I could write volumes, but will not further trespass on your time and patience—had no intention of saying anything further than necessity prompted. With good wishes and tenderest sympathy, your sister,

Mrs. A. A.

241 N. ELEVENTH ST., PHILADELPHIA, Feb. 11, 1873.

VICTORIA C. WOODHULL:

My Dear Sister in the Truth—The times are troublous but your motto must forever be "Onward and Upward" and the refrain will still be echoed throughout the whole civilized world, that still another soul cries to be free, free from the shackles of all earthly ties that bind the soul only as it is earthly in its nature, but can never reach the indwelling spirit of light. Your powers must be exercised, the hosts of the unseen have declared it, and your name must go forth emblazoned upon the banners of Freedom, soon to be raised all over the land in defense of human rights.

The social elements are boiling up ready to engulf you and others who may come to your rescue, but all the commotion will be external and can only reach the soul principle through deeds of valor, truth and justice.

Great God! has it come to this, that in this country the tyranny of sect, creed, party and society decrees that the voice of woman shall not utter the truth, which Nature in all her vastness forces upon her; that she must rest as the slave of autocratic customs and opinions and not be free to assert her individual rights, as a citizen of this country, to be heard through the press, from the pulpit or rostrum, upon the greatest and most important of all subjects bearing upon the welfare of humanity—the freedom of the social and sexual relations? and the answer comes reverberating through the spheres, no! no! No! not without gigantic efforts to be free.

My dear child of liberty, you now stand upon the brink of Public Opinion, whose surging waves of worn out and effete ideas break against you, only to call you still more earnestly to the work given you to be done, the liberation and enfranchisement of the Nation's wards, the women of the United States. Your spiritual nature sets at defiance all such conglomerate elements of this socially fossilized age.

Your work has commenced and it will never end until success crowns your earthly efforts, or you are translated into higher spheres, a martyr to the cause of human freedom. Give me your hand, my dear, noble sister, you need strengthening, you need the warm sympathies of honest, pulsating hearts, who are willing to stand firm upon the rock of their

convictions and defy the elements of a colossal and persecuting conservatism. Your work is your own, but I can feel that I have some work to do in the same direction, and therefore the motives prompting me to write to you thus. May you be spared to awaken more generally the spirit of progress now sleeping in the minds of the community. May the angel world bless and protect you, is the earnest prayer of your friend now engaging in a work of love to humanity, under the guidance of spirit control.

D. S. CADWALLADER.

P. S.—Any time you decide to lecture in this city—and the calls are going out daily to that effect—I will do what little I am capable of in the matter of renting hall, making general arrangements, etc. I believe the hall of the Spiritualists is open for you at any time.

D. S. C.

HUDSON, Mass., February 20, 1873.

THE ST. LOUIS INFAMY.

He must indeed be a cold-blooded fossil who can read the St. Louis social evil ordinance as recently amended, without feeling the hot current of indignation tingle to his very finger-ends. The original Act was bad enough, but was the embodiment of Divine mercy as compared to the present job of municipal tinkering. Self-preservation seemed to be the first law of nature with the legitimate fathers of this nest of abortions which has been inflicted upon the people by these pretended guardians of public morals. No doubt they feel themselves entitled to an increase of salary as a reward for their exhaustive labors, and much needed to neutralize the additional depletion of pocket, which examination and license fees will indirectly impose; and they surely should not be blamed for wishing to preserve their own immaculate selves and all other male citizens from harm, should they venture to listen to the seductive wiles of the social evil in their midst, while innocent, unsuspecting wives, can henceforth rest in peace, for now the whole thing is under control, and their liege lords run no further risk of contamination. What a nice job they have furnished for physicians in good and regular standing (moral character of no account)—salary being the main object, to be paid, of course, by the inspected, which will include any person, no matter how pure and honest they may be, who shall venture to hire or own a shelter for themselves, provided they have had the audacity to be born a woman.

We wonder if these virtuous guardians of public morals ever knew mothers or sisters, or were ever fathers, in legal wedlock, of such incarnate embodiments of total depravity as daughters? They seem entirely innocent of human sympathy—with hearts of ice, incapable of a single throb of pity for the unfortunates. Where these modern Solons obtained the right to prohibit any one from leaving their city without a "permit," is not exactly clear. Perhaps, like a certain New York official, they imported a precedent to meet this particular case. But we hope the good sense of our wide-awake Western neighbors will, upon sober second thought, repudiate such wickedness, and demand the repeal of this foul blot upon their fair fame; and trust they will adopt a more liberal policy, for the time is soon coming when woman will have an equal voice in enacting laws to which she is equally accountable.

A. F. HALL.

MT. LEBANON, N. Y., March 5, 1873.

TO VICTORIA C. WOODHULL, TENNIE CLAFLIN AND GEORGE FRANCIS TRAIN:

I have, with much interest, observed your course. You are powerful Babylon breakers, supernaturally assisted.

Your position in relation to the Church and State movement entitles you to great respect.

Your exposure of the rottenness of the gilded social system, with its "like priests, like people" arrangements, is worthy (neither of persecution nor of prosecution, but) of all praise.

The ingenious legal chicanery, by which you are arrested for "obscenity," is worthy of rulers who have been educated in "the doctrines of devils," which lead to cruelty, to war, to all religious persecutions, and to a union of Church and State, so that they may have the power to carry out their infernal system of lording it over other persons' consciences, when each and every one of those other persons possesses the same right to lord it over their diseased consciences and perverted reasoning faculty.

This is not any more a Christian than it is a Mohammedan or Hindoo Government. It is a Government that has nothing whatever to do with theology.

Which of the Gods will they put into the Constitution? I object to the "God of Israel" going in, as we do not wish to become Mormons. He was the God of a very low order of people. He sanctioned concubinage. He was a polygamistic fighting, generating God; just like the people over whom He ruled. Was not the warring, lustful David a "man after his own heart?"

I also object to Jesus Christ—the Jesus Christ of their imagination—being President, or "Chief Ruler." He, in every respect is too far off.

And as to the Bible being the supreme ruler of our national conduct, I am suspicious it would be like "Bell and the Dragon." There would be men and women, and a whole host of priests inside of Bell. "The Trojan Horse" would be nothing to it.

But, had we not better wait until they have finished the Christian Bible? Or shall we, in the meantime, use the Koran, or the Mormon Bible? And then had we not better wait until these Christians, who are so anxious to rule over us with their war power, desist from killing one another as did the Orthodox Christians in our late "unpleasantness," and as did the French and Prussian Christians?

And then had we not better keep on waiting until after their great day of judgment, when the "proud, and all who do wickedly, shall be as stubble, whom the day of the Lord shall burn up;" that we may see how many of them will be left? For you know it is quite possible that we may then be without any priests to rule over us. And, in that case, we might as well leave our civil government to manage civil

affairs, as it now does; for, as all may see, to this complexion it would come at last.

Your friend,

F. W. EVANS.

NOTE.—When David was under the inspiration of the Christ spirit, he was a prophet, a saint; but what was he when he killed Uriah?

AUBURN, N. Y., March 4, 1873.

Mr. Obscene Literature Comstock—It is rather a remarkable evidence of bat-blindness in Congress that they did not see in you a fit tool, and appoint you to the scavengery of hunting up and carrying out "obscene literature" to some safe cesspool where corruption is tolerated by common consent. They could not see far enough, I am sure, to note the seething caldron of your pious soul burning with overheated indignation for new victims to immolate upon the altar of your weak and narrow-souled bigotry. If you do not know it I will tell you, and ask nothing for it, that you and all who back you are in the incipient stages of just such a villainy as inspired Torquemada and his weak tool, Pierre Arbues, to hunt the Moors out of Spain, with fire and fagot; or the same disgraceful influence that stirred the mean ambitions of the Medici to pursue their victims through the valleys of France, for being unfortunate enough to differ with them in religious opinions. Man is safe enough, as a simple, intelligent man, and will make good and genial society; but when he claims, for any reason, that some abstract power has a greater right to him than he has to himself, there is no telling what that power may set him about, nor in what imminent danger we are from that power's subservient tool.

What a beautiful time it will be in this free country when a padlock is put upon every person's mouth, and Congress shall appoint you the keeper of the keys; when, under your very pious espionage, every mouth shall be opened and shut at your pleasure! Behold the millennium of ill-starred dogmatism that drives to the caves and desert-places of the earth all who dare to breathe without your permission!

We are drifting upon mad times. Little men under mean influences have aspired to power, and are trifling with interests too big for their appreciation. Human freedom! A something heard of only to scare weak men and women. How much you and your backers resemble Jesus of Nazareth, who never rebuked anybody but an intolerant religious bigot, and demon spirits who oppressed poor maniacs. What a pity the people of your city do not vote you a brass collar whereon shall be engraved the street and number of your residence, that in some future time some good soul may pick you up and pilot you home, when a decent regard for individual freedom shall have prompted the people to heave like an abused stomach to be rid of you.

Do not regard me as taking sides in the more than childish quarrel in which you seem ambitious to become a conspicuous tool. I am only speaking of your weakness and its tendencies, which is like a poorly-trained puppy whose uncontrollable ambition prompts him to seek awkward opportunities for yelping.

Respectfully,

E. W.

SPIRIT OF THE PRESS.

[From the Weekly Delta, Visalia, Cal.]

WHAT WE WANT.—We want an atmosphere of pure, solid truth. We want preachers who will tell what they think, without reserve. We want physicians who will disclose the laws of health in the simplest words. We want lawyers, who will execute law with a leaning all the time to justice and morality. We want politicians who love our Republican institutions, and sincerely desire to preserve and improve them; who will not falsify, or allow others to do so in their behalf, without instant correction. If we can have these things, our liberties are assured forever. If we cannot, they are endangered every day.

[From the Inquirer, Philadelphia, Pa., Feb. 27.]

MEETING YESTERDAY—ADDRESS BY MRS. ELIZABETH CADY STANTON.

A meeting of the Radical Club of Philadelphia was held yesterday afternoon at No. 333 Walnut street. Mr. E. M. Davis occupied the chair. The room was filled principally with ladies, it having been announced that an address would be delivered by Mrs. Elizabeth Cady Stanton.

Mrs. Lucretia Mott made a few remarks, stating that she had known Mrs. Stanton for years, and giving a history of her connection with the woman suffrage movement.

Mr. Davis then introduced Mrs. Stanton, who read a paper entitled "Rich and Poor." She said poverty, disease and vice are the result of human ignorance. A man by industry and fair dealing alone never yet laid up a million dollars. The people have been humbugged long enough with these fluctuating dollars. What we want is a measure of value in finance. One currency redeemable by another is a foolish deception. Many now consider that a return to the gold standard would be disastrous.

We have found by our experience during the last eight years that we can do without gold and silver. The gravest of all questions of political economy is that of a nation's money. This question is now for the first time being philosophically considered by the masses themselves. Gold is not and never can be made to meet the requirements for which money is demanded.

Another corner-stone of oppression is the monopoly of land. Many of our best publicists take the ground that absolute individual ownership is impossible. To-day a few thousand men own all the British soil. Ireland has a population of six millions, and yet only six thousand persons own her soil. Let us take warning by that unhappy country and legislate in time in the interest of the masses.

In a republican country every citizen should possess the land he can cultivate. The land belongs to the coming generation, and they should have an equal start in life. The only way poor people can now own land is by going out to the sol-

itudes of the far West. The way to regulate this is by legislating so as to make property and not labor pay the expenses. In the third place, our system of taxation makes the rich richer and the poor poorer. Since the end of the war the taxes collected from the American people have amounted to more than \$400,000,000 annually. Let the rich remember that the abundance they enjoy is wrung out of the necessities of the poor. We cannot estimate the moral benefit to the laboring classes by strikes. Men look at things from a material point of view, and women from a moral point. Look at our jails and prisons in the city of New York. Boys 14 and 15 years are compelled to appoint sentinels every night to prevent their being devoured by the rats. Our jails and prisons should be seminaries of reform.

Mrs. Dr. Pratt spoke relative to what she considered abuses in the House of Refuge.

Rev. Mr. McCarthy said that the statements in Mrs. Stanton's paper relative to England and Ireland were strictly accurate. From a sojourn of six months in that country he was satisfied that the cause of woman had advanced further in England than this country. If we compare the present age with the past we will find we are coming very near the end of what is called material progress.

Remarks were made by Mr. Drury, Mrs. Lucretia Mott, and others, and the meeting adjourned.

[From the News and Reporter, Muskegon, Mich., March 1.]

ON THE WAR PATH AGAIN.—The publishers of WOODHULL & CLAFLIN'S WEEKLY in their last issue, announce that they have re-entered upon the regular issue of their publication, and that the public can depend upon the WEEKLY as a permanent institution. Whatever may be said in regard to Mrs. Woodhull's peculiar theories there is no denying the fact that her paper is making its way into the remotest corners, and that persecution has only served to bring herself and sister, together with the strange doctrines they preach, prominently before the public.

While we do not for a moment entertain the sophistries and subtle arguments used by Mrs. Woodhull to advance her "free-love" ideas, we must confess that all over the land there runs a certain undercurrent of sympathy with, and preference for, such a precarious state of society as would follow the general adoption of the Woodhull system. Even here in Detroit, says the *Journal of Commerce*, there exists a large society of persons, both male and female, who are day by day striving to outdo one another in adding new converts to the faith.

Mrs. Woodhull uses strong arguments, and her writing evinces a high order of talent; her premises are logical and her conclusions sweeping in their nature, but we regret her choice of such a field in which to employ her natural tact and attractiveness as a public writer.

From the Weekly Independent, Clyde, Sandusky Co., Ohio.

Parker Pillsbury thinks Vic. Woodhull the most important woman, or, as for that fact, the most important person in the United States.

SPIRITUALISTIC.

SPIRIT COMMUNICATIONS.

We have frequently received spirit messages from friends who desired their publication in the WEEKLY. Heretofore we have not printed them, but there is just now a great demand for communications from the Spirit World, and we gladly open our columns to them; and, further, if our friends supply the demand, we will devote at least a page to this purpose. The message department of the *Banner of Light* has brought comfort and consolation to many a sorrowing heart. We hope the WEEKLY may in future also perform the same mission of mercy for many readers.

LETTER FROM MOSES HULL.

VICTORIA AND TENNIE:

Dear Sisters—A hundred times since your unjust incarceration I have resolved to write to the public and let them know, as you all the time have known, just where I stand, but as Paul would say: "I have been *let* hitherto." One thing and another and still another, has, from time to time, prevented my speaking with my pen as I have with my voice. I have printed three books since you were put into the bastille, that have been a great draft on my time; then I have preached almost every day; add to that the answering of hundreds of private correspondents and you have an account of the way my time has gone.

Well, from the time Victoria C. Woodhull first proclaimed to the world that women were citizens and therefore had a right under the Fourteenth and Fifteenth amendments to the Constitution of the United States, to vote, I have been a believer in Victoria and her propositions. I did not believe quite so much in Demosthenes as I did in Victoria and victory, but now, shall I say it? my belief is all gone! I have not one particle of faith in Victoria's mediumship. The poets used to tell us:

"Hope shall change to glad fruition,
Faith to right and prayer to praise."

That is what is the matter with me. Since that memorable night when I was one of the two who went with Victoria upon the mountain and saw her transfigured, I have not believed, I know. On that occasion we all felt, to say with Peter: "Lord, it is good for us to be here." Victoria, we had a view then that time can never efface. We three (you know who I mean) can say with Peter: "We have not followed cunningly devised fables." We were eye-witnesses of the majesty, when the power and coming, not of Jesus, but of Demosthenes, was made known to us.

Dear girls, the path you tread, considered in a worldly point of view, is a thorny one, and yet you are and must be happy. Honestly, I had rather be in a felon's cell or the

State prison for telling the truth than to occupy the grandest pulpit in the land and be the one concerning whom these ugly truths are told. Angels know you, and in the other world, which is after all the real world, you are more than at par.

Over there I see your calumniators coming to you and begging for capital on which to commence business. Be of good cheer; I shall not wonder if you are sent to the State prison, but those who put you there will yet worship at your feet.

Do not wonder that I do not write you more frequently. I am in my own harness, working all the time in my own way. At any time that I can be of any benefit to you, however, let me know.

I am, soul, body and spirit in the cause,

MOSES HULL.

P. S.—I saw your correspondent, Benjamin Broad Brim, to-day. He faithfully promised to tell what he knows about your cause and some of its opponents.

M. H.

COMMUNICATION FROM IRA B. DAVIS.

The following communication was received by us a few days after its date, but it was mislaid during our arrests and has but now come to light:

ANCORA, N. J., Oct. 6, 1872.

To VICTORIA C. WOODHULL (through HATTIE J. FRENCH, Medium):

My Dear Sister in the Holy Cause of Truth—Since my passage to the higher walks of life I have realized your position more forcibly than when on earth. I see the disturbing elements at work gathering their opposing forces to combat your noble principles; but be true to the trust reposed in you by the angel guides, who are constantly giving you power to carry out the grand principles. Labor with an earnestness with which you have never labored before in your struggles, and you will see victory triumphant, overthrowing your combatants, and truth alone challenging the forces with their own weapons. Do not desert, but press onward through the strife until every enemy shall be conquered through your mighty power. I know the conflict has been severe and terrible for your frail form to bear, yet the angels of mercy and wisdom will relieve you of the burden and give you strength to carry out your plans on a broader, grander, and more glorious basis. I will add my mite to swell the chorus of the powerful band which daily assists you in your labors. Be firm, and you will succeed where least you expect it. Keep on the right path and you will win the day. I hope soon to be able to give a helping hand to the dear good friends I left on earth. I see my way clear. I am growing strong, and hope soon to speak my thoughts and write through some organization that I can control.

The Doctor* came with me and spoke, with the assistance of Thomas Paine, giving a glowing description of your future actions. A word in his behalf. He is not so much in the dark as some people would have him; he wields more influence in spirit than he did in earth life, and will be an assistance to and repay you for the sacrifices you made on his account.

Remember me with a word to many of my friends. I think of all kindly. God bless, and angels love and watch over you.
Your true friend,
IRA B. DAVIS.

[The following communication, which is published by special request of the Spirit, in the WEEKLY, was a response through ———, a medium of this city, to this question:

"Will you describe your sensations in passing from material to spiritual life?" "Yes."]

At first a dark, blank void, deepening into darkness, yet more impenetrable—the darkness of total unconsciousness; but soon a ray of light breaks soft and shimmering in the distance, like moonlight on a lake, growing yet more beautiful and bright, till at last the sun-cloud burst upon me with all its splendors, and I felt at once that I was home! Home in that beautiful world sung by poets and dreamed of by me long ago. The flowers were sweet; a radiance like that of the brightest noonday fell upon me, and I felt that this was the reward for years of toil—this the reward for those who believe and have faith. A change comes o'er me. Those I love flock round me, with a new, a perfect love—a love that surpasseth understanding—and at last I feel I am done, my work on earth accomplished, the vestibule entered, the new life begun. Such were my feelings on entrance to this sphere.

A. W. FENNO.

BATTLE CREEK, Mich., March 1, 1873.

Sister Victoria—Allow me to express through your columns my high appreciation of Sister Laura Cuppy Smith's noble course, in the case of her daughter; and not only so, but the still greater nobility which enables her to tell it for the good of others. Thereby the world moves, and woman is moving it. "For the son of the bond-woman shall not be heir with the son of the free-woman." There can be no true marriage only between equals. Society to-day is the son of the bond-woman, is illegitimate, and as such, cannot become heir to the premises.

Yours for the "naked truth,"

LOIS WAISBROOKE.

WAUKEGAN, Feb. 24, 1873.

Dear Weekly—The following article was sent to the *Banner of Light* last summer, but as it has never appeared I now send it to the WEEKLY:

MRS. WOODHULL.

I truly believe Mrs. Woodhull to be a pure-minded and an honest-souled woman. Brave, fearless, undaunted and glorious spirit, thy courage, perseverance and fidelity have never been surpassed in the world's history. In the golden future all shall repeat thy name with reverence, but thank God thou hast now a few disciples who know thy soul and do thee homage as the redeemeress of humanity.

Oh! fellow-spiritualists, I weep over those of you who persecute her. You fear she will hinder the popularity of spiritualism! Do you not know that spiritualism can never become truly popular until its advocates bring to light all

Dr. Woodhull.

hidden wrongs and in their every-day lives live above all hypocrisy? Why do you persist in either misunderstanding or misrepresenting her? She has repeatedly expressed her views upon the pure monogamic marriage to which all spiritually-developed souls gravitate; but is she not just in saying that while we may advise and try to elevate, yet we have no right to condemn those who have not thus far developed? If honesty, freedom and love regulated marriage, then would woman live as man's equal and her precious children become the offspring of harmony. One of Victoria's opposers has lately said that we are giving her credit for uttering truths which have been written years ago. Ah! if you can sit in your ease and read these sacred truths, then Victoria Woodhull so far transcends you in purity, in love, in justice and equality, in courage and fidelity, that she will never be silent until society takes action upon these principles. Oh! fathers and mothers, she loves our darling children too well to cease agitation while disease and licentiousness are eating like fell destroyers at the very core of their hearts. Some spiritualists conclude that their best course is silence upon the subject. May I not judge them? they are doing their own work; but this course for me, would be mere policy and cowardice.

I thank God and angels that my good and faithful parents stood by William Lloyd Garrison in his prosecution while laboring for the abolition of chattel slavery. To them I owe the blessing which they have transmitted to me; then I should ask no credit for faithfully laboring with Victoria and Tennie in the noble cause of Social Freedom.

SADA BAILEY.

MOSES HULL'S BOOKS.

We have just received from the publishers, Wm. White & Co., No. 14 Hanover street, Boston, three very interesting books fresh from the pen of that indefatigable worker, Moses Hull.

The following are the titles:

1. The Contrast, Evangelicalism and Spiritualism compared.
2. Which, Spiritualism or Christianity? A friendly correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian.
3. That Terrible Question.

The prices are, Contrast, \$1.50, postage 16 cents. Which, bound, \$1.00, postage 12 cents; paper cover 60 cents, postage 6 cents. Terrible Question, 12 cents, postage 2 cents. They can be had by addressing either the author at Vineland, N. J., or of publishers.

For the first and latest of these books, Mr. Hull chooses the appropriate motto, "For their rock is not as our rock, even our enemies themselves being judges."—Deut. xxxii, 31.

This work of 236 pages is designed as a companion to former volumes by the same author, bearing the title, "The Question Settled; A careful comparison of Biblical and Modern Spiritualism." Those who have read that volume may form something of an idea what to expect in this work. For the benefit of those unacquainted with Mr. Hull's mode of reasoning, we will say that in this volume he has handled orthodoxy without gloves.

In the first chapter is a careful statement of what Spiritualism in its phenomena and philosophy is—what it affirms and what it denies. Then follows a chapter devoted to the comparative evidence of divinity of the Bible and Spiritualism. In this he shows:

- 1st. That every argument used by Christians in favor of the Bible will apply with all its force to Spiritualism.
- 2d. Every argument used against Spiritualism bears with equal weight upon the Bible.
- 3d. Though it is possible for Spiritualism to be true and the Bible false, Spiritualism cannot be false and the Bible true, and
- 4th. That the evidences of Spiritualism are better than those of the Bible.

1. Its witnesses are now living, those of the Bible are dead.
2. Its testimonies need no translation from dead languages, those of the Bible are worthless until translated.
3. The witnesses are more intellectual and more highly cultivated than those of the Biblical phenomena.
4. The moral character of the witnesses is better. Those who have handed us the evidences of Christianity esteemed it a virtue to lie and deceive, when by such deception the cause of the church could be advanced. The bad hands through which the Bible has passed, Mr. H. shows have used it badly.

Next follows a chapter on the teachings of the Bible and Spiritualism. In this chapter the very best Christian authority is adduced to show that Christianity (so called) has not blessed the world. Its documents are made to confess that "how to perform that which is right it has never found." After exhibiting the general failure to save men from sin (sinning), so universally lamented among Christians, he argues that precepts cannot cure the world of sin; that Spiritualists are getting hold of a science, the carrying out of which must make the world better. On the few pages devoted to this subject, Mr. H. has certainly struck the right key. This argument alone is worth more than the price of the book.

Other chapters on "The Mission of Spiritualism;" "The Cui Bono of Spiritualism;" "Minor Questions;" "Acts of the Apostles and Spiritualism," are as interesting as anything we have received. The last chapter, "What is Evangelicalism?" is one of the most scathing things ever put into English language. He takes the Presbyterian confession of faith and the larger and shorter catechism for his text—surely nothing was ever more perfectly riddled.

The second book—The Discussion—is one of the most pithy, caustic, sarcastic, logical, and at the same time, friendly epistolary debates it has been our fortune to read. In these letters, which appear at first to have been designed as only a private correspondence, Mr. Hull set out in earnest to convert his old opponent, Mr. Parker, to Spiritualism, or rather from what seems to Mr. Hull to be a palpable error. We incline to think he has accomplished his task. The reverend gentleman at first repels Mr. Hull's attacks with a general-

ship and vigor which shows him to have waded through the blood and carnage of many a theologic strife. In turn, Mr. Parker assaults Spiritualism not only with vigor and argument, but with the *ad captandum* in general use by the opposers of Spiritualism. In about the third letter Mr. P. begins to show signs of falling sadly in the rear of his antagonist. Mr. Hull points out Mr. Parker's errors so that no one can help seeing them. Finally, Mr. P. is compelled to abandon the controversy, and so far as the fact of spirit communion is concerned, at least to yield the issue. In this discussion Mr. P. attacks the Spiritualistic views of marriage. This, of course, gives Mr. H. an opportunity to contrast Spiritualism and the Bible on that particular subject. Mr. P., of course, sees the point, concludes that the least said on that subject is the most easily amended or unsaid, and so "retreats in good order."

The whole story is, Mr. Hull has the tools and uses them so effectually in this debate, that Mr. Parker has become disgusted with churches and followed the example of his renowned cousin, Theodore Parker, and placed himself before the world as an independent preacher.

Persons wishing a compound of wit, logic and *repartee* that will work a sure cure of dyspepsia, hypochondria, and so forth, are advised to peruse this little volume.

"That Terrible Question," the third book in the Trinity, sent us, is a revision of a series of articles that went through the WEEKLY near two years since. The articles at the time we gave them publicly created a deal of excitement, and many of our readers asked us to present them in pamphlet form as they were needed as matters of reference, and to put into the hands of the investigator. In rewriting these for the pamphlet, Mr. Hull has made them more radical than when as a series of articles we published them. Love and law in this book get into some disputes as to "who shall be the husband or wife of who." In these battles law always after contesting loves rights, retires bleeding from the field.

These books must serve as fuel to the fires already kindled, which are destined to burn the life out of old superstition. All such works are most heartily welcomed as fresh volunteers in our battles.

THE ANGEL OF PROGRESS—A VISION.

BY "SHILOAH."

I saw an angel all grandly tall;
Before her face did all mortals fall.
Her mien was regal, her face was fair,
And the aroma stole from out her golden hair,
Filling the heavens and the earth in turn,
Like a fragrant flower, a sweet censured urn.
At the sight of her glory my heart grew light,
Remembering no more its sorrowful night.

Where her footsteps pressed the roses sprung,
Where her hands were spread the sweet birds sung,
And the song they sung in my heart sings on,
That love, God's love, had all earth's hearts won.
Her trailing garments moved the ambient air,
Stirring souls to a perpetual prayer;
The perfume, the balm, the joy and the love
Seemed filling the universe, below and above.

She spoke, and her words were loud and clear—
Falling in soft cadence on the listening ear;
They cleave the air, and they smite the sea,
Touching the spheres with the charmed melody.
Spreading her wings on the sun-smit air,
She staid not her flight for the golden stair,
Where two angels stood since the long long ago,
Guarding its pass from the world below,
Where they hand down the blessings to the fainting few,
The struggling toilers in the work of the new;
They bear up the week, and gather the blest
To a long repose in eternity's rest.

This angel of progress of the past and the now,
Has cloven the crown of the martyrs sad brow—
She has scattered the ashes of the stake and the chain,
Borne forever away the shame and the pain.
Laid her hand on the cross, the spike and the crown,
Ne'er forgetting its victims of old times renown,
And has laid at the feet of the heavenly host
The true holocaust of the old whipping-post.
The heavens were rent with the loud acclaim,
While the earth grew light and the space all aflame—
Serenely, celestial, seraphic in sound;
All spheres were shaken with the grand resound,
Of holy, holy, O Lord God of hosts,
For good will on earth is the Holy Ghost.

The angel vanished, and the vision told;
I gathered its wisdom my heart to enfold,
Turned homeward my feet, to walk on in pain
O'er the rocks and the stones of my sad life again,
All purged and white, and strong and true—
Day after day my life's work to do,
'Till the angel comes, when the vision fair
Shall guide my steps on the golden stair.

SONG ON SHAKESPEARE.

BY GARRICK.

Thou soft flowing Avon, by thy silver stream
Of things more than mortal sweet Shakespeare would dream;
The fairies by moonlight dance round his green bed,
And hallowed the turf is that hallows his head.

The love-stricken maiden, the soft-sighing swain,
Here rove without danger, and sigh without pain;
The sweet bud of beauty no blight shall here dread,
For hallowed the turf is that pillows his head.

There youth shall be famed for their love and their truth,
And cheerful old age feel the spirit of youth;
For the raptures of fancy here poets shall tread,
And hallowed the turf is that pillows his head.

Flow on, silver Avon, in song ever flow;
Be the swans on thy bosom still whiter than snow;
Ever full be thy stream, like his fame may it flow;
And the turf ever hallowed that pillows his head.

THE SPIRIT FACES—THEIR APPEARANCES EXPLAINED.

PUBLISHED IN THE SCIENTIFIC AMERICAN, MARCH 3, 1872.

One who has tested many phases of spirit communion and who has been through varied experiences herself, feels that she can give an explanation of the so-called spirit faces produced by means of paper pictures by Gordon, Slade, and other mediums. Through the science of mesmerism, the spirits of our departed friends can, as I believe, act upon the optic nerves of those in the body. The psychic force emanating from the medium, forms an atmosphere which acts upon the brain of the sitter, and a real portrait may be thus transfigured in the mind of the sitter and made to resemble the form of the departed one. In my own experience I have been attracted to look at ordinary pictures hanging upon the wall and my eyes have been somehow affected by the mesmeric influence until the pictures have been transformed so as to appear to me like the forms of departed friends. This I call the science of magnetic painting. I believe that Mesmer is now acting upon the earth. The mysteries of science are yet unfathomed. Electricity, mesmerism and magnetism are combined in this new science and will carry humanity onward and upward in its search after truth.

HARRIET E. BEACH.

MAGIAN, a set of philosophers in Persia. Magi priests of the Zoroastrian religion, the science of educing the occult powers of nature, and preparing things wonderful by their aid.

Celestial magic, a supposed supernatural power which gave spirits a kind of dominion over the planets, and to the planets an influence over men. Natural magic, the art of employing the power of nature to produce effects apparently supernatural. Magical, pertaining to the hidden wisdom supposed to be possessed by the Magi, relating to the occult powers of nature and the producing of effects by their agency.

THE TOMBS.

[From the Telegram.]

GEORGE FRANCIS TRAIN AND HIS WIFE AT THE TOMBS.

The world may remember that George Francis Train is confined in the Tombs. As to whether that confinement is altogether justifiable—altogether a credit to our civilization—we shall not now attempt to say. But on the style of that imprisonment we do have something to remark.

The wife of the prisoner will sail for Europe on Saturday. She wished to consult with her husband about business affairs before going, and applied for permission to visit him in his cell yesterday. The Commissioners of Charities and Correction took the application under advisement, and informed Mrs. Train that she could not be permitted to enter her husband's cell.

The officials of that Egyptian structure have allowed strangers admittance to the cells of men actually condemned for murder; the writer of this has visited men so condemned and confined in that very building; but these chivalric people must deny a lady admittance to the cell of her husband, when, on account of her proposed visit to Europe it was highly important for the two to consult together in private. What harm could possibly have come of the decent and Christian act of allowing George Francis Train and his wife to commune together in his cell at this meeting of so much consequence to them? Can anybody tell? No! It was a devilish piece of cruelty, without the slightest shadow of a defence. These officials, doubtless, thought that because their prisoner was George Francis Train, and supposed to be somewhat unpopular just now; that it would be a safe and cunning thing to do to refuse Mrs. Train admittance to his cell. They will find that though Train has said some things which the masses may not be ready to approve, these will never endorse such a contemptible act as the one we have here chronicled.

A PHYSICIAN'S PROTEST.

TOMBS, March 3, 1873.

TO THE EDITOR OF THE SUN:

Sir—The Tombs is worthy of its horrible name—a sepulchre! How long will you let men, and women too, rot in these chambers of death? The cells are damp, the air is putrid, the stench is awful. I would not let one of my patients, cursed only with a felon, breathe this reeking effluvia, this stifling miasm, one moment; and yet you condemn felons, and good men too, to live in it for months, victims of slow torture, murdered by inches! I denounce it, as a physician, in the name of the great and universal faculty, whose function is to conserve men's health. I denounce it in the name of science, which marches on, man's ameliorating providence. I denounce it in the name of civilization, which has banished so many other human woes. I denounce it in the name of prison reform, which has still left this uncorrected. I sentence this bastille—"tis a blot on New York, on America, on the nineteenth century! People of New York, speak out; demand its destruction, command something human to take its place! Let the prison which is to detain your felons be sweet, healthful, cheerful, reforming! Set these felons a good example. Show yourselves enough better than they to do them good, though they do ill to you.

JOSEPH TREAT, M. D.

[From the Sun, March 6.]

NEW YORK, March 4, 1873.

GEORGE FRANCIS TRAIN.

People of New York—You are good and brave enough to be willing to look a matter squarely in the face. "For a that, and for a that," still Mr. Train is a man. All the more that you do not like him, you will glory in having justice done him. You will not let him be better than you, nor be willing to appear as his persecutors. First, he was put in the Tombs; he did not go there of his own accord. This forever

more pledges the proper authorities to give him a trial, with sentence or discharge. If you do not like to sentence him, because that would seem to sentence the Bible, great justice rules that that is not his fault; his rights are still sacred, unaffected by a Bible which in its magnanimity takes care of itself. If you do not like to discharge him—still pleading guilty—justice again rules that not his fault, and he may not suffer for your dislike. Even if sentencing him sentence the Bible, and discharging him sentence you for imprisoning him—that is nothing to him—justice will still award him his right—right that no man dare profane or deny, for fear of that justice! True, he can come out on his own recognition; but what if he should? Still he would have to be tried, or discharged without trial. But he protests that he cannot come out for a martyr's conscience. And so you condemn him to rot there. People of New York, bring him to trial, or discharge him! Pursuing justice will see that you do one or the other, and only so shall history cease to write you down persecutors and him the great persecuted!

JOSEPH TREAT, M. D.

[From the Sun of March 6.]

THE TOMBS.

We arrest men innocent and guilty for alleged offenses, small and great, and confine them in the Tombs, where every inmate is exposed to the danger of disease and speedy death from the dampness and other noxious exhalations of the place.

Is it not as wrong for the people of this country to murder men by slow degrees as for an individual to kill another in a moment? In fact, while the people permit the continuance of such a prison as the Tombs, are they not guilty of a greater crime than any committed by the worst of its inmates?

[From the New York World.]

I THINK YOU OUGHT TO BE THANKFUL.

What're ye doin', a-wife, a-kneelin' a-here at m' bed?
Is it a-you that is dyin' or is it a-me?—a-say?
Let ye alone my soul, an' wait on m' body instead;
An' when ye can't talk to me, there's time an' a plenty to pray!

Hang it, can't ye quit weepin', an' do as I ask ye to do?
I think you ought to be thankful you've ever had m' at all!
Should think you could do yer cryin' when other duties is through;
An' when my groans is ended, there's time an' a plenty to bawl!

Yis'rday af'noon the lawyer he made m' will;
Yis'rday af'noon he made my prop'rty fly!
Hard to see it go, a-lyin' here so still;
Dollars to this 'un an' that 'un, and never a penny to I!

Thousan' dollars apiece unto m' chil'ren three.
An' none of them a-near me, but hun'r'ds o' miles away!
I think they ought to be thankful—(they ne'er done aught f'r me);
But I was al'ays gen'r'ous, clean up t' m' dyin' day.

Thousan' dollars to Mary, my han'some cousin does fall;
An' five hun'r'd dollars f'r you in case the condition suite,
Which is, if ye marry ag'in, then Mary has it all;
For no other man's a-go'in' to wear my Sunday boots.

Fifteen hun'r'd dollars t' buy me a monument high!
An' I think you ought to be thankful th't I this money gave,
So's ye needn't feel humbled, though folks is a standin' nigh,
When you go out each evenin' to weep at your husban's grave.

An' out o' your generous portion I hope you'll a little spare,
An' give me a decent burial—one that's worthy o' me;
I want no one-hoss funeral, but one t' I'll make 'em stare;
For maybe the Lord 'll fix it so I can be there to see.

An' now, good-by, good wife! I soon 'll be movin' on!
An' I spose you won't be tryin' to live very long, my love;
For life is not but a burden when them we love are gone,
An' maybe I may want you to wait on me up above.

W. M. CARLETON.

TWO PARALLELS.

NEW YORK, March 7, 1873.

To the Editor of the Sun—History is forever repeating itself. The horrible bastille of France, for ages honored as an institution indispensable to the existence of the state, was no sooner overthrown than it could find no defender on earth, nor any man who had ever been its defender. So, when our historic Tombs disappears before an outraged public sentiment, no voice will ever be heard extenuating its atrocity—cells five by eight, walls dripping with damp and covered with mold, vaults reeking with the accumulated stench of thirty years, strong men and women wasting away to putrefaction, and the State at last receiving back the dead bodies of those it has murdered!

The Eternal City once could boast the security of every man in every land who could say, "I am a Roman citizen." So, America, cradled in revolution, and blood-baptized into the faith of human rights, will yet throw the agis of its protection over every one under shadow of the flag, decreeing that not one of its citizens charged with a crime, obnoxious as Train or audacious as Woodhull, shall ever be denied speedy and impartial trial, with harm and loss only on conviction of the offense! "The Sun shines for all, and let it shine for all."

JOSEPH TREAT, M. D.

COMSTOCK, chief of the Protestant Jesuits, with the United States Government to aid him, continues his war upon two women—Woodhull and Claflin—who dare, in this age of freedom, think for themselves and publish their thoughts to the world. It is not so strange that Comstock should be an intolerant fanatic—for nature may have made him such—as to see influential journalists quietly pass over this outrage on the freedom of the press. Our thoughts and opinions are molded for us by influences over which we have no control. They are dispensations of nature and of nature's God and should be as free to circulate as the air we breathe, and he who is unnatural enough to attempt its espionage, except through persuasive means, is a bigot and a tyrant.—Comstock Dispatch.

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Woodhull & Claflin's Weekly,

48 Broad Street, New York City.



NEW YORK, SATURDAY, MARCH 22, 1873.

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, which, if a check or money order, should be made payable to Woodhull & Claflin, 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.

VICTORIA C. WOODHULL is to speak in the Academy of Music, Chicago, Ill., Sunday evening, March 16, on "The Naked Truth."

PHOTOGRAPHIC.

We recently mentioned the fact of our having procured genuine photographic likenesses of ourselves—Victoria C. Woodhull, Tennie C. Claflin and Colonel Blood—to supply a large expressed demand that has been made almost continuously during the past two years. There are many unauthorized editions floating about in the country and being sold by various persons. None of these are genuine, except such as have been procured directly from us, while many of them that we have seen are either burlesques or libels upon our features.

We are aware that these at a dollar each are dearer than photographs of imperial size usually are, but we thought our friends would be willing to help us in this way to pay the immense expenses to which we have been put by our numerous arrests and coming trials, and we are gratified by the very liberal responses with which our request has been received; but the amount realized thus far falls far below what we are obliged to have before we can properly prepare our cases for trial. We can draw nothing from the WEEKLY to meet these demands, because it requires all that is realized to cover its current expenses, and its existence must not be endangered even to meet these very necessary claims.

So we again say to our friends, while you nominally pay one dollar each for our counterfeit presentations, a part of this is really to apply to expenses to which we have been put by the Government in its attempts to "squell" the WEEKLY, and that all who respond to the appeal for this purpose contribute so much toward this end.

STAND TO YOUR COLORS.

We must again call the attention of our delinquent subscribers to the necessity of renewing their subscriptions, or of requesting the discontinuance of the WEEKLY; for this is the postal law. It is but a small matter for each person who knows he or she is receiving the paper over due, to renew for the coming year, or in case this is not desired, to drop us a note requesting its stoppage. We have a right to expect this from each person who is indebted to us, and it is a duty we owe to our paying subscribers to demand it as plainly and forcibly as we can; and we hope we may not be obliged again to call attention to this. It has been suggested by friends that we notify subscribers, through the columns of the WEEKLY, of their delinquency, by publishing a column or so of names each week, until completed; but we do not wish to do this unless we are actually compelled to do so by the incorrigibility of those who will not comply with our simple and proper request. And to those who are co-laborers in the vineyard with us—who labor to spread the circulation of the WEEKLY, and thus to sustain its publication—we would say: Continue zealously to labor; remembering that many who would otherwise be regular readers of the WEEKLY are prevented by the ungentlemanly, unjustifiable and unmerited censure that has been poured out upon it and us, through the columns of the general press; and that this prejudice thus engendered can only be removed by actual labor.

In every town and city the friends should see that suitable persons are engaged to canvass for the WEEKLY. Every person of known radical or even liberal tendency should be visited, and the merits of the paper presented; and where it has never been seen a copy presented.

It is only by such exertion on the part of all friends, that the great cause of social freedom and individual justice can hope to succeed. If only such persons as are thoroughly with us on this question would devote one day in the week, to canvassing for the WEEKLY, our circulation would double every month, and the revolution which otherwise may be made though blood and fire be peacefully accomplished.

Then up to work; and let there not be a liberally inclined person in the whole country who can say, "I do not know what social freedom means;" and as a result of this, fill our subscription books with a rapidity never yet attained.

SHOULD SPIRITUALISTS ORGANIZE?

[EDITOR'S NOTE.—A series of articles under the above caption was prepared during last summer, while the WEEKLY was suspended, and offered for publication to some of the Spiritual papers; but it was declined, and for the time the consideration of this question—this, to us, most important question—was shut out from the people. In one of the latter, perhaps the last, issues of the *Spiritualist*, however, the first article of this series appeared; but that it may have a wider consideration it has been revised and is presented here.]

Should Spiritualists organize? We answer unhesitatingly and emphatically: Yes! That is if Spiritualism have any permanent mission to perform, and if Spiritualists desire to promote that mission.

We are well aware of the force of many of the objections that have been raised against organization; and that many of the attempts at organization made at various times were for purposes with which organization ought to have nothing to do. It is also indisputable; and it is to this fact, perhaps, more than to all others combined, that the aversion to organization owes its existence, that many things which rightfully belong to a past age and conditions, are maintained in the present through the means of organization, and are thus perpetuated, blocking the wheels of progression. But none of these considerations, nor all of them, nor all others that may be raised are any argument against organization itself; and it is to this fact, standing outside of all the ill uses which are fostered by organization by people serving their own interests rather than the interest of principles, that the attention of Spiritualists is at this time called. If all organizations that have ever had existence were used to secure results detrimental to human interests, even this should not deter Spiritualists from availing themselves of its proper and legitimate uses in the propagation of Spiritualism.

It is said, and truly, that order is Heaven's first law. Indeed Heaven signifies a happy condition, which is an impossibility where confusion reigns; and this exists wherever organization is wanting, and just in the proportion that it is wanting. Order is nothing more and nothing less than the result of organization. If for no other purpose, then, than to secure order, which is entirely lacking in Spiritualism, Spiritualists should organize.

In the chaotic condition to which Spiritualism has been held, by fear of organization, it cannot much longer remain and hold to its prophecies of continuous importance as a method of reform. Its intangible position must be more distinctly defined, and it must take on more definite proportions. It must have purposes, clearly set forth, and methods plainly enunciated by which to reach those purposes. An indefinite mass floating about in the world of mentality, without aim or direction, and at the mercy of every changing tide, having no, even temporary, plan of ac-

tion, counts for little in the economy of evolution except it be to cumber the earth to the exclusion of something better. In the general economy which adopts the present to make the future, we hold that Spiritualism now occupies this chaotic and purposeless position, and that, unless Spiritualists rouse to a comprehension of the possibilities of what they possess in their doctrines, some other issue will be sprung upon the world to wrest from them the immense interests that have been confided to them, in the fact of possessing the keys to the spirit world.

But it is contended by some that Spiritualism is merely educational; and in being this it has a purpose, and that purpose is to teach the fact that spirits live and communicate. If all this be admitted, which it is not, it should also be remembered that education cannot be well conducted except through organization. One of the most thoroughly and generally organized movements of which the world has reason to boast is the organized efforts of the methods of education.

But we deny that Spiritualism is merely educational in its purposes, and maintain that it is to be, if it is not really though unconsciously now, a great constructive movement, looking to the arrangement and classification of all the interests of both the earth and spirit spheres. If this be not so, then what is it that is to come after it to reduce to practical use the education that Spiritualism is bringing and that it shall bring to the world? If it have any results at all, they must be used to some good end, else it is in vain that they are gained. Education, unless reduced to some beneficial, some practical use, is a profitless accomplishment; and to attempt to maintain that Spiritualism is merely for the purpose of education, would be as illogical as it would be to say that our schools are merely for education—making education the end, instead of the means by which to attain an end.

That Spiritualism is educational we do not deny; but that it is educational only we do deny. We hold that, as rapidly as education supervenes it should be reduced to practical use, if not for general, then for personal good. "Talents" are not God-given to man to be hid under the bushel, either of indifference to human needs, or of a pharisaical superiority to them; and the "talents" that Spiritualists possess are capable of being increased many fold.

The education which Spiritualism now professes is no longer in the primary department. Its A B C's have been well learned, and many students have passed from the rudimentary into higher departments, and even on to graduation in the comprehension of the self-evident truths upon which it rests. Its simpler rules of notation, numeration, addition and subtraction, have been mastered, and its more complex problems in multiplication, division, and their compounded relations, are now in process of solution. But Spiritualists need not wait their perfect solution before beginning to apply the simpler and solved problems to the government of the affairs of every-day life. With perfect consistency they may reduce the already-known to practice. Mathematics is the science or the organization or the arrangement of numbers. And if Spiritualism make any claim to being a science, it must also organize and arrange by the principles it demonstrates, otherwise it will be replaced by some other method which will be practical and useful as well as experimental and phenomenal.

If Spiritualism consist merely of experiment with its phenomena, to demonstrate spirit life by the means of spirit communism, then when the demonstrations have become so general that the whole world is convinced, it will die a natural death, since it will have nothing left to do; indeed, the Spiritualist's occupation will be gone. And if for the next twenty years the knowledge of these facts continues to spread with no more than the same rapidity that it has spread during the past twenty years, its mission will be completed; and even the most inveterate Romanism, the most obdurate and hard-shelled Protestantism, or the most confirmed Materialism, will not be able long to resist the facts of "Materialization" that are soon to spread rapidly over the earth, the prophecy of which is the numerous attempts at, and great demand for, this class of phenomena.

If one-half the effort that is made by religious denominations in their real or affected interest in humanity was made by Spiritualists, the educational portion of their work would soon end. But it is a sorry fact that, while of all the "Ists" Spiritualists manifest the least interest in humanity, they show the most self-security and complacency of them all. In adopting the theory of individuality they have lost sight of one-half of what it involves. While comprehending that they are individuals, they fail to realize that they are also parts of humanity—members of a common family, whose general welfare can no more be ignored and that of the members remain intact, than can the welfare of an organ of the body be ignored and the body itself suffer not harm. It is therefore just as important to Spiritualists that the whole world be brought to their standard of satisfaction regarding the fact of spirit existence as it was important that they should come to it as individuals.

If Spiritualism, indeed, be the religion that is to bless the whole world, it has a greater mission to perform than even the great mission of conquering the power of death over the soul and of definitely reuniting those who have gone on before with those who remain to follow after. It should comprehend every human need, condition and interest, and advance every human aspiration and inspiration. It should find the key to unlock the way to all the intricate and beautiful relations of life and happiness. It should become the architect to select and erect from the rich material of the

present the future social structure, in which humanity is to come to its highest purposes, its greatest happiness and its divinest conditions.

And having these clearly in view, Spiritualists should at once begin that constructive work which will eventuate in embracing all nations, climes and tongues in the scientifically organized human family; and while reaching across the still shadowed valley of physical death to proclaim the resurrection of the spirit endowed by the power at will to assume earthly garments, so etherialized and spiritualized as to never know decay, they should discover, adopt and advocate such earthly modes and practices as shall give to the spirit, still resident in the flesh, the capacity to also at will leave its tenement, and, free from its hindrance, discover the science of life itself, which shall fulfill the saying of Paul, "And the last enemy that shall be destroyed is death."

JENNIE LEYS AT APOLLO HALL.

The audience that gathered in Apollo Hall on Sunday evening last, listened to one of the most remarkable discourses ever delivered from any pulpit or rostrum; and we venture to say that no professor of science or clergyman in the country is capable of such an effort as was this to which we refer. The audience was of the capacity of the hall and composed of as refined and intellectual people as this country can produce, entirely refuting the charge that Spiritualists are merely long-haired, brainless reformers. The speaker, at first by a brilliant oratorical peroration, enchaind the attention of her audience, and then launched out into the deepest metaphysical reasoning and mythological analysis and deduction of which the human mind is capable; but she carried not only the attention, but the conviction of the audience to the close.

It is but a slight testimonial to the talented speaker to say that we do not remember ever to have listened to a discourse so fraught with the interests of the future as was this, and to none approaching it unless it were one by Augusta A. Currier, delivered twelve years ago, on the Sidereal Heavens. And as we sat there listening to her deductions, so plain that a child could comprehend them, we felt our soul stir within us that one of our own sex was capable of what has been exclusively claimed as belonging to men—the capacity of analytic reasoning and deduction.

The subject was "The Modern Pagan." She claimed, and proved it, too, that modern Christianity is nothing more than ancient mythology stripped of its scientific significance and dressed about by priestcraft. She said that in the light shed upon the Bible by science and the recent discoveries in the ruins of Ninevah, that the clergy of to-day are practicing the Black Art, so called by them in others; that they in comparison with the illustrious ancients, are pure quacks, denying the very source from which they acquire the smatterings merely, upon which they rely and pass themselves off as teachers of a gospel descended from a Personal God out of heaven, instead of a gospel of mythologic symbols, as it is, from the Sun, the God of the Fire Worshipers. Every doctrine of the various Christian churches, their feast and fast-days, were traced back to their origin, which were conclusively shown to be in ancient mythology. The prophecy, conception, birth, life and death of Christ were also shown to be of purely mythologic origin. She cited the fact that in Athens, four hundred years before Christ, a drama, written by Æschylus, entitled "The Passions of the Saviour," was played, which included the complete account of the modern Christ as written in the New Testament, not excluding His crucifixion.

She claimed for Astrology the position of the science of sciences, and showed that all the wise men of the Ancients and their priests were Astrologers or Magii, and that they came into disrepute from the fact that a hungry priest in India eat meat, which was forbidden. From that time, "telling the past and future," run into a disrepute from which it is not even yet rescued.

She showed conclusively that all the ideas of God were derived from the sun, and His different characteristics from the position of the sun in the various Signs of the Zodiac. Thus Christ was conceived mythologically when the sun, returning from his southern declension on the 21st of March, crossed the tropic to impregnate the earth by his life-giving element, and in the ninth month thereafter, at Christmas, he was born—the sun being in the Sign of the Zodiac represented by the Lamb; and he was the "Lamb of God," come to take away the sin—the darkness and coldness—of the world.

Thus, one by one, she took up, dissected and exposed the purely mythological character of all the prominent and different doctrines that distinguish the various churches, and convicted their holders as modern Pagans, worshipping the self-same thing as God that the so-called Pagans worshiped in the times of Zoroaster, Budha and Confucius. In other words, modern Christians are nothing more than Fire Worshipers, kneeling before a God who is none other than the Sun-God of the ancients, and a Christ who is none other than the Child of the Sun of the ancients.

She entirely exonerated the science of astrology, and said its teachings will soon become the means of salvation to the world. She called attention to a most remarkable astrologic-astronomic fact: That Christ was born the Lamb of God—the Son of the sun in the sign of the Lamb—signifying love and non-resistance—Christ's characteristics—which were the realities that were born instead of the man, and which would have spread over the world and become its

governing precepts, had not the world seemed to grow into a state of darkness and doubt without the capacity to see and appreciate those sublime truths; and she showed astrologically why this could not have been otherwise, by showing that soon after the birth of the Lamb of God the sun at its crossing of the equator passed into the sign of the Zodiac, Pisces, the fishes, signifying under the water, sightless, without comprehension. When the dark ages reigned, the sun's crossing the equator was in the centre of this sign of the Zodiac, and that as it has since gradually passed to the other extreme of the sign, light has spread over the whole world. About thirty years ago this crossing of the sun passed out of the sign Pisces into Aquarius, the water-carrier; and this signifies still further enlightenment and a complete purification of the whole world from all its miseries and its elevation during the next two thousand years into such happiness as eye hath not seen, ear heard, nor heart conceived. Thus, with every recurring two thousand years, a new Son of God is born at the time of the sun's crossing the equator passing from one sign of the Zodiac into another, and this Son of God becomes the Saviour of the world for two thousand years.

It is quite impossible to give any adequate idea of the deep significance of this discourse. We only wish we could publish it *verbatim*, for since by this only could all its bearings be presented. Could every person in the world have heard it delivered, modern Paganism would have ceased to exist from last Sunday night.

Jennie Leys will speak in the theatre under Apollo Hall the remaining Sunday evenings of this month, and we advise everybody to go and listen to her gospel of wisdom, which is indeed unto salvation.

THE PHYSICAL HEALTH OF WOMEN.

A deplorable fact, patent to every observing mind and existent on every hand, is recorded of woman: physical degeneracy—physical deterioration. It is not only patent that its existence is general, but it is equally so that it is increasing toward the universal, so that it will be the rule, those not its subjects forming the exceptions; and also in virulence toward complete prostration.

So general a condition must have some common inducing and producing cause, and thousands of alarmed minds are earnestly asking for this cause. Those who stop to consider its circumstances, start from the consideration in real alarm, and involuntarily exclaim: To what are we coming? With a present world of diseased mothers, what must the next generation of children be?

Merely as questions of physical import, these conditions are sufficiently alarming to cause every humanitarian to pause and ask: Which is the way out of this? But when to these are added their far-reaching results in intellect, in morals, and with them as basis of a higher life, in that life, the alarm may well rise into an uncontrollable panic, causing the whole world to stand aghast at the prophecy written upon the faces of its people.

A century ago women were strong, physically, and capable of enduring any ordinary amount of exertion; but where now are the women who ever think of attempting even ordinary muscular exercise? The weak back is ever present as a warning that they must be careful of themselves, unless they wish to get "quite upon their backs," while the most cautious guard is maintained over themselves that they do not "catch a cold" at any unfortunate time; and leucorrhœa wastes the springs of life and health, producing general debility; or suppression of the menstrual functions load the entire system with disease.

Now most of these things have been recently acquired by women. The statistics show a more rapid increase the last ten years than at any previous time; while fifty years ago it was a disgrace for a woman, and especially a young woman, to complain of generative weakness. The former is quite reversed now, since it is considered exceeding vulgar to have robust health that shrinks from no fatigue, and for the added vigor they stir in the blood, laughs at storms and changes rather than hides from them in fear of their consequences.

Every physician of even moderate talent and practice knows the fearful facts at which we hint. He knows that not one woman in a hundred is, what they have any right to term, in perfect health. He knows that healthy girls yet in their teens and even unmarried, are quite as scarce as healthy women: but of this, more hereafter. Here we will consider of women. We say that physicians know all these terrible facts, but dare not communicate them to the world because they instinctively feel, if they do not really comprehend, that their cause lies in that subject which society will not have ventilated or discussed; or else they feel that they themselves may be impeached for lack of scientific knowledge, in permitting such wide-spread disease to become fastened upon women, for which, in reality, they are responsible, but in a very different way from what they imagine.

It is undoubtedly true, if the diseases to which women are peculiarly liable as women, go on increasing in extent and severity, that in a hundred years reproduction will cease. Is not that fact alarming enough to cause every man and woman to inquire for the causes and to accept the remedy, let it be what it may, and lead where it may? The race extinct, and that, too, from pure demoralization of the functions by which it is maintained! It is futile to attempt lon-

ger to conceal the fact; it is worse than folly, it is criminal, to crush down the rising demand for a solution of these difficulties; the question is up for analysis and it will have to be met and answered. No mawkish sentimentality or affected or mock-real modesty, can or ought to stand in the way. Before the approach of death, modesty, so-called, vanishes and self-preservation assumes its proper sphere. The approach of death to the race is now being heralded abroad by the wan and dejected faces of nine-tenths of all women, and it is written in unmistakable letters all over their emaciated forms. Is it not time to discard what has been mistaken for modesty and to inquire into what has been mistaken for purity and innocence, and see if the first is not pure morbidity and the last downright ignorance?

Years ago we felt the terrible import of these things, and prayed it might be our province to in some—then unthought-of—way to call the attention of the whole world to their consideration; and since the methods to do this have been at our command, we have firmly pressed on in this direction. And right here we take the opportunity to assert that every step we have taken in the discussion and propagation of the socio-sexual question has been with this purpose clearly in view.

It is true we were obliged to approach it carefully and guardedly, so as not only not to entirely frighten people away from it, but also to keep outside the very thing for which to-day we stand under two indictments in the United States courts. We knew that the officious officers of the law would be made the tools of "the only people of God" there are in the world, to shut off the consideration of this question; but they moved upon us somewhat before we expected them to do so. Further on, at the point to which we shall soon arrive, we did expect what has already happened—to be charged with obscenity. But this is a necessary part of the campaign against sexual vice, upon which we set out some years ago; and if the right to discuss it must be attained by the way of arrests and imprisonments, or by trials and convictions, we shall continue to endure them with all the patience we can summon. But the right, freely and fully, to discuss these questions in such plain terms as can be understood by all, we shall have, let it cost what it may. The salvation of the world, in a much more vital sense than was ever before at issue, is now at issue, and so far as we know our duty we shall not shrink from performing it, though a thousand filth-scavengers in the pay of the only "elect" of God, stand in the way. We therefore begin here and now to endeavor to show the way, back or forward, to physical health for women: and as a first and basic proposition, maintain that, as the diseases are purely of sexual origin, their cure must be sought in the function of sex.

But why and how have these diseases come; how is it that they have so insidiously crept upon women as to bear before them no note of warning, no prophecy of coming danger? The reasons are obvious, and only require to be considered to become evident. The same reasons have been present in every advance made by the race. They were so in the struggle for religious liberty. So long as the idea of individual conscience was unborn in the human mind there was no demand for religious freedom. Everybody submitted to the domination of the religious despot. But when that idea had birth, a rebellion began, and it will never cease until every human soul shall stand enfranchised. Even now this struggle wages, and millions yearn for the right to worship God according to the dictates of their own consciences, free from every let or hindrance. The same rebellion and seeming anarchy has been and is present in the departments of government. Political freedom has been struggled for, for thousands of years—indeed, since the beginning of government evidences of the struggle are to be detected everywhere, and not yet has it become entirely successful, even in the freest country in the world.

But the best, because the latest illustration of this strife for a single division of liberty, is had in the former Southern slaves. So long as the idea of freedom was unborn in their souls they were contented and happy as slaves. Even while the bold and true, standing years in advance of their time, summoned the world to wipe out the foul blotch of slavery, these same slaves for whom they suffered every conceivable indignity, even death itself, cursed them for their efforts in their behalf, ignorantly believed them their worst enemies, who were going "to break up their homes;" and the same cry is raised now from an entirely different quarter, but from the same reasons of ignorance and fear. Nevertheless, they who realized what was good and right for humanity kept on in their fight, hammered away at the chains by which the slaves were bound, and at last they fell, and no person then a slave now thinks they did him harm.

During the process of breaking off the chains, however, thousands of slaves caught up the thought of freedom, and from the day the idea really had birth in their minds, they became and were bad, unprofitable, even dangerous slaves. The constant complaint of the slave-holder to the abolitionists was: "You are ruining my slaves; they are no longer of any account since they got the idea of freedom into their heads." But they were right; the slave, with freedom in his soul, was, indeed, no longer a slave. In himself he was a man, and he rebelled against every function he had as a slave formerly preferred with delight. Though he even loved his master, and though he was treated with kindness and consideration, still he was a slave, and, being a freeman within his soul, he rebelled, and, with all the earnest purpose of a soul aroused and on fire, he struggled to gain that of which he knew in his soul he was capable.

To many formerly docile and happy slaves the chains became so galling that, rather than endure them, they ran the risk of losing their lives in endeavoring to escape to freedom, and many, many more than the country has any thought of did love their lives in such efforts.

And now the same chain of progressive steps are being retaken in the last and grandest rebellion that was ever inaugurated.

Freedom for the physical body—freedom from the ownership of and command over the muscular system, and the consequent bodily freedom has been gained in this country for the former slaves; but the spirit of freedom is still abroad in the land and is breathing into the souls of men and women a still deeper and broader and all-comprehending condition of liberty than has ever before entered the minds of mortals except in those of the inspired few of the past. The battle for freedom of everything else, then, has been fought and won, and the results of victory are rapidly passing into standing conditions; but the struggle for freedom of love, the freedom of that by which humanity is united by still more subtle and delicate, yet potent and mastering ties, is but just beginning to wage. The freedom of the affections is having birth in thousands of eager souls, which yearn for their liberty as did the slave, made man, for his liberty; and like him, though their "masters" may be kind and considerate, and the bonds in reality no heavier than they have always been, still the conditions under the influence of the new birth of freedom are unendurable, and they fly from them even at risk of their lives.

The chains may even be held by a loved hand, but they are chains nevertheless, and the truth of what Pope wrote years ago is rapidly passing into an axiom:

"Love, free as air, at sight of human ties,
Spreads his light wings and in a moment flies."

But, if held by a hated hand, they eat deep into the soul, and it sends up a constant prayer for deliverance, frequently carrying the bodies they inhabit here, there, anywhere to escape the hated bonds. And as much more interior and vital to the soul as is this slavery over mere slavery of the body, so much more terrible and desperate will be the struggle for and against the freedom sought.

Now, just here, and we boldly proclaim it, and wish our voice could reach the ear and through it the soul of every woman in the throes of sexual freedom, is the source of the terrible sexual diseases that are engulfing humanity and threatening it with destruction. It is admitted that some forms of sexual disease, common to both sexes, originate in improper sexual intercourse. Now, this is no less true of all sexual disease of whatever kind or condition. Every ailment from which women are suffering in their generative functions has its fountain head in improper sexual intercourse, and improper sexual intercourse is that where mutual love and consequent mutual desire for it is not present. Let every suffering, pale-faced and pinched-checked woman take this home to her soul and see if she does not find a solution to her ills; and let men, if they dare, stand up and tell us that we shall not urge this home to every heart. No woman, who is the unwilling sexual slave of any man, be he the best that lives, can remain so with impunity. Sexual love, to be healthful and proper, must be mutual and reciprocal, and anything that is not thus, let it be where the law has given its sanction or placed its ban, is prostitution—prostitution before God and Nature. Think of this, men and women! and then condemn us if you can for our earnestness in the cause. In this simple fact lies the cause of almost the whole of the physical degeneracy of women. They feel that they are slaves, and they rebel in their souls but remaining slaves they inevitably inherit disease and entail its curse upon coming generations.

And woman will not much longer be able to escape the scrutiny and criticism that this condition invites. Show us a sexually healthy wife and we will show a proper, a natural marriage. Show us a wife with a "weakness" and we will show an improper and unnatural marriage; and they who to-day cry "obscenity," "vulgarity" or "indecent," and hide their faces behind their handkerchiefs, when the sexual subject is mentioned, will soon have good cause to do so, to hide their own standing confession of shame.

We say, forever hereafter, out upon such stuff now called modesty; out upon such stuff which people would have taken for innocence and purity. True modesty, becoming innocence and genuine purity will soon be held to be possessed by those who by their physical condition can testify that they are pure—physical purity meaning physical health; moral innocence meaning an intellectual comprehension of the vital principles of life, and social modesty the capacity to speak understandingly of all the functions of human life, and especially of those of reproduction.

Then if these things be so, how necessary it is that they be brought to the consideration of every human soul. Salvation from every sexual disease is what the world now requires. Beside this, all other salvations are as nothing. Efforts made to save the soul from a future damnation are nothing if they are not criminal, when the body upon which the soul depends for its salvation is in a present hell. Oh! that every church in which the future is so lively prayed of, might be transferred into a school where everybody might learn the precepts of life and the science of sexuality. Save the body and all efforts to save the soul would be needless, since that would never be in danger of being lost.

The question of sexual freedom is thus the vital question;

for this freedom, a very large part of the human race are now, many, perhaps, involuntarily longing. Thousands who disdain to countenance the discussion of this freedom are nevertheless vainly struggling with some terrible load, they know not what, for some great relief, they know not from which way it is to come. This struggle is the birth-throes of freedom in the soul. When the idea which is conceived has had full birth, this will all become plain; but there are a thousand times more people now seeking the means of escape from the trials in which they find themselves, then even the best advised dream of. Indeed the world is ready for social freedom; and when the present self-assured conservators of the sexual modesty of the people shall no longer be able to stem the increasing tide of anxious inquiry into these things, this last and greatest freedom of all freedoms will be attained. It is no mere seeking for vulgar notoriety that prompts us to press these matters before the public, but a firm, abiding and thoroughly subordinated conviction of duty. The key to physical salvation for the race and consequently to its moral salvation as well, lies hidden in the question of social freedom, and the people are going to find it, even if the effort be accompanied by temporary anarchy and confusion as the salvation of the Southern slave was accompanied by temporary anarchy and confusion, out of which the true order and harmony could alone spring, as the true social order and harmony can alone spring from the ruins of the present system of sexual slavery.

DRAWING IT MILD.

The above is an English expression, well known to all Londoners, and usually applied to ale or beer. It has, however, another meaning—signifying "glossing over" any thing.

A fine specimen of it was exhibited on Saturday last in the columns of the New York Sun, in which, under the heading of "What of the hereafter?" Dr. True is interviewed by a reporter to that journal. It occurs in the following passage:

NO FUTURE STATE IN THE OLD TESTAMENT.

Reporter.—What as to God's law as given to Moses!

Dr. True.—In that law He said nothing about eternal life as a reward for obedience or eternal misery as a punishment for disobedience. That idea is not to be found in the whole of the Old Testament, as all decent commentators of our time admit. Many of these commentators, however, think that Christ revealed the doctrine of eternal misery, or hell, as it is termed, in His sermon on the Mount.

Reporter.—Does He not in an emphatic way refer to hell-fire in that famous discourse?

Dr. True.—In four places in that sermon a penalty is referred to. In two of these temporal punishment is evidently spoken of; first, where He says, "Whoever shall say thou fool, shall be in danger of hell fire;" and, secondly, where He says, "It is more profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," that is, should be consumed in gehenna.

"Consumed in Gehenna," eh! How nice? And how thankful the world ought to be to the Spiritualists for this verbal amelioration. Good-by sulphur! Farewell Corbett! we shall never hear of you any more.

"E PUR SI MUOVE."

At the Liberal Club of New York, a lecture was read, which was written by a lady on the subject of Positivism, and demanding of American Positivists that they take a position on the woman's rights subject. It was an able dissertation, on the right side, and elicited warm applause from the people who filled the hall. After it Mr. Wakeman was called upon and the audience were so pleased with his confirmatory remarks, that his time was extended to meet the general wish.

Toward the close he mentioned the name of Mrs. Woodhull, which was received with great cheering and one or two hisses. He indorsed fully her demand for the personal rights of women at all times and under all circumstances. He declared these to be, in woman or man, the foundations of their freedom. The position thus taken also received the approbation of many of the listeners, and justified us in heading this notice with the world-wide words of the philosopher, Galileo, for, verily, "the world moves!"

MARRIAGE is a partnership in which man claims all the money, and woman, in many cases, does all the work. In "society" woman is expected to pay for her position by bringing with her a dowry, but in the lower ranks she not unfrequently gets—"boot," as the daily papers testify.

Men and women are neither angels nor devils, but women and men. It has been woman's curse in the past centuries that society has ruled her to be either superior or inferior to man. In a state of perfect freedom woman would be found to be man's best friend; in the state of slavery in which she now is, she often proves herself to be his worst foe. This latter explains the reason why she is so fenced about with laws. Wendell Phillips declared in one of his late lectures that the law looked upon her as a roaring lion, which could not be let loose without great danger to the community. Probably the law is right in so surmising; but take off the social, legal and political chains, admit her equality, and only bachelor lawyers would have reason to regret the change.

THE PLATFORM OF EQUAL RIGHTS—THIRD PLANK.

The third plank in the platform of the Equal Rights Party pertains to the nationalization of law, and is as follows:

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

If there is one thing in the whole world that presents a complex and tangled mystery, beyond comprehension, and impossible of reduction to unity of purpose, it is our present systems of criminal and civil law. Each State has a different system, administered by a different method, so that a person resident of one State and familiar with its laws and regulations, on removing to another State has its system to study and comprehend before he can know anything about the laws to which he is subject. Indeed, persons living in one State, and under circumstances with which they are not pleased, frequently visit an adjoining State and make use of its laws to remove those conditions, returning again when that is accomplished.

This complexity and confusion thus introduced into a system formulated for the purpose of securing and administering justice defeats its own ends. It becomes, instead, a vast machine, of which the villain, the knave, and the unscrupulous make use to accomplish their purposes upon the unsuspecting and the unwary. It is safe to say that four-fifths of all legal proceedings fail to render justice, and so far as civil law is concerned even that proportion is not large enough to cover the infamies that are practiced.

Moreover, our systems of civil law are framed upon a false condition in society, which it fosters, and which without its protection would soon cease to exist. We refer to the credit system, than which nothing more nefarious and demoralizing could be in vogue in society. It is based upon the proposition of the innate depravity of the human soul, that the people are naturally dishonest, since if this were not so there would be no necessity for a law to compel them to be honest. If a person cannot meet a pecuniary engagement no law can force him to do so. And still again, our systems of State law enacted by State legislatures are an unnecessary burden upon the people. A system of general laws framed by Congress would be equally good with any that the best legislatures could frame. This concentration of the legislative functions in Congress would render unnecessary a large proportion of the enormous expenses incurred by the people in sustaining the thirty-seven different legislatures in session a large part of every year. As it now is, the best informed lawyers and jurists find it impossible to keep up with the continually changing features of civil law.

Another feature of legislation which it has become necessary to amend is the practice of passing laws to meet present exigencies, without regard to justice or to the principles upon which they should rest. Legislation must hereafter be conducted in accordance with general principles, which will insure the use of its results for at least a term of years.

Many other considerations might be offered to show the great need which exists for a general national system of criminal and civil law; but with any reflective mind no argument is required. It is patent upon its face. Economy and permanency is what should be the aim of all legislation, and why should thirty-eight legislative bodies be maintained in this country when one could do what they all do, and do it much better than it is now done?

This plank of the Equal Rights platform, then, means the abolition of State Legislatures and the reduction of the immense masses of law which now load our statute books, cumbering the wheels of justice and hindering the progress of civilization.

THE SEEMING CONTRADICTIONS IN THE SOCIAL PROBLEM.

We are in receipt of a large number of letters similar to the following:

LONDONDERRY, Vt., Feb. 23, 1873.

Dear Friend Victoria—Feeling a deep interest in the solution of these grand problems of social equality, which you, with almost superhuman courage and perseverance are laboring to solve, I drop you these lines asking a more explicit explanation upon a point that to me seems a mystery. In your issue of November 2, page 13, where you sum up your statements of the Beecher Scandal case, you convey the idea that Mr. Beecher's amative impulses are among the noblest and grandest endowments of this truly great and representative man. On same page you declare an intention of opening up and exposing the rottenness that is seething and surging in the social atmosphere. I cannot see any difference between prostitution or promiscuous intercourse between the sexes in high or low places, whether in Plymouth Church or the low brothels and cesspools of degradation. How can you approve of one and denounce the other? Or do I misunderstand your true meaning?

D. D. N.

Yes! It is the amative impulse with which Henry Ward Beecher is endowed by nature, for the possession of which he is not responsible, that has made him what he is—a representative man. Every great man that ever lived, especially those who have had power over the multitude to command its feelings and impulses by speech, owed that power to the fact of a large amative nature and capacity. The radical error in most people who consider this question lies in the fact that they assume the amative impulses of nature to be degrading and vile. This is a fatal error and poisons all attempts to solve the question until it is removed from the mind. The truth about the matter is that all the capacities, including

amativeness, by which men and women are endowed are natural and beautiful, and if never exercised to the detriment or to the extent of interfering with the rights of other persons, are to be commended in proportion as they are great, and as their exercise contributes to the happiness of the possessor, and to that of those who are their objects.

Now, to make it appear that the exercise of amativeness, either by Henry Ward Beecher or any other person, is wrong in itself in a general sense, it must be shown that it has been exercised upon objects against their will, or in a special sense, that its exercise while agreeable to the inclination of both parties to it, was improper in some special sense in the individuals themselves. The former case is one with which society would have direct rights; the latter would be one simply for education or advice—never for force or penalty.

Now it cannot be even inferred from anything that as yet we have ever said of Mr. Beecher, that his amative impulses ever carried him beyond the rule of mutuality, or that it was ever indulged at improper times; or under improper circumstances, with proper persons.

The whole question resolves itself into this: According to the principles of social freedom in which we believe, the exercise of amativeness is proper, healthful and beneficial, both in the individuals immediately concerned and through them to society, between persons in whom it is mutual and reciprocal; and this can never be prostitution since it is the natural expression of a natural capacity, and that is never prostitution. We know it is a hard thing to give up the idea of ownership in sex, and to accord perfect freedom to every living soul. But this is the natural outcome of social freedom, and will have to be accepted and adopted as the rule of our social intercourse; and all existing customs, laws and conditions that in any way interfere with it are already marked with decay.

In such a state it is clearly to be seen that there could be no such thing as prostitution, since all sexual intercourse would be mutually desired, and whether that should be monogamic polygamic, polyandric, it would not be prostitution, or even promiscuousness, since variety does not necessarily mean promiscuousness in the social as more than it does in the musical scale. Certain keys in the latter, harmonize and blend together to form a more entrancing tone than could be made by any two of them. I do not know but this may be true some time socially. Socialists differ upon this point—upon what will be the final outcome of freedom—but they all agree as to the right of freedom as a basic proposition, and are willing the future shall be left to regulate itself, taking care in the present that no chains are placed upon it to fetter such regulation.

Our convictions, based not only upon our own instincts but upon a somewhat extensive observation of others, is that the highest condition—that capable of most individual and consequent general happiness—will be the monogamic, when every impulse of the affectional, the moral and the intellectual nature is met and counterparted by a single mate; and that there will always remain this distinction between the loves of the sexes and humanitarian love that knows no sex; since it is clear that there is and always must be a difference between the love between the sexes and the love of the same sex. However, should the opposite theory be the true one, that sexual love will become general as it becomes free, and that it will grow to be the same as the universal love for humanity, the same for all persons, then, we think, it logically follows that sexual love resulting in reproduction will die out, and this we do not believe a possibility; but, on the contrary, that with an unceasing approach to perfect mating, the happiness resulting from sexual love will be intensified a thousand fold beyond anything that has ever yet been known; and that happiness is what the world seeks and needs, while much if not most of the misery existing to-day owes its origin to the fact that people who might, are not permitted to be happy.

Now, it is certain from these premises we have no right to condemn Henry Ward Beecher, since he has based his action strictly upon them. To condemn him would be to condemn our own theory and to deny social freedom. But regarding the other part of the query quite a different condition exists. The rottenness and corruption in sexual affairs that we would expose and thus cure is of quite a different character from that with which it is put in question. The degradation of woman, in which she is forced to sell herself to gratify a mere brute passion, which knows nor seeks no reciprocity, and against which every woman's soul revolts, is an entirely different thing from the legitimate impulses of mutual love. The first is degradation the last elevation; and against the former we have declared a relentless war that will last until such a thing as a woman selling herself against her sexual impulses for money, upon which to live, is unknown in the world. But we wish it here to be distinctly understood, that the warfare is not so much against prostitution itself as it is against the causes that make it almost inevitable. No woman under any condition whatever, should be compelled to make her sex her means of support; but thousands of women marry every year for "a home," and they are just as much prostitutes as they are who sell themselves nightly for "a home"—the only difference being in the method, one being held to be respectable and the other damnable; but they who so set them down constantly pay the price to be permitted to do so.

Therefore, it is that we condemn prostitution, but not the prostitute; that we condemn hypocrisy, but not the hypocrite; and that while condemning them as systems that are

cankering the foundations of social morality, we would labor to inaugurate conditions in which the first would be impossible and the last unnecessary. Sexual intercourse in high places, based on a mutual exchange of love and impulse, is not the same thing as in brothels, where passion satiates itself at the expense of all that is manly in man and womanly in woman.

FREEDOM OF THE PULPIT.—No. 2.

Last week the subject of The Freedom of the Pulpit was demanded in this paper on behalf of Spiritualists. This week, on March 3, the New York Sun takes up the question on behalf of the clergy of the Methodist church as follows:

"The Methodist ministers owe it to themselves, as well as to their brethren and to their God, to purge their church of that lust of lucre and of worldly power which is now eating out its very life. This pandering to the domination of riches and the pursuits of politics has degraded the preachers. The most accomplished, pure-hearted, self-denying, God-fearing minister in the denomination is no longer of any account in comparison with some rich, purse-proud member who has made a fortune by ungodly practices which should cause his expulsion. There is hardly a Methodist church in the land nowadays in which some such person, with the bloated vanity of money and self-sufficiency, does not sit in criticism upon his poor, hard-working pastor, and annoy him with illiterate censure and purse-proud fault-finding. This is an outrageous state of things, and should be speedily amended. These purse-proud hypocrites should be taught that the faithful servant of God is not to have his sacred calling subordinate to the base business of glossing over their spiritual unworthiness and the covering up of their moral delinquencies."

While we trust that Spiritualists are not open to such heavy charges as the above, we cannot deny the fact that a Boston newspaper, *The Word*, has asserted that Prof. Foster has been waited upon, and his silence been requested upon the social questions now agitating the community. We do not assert this to be the fact of our own knowledge, but give our authority. If it be true that Apollo Hall is ruled by a clique, it demands the severest reprehension, and will receive it from the WEEKLY.

Professor Foster asserts that he is a "trance" speaker, that is, he is merely the instrument through which we hear truth from the spirit world. To ask him to be silent on any subject would therefore simply be impertinent, and we trust that it has not been attempted. It would be asking a trumpet not to play a certain tune, instead of preferring the request to the trumpeter.

We close by again declaring that it is most important that our spiritual teachers shall be absolutely free from all clique rules, and only amenable to the whole of their congregations. The truth is money must not manipulate the utterances of our instructors as it does those of the pastors of other churches. If Spiritualism is not an improvement on Christianity it is unnecessary, and if the system we seek to establish is not an advance upon all other systems, it ought to be condemned and repudiated.

But the millions who believe in the new development of religion which distinguishes this era, well know that its doctrines will never be repudiated. Our inspired leaders who are even now storming the fortresses of hoary villainy, will not be gagged by cliques. They will devise a method by which they can be honorably recompensed for their services to humanity. The money chains of priesthoods or of vestries are not for their free limbs. The curse of the age is that the people are taught only half truths by muzzled pulpiteers. There is no reason why a spiritual teacher should be hired by speculators by the year, and his services estimated and marketed by others. Of all monopolies, pulpit monopoly is the most damnable. Bro. Morgan is right in the position he has taken on the subject, let our Spiritualist sisters and brethren copy his system, and introduce democracy into our religion.

[Written for Woodhull & Claflin's Weekly.]

MARCH WINDS.

Come look from the window, my darling,
And see the snow as it twirls
In the arms of the wind's wild strayings,
All a mist of beautiful curls,
Moaning so sadly, and sighing
Along the windows and eaves,
It fills the air with repining,
Like a child that sobs and grieves.

But methinks I hear a soft whisper,
Like the murmur of by-gone days,
Floating down from the isles of sunshine,
With fragrance and musical lays;
And the flowers that bloomed and withered,
Now hid by the drifting snow,
Seems warned by the breath that stirred
Them so many long days ago.

We wait for their coming, my darlings,
With many a longing eye,
From meadows and hedges and marlings
There cometh a tremulous sigh;
Soon the March winds now sweeping
O'er hill and valley and stream,
Will change to April's soft weeping,
And wake the earth from her dream.

Your eyes are brimming with pleasure,
Like the violet hues of spring;
Sweetest buds, my heart's best treasure,
Let your voices laugh and ring.
All heaven looks out from your eyes
With a magical power and grace,
And the cold wind's troubled sighs
Have caught the light in your face.

BUFFALO, March 5, 1878.

BISHOP A. BEALS.

THE BEECHER-TILTON SCANDAL.

A FOUL CONSPIRACY EXPOSED—THE ANIMUS OF THE PROSECUTORS OF MRS. WOODHULL—THE TRUTH WILL YET BE TOLD.

TROY, N. Y., March 1, 1878.

EDITORS OF THE COURIER, SYRACUSE, NEW YORK:

Gentlemen—Just home from a lecture trip, I find a note from some one in your city who signs himself a "Friend to Truth," and who incloses me a letter published in the *Courier* of February 25th, over the initials "H. J. E.," and under the head of "The Beecher-Tilton Scandal." This "Friend to Truth" says he wishes to call my attention to "the way that Beecher's friends protect him by assailing me," and suggests that, by defending myself in your columns, I would do no small service to the public as well as to myself. My correspondent informs us, also, that "H. J. E." must be Rev. Herman J. Eddy, a Baptist minister of your city—an excellent gentleman, I presume, but one whose name I have never had the honor of hearing until the present moment.

Now, I don't know that you have further space for my pen, whatever a "Friend to Truth" may think or wish; and I have certainly no desire to make any "defense" against Mr. H. J. E.: I am careful of my time, and never stop to "beat the air." But I rejoice that the *Syracuse Courier* has proved itself one of the bravest papers in the State of New York, by daring to speak out in regard to "The Beecher-Tilton Scandal" case. If twenty first-class American journals were blest with the spirit of the Brooklyn *Eagle*, *Frank Leslie's Illustrated Newspaper*, the Rochester *Democrat and Chronicle*, and above all the *Troy Press* and the *Syracuse Courier*, the people of this country would, at least, be enabled to find out that their rights are once again in great peril. "Whatever your correspondent, H. J. E., may be kind or unkind enough to assume, this public peril is my only interest in the Beecher-Tilton Scandal." Indeed, if it were worth while I could easily convince the public, from private correspondence in my hands, that the friends of Beecher and Tilton themselves admit the purity and the justice of my motives. While such is the case, I have certainly no need to trouble myself because some uninformed person surmises that I have written "plainly in the interest of the authors of the 'Beecher-Tilton Scandal.'" Let me assure you of this, however: if, in the present state of confused and curish "public opinion," I had written with the least personal interest in Woodhull and Claflin, I should say so at once, in my contempt of cowards, if not for the sake of my individual honesty.

The truth is, that I have never seen any of the Woodhull and Claflin circle except Mrs. Woodhull herself, and her only once, in a public assemblage a year and a-half ago. Now that the woman is entirely down, under everybody's heel, I will say that when I saw her she left upon my mind the impression of intense sincerity, and that this impression has never been entirely eradicated. If I could say anything better than this for Mrs. Woodhull I should be very happy to do so, and thus furnish Mr. H. J. E. with a little more food for his unreason and his sneers. But as I know nothing of Woodhull and Claflin from personal knowledge, I have been able to look upon them from the first solely in the light of great public principles. Through these two women American law has been outraged, the rights of the press assailed, freedom of speech endangered and the functions of republican government usurped, to cloak the reputation of one or two prominent individuals. If all these things together cannot furnish an explanation of any criticism that I have made upon the "Beecher-Tilton Scandal," then the American people have sunk into a race of "soups," who will never understand why any man should even pray to God unless with the expectation of a hard dollar dropped down from Heaven at the end of the prayer.

And in defending great principles of liberty and law what do I care about the morality of persons? Woodhull and Claflin advocate a doctrine called "free love," which I both explained and repudiated in the very article that your Mr. H. J. E. describes as containing "not one word of condemnation" for Mrs. Woodhull's "creed." (As Mr. H. J. E. is a Baptist minister, I will not think he means to lie, I presume his reading is careless and his expression slovenly.) Woodhull and Claflin, again, may have been "blackmailers" in some instances, for aught I know. I have received letters assuring me that "Mrs. Woodhull is one of the vilest wretches that ever lived." But what if she is? There are laws in this country to punish the crimes of "vile wretches." But when the whole machinery of the Church and the State is put in operation to crush a bad person unjustly and illegally, the public danger is all the greater for the very reason that a bad person's character makes all common minds indifferent to his rights.

As for Woodhull and Claflin, they may be as loose in their morals as a third of our members of Congress and as corrupt in their business affairs as the late Tammany ring and the present Credit Mobilier clique; but if they have been arrested for an offense they have never committed, for the sake of covering up the sins of reverend hypocrites who dare not let the two women have a fair hearing before the public, I will fight till the last breath, with pen or gun, rather than have such an outrage become a precedent in the history of my country.

And just this thing has been done in the case of Mrs. Woodhull. She published two articles in a newspaper, which were gross libels, if false, but which, if true, the world needed to know for its social protection. Then, at the instigation of Mr. A. J. Comstock, backed by the Young Men's Christian Association, and for the avowed purpose of "protecting reverend citizens," Mrs. Woodhull was arrested by the United States authorities on the charge of publishing obscene literature. I denounce and spit upon this charge as a moral and legal fraud. It is as ridiculous as if John Brown, guilty of treason at Harper's Ferry, had been locked up by Governor Wise on a warrant for bastardy. The ablest lawyer in the United States has given an opinion favorable to Mrs. Woodhull in this respect; but I care nothing about technical inter-

pretation of statutes in so plain and vital a matter. The language of the Woodhull and Claflin libels, which fools and sneaks have dubbed "obscene," is precisely similar to the language of the Bible; and to prove the Bible obscene would overturn the very foundations of religion, law and literature. I decline to accept this horn of the dilemma, although Geo. Francis Train had fiercely jumped to clutch it, and although Rev. H. J. Eddy, of Syracuse, assists Mr. Train to hold that position.

But if the charge against Woodhull and Claflin, of "publishing obscene literature," is without foundation, why has it been pressed with such violence? The answer is plain. It was absolutely necessary to suppress the Beecher-Tilton scandal, to prevent its being believed, unless a complete denial should instantly follow it. It was told on the authority of half a dozen persons, three or four of whom had publicly and privately associated with Mrs. Woodhull, and some of whom had even indorsed, in greater or less degree, her social theories. The fancy that Mrs. Davis, or Mrs. Stanton, or Mr. Tilton would have stepped out of their dignity by denying Mrs. Woodhull, is simply laughable to anybody that has read the speeches or letters of these persons during the last two years. No; the story was such that, if circulated "it must be denied, or believed by the general public." Still, by a bold plot against the American people, the pastor of Plymouth Church could be bolstered up in his pulpit. Fisk and Gould had shown what money and "influence" could do with New York courts, and David Dudley Field has since shown what some kindred power can do with the Associated Press. Besides, there was a puny-minded bigot in New York, honestly unable to tell a horrible account of seduction or adultery from an obscene print. With such materials at hand, Woodhull and Claflin were easily arrested for an offense they had never committed, but one which might be believed of "free lovers" by the innocent, ignorant masses of the people, and one at the same time so low and mean as to outlaw those charged with it from all public sympathy.

I call this proceeding a foul conspiracy against the people of the United States. And there was no cause, no use for it under heaven, except to hide wealthy, "respectable," "religious" guilt. Challis needed no such plot if he had been merely slandered by so unpopular a person as Mrs. Woodhull; and Beecher, of all men, had no need to stultify his whole anti-slavery record by permitting his friends to throttle free speech and the rights of the press. To me, this sin is worse than Mrs. Woodhull's report of him; worse, even, than any report of him by Mr. H. C. Bowen. I, at any rate, should never have touched the "Beecher-Tilton Scandal Case" if it had not culminated in the Beecher-Comstock rape upon freedom, law and literature. Such a culmination turned the whole affair into public property, and drove me at last, though after long and patient waiting, to write my "full account, analysis and criticism of the Beecher-Tilton Scandal." I repeated the substance of Mrs. Woodhull's account, thus defying the pretensions of any debauched court in regard to obscenity. But, in finding "Beecher guilty on the evidence," I used just the points of fact on both sides that had been given to the public, in order to show the parties precisely where they stood when impartially scrutinized.

The readers of the *Courier* may yet learn, however, that Mr. Beecher's guilt does not involve all the parties concerned in exactly the dramatic light of Mrs. Woodhull's grouping. One sad figure may be amazingly spared, but at the dire cost, indeed, of "other hearts," as Mr. Tilton has intimated. Mrs. Woodhull, too, in spite of a work that must ultimately be acknowledged as a useful washing of very dirty linen, may justly appear to the public as almost a demon in her own way. My friend Parker Pillsbury, the veteran abolitionist, says that, "as the fulcrum of free speech, free press and free religion," he regards Mrs. Woodhull "at this moment as the most important woman on the globe." I don't know but he is right; yet I fear he is right again when he says that if he "knew her better he might like her worse."

Every possible wire known to the corruption of New York will presently be pulled, to drag her to Sing Sing, as a criminal utterly ruined in character. Then it is hoped that Mr. Tilton will deny something and explain nothing, and that all mouths will thenceforth be closed. But this is only a second plot to sustain the first one. If carried out, it may turn some of Mr. Tilton's "thunderbolts" in unpleasant directions. He has acknowledged that a "true history" underlies the "false one." He knows, also, that neither one story nor the other, if all told, can save Mr. Beecher; and he knows, once again, that the true story, as far as the public are concerned, is no improvement upon the "false one." The poor fellow is sadly placed. But the Beecher-Bowen-Challis conspirators may take one thing to heart and memory. Before the American Republic culminates in an arbitrary despotism, on the one hand, losing every principle of liberty to protect clerical rakes; or before, on the other hand, it results in a mad commune that shall burn Plymouth Church to the ground, a few individuals, whose pitiful lust and marvelous treachery are yet hidden, will be sacrificed to truth for the public good. EDWARD H. G. CLARK.

WOMAN AS A SOLDIER.—Statistics show that not one-twentieth of the male population in each century ever enter the list of battle; that while they are absent the mother and wife are as devoted, as patriotic as the husband; our Sanitary Commissions were officered and soldiered by bands of brave women all along the line of supplies. The women of America during the late war raised by personal contribution, \$94,000,000, to afford immediate aid to the disabled and sick of our hospitals. If anything, their enthusiasm was more intense than that of their gentlemen friends. It was Joan d'Arc who, though poor and unlettered, by her magnetic influence and superhuman exertions, roused the sleeping French and led them to scenes of victory. It was Boadicea who rallied around her the remaining braves of Brittany to repel the Roman invader. It was Zenobia, Queen of Palmyra, who checked the onward career of the Roman legions and who, at the head of her forces, covered the troops of Rome with shame.

MISCELLANEOUS.

IN THE RIGHT BE STRONG.

The noblest causes ever known
Have met with scoff and jeer;
The brave, though journeying alone,
Will never yield to fear.

Then onward, up the rugged steep,
Beyond the lagging throng;
Thy pledge to freedom firmly keep,
And in the right be strong!

Though victory tarry, strive not less,
Nor duty leave undone;
Soon will opposers join to bless
The deeds thy daring won.

The strife once over, then will earth
Send forth her sweetest song;
And all true souls, of noble worth,
Shall in the right be strong!

VICTORIA!

Have faith—have patience—never fear,
The promise is in sight;
The lamp of Truth is shining clear
To banish error's night.

Tho' trials gather, thick and fast,
And all this world be wrong,
Onward, still onward, to the last—
The right alone is strong!

AMERICA'S ENEMIES.

The WEEKLY is alive to every question of reform. It does not take up one branch merely and try to induce its readers to believe that the one branch is the whole tree. Just here I think is the great mistake of many Spiritualists. They imagine spirit-communion to be the whole of Spiritualism—"Spiritualism proper!" Some "proper" Spiritualists on discovering that the "ism" means more, that it is an aggressive element, a "disturber of the peace of the world; that, like "Radway's Ready Relief," it is entitled to three "r's"—Radical, Revolutionary, Reformatory—they become frightened and hasten back to the sheltering wing of the orthodox.

Glad to find the WEEKLY strong against the plotting priests. I do not think I am an alarmist. I speak what I know when I say that the Y. M. C. A. is to Protestantism what Jesuitism was to Roman Catholicism. Of the two, the "nice young men" alluded to are more dangerous to liberty than were the old Jesuits. It is folly to underrate the strength of the clerical enemies of our Government. And this is done by too many Spiritualists and other Liberalists. Let no Liberalist be a sluggard so long as Liberty is threatened by her old-time religious foes! It is ten years since the clerical gentry have been at work in this modern movement to kidnap the God who formerly "walked around" Eden, and to plunge Him into the United States Infidel Constitution.

Revolutionary heroes justly feared Union of Church and State. Thomas Jefferson, the man who dictated the first amendment to the Constitution, was bitterly assailed by the New England clergy in his life-time. The contest is now between *Settarianism* and *Sacerdotalism*. We Liberalists must wrest from Christians every vestige of power which they have in defiance of the letter and spirit of the National Constitution, secured while the people of a generation have been engaged in fondling religion and petting its priests. Religion which our forefathers could not trust with bold front, proposes to undo the work of Pain and Jefferson.

To the Liberalists of the country I have made my earnest appeal to arouse from their lethargy and look this gigantic danger fully in the face. Since 1864 I have warned the coming religious war, and invited Liberalists, Americans who love their country because of its non-religious character, to purge the nation, as a nation, of every Christian form or ceremony which religionists have gradually introduced. "Liberal Leagues" should be formed all over the Union.

W. F. JAMESON,
139 and 141 Monroe street, Chicago, Ill.

[Written for Woodhull & Claflin's Weekly.]
WH—A—T!

The last number of the *Woman's Journal* (March 1st) contains in the column usually apportioned to T. W. H. something other than the weekly twaddle we are wont to find there. After a long and circuitous preamble, T. W. H. delivers himself of as bare-faced an untruth as the readers of the *Journal* are wont to be insulted with. After quoting Dr. Bartol he says—and mark the astonishing effrontery of the statement: "The *Woman's Journal*, whose will is to keep clear of personalities and discuss principles, has never, I believe, either indorsed or denounced Mrs. Woodhull. It did not indorse her when she had a great body of followers behind her, and it did not denounce her when she was alone and in jail."

T. W. H. also says he has not mentioned Mrs. Woodhull more than once in the *Journal*, all of which goes to show that T. W. H. is making a desperate attempt at apology for those "noble women" who engineer the Boston Exclusive Party. But to assert what he does in the face of Mrs. Howe's pharisaically expressed contempt and condemnation a few weeks ago in a leader, when Victoria was alone and in jail, is adding the crime of falsehood to the weakness of cowardice. T. W. H. is hereby notified that we read the *Journal*, and that attentively, and not one of the mean, half-truths and simulating innuendoes as to Mrs. Woodhull's virtue, has escaped our notice. One day we shall sally out, cat-o'-nine-tails in hand, and whip this underhanded revenge, partly born of envy, till the honest readers of that paper shall see the self-seeking and pride and cruel envy behind the smooth

mask of saintly professions. As for T. W. H. his cowardly advocacy of woman's cause has long ago proved a stench in the nostrils of all people of "back-bone." I doubt not the next phase of this "coming around" business, will lead some people to think men like T. W. H. are worthy acquisitions to our radical crusade. But I demur. Perhaps H. F. G., or G. A. B., will undertake to exculpate in a similar way, the dear old *Banner*. I will not say its sins of omission are equally criminal with the WEEKLY's enemies' sins of commission, but I wot of many true hearts that feel just that—cannot say that I can be counted out.

CLINTON, March 4, 1873.

A. BRIGGS DAVIS.

BOSTON'S PUBLIC LIBRARY OPENED ON SUNDAY.

BY GEORGE A. BACON.

Notwithstanding, Messrs. Editors, you gave your readers in last week's issue a timely and well-considered editorial on this subject, I desire to ask in addition just room enough to express my own sense of approval over so significant and memorable an event. The injunction to "rejoice with those who rejoice," in this matter, I can obey with commendable heartiness.

After a dozen years of persistent and consistent advocacy of this particular measure, the practical result of which is calculated to bring forth blessings forevermore, a degree of satisfaction on the occasion of its becoming a glorious fact is perhaps pardonable in one of sanguine temperament.

In the Sunday opening of the Public Library of Boston, an important victory has been gained after a severe and protracted struggle, in the face of theological fanaticism, religious bigotry and Christian intolerance, which cannot be over-estimated. If any doubt that these characteristics, when organized as a single body and led by men of commanding power and splendid ability, are not most formidable opponents, let such seek to array themselves by direct issue in opposition to these combined influences, and they will speedily awaken to a realizing sense of their fatal mistake. The point gained is one of incalculable value to the friends of religious freedom everywhere, and the most practical way they can signalize their appreciation of the fact is, in pushing forward in the same direction, demanding and securing other rights of equal importance and advantage.

Heretofore the friends of liberal thought, no less than of practical common sense, have continually petitioned our City Fathers to dispense this rational boon to the people, but all in vain. Some bugbear in the Protean shape of superstition always stood in the way. Last year it was the man of straw raised by Solicitor Healey, of unconstitutionality. Subsequently, as over and against the veto of lately decapitated Mayor Gaston, it was the unrighteous decision of the presiding officer of the Common Council—a lawyer by the name of Dickinson—who has also been sent to Coventry. The priests and Levites, in season and out of season, made common cause against this proposed innovation with all the material they could either borrow or pilfer. They predict that direst evils would follow, and the terrible judgments of God would be visited upon this city, if the consummation of this event took place. They urged the supposed sacredness of Sunday and its consequent desecration; the petitioners, though of all parties and of every faith, were denounced as the special enemies of public morality; that if the library was opened on Sunday, it would become a moral pest-house and place of assignation; that the liberty sought by the advocates of this measure was the liberty to give up mind and body to dissipation; these, together with a long list of like miserable trivialities and falsities, in the way of objection, unworthy the brains of any but a double-distilled bigot of the Young Men's Christian Association stamp, were the stock in trade and staple argument of the opposition. How a single fact will cause the empty assertions of men to dissipate, even though these very parties are plastered all over with the term Christian!

What is the prospect of the city being afflicted with calamitous demonstrations of God's wrath, because of unlocking the public library on Sunday? What of the threatened disasters to ensue? Has Puritanic Boston committed its unpardonable sin? True, she allows thousands of tippling-shops to be open alike on the first as on the last day of the week—a fact which calls for no special complaint on the part of these self-appointed conservators of public morals; but for this intelligent city in her corporate capacity to grant the precious privilege of free access on Sunday to her vast storehouse of garnered wisdom—a privilege unrestricted by race, sex or condition, to all those disposed to avail themselves of such a blessing—this is a crime of such enormity, in the opinion of these same self-constituted conservators of public morality, as to be without a name, and not to be tolerated for a day. Hence the council, *a la Vatican*, of Evangelical clergymen this week, in Tremont Temple, to devise ways and means to prevent its continuance.

From the peculiar character of the opposition of orthodoxy to the reading on Sunday of general or secular literature, one is justified in supposing it arises from anxiety lest "our craft be in danger," which we think is the case, and it is this that gives us hope, bids us be strong and earnest for yet greater conquests in the same direction, until non-interference on the part of bigots with the educational interests of the people is rendered an impossibility.

It may be affirmed, without fear of successful contradiction, that whoever seeks to restrict the advantages of popular education, or tries to discourage any portion of the population from making all proper use of its opportunities, is working injury to the public weal, and merits the disapprobation of all right-thinking and freedom-loving souls.

In his plea for the opening of our public libraries on Sunday, Henry Ward Beecher, who, with all his theological inconsistencies, ranks first among the American clergy, truly says:

"The Jewish Sabbath is not ours; we cannot, therefore, divine from that Sabbath how this day ought to be kept. The Jews kept their Sabbath as simply a day of rest and

recreation. They were not forbidden to have social entertainment on that day. Indeed, it was the one joyful, cheerful day of the week. The only thing that was barred was work. Abstinence from work was carried to a ridiculous extent. But to entertain one's friends on Sunday, to rejoice with them, to cheer their hearts with entertainments prepared beforehand—that was especially allowable. Sunday was not distinctively a religious day. It was simply a day of secular rest. But that day has passed away for the most part, so that it gives us no idea of the method in which we should observe our holy day.

"So far as the Christian Sunday, or the Lord's Day, is concerned, we have no command in the New Testament as to the mode in which it is to be observed. We have scarcely more than the recognition that it was observed, in addition to the old Jewish Sabbath. We have neither from the primitive church nor from the Scriptures any hint, explicit and binding, as to the mode of observing it. This we know: that among the early Christians it was a day of joyfulness; it was a day of triumph; a day in which they kindled the fervor of enjoyment more highly than on any other day of the week. Our Lord's Day has come to us strained through the usages of the mediæval age and church; but largely we have received it from the hands of our Puritan ancestors."

Such is the testimony of this popular ecclesiastic. The above extract from the pastor of Plymouth Church is valuable, because it is true. For this and its pertinency have we quoted it. It is only by the diffusion of such intelligence (the spread of general knowledge and scientific truth) that the present comparatively improved condition of affairs has been brought about.

The theology of the past, extending its baneful influence over the present and athwart the horizon of the future, is the one great stumbling-block to the progress and welfare of mankind. To lesson its influence by correcting its errors; to dissipate its darkness by admitting rays of light and knowledge to shine unobstructedly upon it; in short, to seek to educate the public mind and popular will, in that direction at least and to that extent if possible, when they shall demand facts for fiction, science for speculation, the substitution of truth for error, the permanent and everlasting for the evanescent and perishing—becomes the one thing needful. Hence our logical advocacy for opening public libraries on Sunday, and our consequent rejoicing whenever such an event takes place.—*Banner of Light.*

WOMEN'S RULINGS.

TO THE EDITOR OF THE WORLD:

Sir—Your usually fair journal contained recently the following item:

"About two-thirds of the suits decided by the female justices of Wyoming are appealed and the verdicts set aside. Women may be 'marching on,' as Miss Edgerton says in her lecture, but they are certainly not in sight yet."

Doubting its correctness, I addressed a note of inquiry to Judge Kingman, who is undoubted authority on the subject, and have received the following reply, which common justice will suggest should have as much prominence in your paper as the item quoted.

Yours faithfully,

R. D. DOUGLASS,

61 Poplar street, Brooklyn, February 24, 1873.

"LARAMIE CITY, WY., February 18, 1873.

"R. D. DOUGLASS, ESQ.:

"Dear Sir—Your favor of the 11th inst. is received. I am glad to have the opportunity to refute the idle calumny to which you refer. Of a large number of cases tried in this Territory by women justices of the peace, only two have ever been appealed, and those two were both sustained by the Appellate Court, and judgment ordered in accordance with the decision of the woman justice. And the truth is where there were men and women justices in the same town at the same time, and where parties brought their cases before either at their own election, the women have had by far the greater number of cases to try, and have given the best satisfaction. To be sure we have not had a large number of women justices. We have here, as everywhere else, a set of drones who want to get their living without work, and they manage to crowd the women out of nearly every place of profit or honor; but whenever and wherever she has had a chance to bring her talent or her influence into fair comparison with the men, here in Wyoming she has invariably appeared to advantage, and all parties have been benefited.

"Very respectfully yours, J. W. KINGMAN,
Associate Justice United States Supreme Court, Wyoming Territory."

SUSPENDED ANIMATION.

Dr. George Cheyne, a celebrated physician, who died in 1743, at the age of eighty-two, wrote a celebrated work called "The English Malady; a Treatise on Various Diseases." In it we find the following singular recital: Colonel Townshend, a gentleman of honor and integrity, had for many years been afflicted with a nephritic complaint. His illness increasing, and his strength decaying, he came from Bristol to Bath in a litter, in autumn, and lay at the Bell Inn. Doctor Barnard and I (Doctor Cheyne) were called in to see him, and attended him twice a day, but his vomiting continuing incessant and obstinate against all remedies, we despaired of his recovery. While in this condition he sent for us one morning. We waited on him with Mr. Skrine, his apothecary. We found his senses clear and his mind calm; his nurse and several servants were about him. He said he wanted us to give some explanation of an odd sensation he had for some time observed and felt, which was that he could die or expire when he pleased, and yet by an effort, or somehow, he could come to life again, which he had several times tried before he asked our opinion.

We heard this with surprise; but as it was not to be accounted for on ordinary principles, we could hardly believe the fact as he related it, unless he should please to make the

experiment before us, which we were unwilling he should do, lest in his weak condition he might carry it too far. He continued to talk very distinctly and sensibly for about a quarter of an hour respecting the surprising sensation, and insisted so much on our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first; it was distinct, though not strong and his heart had its usual beating.

He composed himself on his back and lay in a still posture for some time. While I grasped his right hand, Doctor Barnard laid his on his heart, and Mr. Skrine held a clean locking-glass to his mouth. I found his pulse sink gradually, till at last I could not find any by the most exact and nice touch. Doctor Barnard was unable to distinguish the least emotion in his heart, or Mr. Skrine the slightest soil of breath on the bright mirror he held up to his lips. Then each of us by turns examined his arm, heart and breath, but could not by the closest scrutiny discover the least symptom of life in him.

We reasoned a long time on this odd appearance as well as we could, and all of us, judging it inexplicable and unaccountable, and finding he still continued in the same condition, we began to conclude that he had indeed carried the experiment too far, and at last were satisfied that he was actually dead, and were preparing to leave him. This continued about half an hour. As we were going away, we observed the body move, and, on examination, found his pulse and the motion of his heart gradually returning; he began to breathe gently and speak softly. We were all astonished to the last degree at this unexpected change, and after some further conversation with him and among ourselves, went away fully satisfied as to the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it.

Cardan believed, or pretended to believe, that he possessed the same faculty; and Celsus, in the reign of Tiberius, names a priest of Apollo, who, he says, was similarly endowed.

ETCHINGS FROM THE NEW ILLUSTRATED DAILY N. Y. PAPER, "THE GRAPHIC."

The first is on the Y. M. C. A. By its failures all around it would seem that the clergy of the different denominations comprised in it are getting tired of playing second fiddle, which, it is believed, is the highest position to which they may attain under its administration:

"At Albany the property of the Young Men's Christian Association has been sold out by the sheriff. At Troy the organization is dead and buried. At Hudson the Association has been obliged to seek smaller and cheaper quarters. What does this mean? Perhaps it is a silent lesson that their house should be swept clear of all politicians and business men who seek to make capital out of a noble charity."

The second selection is worthy the attention of all thoughtful women. The comment made upon it is, alas! too true—matrimony is a market in which "woman" is the animal sold. Would it were otherwise. It is believed that it would be so, were woman really in power over questions relating to the affections.

"A young lady of Kansas city committed suicide a few days since because she was compelled to lead an idle and useless life. If her example should prove contagious, the matrimonial market would soon stand above par."

Our third extract is long and needs no comment as we fully indorse it as a step in the right direction. The editor of the *Graphic* is bold and brave to open freely its columns to such questions, but reading it we could not help exclaiming, with Punch's rustic, "Mr. editor, thee beest zettin on a hornet's nest."

THE COMING CLUB.

NEW YORK, March 6, 1873.

To the Editor—A newspaper which has dared to venture a new departure in journalism ought to be willing to admit any plea for a change for the better in the stereotyped customs of society—even if the suggestion comes from a woman.

In my opinion it is high time that the monstrous plan of separate clubs for men and women should be abolished, and that the club should be made a family and social institution.

What earthly reason can there be for this absurd sundering of the sexes in the matter of social enjoyment? Heads of families send their children to schools where both sexes meet under the same roof, and allow young men to call upon their daughters at their homes. Having gone so far, it is ridiculous to allow the son to join a club where no ladies are admitted, while his future wife is restricted to a club closed to gentlemen, or left to enjoy herself at home.

But all this is by way of preface, for my argument in favor of mixed clubs is intended to be a positive one and not negative. My plan would be to erect a club-house on a grander scale than yet attempted, with vast reception and dining-rooms, giving space to as large a crush of company as any one citizen would desire to welcome at any one time. Young people would meet here on the same ground that they would meet in their homes. Here will be pictures, statuary, books—the living painter, sculptor and writer—the guardianship of the home deities, and none of the drawbacks of narrow parlors, where art, literature and their influences have, perhaps, a name and no more. Under this tutelage the impressible youth of to-morrow, boys and maids together, would grow up side by side in an emulous study and appreciation of all that is refined, beautiful and true in life.

Of course, there will be any amount of opposition to this plan—but I am prepared for it. Let it be distinctly understood that the club of the future discards all the old ideas of other social bodies and starts anew. It will not argue the question from the stand-point of men's clubs or women's clubs, but from the stand-point of its proposed radical reform, of which I fear you have space only for some hints. My plan in selecting members would be to place men and women on the same footing as to admission, and let them be

known by the fruits of their life. Fast young men or old, married heads of families, whose morals were suspected, would be placed precisely on the level with women whose reputation was doubtful in the same degree.

If this suggestion startles any one, Mr. Editor, it can only be because of its appeal to common sense. Conservatives may try to frown it down, and pooh-pooh it, but they may rest assured that the club of the future will witness the brilliant daily assemblage of the cultivated people of both sexes. At least, this is the opinion of CORNELIA.

[For Woodhull & Claflin's Weekly.]
THE BEECHER SCANDAL.

Just at that point in the history of our national affairs, when the public mind was filled with thoughts on the subject of slavery, Mrs. Stowe wrote her great novel called "Uncle Tom's Cabin; or, Life among the Lowly." The book was received with great favor at the North by Christian and Infidel alike, and Mrs. Stowe realized a handsome fortune from the sale of it. But when this same popular writer turned "scandal monger" and began to desecrate the memory of the great English poet, giving in every line a false coloring of facts, the public press of both the Eastern and Western Continent vied with each other in denouncing the enormity of her slander in her gross departure from truth. And yet Mrs. Stowe was never cast into prison for having published obscene literature, or for circulating it through the mails. Her book, entitled "Lady Byron Vindicated," is now selling at auction by the cart load for old paper. The Rev. Henry Ward Beecher for many years has been proud to appear upon the boards as a leading political star actor and pulpit orator. With what unblushing audacity he has cracked the clerical whip around the ears of pious pastors of the various denominations who are content to weep over and rebuke sin in high places and in low by well-ordered lives and a Godly conversation, and to deliver their messages of mercy and reproof in the spirit of the Great Teacher, who made himself of no reputation and spake as never man spake. The pastor of Plymouth Church gloried in Beecherizing everything he touched, and having Beecherized it it became sanctified in the opinion of the unthinking multitude. Nothing seemed to be sacred in the eyes of Beecher in the faith of any denomination, however well calculated to hold the world in check or make men and women better.

But the Ten Commandments written by the finger of God on tables of stone, and delivered to Moses, the meekest man and the wisest statesman the world ever saw, had been held sacred in Zion quite too long for even the "Brooklyn Pet," as Beecher once liked to be called, to be found breaking one of the commandments with impunity. WOODHULL & CLAFLIN'S WEEKLY charged Mr. Beecher with conduct which the orthodox churches call adultery, and furnished the names of competent witnesses to prove the charge true. The scripture saith, "In the mouth of two or three witnesses let every word be established." WOODHULL & CLAFLIN'S WEEKLY named more than three unimpeachable witnesses that were not prejudiced against Mr. Beecher. What answer does the Rev. culprit make? he cast the proprietors of the paper into prison at the expense of the general government. Gen. Butler's manly letter shows how illegal these arrests were. The merest child can see it, their imprisonment was cowardly in the extreme. What restitution will Mr. Beecher make the world for removing or breaking down both by his precepts and example the barriers which once restrained young men and held them back from a certain species of presumptuous sins at least?

The crowing of a cock, it is said, reminded St. Peter that he had denied and dishonored his Master, and Peter wept, reformed and remained faithful to death. Henry Ward though confronted by living witnesses answers by casting women into prison on false charges till that can be done no longer, and then he sulks and stabs and flurries. But the church and the world call in vain upon him to say that the Beecher scandal is a lie.

Even in the beautiful city of Auburn favored both with a Theological Seminary and a State Prison, the leading republican paper, the *Auburn Advertiser*, holds that Beecher's silence under the circumstances is tantamount to a confession of guilt.

MORE ANON.

FORETASTE OF "GOD IN THE CONSTITUTION."

VINELAND, N. J., March 11, 1873.

Victoria C. Woodhull: Your friend, John Gage, known all over the country as a spiritualist and an advocate of Woman's Rights, was arrested yesterday morning by the Christians of Vineland, for chopping wood at his own door last Sunday. Not a Sunday has passed all these years but men and women in this place by scores have worked at all possible vocations; but just now, either the "Revival," or "God in the Constitution," has stirred up the faithful to the neglected task of performing their high and most solemn duty.

JOSEPH TREAT.

MIXING CREEDS.

But a few months ago an English lord wedded the daughter of the Turkish ambassador to that country. On the 10th ult. Miss Rothschild, a Jewess, was married to the Hon. Elliot York, son of the Earl of Hardwicke. There was some difficulty with the English church in the latter instance, but it was got over. In the former, the Queen, the head of the Anglican church, made a handsome present to the bride. So, "Old Time," as Shakespeare says, "brings his revenges."

THE public menagerie laid over till next week, in which issue there will appear the report of the formation of the New England Free Love Society, at Boston. The first movement toward organization in the last grand struggle for freedom,

THE MAGNETIC HEALING INSTITUTE,

No. 544 Third Avenue,
NEW YORK CITY.

This Institute, organized upon the combined principles of

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MAGNETISM and
MEDICINE,

Makes a specialty of all those diseases, which, by the Medical Faculty, are usually considered incurable. Among these may be mentioned
PARALYSIS,

SCROFULA,

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DYSPEPSIA,

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CHOREA,

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Diseases of the Liver, Spleen and Kidneys, and especially

BRIGHT'S DISEASE,

AND

All Diseases Peculiar to Women.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

CANCER,

Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the Faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

As well as the scientific administration of ANIMAL AND SPIRITUAL MAGNETISM in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

In addition to the cure of disease, Clairvoyant consultations upon all kinds of business and upon all forms of social affairs can also be obtained.

The very best of reference given to all who desire it, both as to disease and consultations.

Reception hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter. Medicine sent to all parts of the world.

All letters should be addressed,

MAGNETIC HEALING INSTITUTE,

544 Third Avenue, New York City.

Testimonials.

Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

JOHN FOX.

No. 3 Clinton avenue, near Fletcher street, Brooklyn.

C. L. James' Column.

FRIENDS, radicals, in all parts of the United States, you can each make ten dollars a week by selling WOODHULL & CLAFLIN'S WEEKLY. Try it.

The poem published in this column last week—"A Moral Vindicator"—which I found in a "patent outside," is by no less an author than Bret Harte.

THE BLOODY STATUTE.

We all remember how the torpid conscience of the North was stirred by the case of the Gardner slaves, when a mother cut her own throat and her children's to save herself and them from being returned to slavery. But marriage sheds blood in rivers where slavery sheds it in drops, and no one is aroused to its great wickedness. Here is its last atrocity. In Woodville, Wasech county, Minnesota, Anton Ruff and Anna Buser, a married woman, who had parted from her husband and lived with Ruff for years, escaped the law by death, taking with them one of Mrs. Buser's children. All three were found together with their throats cut, and in the last struggle, clasped in each other's arms. They left the following letters:

Let no person charge Ruff with this deed, but to the contrary, John Dietrich and Alex. Buser were the instigators of it. I follow him of my own free will, thereby the world shall see that our affection was sincere.

None of you shall triumph.

ANNA RITTER,
(Probably her maiden name.)

The following is without signature, but was evidently written by Ruff:

The dear Anna has firmly made up her mind rather than be dragged before the court by the cruel officers of the law, and thereby be disgraced, she will suffer death.

The following was addressed to Salome Duret, New Glarus, Green county, Wis.:

DEAR MINNIE—Hear the last painful cry of your friend! Ere you receive this I shall be before the Heavenly Judge. He may judge of me I have been impelled to this deed. I had some one intercede with Alexander to save me. He did not do it, and to the State Prison I will not go. I beg of you, if possible, take my poor Minnie. I plead with you to do so. You know at her birth I cried and had bad omens. My time is short. I suffer pain for my children that is fearful. Judge not; you know I loved my children, and would continue to do so if allowed.

YOUR ANNA.

Here I write my name for the last time. Alex. Buser and John Dietrich are the murderers of the dear Anna. She was prepared to die. I soon shall follow her. Now a just God or the world's court may make it right.

A. RUFF.

The following was found written with chalk on the inside of the door leading into the room in which the dead bodies were found:

Death only can separate those who love. I wish I could take my Minnie with me. A few words of help would have saved the mother and her child.

The mother's farewell to her children, the three children before alluded to that were at school, including her only remaining daughter Minnie, aged about twelve years:

Farewell, dear children! Your father should have saved me, but he would not, or could not, do so. My poor dear, dear Minnie! Follow your mother as soon as you can. The world is a hard place. My soul cries out to you even in death. Curse not your poor, unhappy mother. Mourn like good children for your mother. Amen!

This happened on the 16th of February, 1872.

"Rest awhile,
Children of wretchedness! More blood must flow;
Yet is the day of retribution near."

THE TRUE HERO.

He is a hero, who risks his life
For his country's good, on the field of strife;
He is a hero who bears his flag
Till naught is left but a tattered rag;
He is a hero who lifts his arm
To shield his friend from fatal harm;
He is a hero who buffets the wave
To pluck a soul from a watery grave;
Who climbs a ladder with stifled breath,
To snatch a babe from a fiery death;
Yes; heroes these, sublime and grand;
The pride and boast of the proudest land;
But greater than all is the nan el ss youth
Whose only shield is the spotless truth;
Who laughs to scorn the tempter's power,
And stands by the right in danger's hour.

THE NEW DISCOVERY

In Chemical and Medical Science.



Dr. E. F. GARVIN'S
SOLUTION & COMPOUND ELIXIR
OF

TAR

FIRST AND ONLY SOLUTION ever made
in one mixture of ALL THE TWELVE
valuable active principals of the well known
curative agent,

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UNEQUALED in Coughs, Colds, Catarrh,
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lously in earnest. It is part of the natural sagacity
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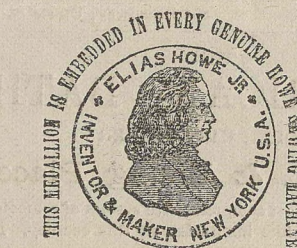
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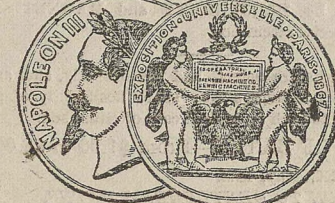
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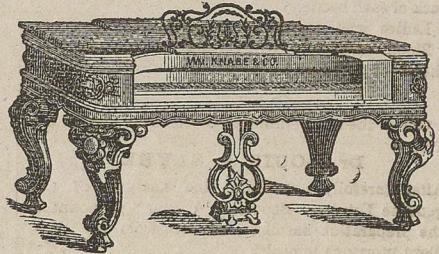
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