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NEW YORK, AUG. 23, 1873.

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[From the Chicago Daily Sun, Nov. 30, 1871.]

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WHAT "THEY SAY."

[From the Chicago Evening Post.]

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[From the Letter of a Western Mother.]

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[From a School Teacher.]

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INDUSTRIAL JUSTICE.

1. Go to, now, ye rich men; weep and howl, for your miseries that shall come upon you.

4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James v. 1-4.

THE RIGHT WAY TO WIN.

As a text for this article on the Labor Question, the following item of news is taken from the New York Sun, of the 2d inst.

"The Minnesota farmers have determined to hold a convention of their own, and nominate candidates in opposition to the machine tickets. The Granges of Mower county, assembled at Brownsdale, declared that the mission of the old political parties was fulfilled, and condemn the salary grab and credit Mobilier frauds. A call was issued for a mass convention, to be held at Owatoma on Tuesday, the 2d of September. Not only farmers, but all laboring men are included in the call. The farmers and workingmen are the people, and if they work together they must succeed. The Granges of Dodge county, Wis., have also called a State Convention."

The producing class in every nation is estimated to comprise at least seven-tenths of its population. It is manifest that if it can form itself into a true union it can give the law to distributors, financiers, politicians and all others who are sustained by its labors. But, in all the past, we find the large body of producers (say agriculturists and mechanics), divided, and by and through that fatal division they have been subjected.

The consequences of this subjection are fearful to contemplate. It is a terrible fact that it is daily getting more and more difficult for workers to sustain themselves and their families by honest manual labor. The counterpart of this proposition is also true. It is daily becoming easier for schemers and manipulators to amass large fortunes by cunning and speculation. None need be informed that the false economy which fosters the latter class to the detriment of the former is quite contrary to the best interest of any community. It is necessary to the welfare of mankind that the number of wealth creators should be increased, and that of the schemers and idlers diminished; but by the fatal operation of our present system of political economy, which sacrifices the producer to the distributor and the distributor to the financier, the natural order is reversed; and it is no wonder that our centres of population are permeated by discontent, misery and crime.

Statesmen perceive what must result from this state of things, but dare not apply the true remedy. But a few years ago Gen. Butler and Gov. Hoffman went among the farmers entreating their young men to remain upon their farms and not throw into the cities. The reason why they should do so is obvious. Convert a farmer into a banker, or a mechanic into a lawyer, although the individuals may be benefited by the change, it is not compassed without an injury to the community at large. Adam Smith says, "He is the most useful man who makes two blades of grass where one only grew before." The farmer feeds the people, the banker preys upon them. The mechanic houses the people, the lawyer not unfrequently exists by pilfering his living out of their estates. Yet it is probably more advantageous to an individual to seek his living like the latter, then to return to the world a *quid pro quo* for it like the former. Until all this is changed, and a sounder system of economy is introduced among us matters must go on as they are now going, viz., from bad to worse.

It is in vain for the workers, the wealth producers of the nation, to look out of their own ranks for aid in this crisis. No non-producer will put his hand in his pocket and return to them what he has legally stolen from them. They must attend themselves to their own interests. "God helps those who help themselves," must be their motto. For this reason it is a most hopeful sign to see the two great labor interests of the world coming together. Let the Granges of the West meet the Unions of the East; make labor the shibboleth—the passport to political power. Dethrone Mammon, that paper God, and put "wealth," of which they are the creators, in its place. Labor is the mother of capital, and the child is naughty and wants spanking. The Granges of the West and the unions of the East united can perform that operation. They can teach insolent railroad directors that they are common carriers and not legislators; and that ought to be done before coal is again doubled in price, or grain again stopped by exorbitant freightage. Last but not

least, let them act up to the words of the Declaration of Independence, which declares for all peoples "the right to life, liberty and pursuit of happiness," by asserting that in these United States, there is something greater than the "rights of property"—namely the "rights of man." R. W. HUME.

THE MASSACHUSETTS LABOR REFORMERS' STATE CONVENTION.

LOWELL, August 6.

The Labor Reform State Convention met this forenoon in Jackson Hall to devise measures to secure the passage of the Ten-hour Law. The Convention was organized with Judge Robert Cowley, of Lowell, as President. The usual committees were appointed. Judge Cowley, in an opening address, said:

"It is not to seek to create any new party; it is not to nominate a State ticket in opposition to the two political parties which now exist, but it is to make our issues on the Senators and Representatives, and to goad both the existing parties to furthering our distinctive measures. After defining the policy to be pursued touching the hours of labor, it will become our pleasure and our duty to extend our fraternal congratulations to the farmers of the West, and tender to them our best wishes for success in their efforts to procure a cheap transportation from the prairies of the West to the tidewaters of the East."

He closed with advising that the platform should touch directly upon the living questions of the day, upon the restoration of our currency, the reformation of our banks, the unfettering of our commerce, the punishment of public thieves, the suppression of the Credit Mobilier scandals, the extinction of all forms of social spoliation, the education of the people, and the elevation of labor.

Mr. E. M. Chamberlain, who called the meeting to order, made brief remarks against the dominant party, and denounced Gov. Washburn for the removal of Gen. Oliver from the Labor Bureau and the appointment of a successor who was only looking after a favorable position with the mill owners. A great deal of talk had been made about the salary grab. It was nothing to the stealing going on every day, and that from the products of labor.

After the appointment of a committee to select the State Committee of Labor Reform, and after considerable rambling discussion the Committee on Resolutions reported substantially as follows:

"That we deprecate the long labor per day of operatives, and ask the pledge of factory operatives to vote only for ten-hour men for Representatives and Senators.

"Denouncing the non-attention of legislatures for the past twenty-five years, to petitions to them on the subject of labor reform.

"Denunciatory of those who voted against the desired legislation, naming Martin Griffin, Charles B. Stickney, N. W. Harmon, accusing them of double dealing and treachery and unworthy of support; Isaaq H. Cole, Robert D. Fuller, Newell Gills, Timothy F. Packard, G. A. Torrey, Carroll D. Wright, as enemies and traitors to our cause.

"That we regard the recent changes made by Governor Washburn in the Bureau of Labor, after his proposition to lift this department to a higher level, as a swindle upon labor organizations of the most atrocious and offensive character, and his renomination by the Republican party and the indifference of the Democratic organization to this crime against labor, we shall regard as additional evidence that we have nothing whatever to hope from either of those two parties; that they have been captured by the capitalist classes as completely as the Whig and Democratic organizations were controlled by Southern slave-owners."

The resolutions were adopted. After adjournment to dinner a noisy altercation took place between delegates in the hall as to the merits and demerits of Gen. Butler. A little row was imminent, but the pacific efforts of Mrs. Emma Lane, Secretary of the Crispins' organization, and Mrs. Martha Walbridge, of Stoneham, proved successful. These were the only ladies present.

The Convention met at 2 P. M. The President of the Convention, Mr. E. M. Chamberlain, of Boston, Messrs. McNeal, of Cambridge, McLanthon, of Duxbury, and Goodwin, of Haverhill, were appointed a committee on State legislation.

A warm discussion arose over the acceptance and adoption of the resolutions. An effort was made to have the resolutions considered *seriatim*, and a general and disgraceful disorder ensued, in which half the Convention claimed the floor. Finally, by a vote of 23 to 16, the resolutions were passed in bulk.

Mr. Bowdell, of Boston, accused Martin Griffith of accepting two bribes. The Labor party gave him the chairmanship of the Labor Committee, and the other party gave him money and got him.

Mr. D. Wood Lawrence was very personal in an allusion to Mr. Griffith, and said he would burn him in effigy.

Mr. G. V. Chase, of Boston, offered a resolution that this Convention recognize the recent Congressional salary grab as a clear steal, and consider those who voted therefor, and also the President, who lobbied for and signed the bill, as plunderers more worthy of the penitentiary than of public trust.

Mr. Hunt, of Charlestown, offered a resolution condemning E. R. Hoar's decision on the Eight-Hour Law, and approving of President Grant's order of construction of it overruling Mr. Hoar's decision.

W. F. Griffith in very severe language denounced Gen. Grant as a man who had done nothing but injury to the laboring classes.

Mr. Hunt withdrew the allusion to President Grant, and the resolution was then passed and the Convention adjourned.

The State Labor Reform Committee as organized: E. M. Chamberlain, Chairman; R. H. Cliff, Secretary; Geo. McNeal, Treasurer.

A mass meeting was held this evening. It was presided

over by Charles Cowley, who made favorable mention of Gen. Butler. Remarks were made by Messrs. Stewart and McNeil. The latter suggested a ten cent collection from factory operatives for the purpose of raising \$3,000, to be devoted to lobby purposes in the Legislature. Gen. Chamberlain also spoke.—Sun.

SOCIALISTIC.

LADIES AS JUDGES.

The 106th volume of Massachusetts Reports has been published, with an appendix, giving the opinion of the six Judges of the Supreme Court, to the effect that women are, by their sex, disqualified to be Justices of the Peace. It was this opinion alone that prevented judicial honors from clustering round the pale brow of that "frigid spinster" (as George Francis Train called her), Julia Ward Howe.

The day is not distant when the Supreme Court of the old Bay State will be ashamed of this opinion. When it was first promulgated, Judge Cowley called public attention to the fact that, in the time of King Henry VIII., of England—no particular friend of women, though he had six wives and divers concubines—a lady of noble family, Lady Anne Berkeley, actually sat as a judge, under a commission from the Royal Bluebeard, in Gloucester, and tried by jury, convicted, fined and imprisoned a large number of people who had disturbed the peace by riot and rebellion.

There is another more conspicuous precedent of the same sort. Queen Eleanor, of Provence, wife of King Henry III., was Regent of England during the absence of her husband in the war with France, and as such sat and conducted trials in the Court of Exchequer. Madox is direct authority for this, as will be seen in the second chapter of his "History of Exchequer." Commenting on this, Mrs. Strickland, herself no advocate of the modern views of woman's rights, remarks: "We have thus an instance of a queen-consort performing not only the functions of a sovereign in the absence of the monarch, but acting as judge in the highest court of judicature, *curia regis*. There can be no doubt but this princess took her seat on the King's Bench."—See "Lives of the Queens of England," vol. ii., p. 65.

WILLIAM FRIAR.

A PERSONAL EXPERIENCE.

BY MOSES HULL.

"I want to be a martyr,
And with the martyrs stand."

At least my would-be friends and trainers have said so when I have, in times past, published and preached certain unpopular sentiments. Now it will probably be repeated with emphasis. Very well; as I always expect to "break the way for others," I will, at the cost of social and probably of financial ostracism, hand the world these thoughts:

Mrs. Woodhull has somewhere intimated that she believed promiscuity in the social relation to be abominable. [No; anarchy.] I will not dispute her. It may be, and is in certain cases, "abominable." Yet I can mention many things which are to me more so, one of which, in many instances, is the entire confinement of one man to one woman and one woman to one man in the sexual relation. A. J. Davis and other dietetic reformers have united in condemning the practice of filling the stomach with a dozen kinds of ill-prepared food. In this they are right; yet I can mention a variety of two or three kinds of properly prepared food which will make a better dinner than to make an entire meal of any one of the two or three articles taken separately.

Milk, and milk alone, may be food for babes, who have but little to do except to kick and cry and grow; but it is a poor substitute for food for those who are of "full age," and have the trials of life upon them. The confinement of one man and one woman together sexually may do for those who do not attempt to do much besides following along as the lamb is led to the slaughter; but to the man or woman of mind, of brain, of intellectual labor, it is a different question. Persons sometimes travel for change of air, change of scenery, who need a change of sexual relations more than either. Many think they are improved physically and spiritually by a change of climate and scenes, when their principal improvement is caused by a separation from their old sexual mate, and sometimes by the substitution of a new one.

No one need to tell me this is heterodoxy. I know it. If it had not been, I would not have written it. "If I had not spoken unto them words that no other had spoken they had not had sin, but now they have no cloak for their sins." Still it must be confessed that what I am writing is not so out of harmony with the practice of the world as with its theories. The world errs in two directions. One part does not practice what it preaches; the other does not preach what it practices. I differ from both parties. I believe that what is good to practice is good to preach, and *vice versa*.

Babes do not like strong meat, neither are men and women in general prone to like anything until they have grown up to it. So I do not fear the result of even this article. Those who have not grown to its appreciation will damn me more than ever for writing it and pass on; those who have will think it over and probably by a change of their practice become better men and women.

Methodists, Baptists and Presbyterians prove their religion by their personal experiences. Cannot we do the same? I propose to break the ice by a partial relation of my own, and ask friends and enemies too, to follow with theirs. The true relation of one hundred individual experiences on the various sides of this question will do much toward settling the issues now before the people regarding it.

Religionists usually commence their narratives by stating how badly they felt before they felt better, sometimes even before they knew what was the matter with them. I know of no better way than to adopt that plan. Allow me, then, to say, I lived years "in the gall of bitterness and the bonds of iniquity." Especially the bond that said: "Forsaking all

others I will cleave unto thee." I maintained perfect fidelity to man's law as opposed to God's law written in the heart where it was promised. God had written certain precepts on my soul and the souls of others, and never did the rebellious Jonah try harder to get rid of the command to go to Nineveh than I tried to fight against inexorable law. But something must break, law would not, and I fell upon the "rejected stone" and was broken. Be assured that in all this warfare I was miserable, for no one can violate God's law and be happy. I was not much more miserable when away from home than when at home. My confidence in an old bachelor, whom I regarded as a philosopher, led me to believe that "it is good for a man not to touch a woman." When away from home, sometimes as much as four months at a time, I lived that philosophy. Be assured that, to a man of brain, heart and soul it was a living death. I died daily. When at home I was glad this same unmarried friend, who had "power to lead about a sister," had said: "Nevertheless, to avoid fornication, let every man have his own wife." I had a wife whom I had used for that same purpose when at home. In common with thousands of ignorant husbands who daily do the same thing, I had abused my wife until sexual pleasure between us was impossible. Mere momentary relief was all that could be said of it. When I would take hold of the hand of a lady, whose very soul I could feel coming to me, and mine in return going to her, my education had taught me to believe that that was wicked. I did not know that that was one of the proofs that we needed each other, and that we would both be made happier here and hereafter for commingling, so I violated God's command; I kept away from her. Never once did I violate the strictest man-made marriage law until I had learned to read and interpret the higher law. When I found there was an irreconcilable difference between the law of God and the law of man, after thorough deliberation and a desperate struggle—for I would not practice what I would not tolerate in and preach to others—I said: "Whether it is right to obey God or man, judge ye. As for me and my house, so far as I have anything to say, we will obey God." I humbly and prayerfully yielded to the diviner impulses of my soul, and found that peace, happiness and intellectual growth for which I craved. I felt that I had been baptized with a diviner baptism, had reached a higher and purer life, had entered the "Holy of Holies," and found a divine benediction that never was reached by one who had not traveled the same road.

Several years have passed since the first choice between the law of God and the law of man, and I have never regretted the step, but have continued to repeat the offense against man-made institutions whenever God's law in me commanded, and always with the same beneficial effects. I therefore speak from experience. I know it is better to obey God than men. I never have visited what the world calls a prostitute; I do not think I ever shall. I could not go where I could not find the love, the intellectual and spiritual food I need. I think the woman who sells her body for gold or greenbacks, whether she sells herself daily to the first bidder that comes along, or sells herself for life for one man's gold, not the one to administer the magnetic, the soul food I need. There is nearly always something hollow, empty, untrue there. Let them bring forth fruits meet for repentance before they enter this higher life.

I find the change in theory and practice which came to me, brought my wife and myself the joys that had long departed from our household. Believing that what was good to practice was good to preach, I concluded that I would risk a course of procedure that is sometimes called bearding the lion in his den.

I told my wife all; the scene which immediately followed I will not relate, as it was only the process of bringing the more remote, beneficial and lasting results. The love that I found away from home gave me new elements that my wife could appreciate, elements that she as well as I needed; elements that walked up latent powers in her as well as myself and we were made more happy. In fact our home is to-day a model of domestic happiness, my wife, so far as I am concerned, has had the same privileges I had taken. Whether she used them or not is not for me to say, I am relating my own experience not that of any other person.

Now that I have written this narrative, it may be well to offer a few thoughts on the objections commonly urged against this theory. The most of the objections originate in either the ignorance or the selfishness of the objector. I am willing to demonstrate this; will objectors please send me a list of their objections or publish them in WOODHULL & CLAFLIN'S WEEKLY, and see whether I redeem this promise?

The first objection urged against this position is, that this doctrine is licentious, and those who practice it are sensual, animal, devilish.

In this the objector mistakes: those who believe and practice as I do are not necessarily more animal than others. I will prove to any objector who has an active brain the size of mine (twenty-three and seven-eighth inches), and a healthy wife who will yield to his demands, that I do not require nor obtain sexual communion more frequently than he does. Why should it be more animal to have sexual communion once in two months with two women, than once per month with one woman? Why is it more animal to be once a year with twelve women than twelve times a year with one woman? Remember I am not arguing that any person could consistently be sexually intimate with twelve others. I am only arguing that there is not necessarily anything more licentious in the one mode of practice than in the other. Right here I will say I know a man who is bitterly opposed to this theory, whose wife complains that she is compelled to yield to his unbridled lust as often as once, and sometimes twice in each successive twenty-four hours. I have known her to frame all kinds of excuses to get off on a visit for a few hours rest.

If the reader would have my statement of what I regard as a licentious person, I would give it as follows: One who indulges in sexual gratification to excess, whether at home

or abroad; one who gives way to only animal feeling without love; one who, simply to gratify the animal, holds animal communion without the essential interblending of spirits. The man who will quarrel with his wife in the daytime and then demand of her the sexual relation at night, without regarding her desires in the matter, is a licentious, adulterous brute. (I humbly ask pardon of the brute.)

Another objector says: Then you justify adultery! No, I do not. I might possibly differ with you as to what is adultery. You might justify what I call adultery, and I justify what you call adultery. If adultery is "a violation of the marriage bed," then I hold that those falsely said to be married adulterate every time. They allow a communion of the male and female organs without a corresponding communion of souls—a blending of spirits. In that spirit blending is one of the proofs that a physical blending may properly obtain.

An objector once urged, "That theory carried out would reduce the race to intellectual dwarfs."

I think this is a mistake; on the contrary, directly the opposite would be the result.

1. When this system is universally adopted, no man and woman will ever sexually commune only as they feel the spirit or soul-blending. One of the results will be, every mother will choose the father of her own children. There will be no disgrace attached to the mother of a child because she is unmarried, nor will children who are now denominated illegitimate be under the ban of society. Children will then be love children, they will come into the world because they are wanted and will, therefore, be more healthy, harmonious and intellectual.

2. The history of all nations and of all ages proves that as men and women have arisen in the scale of energy and intellectuality, they have departed from the marital rules prescribed by society. I know of no great men whose real history we have but that have either secretly or openly defied the customs of society. I might here give a list of great men who refused allegiance to the monogamic mogul, commencing with old Father Abraham, coming down through Jesus and Paul, and finally ripening in such men as Rev. Dr. Huston, Rev. Henry Ward Beecher and others; or another list of equally illustrious departures from the programme laid down by society in the Grecian and Roman nations.

But this letter is already too long. One thing I will say: Either the departures of the world's great men from strictly monogamic relations has given them the power to become the great men they were, or their great energy and intellect demanded more food than could be found exclusively in the monogamic relation—in either case the result is the same.

With a desire above all things to arrive at the truth, I am, etc.

VINELAND, N. J.

OBLIGATION VERSUS LOVE.

I will quote from my journal of the 5th inst. It will give the style of my Spiritualism. If it is not common, it is the only feature of it that is desirable to me. July 5.—"Bless sweet Lavinna, dear loved one. I realize her genial soul with me now, almost as real as my own; and, too, more gratifying than any presence I ever found in this mode of being. Here people never trust each other. They ask pledges, make vows, force contracts to secure themselves their need of love. And then they have their shaky feelings lest they have been sold. But in the world of beauty there is no misgiving, no idea of a pledge, no thought that it is possible to misplace confidence, nor is there any reserve to love's most extended freedom. Precious Lavinna is a treasure, sweet as the odor of choicest flowers, and dear as the largest wealth of honied loves can make her. "But is this wronging any one else whom it may be supposed I should love?" No. Eternally every one will find themselves reveling in all the love they can make valuable to them. For those conditions tolerated that can have no appreciation would be the poorest possible treasures of love. The idea of *must* in love is as wild a notion of ignorance and barbarism as was ever invented to curse the race. Here is where pledges in marriage come in. Just as if an obligation could either make or perpetuate love. Married life the world over is a swift witness against this vagary. Love in it has scarcely outlived the brief space usually allotted to a honeymoon. And not from any wrong on the part of either of the parties concerned, but from the nature of the institution itself, which meanly proposes to secure by law and obligation what no decent being could ever value bound to them by such considerations. Say what we will, this is a fact which cannot be ignored. No sober, reflective mind will dare to dispute a point so transparent that the soul cannot but feel it. Where is the man or woman who could not feel or speak unpleasantly to a lover or sweetheart, but could speak roughly, and even conceive themselves forced to feel worse, than they would suffer themselves to speak to a husband or wife. And the reason is because the legal, obligated bond is unnatural, and at its best it could only hold a form without a soul in it. This is obviously its work and actually its limit. Love is the most exquisitely beautiful element of the human soul. It cannot, nay, it will not bear bonds. It never survived them and it never can survive them. We respect our companions in married life, and cherish for them a devoted friendship not common to others; but when we say we love, in the sense of that we used to call love before these legal bonds were consummated, we really lie if we presume to think so. Every man and woman knows this who has dared to reflect and will be honest with themselves. No law or ceremony can make love, and it is folly to suppose that either can perpetuate what they cannot make. Nor can man or woman create obligations. These exist, if at all, in the fitness of things; yet nowhere in Nature is there anything analogous to an obligation. But in our artificial ways of pursuing life, we have nothing but obligations, and demon spirits rule the world by them. Go back and note their origin in the ceremonial law invented and sprung upon man from the unseen,

then cropping out in the grand, irritating fly-plaster of the Ten Commandments. Man was never so ignorant, never so great a fool as to invent a measure of tying himself up for somebody else to whip. No paradise of fondness such as the human soul yearns to enjoy can ever live in the presence of an obligation. "As flax falls asunder at the touch of fire," so love will wither when sought to be held by obligation. This is no fancy sketch. And the condition of the race to-day is my proof, outside of the ill adaptation of the thing; for all truth lies in the fitness of things, and not in any measures we may happen to inaugurate. Without knowing this in other days, I long thought and wondered what had become of those delicate feelings that so easily held their supremacy in days of courtship. I imagined that too great familiarity, as male and female, had spoiled them. But this supposition is false, in the nature of things, since men and women will be the eternal correspondences of each other, or cease to be men and women. For no man and woman can love each other the less for intimacies that demonstrate that they hold no reserves. Nor can man or woman ever know too much of each other as counterparts of one another in their distinctive natures. Indeed it is just here where the most delicate sentiment of soul relations appears, where their memories will ever cluster in their divinest beauty, and their greatest strength. Yet this will never be realized where obligation exists. The odor forced from a flower, partakes too much of the rudeness, that mixes it with oppression. As if anybody loved the captive in chains, more than the laughing freedom that speaks of a love in everything, where each may lay their voluntary treasures upon the other's heart, and never too welcome. I am aware that looking at matters in the light that I do, I seem to overlook the condition of things connected with the reproduction of the race. I do not, but I take exceptions to it, as a forced, formal or involuntary act; which had always been so great a damnation that human kind have ever uttered their loudest wails over it, without once imagining the cause of their grief. But the question must be narrowed down and brought before us. Here it is: What will the mother and child do for love and care? Yes, and for common respect, where a false education, and the power or custom, have of themselves outlawed all but obligated ties. These will always be tough questions, when we assume conditions as they exist to be right. For then, as a matter of course, all things not in conformity with these conditions, will be wrong. Let it be in the first place, understood that any plea or regulation that wrongs the human soul cannot be right, and our difficulties will be easily removed; and that which forces man and woman to live without love, has inflicted its greatest wrong upon the race. For love or even common friendship and obligation never exist together; for obligation is a tyrant even if the smallest part of the whole family of tyrants. If houses and homes were not parceled out by title (and who has any more right to give a title than we to squat on a little territory without one, since the original owner could not be found in any world) to meet false conditions and effectually perpetuate them among the human family, nobody would want a shelter and a home. And if love were not plighted and foresworn (quite annihilated by the rudeness) nobody would want loving, for everybody could love everybody else that was agreeable. For love is as much the nature of the human soul as delicate sweets of the orange blossom. And if we had inaugurated law to support our arbitrary and unnatural way of pursuing life and custom to canonize it, no mother would ever want respect and no child a loving father, and those too better than either get under present conditions. For now we respect the marriage law, not the individual, and we love what we suppose to be our own in the child, not the child. For let it only be hinted that the child we dote upon is probably not ours, and our love will soon curdle. And this will develop the rotten nature of what this unthinking world calls love. And, too, this is just the kind of love running all through organized society. In religion, governments, politics, business and all organized cliques of every shade, people love others in whom they conceive they have some interest, personal to themselves or flattering to their standing before the world. And the moment this interest is by any contingency invalidated, the only kind of love ever approved in this world, dies out, like a used-up candle in its heated socket. And this is not the fault of man, but it is the fault of the rules he allows to control him, or rather of the adroit powers who conceal themselves in the shadow of these rules. We have always claimed divinity for the rule and devilry for the man. The exact opposite is true. Find the man whose heart would not leap with the holiest satisfaction in the assurance that the witcheries that ravish him in courtship were to be perpetuated through life, and I will point you to a fit subject for a lunatic asylum. But there is no such man. And this is proof that the man is better than the rules under which he has been doomed to live. Take away these rules and the arbitrary regulations of society growing out of them, and the spleen to which these have given birth, and no man will ever be without a sweetheart and no woman without a lover. As it is, the delicate nature of love is lost to sight in the obligation, and mean spirits triumph in their base invention. So with the child, whom an angel will always love without regard to parentage, for whom by our construction we are never supposed to feel an interest, unless it is our own—a point in which the possibility for doubt can never be removed so far as man is concerned. If the conditions under which we live could be forced into the best heaven dreamed of, they would spoil it instantly. When we stand in a quagmire and view things from thence, all impressions come to us just at the elevation of our standpoint, and their importance in our estimation is determined by the relation they sustain to this point. So it is with the impressions that came to us by the way of our education through the force of habit, and under the construction of society compelling us to determine everything important, as in their turn they respect the decisions of this tyranny without presuming to ask anything for the man or woman that can meet the appreciations

hull in her prosperity? Where were the mediums that asked to be advertised gratuitously in the WEEKLY? They kept out of sight when the publishers were in prison. The women of the present day are like dogs in the manger; they don't love their husbands themselves, and swear by Heaven no other woman shall. Henry Ward Beecher is a living example of the misery resulting from ill-assorted marriages. She closed by saying: If you, Spiritualists, are afraid to take hold of this cause, we are deputed by the angel world to carry forward this work, and, by Heaven, our voices shall give forth no uncertain sound. The speaker was loudly applauded.

Dr. C. M. Weeks, of New York, said those things which are most respectable are least respected. He wished to offer a few criticisms on Mrs. Woodhull. He thought no woman could better stand criticism than she. His wife was present, and he would have to be careful what he said. He said he thought man a slave equally with woman. He was obliged to support her whether he loved her or not. If we could make woman financially free, it would remedy many of our existing difficulties. We want this question fully discussed. If Mrs. Woodhull had spoken on the other side of the question, there would have been left nothing for discussion, and, upon the whole, he was not prepared to criticize her very severely.

Mrs. H. T. Stearns wished to make a few remarks as a commentary on Mrs. Woodhull's lecture, and proposed to give a page of her own personal history. She commenced her work in the lecture field as a divorced woman. "If my married life had been a happy one I would not have broken its conditions. I married for the sake of a home condition, through over-persuasion of friends." She gave a heart-rending description of her troubles in married life, and explained the necessity of her separation from her husband. The speaker made a deep impression on the audience, and closed with an exhortation to mediums and others to stand up boldly for the position they have taken and where the angels have placed them.

Mr. Fowler, of New York, said he had been engaged in the cause of woman's rights for twenty years, and he had come to the conclusion that man was the greater slave and woman the greater sinner. He said some funny things, and was loudly applauded.

Mr. D. H. Hamilton, of Maine, was called upon; and said he was brought into Spiritualism through phrenology, and in this connection only could he discuss it. Phrenology taught him charity; and he would offer a few rhymes on the subject. He was loudly applauded. Adjourned.

2:30 P. M.

The Convention opened with singing by the quartette, after which the President introduced the following Committee on Resolutions: Ellen Dickinson, R. W. Hume, Anthony Higgins, J. H. Blood, H. T. Stearns.

Mr. P. P. Good, of Plainfield, was then introduced, and made the regular afternoon address, which will be published subsequently.

Mr. Anthony Higgins was then introduced and delivered an address, full of his usual thunder. He said there is a fearful convulsion going on throughout the length and breadth of this land. In the Senate, the rostrum, the fire-side, even the Spiritualists who once thought their salvation full and perfect, have discovered that in the past quarter of century they have not progressed as far as it has been possible. What have we done to advance the Social Reform. Spiritualism as well as Christianity has been to a great extent a failure. Are we to fail forever? Does Mrs. Grundy stand in our way? Shall public opinion overwhelm us? The last revelation to Spiritualism is that it must take up the cause of Social Reform or forever fail in its high calling. This is a real earnest world. Must our interests interfere with our duty. Christianity teaches you to save thine own soul, while all humanity is being lost. Is Spiritualism no broader than this! Angels smile on your past. They urge you on to nobler achievements. The Augean stables must be cleared. There is much daily work to be done. Spiritualists alone are engaged in Social Reform.

Put on the whole armor and take a bold stand in favor of the most radical. You must dive down to the root of the whole matter. Spiritualism has not yet reached its ultimatum—its future will not be so beautiful as its past. Cowards will fall to the rear, and martyrs virtually burn at the stake. Christianity and Spiritualism have met in deadly strife, one or the other must go to the wall. It will not be Spiritualism if I can do anything to prevent it. I am bitterly opposed to Christianity in all its phases. I deny its right to my body at birth, marriage or death. The people of this country have never delegated to the priests these rights. The marriage contracts have been forced upon the people by the priests.

I am glad there are two free platforms in this country—at Cape Cod and Vineland. I need not tell you to keep them free, but for heaven's sake let Spiritualism grow, don't contract it. The salvation of humanity depends upon you; don't fail to do your whole duty in this critical period.

The speaker spoke eloquently and was tremendously applauded.

Mrs. Somerby, of New York, congratulated the citizens of Vineland on having such good fortune as the meeting of the Association here. Much good will result from it. You will be aroused to higher ambition. She spoke at considerable length on the subject of Social Freedom and enforced her arguments with much ability, and related some thrilling experience which excited considerable commotion and much discussion.

Mr. Barr, of Harrisburg, wished to object to some remarks of the last speaker, and was opposed entirely to Free Love. He wanted to hear more of Spiritualism.

Mrs. Somerby answered the gentleman and gave some beautiful thoughts suggested by her guide, John Pierrepont.

Mrs. Laura Cuppy Smith severely criticised the remarks of the gentleman from Harrisburg, and enforced her arguments with her usual fiery eloquence.

Col. Blood, Chairman on Resolutions, presented the following:

This Convention makes the following propositions:

1. That the phenomenal era of Spiritualism has demonstrated the fact of continued existence, and that it has now entered upon its practical era.

2. That the ultimate value of Spiritualism consists in its capacity to better the condition of individuals and the race.

3. That the aim of earth-life, instead of the accumulation of material wealth, should be the accumulation of spiritual wealth.

4. That whole spiritual bodies cannot be developed in half-made-up or diseased human bodies.

5. That the basic problem of life is, how to secure perfect bodies in which the spirit may have development.

6. That perfect physical bodies depend upon perfect conditions of generation, gestation and growth; and that while we ignore no question whatever, these are the most important that humanity can consider, and fundamental to any true spiritual science; and therefore, that this Convention announces that, in its opinion, the first practical work for Spiritualists is to discover, advocate and practice the science of generating, gestating and growing children, so that in the next generation we may realize an improved humanity; and therefore, again, that we cherish, protect and love the saviors of to-day who advocate these vital questions, instead of lavishing our love and worship on the real or imaginary saviors of the past.

These were unanimously adopted.

Col. Blood being called for, wished to speak a word on a practical matter. "I am not in any sense a public speaker, I am a worker and I hope I am doing my work well. [Applause.] He spoke of the trials and triumphs of WOODHULL & CLAFLIN'S WEEKLY, and solicited subscriptions.

Mrs. Woodhull then came forward, and in a speech of twenty minutes made an exhaustive statement of the issues involved in the present movement for social, sexual freedom, and was raptuously applauded from beginning to end.

SATURDAY EVENING, 8 o'clock.

The convention opened with music by the quartette, after which the President introduced Prof. R. W. Hume, of N. Y., who said:

I feel like one of old to whom it was said, "Loose the shoes from off thy feet, for the place whereon thou standest is holy ground." What is this thing which is called society that we should bow down to its will.

The social reform is spreading over the world; Europe is being shaken to its centre. Our reformers are going into depths of degradation for the sake of fallen humanity, where Christianity dare not go; the Faith of the churches has departed, as dead. They only consist of bricks and mortar. The people want the truth, they do not want the shams which priests have to offer.

Protestantism has had its day, it was established for the purpose of proving the right of religious freedom. Now that fact is established, we have no further use for it or its principles. The Jewish religion is amale religion—the Gods are all males; the angels are all males. The Pagan religion is a better religion than this, for Jupiter had his Juno. The Y. M. C. A. is the greatest insult to woman that has yet been offered, for they ignore woman aid entirely.

The speaker continued in eulogy of Mrs. Victoria C. Woodhull, and spoke of her suffering from persecution; he continued on the social reform, and instanced the case of the woman taken in adultery that was brought before Christ; and asked: Why did they not bring the man also?

Many reforms are sweeping over the lands; are we ready to push on the glorious work of liberating woman? We will be when persecution forces us, if not sooner.

Mr. Hamilton recited the "Fall of Man" with good effect.

Dr. H. P. Fairfield, of Ancora, being controlled by Lorenzo Dow, announced as his text: "Love is the fulfilling of the law." The controlling influence spoke on the all-absorbing topic of social reform. As in olden time, when the Jews needed a Moses to lead them out of Egyptian bondage, so we of the nineteenth century need a Victoria C. Woodhull to lead society from the bondage of the marriage relations.

The influence continued with power and eloquence, enforcing arguments with illustrations from Scripture and Nature.

After singing by the quartette, Mrs. E. Smith, of Newark, was introduced, and spoke of the beauty of Vineland, with its pretty villas, broad avenues, open fields and hospitable homes. The angel world is with you to-day. Henry C. Wright is here, and says: "We come with love, and mingle in your deliberations." She spoke of the great good resulting from conventions, and urged the utmost charity for the opinions of all who might give expression to their sentiments. She continued at considerable length on the grand beauties and truths of Spiritualism, and advised all, both old and young, to investigate its truths and embrace its principles.

Mr. Shaw, of Providence, R. I., said he had come 300 miles to attend the Convention, and was glad to see so many brilliant minds present. He had worked in the cause for twenty-five years, and come here to headquarters to report. He gave a good account of the work in his State.

Mrs. Woodhull being loudly called for, responded in a brief, but pertinent, brilliant address.

Mr. Higgins closed with a brilliant peroration on the "Impending Revolution."

Adjourned.

SUNDAY, 10 o'clock, A. M.

The Convention was called to order by President Coonley. He announced the presence of some of our most celebrated mediums and clairvoyants, and introduced

Mrs. E. Smith, of Newark, who, being controlled, gave an invocation and brief address on spirit-communion, after which she described various spirits in the audience, which were fully recognized.

Mrs. Smiley, of Newark, was then blindfolded, and gave an exhibition of independent clairvoyance. She described the colors of various articles which were presented, and gave entire satisfaction to the audience.

Mr. Richardson, the blind medium, gave a similar exhibition, and was applauded.

After music by the quartette, Dr. Marshall, of Wilmington, made some humorous remarks after the style of the Society of Friends, which were well received.

After further singing, Mrs. Augusta Cooper Bristol, of the Unitarian Church of Vineland, was introduced, and delivered an address of exceeding beauty and pathos, which will be published in a subsequent issue.

Mrs. Laura Cuppy Smith, under the inspiration of the moment, impulsively offered an encomium, and moved the publishing of the address in full in WOODHULL & CLAFLIN'S WEEKLY, which was unanimously adopted.

Adjourned.

SUNDAY, 2 P. M.

The Convention opened with music from Messrs. Hyde and Williams.

The resignation of D. Wells as Treasurer was accepted. The Committee on Revision of Constitution reported progress, and asked to be continued, which was granted.

The following were appointed to represent this association in the National Convention: A. C. Cotton, H. P. Fairfield, Anthony Higgins, P. P. Good, Jennie Dixon, H. T. Stearns, Laura Cuppy Smith and L. K. Coonley, *ex-officio*.

Invitations from various places were extended at which to hold the Annual Convention, and Newark was selected.

Mr. Proctor sang the "Marsellaise Hymn," after which Mr. Campbell, of Vineland, made a few remarks on the progress of Spiritualism in Vineland. The platform which we have built here is free and broad enough for all. They had even extended four feet beyond the original plan in order to accommodate the devil. He thought they had improved on the old black devil and made a white one. This is a bombshell Convention. There were bombshells thrown in here yesterday. You were talking about sexual intercourse. What kind of subject is that to talk about before our young folks?

It was predicted here last night that there would be bloodshed and war, etc., in less than eighteen months. Now I predict there will be no war here in fifty years. It has also been prophesied that Grant would be the last President of the United States elected after the usual way. I predicted there will be twelve more Presidents, and based my predictions on the fact that the capitalists of the country can't afford to have a war. We don't want war, we want peace. I think the rights of woman can be secured without war; to be explicit, allow me to say:

1. The very agitation of the subject tends to divide us more and more. "Agitation is the beginning of wisdom," men say; but A. J. D. says it is the "beginning of folly too." As Spiritualists and Friends of Progress we are already divided into peace men, war men, Democrats, Republicans, temperance men and intemperance men; of Quakers, Spiritualists, Infidels, semi-Spiritualists and semi-Infidels; into Womans' Rights people of the voting type and the non-voting type; into Lucy Stoneists, Vic. Woodhullists, into naked-truth people and wear-clothes people.

If the question of organization is to be sprung upon us and the bombshell thrown among us, I accept it, but will try to keep out of the way of the splinters. (Not courage to go to jail, but am willing to help pay expense of others who will.)

I learn something from the old Abolitionists. The heaviest work was done by Garrison, who would not vote, who opposed political organization. So did political men, political the whole abolitionists generally, till the proper day came, and then force of political organization, to abolish slavery, had to be engrafted on to one of the strong existing political parties.

So it will be with us. If women get their full rights, it will finally be by the vote of a majority of the present citizen voters. We cannot expect their votes till they are converted. We are now converting them. We are now putting in the yeast and the leaven is working, and it will be time enough by-and-by to shape up the political loaf we want (if now all dough). We are now throwing the bombshells into the churches and parties, disintegrating them, bursting them asunder, preparatory to the formation of a great political party, which shall vote the measures we discuss, which shall march to Washington and put the bloated, filthy Congressmen out of the window, introduce neat, tidy, intelligent women to their seats, who shall do a little legislative house-keeping down there in that they call the National Capital.

Friends, I leave this platform desiring, that in view of the disintegrated state of reformers, we do not stop to put iron hoops of organization round them to hold them together, unless you wish more mechanical force, and expect to get it by massing us in one ball, jamming us into a mortar, and firing us off to explode all round the land. I think there is a better union than that of iron hoops. I have tried hoops and chafed within them. I like chemical affinity better; or magnetic or philanthropic affinity if you please.

A man steps on to this platform and tells you we men are tyrants and rascals for not voting the woman's cause, and we feel for our hats and walk out. But a woman steps forward and lays before you the case of an unfortunate girl who has been victimized by a pious, respectable villain, and we pause. She lays before us the case of 100,000 of American women of our factories and of pale, sickly girls who walk our streets and need homes of their own; of wild, reckless young men who need to be well married. She tells you of the case of that woman who was so wrecked, so tyrannized over by her husband that Henry C. Wright advised her to retire at night with a butcher knife to her bed and board.

H. P. Fairfield followed in some spirited remarks in answer to the previous speaker. He spoke of the beauty of Mrs. Bristol's speech of the morning, eulogized Mrs. Woodhull, who, although she predicted war, said it might be prevented and showed the way to this desirable result. He continued briefly with his usual force on the philosophy of life.

The Committee on Resolutions presented the following, which, after discussion, were unanimously adopted:

PROPOSITIONS—SERIES NO. 2.

1. That order is the first law of the universe.
2. That organization is order expressed.
3. That organization to be effectual must be natural—constructed after the law of evolution as found in nature.
4. That Spiritualists should organize; and that they must do so before any practical movement can be carried out.
5. That the objects for which Spiritualists should organize should be to secure religious, political and social freedom, industrial and educational equality, and universal justice for humanity.
6. That as a method of education the children's progressive lyceum is the best in existence, and that Spiritualists should give it their countenance and support.

PROPOSITIONS—SERIES NO. 3.

1. That love of the sexes is a natural attraction which exists independent of the human will.
2. That the will of any third party, either consciously or unconsciously, which defeats the manifestations of love, interferes with the natural order of the universe, and is an enemy to human happiness.
3. That marriage is the consummation of the love of the sexes, and where there is no love there is no marriage.
4. That sexual union where love is wanting, is prostitution, and any law to compel men and women to maintain this union is a system of license for and enforcement of prostitution.
5. That, like all other human capacities, love is the subject of the law of evolution, and in its lower degrees is as rightfully entitled to its own conditions as in its higher degrees.
6. That the evolution of love is its natural growth, and may rightfully be made the subject of education, but not of compulsion; and
7. That under these several propositions, enforced marriage, results only in binding men and women who do not love; and, if abolished, would result only in the separation of those who, both for individual happiness and the public good, ought to separate.

These were discussed with much spirit and considerable ability, and unanimously adopted.

The following was presented by A. C. Cotton, of Vineland, and unanimously adopted:

Resolved, That the mechanism of the human form in all its various functions is never too sacred for examination and discussion.

The President announced that Mrs. Victoria C. Woodhull would address the Convention in the evening.

Adjourned.

SUNDAY EV'G, 8 P. M.

The Convention opened, Plum-street Hall being crowded to its utmost capacity.

President Coonley congratulated the Convention upon its success, and made some extended remarks on the great good which will result from its sessions.

The quartette followed with an anthem, and Mr. Proctor, of Vineland, sang the Marsellaise Hymn, by request, after which Mrs. Laura Cuppy Smith was introduced, and announced her text from the Old Testament, as follows: "The fathers have eaten sour grapes and the children's teeth are set on edge." She spoke for half an hour in the most enraptured strains of eloquence with which she carried her audience to definite conclusions regarding the subject of the speech.

The choir sang a hymn, and Messrs. Hyde and Davis followed in a duet.

Mr. Anthony Higgins was introduced, and spoke for a half hour in a masterly manner, surmising up the labors of the Convention and impressing upon it the importance of the steps it had taken.

Mrs. Victoria C. Woodhull came forward and spoke for an hour upon the humanitarian aspect of the reforms that were prophesied by the practice of social freedom, closing with an oratorical peroration scarcely to be equalled in literature, and retiring amid thunders of applause.

The following resolutions were presented and unanimously adopted:

PRESENTED BY R. W. RUME ON BEHALF OF VISITORS.

Resolved—

1. That as Spiritualists, cosmopolitans and visitors we record with joy our entire satisfaction with the results of the work in which we have been engaged with our sisters and brethren of Vineland during the past three days in convention assembled.
2. That, in aiming to originate improvements in the social, industrial and political condition of mankind, Vineland has emulated morally the progression she so rightfully claims over all the other townships in the Union physically.
3. That, as visitors we respectfully return our most grateful thanks for the courtesy and kindness we have received from our sisters and brethren of Vineland, and wish them all that real prosperity and true happiness they so justly merit here and hereafter.

CONCLUDING RESOLUTION BY THE COMMITTEE ON BEHALF OF THE CONVENTION.

That we desire to return our thanks to the proprietors of Plum-street Hall for the use of the same during the two last days of the session of the Convention; and to the New Jersey Southern Railroad and Northern Railroad of New Jersey, for the reduced rates of fare that enabled so large an attendance from other portions of the State and from other States.

Benediction by Lorenzo Dow through Dr. H. P. Fairfield: And now may the life and power, the wisdom, love and mercy of Victoria C. Woodhull save us from all our married curses and bring us into individual and universal freedom, with love and good-will for all. Amen!

The Convention then adjourned to meet at the call of the officers, in the city of Newark, November next, the date to be hereafter decided upon.

DAVID J. STANSBERRY, Secretary, Newark.
L. K. COONLEY, President, Vineland.

ANOTHER VIEW OF THE SOCIAL QUESTION.

Victoria—I heartily indorse all your correspondent, Mrs. Mitchell, says in her noble article in No. 6, vol. vi., of the WEEKLY. It is but lately I have made the acquaintance of your paper, and was hardly decided as to what its principles were; but this decided me at once. Here was the very pith of the whole question. But now I find a contradiction. Here is an "M. D." advocating the prevention of conception—the keeping out of existence of thousands of immortal beings because, forsooth, they cannot be supported in respectability. Does this man believe that each human being is born to an immortal existence? If he does not, he is not so much to blame. But even if this life were all, is not mere existence a blessing?

"The inevitable baby!" Yes, sir; the inevitable blessing; the dependent creature with clinging hands and appealing cries, to soften the heart and energize the hands of us grown-up children.

If a man has strength to beget a child, it will do the man good and only good to father and support it. And surely no woman not suffering from sexual disease, that inflames and depraves (the cure for which is not sexual union any more than the cure for dyspepsia is more food), can ever desire this union without desiring the proper fruit thereof.

We know that children hardly ever inherit disease; it is only the weakness of diseased parents they inherit, and they can be educated into strength, if the world will do its duty. But even if they die in infancy, will they not grow to a grand maturity under the eye of God in other and better-conditioned worlds?

But he says sexual appetite is like that for food and drink. I suppose he never knew a case of dyspepsia, where the stomach craves that which is death to the body?

Perhaps, indeed, the children of mere lust are better than no children; but what are the laws of sexual intercourse? Should not love be the controlling motive?

For my part, I am a woman well endowed sexually. The social organs of my brain are well developed, and I know from nature's own teaching that I should have no sexual union with any one save for the one sacred purpose of creating a child. When we love in the true sense, we want to be mingled soul and body with the beloved, in order not merely to feel the joy of the embrace, but that we may receive and nourish beneath our heart one who shall be the image in soul and body of the one beloved.

This is a woman's feeling. I cannot express the idea of soul-marriage so well as it is expressed by Joseph Treat, M. D. God bless him! How manly, how angelically pure and beautiful are the sentiments he utters!

But does this Dr. K. know that the seed is part of the very quintessence of the body's strength? And how, then, can he advise that this be wasted, for wasted it is—worse than wasted, and produces only disease and corruption if not appropriated for its legitimate purpose, that of giving life to the babes that are to be.

A WOMAN IN EARNEST.

The following poem, descriptive of "The Orphans' Rescue" (advertisement of which appears on the second page, and a copy of which hangs in our office, attracting the attention of all who visit it), is from the pen of Cora Van de Mark, and is a word-picture so touchingly beautiful and graphic that it will seldom fade from memory's canvas:

'Twas near the close of a summer-day;
The clouds had wept, their grief away,
And left a sky so bright and clear,
It seemed that heaven itself drew near.
A boat, in which two children played,
By swollen waves was gently swayed;
Till, loosened from the stake that bound
And held it to the beach aground,
It floated quickly from the shore,
As though the catamaran's deep roar
Had charmed it, by a magic power,
To hasten to its doom that hour.
The frightened children saw the fate
That must their little bark await;
The boy, accustomed to her care,
Turned to his sister in despair.
But through her veins what impulse thrilled,
And all her sensate being filled
With such a wild, resistless hope?
She seized, with steady hand, the rope,
And, standing with one arm upraised,
With calm, heroic face, she gazed
On foaming rapids, rock and fall,
Prepared to bravely meet them all.
But suddenly she felt a power,
Born of the danger of the hour,
Turn, quietly, the boat aside,
And land it just beyond the tide,
Where rocks a niche of safety made,
And they could wait for human aid.
She did not see, with spirit eye,
Her parents' outstretched arms so nigh,
But felt the strong magnetic thrill
Of love, which danger changed to will,
When she that subtle power obeyed,
The hand of Death the angels stayed.

As we look on this picture, in rapture we're lost,
While our mind travels back o'er the years that were dark;
And we see, as we never have seen them before,
The dear, loving hands that have guided our bark.

Ah! many a soul from its moorings has slipped,
And drifting, with neither a compass nor oar,
'Mid rocks of temptation and rapids of sin,
Been saved from destruction by those gone before.

We see now but dimly the strength of that love
Which cares for the lily and sparrows that fall;
Yet often we feel that his agents are near,
And know that, in some way, God watches o'er all.

Oh, ye who in rapture Heaven's grand pictures view,
Send down to our artists more visions of light;
Till the veil of mortality falls from our eyes,
And faith is exchanged for the blessing of sight.

SPIRITUALISM IN IOWA.

Sister—The mills of the gods grind slowly but surely. Orthodoxy is being ground to fine powder by the tremendous millstone of modern Spiritualism, modern free thought and free speech! The grand inquisitorial Cyclops yclept Y. M. C. A., a misnomer on Christ and all that is good, will eventually meet their fate in the whirlwind rush of progress and coming startling events! This is the Iron Age of reason. All theologies, creeds and man-made religions will in time be scattered and shattered, torn and disintegrated, and sunk in the chaos of oblivion. It is only a question of time. Be not disheartened, sister. Thousands of kind, loving hearts and firm hands sustain and uphold you.

The *Index* is a greater power in the land than the *R. P. Journal*. The *Index*, led by that clear thinker and brilliant classical scholar, Francis E. Abbott, and his very able assistant, Abram W. Stephens, refuses to circulate the vile slanders about you which the *R. P. Journal* has been particularly foremost and eager to stir up and publish.

Thus far, I have stood aloof from the "Woodhull Controversy." With sorrow, from week to week, have I read the columns of filth poured out upon you by spiteful writers and uncharitable scribblers in the *R. P. Journal*; and this from professed Spiritualists, too, who preach and prate of virtue, charity, freedom of speech and brotherly love!

Has the *R. P. Journal* ever denounced the orthodox inquisitors who imprisoned you? No, never once! But it has hounded on the ecclesiastical pups, and set Tray, Blanche, Sweetheart and the rest barking at you.

"Curses, like young chickens, come home to roost!"

I have no desire to enter into a controversy with the *Journal*. I have always been on good terms with it. What I have written is known to everybody who has closely watched the events of the past few months.

After awhile, when public opinion is in your favor, the *Journal* will feebly apologise by saying it *misunderstood* you, etc.

I say it boldly, that in denouncing Victoria Woodhull, the *R. P. Journal* but panders to the semi-orthodox element of the country for—greenbacks!

"People who live in glass houses should not throw stones!"

The Spiritualists as a mass, in this vicinity, see nothing wrong, lewd or demoralizing in anything written or taught in WOODHULL & CLAFLIN'S WEEKLY; and there is no paper more eagerly looked for or closely read by the liberal element of Des Moines.

I here make the prediction that the time will come when your paper will have a hundred times the circulation it has to-day.

Time makes all things even. The dark shadow thrown across your path by the Y. M. C. A., Plymouth Church and the *R. P. Journal*, is passing away in the morning sunlight of revealed truth and impartial investigation.

Work on, brave heart! Wield the keen shaft of cutting truth fearlessly as of yore! Probe the foul ulcers of individual and national corruption to the core! Strike for eternal freedom and eternal justice, and great will be your reward in the life that is to come.

Truly your brother,

EDWIN ABNER DAVIS.

DES MOINES, Iowa, July 12, 1873.

REFORMATORY LECTURERS.

In view of the determination recently manifested by certain would-be authorities in Spiritualism, and from a sincere desire to promote their expressed purposes, to set up a distinction that will produce a free and a muzzled rostrum; we shall henceforth publish in this list the names and addresses of such speakers, now before the public and hereafter to appear, as will accept no engagement to speak from any committee of arrangement, with any proviso whatever, as to what subject they shall treat, or regarding the manner in which it shall be treated. A reformatory movement, such as Spiritualism really is, cannot afford so soon to adopt the customs of the Church and fall into its dotage. On the contrary, it demands an unflinching advocacy of all subjects upon which the Spirit world inspires their mediums under the absolute freedom of the advocate. To all those speakers who wish to be understood as being something above the muzzled ox which treads out the corn, this column is now open:

C. Fannie Allyn, Stoneham, Mass.
J. I. Arnold, Clyde, O.
Rev. J. O. Barrett, Battle Creek, Mich.
Mrs. H. F. M. Brown, National City, Cal.
Warren Chase, St. Louis, Mo.
A. Briggs Davis, Clinton, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
Miss Nellie L. Davis, North Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
R. G. Eccles, Andover, Ohio.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, N. J.
D. W. Hull, Hobart, Ind.
Charles Holt, Warren, Pa.
E. Annie Hinman, West Winsted, Ct.
Anthony Higgins, Jersey City, N. J.
W. F. Jamieson, 139 Monroe street, Chicago, Ill.
Miss Jennie Leys, 4 Tremont Temple, Boston, Mass.
Cephas B. Lynn, Sturgis, Mich.
Mrs. F. A. Logan, Buffalo, N. Y.
Anna M. Middlebrook, Bridgeport, Ct.
J. H. Randall, Clyde, O.
A. C. Robinson, Lynn, Mass.
Mrs. J. H. Severance, Milwaukee, Wis.
Laura Cuppy Smith, No. 1 Atlantic street, Lynn, Mass.
M. L. Sherman, Adrian, Mich.
John Brown Smith, 812 N. 10th st, Philadelphia, Pa.
Mrs. H. F. Stearns, Corry, Pa.
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.
C. W. Stewart, Janesville, Wis.
J. H. W. Toohey, Providence, R. I.
F. L. H. Willis, Willimantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.
Prof. E. Whipple, Clyde, Ohio.
John B. Wolf, 510 Pearl street, N. Y.
Wm. Rose, M. D., 102 Murison street, Cleveland.
Dr. Geo. Newcomer, Jackson, Mich.
Mrs. L. H. Perkins, Kansas City, Mo.
James Foran, M. D., Waverly, N. Y.

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48 Broad Street, New York City.



NEW YORK, SATURDAY, AUG. 23, 1873.

BILLS FOR SUBSCRIPTION.

The names of all persons to whom bills are sent will be stricken from the list after a reasonable time has elapsed in which to make a remittance. As a duty, we urge those who do not wish to continue the paper to so advise us at once. Hereafter bills will be sent at the expiration of the time for which payment has been made. Friends will please give attention to this notice.

THE AMERICAN NEWS COMPANY.

This company has again accepted the general agency for the WEEKLY, and hereafter will supply all city and country orders. This is very advantageous to us, inasmuch as it not only relieves us from a general odium among newsmen in the country, as publishers of a paper that the News Company cannot deal in, but it also takes from us a great deal of care and labor. We hope our friends everywhere will second this movement of the News Company, and endeavor to extend the circulation of the WEEKLY wherever it is possible. The News Company will supply the trade, returnable, until No. 149 inclusive, after which regular orders only will be filled.

THE CONVENTION AT CHICAGO.

The Convention that is to convene in Grow's Opera Hall in Chicago on the 16th of September, will be one of the most important gatherings of reformers that ever assembled. Questions involving the most vital interests of humanity will be discussed, and methods for their propagation and attainment considered. The time has come in which a positive stand must be taken against the threatened encroachments of the Y. M. C. A. upon the liberties of the people, and it belongs to the Spiritualists, as the most advanced reformers of the age, to take the initiative.

In view of these immense issues, we trust that every town and city in the country, where there is a band of Spiritualists, will be represented in the Convention; and we would specially urge one and all to see to it that action is had at an early day. It is but five weeks until the Convention, and not a day should be lost in idly waiting. The Convention is called. Let the societies respond at once to the call for the selection of delegates, by whom representation may be had. Let it be said this year that the Spiritualists of the country have had a rousing Convention, and that its effects have been felt all over the country. And let it not be said by Spiritualists themselves—at least, with any reason of justice—that the coming Convention has no right to assume that it is representative of the Spiritualists of the country.

THE CHICAGO CONVENTION.

Delegates and visitors who contemplate going to Chicago to attend the Convention should at once confer with the undersigned. She proposes to obtain tickets from Boston to Chicago. These may be used by those living all along the line of the road to and from Chicago, and then from the several points to Boston and return; so that delegates and others purchasing them may have their transportation to Chicago and return, and then sell remaining coupons to and from Boston, thus reimbursing themselves a large part of the expense. Send in names at once.

VICTORIA C. WOODHULL,
President of the Am. Ass'n. of Spiritualists,

STATE SOCIETIES IN THE NATIONAL CONVENTION.

The attention of State Associations of Spiritualists is called to the fact that each one is entitled to as many delegates in the Convention as the State has Representatives and Senators in Congress. We trust that the importance of this Convention will stimulate every State Association to appoint and send delegates. Many have already done so; but there are many more which have not.

Victoria C. Woodhull will speak at Silver Lake Grove camp meeting, Plympton, Mass., on Sunday afternoon, the 17th inst. Those who attend the meeting who desire to subscribe for the WEEKLY or to renew their subscriptions, will have an opportunity to do so there.

A NEW PHILOSOPHY.

On Sunday evening next (17th instant), at Robinson Hall, Sixteenth street, Mr. L. S. Crandall will launch a new philosophy concerning the great "Problem of Life." Mr. C. is already well known to the readers of this paper, and all will doubtless join us in saying that, whatever the position he may take on this occasion, the effort will be a rhetorical treat. From our little inkling of the subject-matter of Mr. C.'s lecture, we opine that it will be both startling and novel. Let no one forget it: "The Problem of Life," at Robinson Hall, on Sunday evening next.

THE VINELAND CONVENTION.

The New Jersey Association of Spiritualists and Friends of Progress have just held one of the most important Conventions that ever assembled. It was its third quarterly convening for the current year and, in all respects, far surpassed any of the sessions that the Association has ever had. Its prior meetings of the present year were, compared with this, sparsely attended and were characterized by anything except the enthusiasm which was a chief feature of this. The last session in Jersey City was numbered by fifties, while this was numbered by thousands.

Any one who has been conversant with these quarterly meetings will be struck with the marked difference between this last one and its predecessors, and this will naturally call up an inquiry as to the causes that led to it. These will be found in the conflict between the conservative and radical wings of Spiritualists, which are now well defined in nearly all Spiritualistic communities. Until this meeting the Conservatives had succeeded in keeping all radical tendencies out of their programmes, and mostly out of their discussions. In the second quarterly meeting of this year held in Jersey City, it became evident that the radical element could be no longer controlled, which nettled the opposite faction not a little; and when the programme for this meeting at Vineland appeared with the names of extreme radicals, whose well-known advocacy of the social question left no doubt as to what turn the Convention would take, the Conservatives bolted the Association, those who were officers sending in their resignations to forcibly protest against the movement.

This was among the leaders and prominent ones, but not so with the masses. The mere mention of facts going to show that the great, vital, social question would be considered, spread enthusiasm all over the State, and called to Vineland numerous visitors from all sections of the State and many from the adjoining States, and some even from Rhode Island and Massachusetts. The evidence was unmistakable. No old fogey call could have done anything of the kind, and had such an one been put forth, this Convention would have been as dead, and have fallen as dead upon the country as did its predecessors.

If the preparations for this meeting started the old-liners from their very conservative napping, to hasten to get out of the way of the coming storm, its action must certainly have caused them to look in astonishment about them to see what its bombshells had not destroyed. Coming together as we have indicated, under the inspiration of the new movement, its words had no uncertain sound. Accepting with yells of delight the most extraordinarily radical speech ever uttered from the rostrum on the first night of the session, the next day found them putting their appreciation of its revolutionary tendencies into form by the adoption of a series of remarkable resolutions, affirming that theoretical Spiritualism is from this day to be replaced by practical Spiritualism, and defining the beginning point to be the generation, gestation and growth of perfect children. Nothing more revolutionary could have been done than this. Its word has no uncertain meaning. It tells Spiritualists that they must begin at the root of the matter and to build up, instead of repairing down. It is the grasp of the whole meaning of the social question in a single thought—reformation—and that to mean the making of better men and women.

'Tis true this has been the pretense of almost every reform that ever put forth any pretenses; but this begins at the foundation; aye, goes behind the foundation and seeks the proper material with which to commence the work. This is a most terrible slap in the face to that class of ideal Spiritualists who are ever looking up for the angel world to come down and rescue them from the fearful pits of corruption in which they wallow, instead of cleansing the

pools themselves. Nevertheless it is just. Spiritualism was fast becoming a fixity, like all other isms that had preceded it. It was already, in fact, gone to seed. The meetings generally where the theoretical instead of the practical issues of reform are considered—where social subjects are tabooed, are without interest. Orators who discourse earnestly and truthfully about the beauties and the poetry of Spiritualism speak to unstirred audiences, while those who treat the vital question of reform, the various aspects of the social question, in which the relations of the sexes and their effects are involved, instantly rouse their hearers into enthusiastic response.

A new and grand departure has therefore been made by the State Association of New Jersey, and its propositions will reverberate up and down the world, sounding the doom of the old, and hailing the incoming of the new social dispensation. And here again they did not intend there should be any misunderstanding of their meaning. Not certain but the resolutions already referred to were such as might leave doubt about the method by which the desired reforms are to be reached, it was further declared that this can be done only through organized efforts, and that not then even except through the destruction of our present social system. They declared emphatically against any and all laws that have for their purpose the binding of men and women against their will, and stigmatized such laws as enemies of human happiness—a step that no Convention ever before had the moral courage to do.

It was met that New Jersey Spiritualists should do this thing; should be the leaders in this new departure; and meet, too, that they should do it at Vineland. There are to be seen in the construction of this beautiful place the best evidences of the benefits and the acceptance of the theory of freedom. In all its large area there is not a mile of fences. The grounds and farms are all open, and are laid off by some dividing lines, only to make their limits. Trespassing is unknown. Everybody is put upon honor and, consequently, best behavior. Its people, drawing their lessons from the results of freedom already realized, believe it will have equally beneficial effects carried into the construction of society itself.

This action begun in Vineland by the New Jersey State Association of Spiritualists will, we believe, spread in all the States and become nationalized, and thus broaden the limits of Spiritualism into a general, humanitarian, reformatory movement that will embrace all reforms, because basing itself upon the basis of all reform. It will not matter if even a considerable portion of Old-Line Spiritualists cannot accept this new movement. Their numbers will be made good a dozen times by accessions from the very large class of people who are social reformers but not Spiritualists. Indeed, this was thoroughly demonstrated in Vineland. Not only were there a very large number more Spiritualists *per se* in attendance at the Convention than ever, but there were hundreds of others who never before thought these Conventions of any moment as methods of reform, and these were the heartiest approvers of the very radical resolutions and the most appreciative hearers of the speeches made in support of the same.

Some of the papers have attempted to cast ridicule upon the members of the Convention, regarding their dress and appearance; but we freely confess to never having been among a more intellectual mass of people. They comprehended the truths of the new social dispensation upon their simple statement, not requiring any lengthy argument to remove encrusted prejudices, and altogether were the most harmonious, genial and cordial people.

The Vinelanders have very much of which to be proud besides all this of which we have spoken. Notwithstanding there were hundreds of visitors from all quarters, not one was permitted to look after himself, all being provided for by the people. At the close of each session, calls were made for those who had arrived by late trains to come forward to the Committee on Receptions, and were by them properly and comfortably assigned.

It would be invidious to speak specially of any, where all seemed to vie with each other in doing the most they could to contribute to the success of the Convention and the comfort of the visitors. It is the first place of the kind at which everybody was satisfied—the people there, at the immense success of the Convention, and their visitors at their reception and treatment.

We make bold to say that this Convention marks an epoch in the history of Spiritualism, as well as in that of general reform, and that from it will date the quickening stage of the movement for social freedom, conceived in Steinway Hall, November 2, 1871, and born November 2, 1872, in Ludlow-street Jail.

Personally and independent of the Convention, we have much for which to thank our very dear friends, John and Portia Gage, at whose hospitable house we were made perfectly at home, and where we found some rest, that we needed so much.

We shall ever remember this Convention as among the greatest works in which we were ever engaged; and hope to be able to look back to it and feel that our efforts there were not without some power for good, among the many assembled, as with one consent, to dedicate themselves anew to humanity.

[Business proceedings of the Convention will be found in other columns, while some of the speeches will be published hereafter, space forbidding it in this number.]

DIFFERENCE.

It is no wonder if Victoria's Reply to Thomas W. Organ, dashed off at a stroke, and so brilliant and masterly in very many particulars, was not absolutely faultless in all. She cuts the Gordian knot by saying, "For every male impulse in the world there is a female answering impulse: the sum-total of sexual capacity in man is met and counterparted by the equal sum-total in woman: nature is evenly balanced throughout, male and female everywhere equal." Yes, but the very fact that they are equal as *wholes*, and yet are different, means and is the proof that they are not equal in *parts*, as notoriously and confessedly they are not—women not being equal to men in physical strength, and the ordinary rough qualities, and men not equal to women in religiousness (for instance), and the general fine susceptibilities. The very word *counterparts* wraps up this mutual inequality, and in no department is the inequality more marked than, in almost no department is it so marked as, in Amativeness.

1. There is no possible comparison, there is only perfect contrast, in the amativeness of the two sexes, in the case of horses, cattle, sheep, swine, fowls, down to many of the birds that pair, as witness the incessant and hateful persecution of his mate by the lecherous male dove.

2. The same Phenology which marks Mr. Beecher's amativeness 8, almost as a thing of course marks that of women below that of men.

3. Amativeness is usually and organically, as much less in woman's head than in man's, as Combativeness, Destructiveness, Alimentiveness and Self Esteem are, or as Benevolence, Veneration, Ideality and Approbativeness are more.

4. But Philoprogenitiveness is greater in woman, she wants a child more, and in this helps make the balance.

5. All the more woman's sexuality falls below that of man, from the incapacities of menstruation and maternity (as including gestation and lactation).

6. Therefore, it is an absolute and final impossibility that women's impulses should meet and satisfy men's impulses, the thing can not be.

COMMENTS.

We re-echo friend Treat's Yes! and reply that the fact of equality in the whole, but difference in individuals, is the cause of present unequal sexual condition. If there be equality in the whole, then there may be lesser equalities established in the equality of the whole; that is to say, the different sexual capacities of a dozen men may be met and equalled by the different sexual capacities of a dozen women, while no single pair of them might be equal as a pair. Men are physically stronger than women, and stronger in rougher qualities, because they have exercised in them from time immemorial to a greater extent than women have; and the difference in sexual capacity is, if it exist at all, to be attributed to the same cause, rather than to a natural impossibility that it should be equal in woman.

Had the sphere of men and women been reversed during the last thousand years, the very things that now predominate in man would have predominated in woman; and *vice versa*, even to philoprogenitiveness, since the changed circumstances of woman making children undesirable for her would have decreased the desire to have them. And the same would have been true of all the qualities and capacities. The fact that disparity exists between men and women in the various qualities, is no proof that equality is not possible; nor does the fact, if indeed it be a fact, that sexual power is greater in men than in women, invalidate the proposition of equality of capacity. Two locomotives of equal capacity exhibit power in proportion to the amount of steam applied. A sleeping capacity in woman may be aroused to exceed the exhibited power in man.

Therefore we still hold to the substantial truth of the quotation, the only modification that further consideration suggests being that it would perhaps be more literally axiomatic were we to transpose the words male and female, in the first sentence, so as to read: For every *female* impulse in the world there is (somewhere) an answering *male* impulse. The next sentence, however, makes this unnecessary, since it modifies the meaning of the former by referring the whole matter to capacity, instead of expressed power. Nor can we see that "*counterparts* wraps up this mutual inequality." We hold that there is a logical reason demonstrating that the perfected state of mankind will furnish counterparts; but we have neither the time nor inclination to enter upon this argument here. Suffice it that when we have said that we believed the permanent union—permanent because perfect—the highest sexual condition, we had a good reason for so saying; and when our critics shall criticise for the sake of finding truth, rather than to see if some flaw may not be found in our logic, they will perhaps discover this without having it pointed out to them. We are fully aware, however, of the ease with which a writer may select words that do not convey identical meanings to all minds, and consequently of the liability to be misunderstood.

In the reference to animals, fowls and birds, we see no logical application to men and women. Some of these are compelled to their conditions by the arbitrary rule of man. To gain instructive lessons, they should be observed in their natural state. Stallions and bulls are frequently incompetent readily to meet the demands made upon them; and who shall tell just how much of their capacities would be exhibited, were their brothers not disabled by the surgeon's knife?

Again, who shall say that the female beasts and birds would not yield themselves to their mates if they had the desire for them? We think it a self-evident proposition that they would, since it is not to be conceived that having

such desire, it would be repressed on account of any benefit their offspring might receive from it. But we do not think it would be a safe proposition to say that women have no sexual desires in pregnancy; nor that having them they were endowed with reason purposely to be able to control them. It may be argued that these desires are the result of unnatural conditions of sexuality; but we think many nearly healthy women may be found who during their first pregnancy have sexual desires. Nor do we think it established beyond controversy, that such desires are not natural and healthy, both for mother and child. In fact, we know next to nothing about this whole subject, and need to go into extensive and exhaustive researches to discover the laws that underlie this problem of sexuality and maternity.

Still further, we believe that there are as many women to be found in the world with amativeness, marked 8, as there are men; though perhaps it does not find so general expression. We have seen many male charts, amativeness marked 5; some 4. We do not think that any statistics upon this subject can be made to establish the fact that the general sexual capacity of women is less than that of men. To conclude that such a fact exists, would be, in our opinion, an impeachment of nature, since it would be to say that it had created man with capacities for happiness which it is not natural to enjoy, and inasmuch had made woman liable to be compelled against her will and against her well-being to minister to that enjoyment.

Therefore we are more than ever inclined to say that "nature is evenly balanced throughout, male and female everywhere equal," and that such equality would be finally established were the freedom to establish it the rule instead of the disgrace of society; and therefore that the possibility of the future, when freedom shall be the rule, and the effort to establish an equilibrium of sexual capacity one of the needs of life, is that every female impulse will be met and counterparted by an answering male impulse.

7. But it need not be, that is not the solution required, and that is no more against nature than the fact that many a man knows not one woman in the world whom he could permanently and intimately love (lack of adaptation), and many a woman knows not one man whom she could continue thus deeply to love.

8. But there is a solution. 1. The fact of strong impulse in man is not necessarily a command or reason to him, any more than is the fact of gluttonous or drunkard's appetite, inherited or otherwise. As glutton or drunkard, if wise, will restrain himself, so will and should the man of impulse, if he needs to; and it makes no difference that the one needs to for health, and the other because there is no one to respond to him.

2. Love converts and expends impulse, almost to the uttermost. Now, it is all lust because there is no love. Shut all men up to consent and love, and their actually coming to love will transform (in that sense end) three-fourths of their impulse. And love is higher and more beautiful than that mere impulse, gratified or ungratified. So all the women will be on this side.

3. The greater portion of men need further to be bidden, to give themselves up to high aspiration and endeavor in Intellect, Science, Reform, and all that constitutes Progress. That will expend, still far more of their impulse. So they will be greater, nobler, better, and women will love them more for that.

4. And by this time, men will have put much of their impulse into their general health—universal executiveness, efficiency, worth: it will have made them just so much more men.

5. And after all this, whatever need they experience of sexual intercourse, love and freedom will supply; and whatever is need, love and freedom will both be able and have a right to supply.

6. So that still, and as the upshot, we have love, freedom, purity, a great life, a beautiful humanity, and nothing that can be objected to, or that is not provided for.

7. And the fact that a man should suppress and exterminate anger, envy, jealousy, malice, wrath, hate, revenge, and chasten and co-ordinate, rationalize, love, joy, grief, fear, hope, desire, expectancy, is the illustration and demonstration of all.

8. And the fact that woman loves man more, and more unselfishly, and man loves woman less, and less disinterestedly—she loves *him* but he loves *himself*—is another illustration and demonstration.

July 25.

J. T.

COMMENTS.

But it need be that equality should be established between the sexes before happiness can be possible. Nor does the fact that there are so few perfect and permanent adaptations any refutation of the theory of counterparts. It is evidence, however, that men and women are but the merest children in sexual matters. The sexes represent the positive and negative of humanity, the perfect blending of which would be a perfected human race. Toward this it is constantly struggling, and, whoever to the contrary, we affirm that it is the chief desire of women generally to find this perfect counterpart. Women by nature are not promiscuous sexually; and men are only so because the freedom to mate has been denied them. Mating, however, cannot be perfect so long as there are no evenly balanced men and women to mate. This condition presupposes full rounded out individuals naturally belonging to each other but not compelled to each other by any except a natural attraction.

Growth toward perfect conditions, where each of the several powers and capacities of men and women are equally developed, is the solution of this question. And we can see no

relation between strong sexual impulses and the drunkard's desire for drink. This desire bears the same relation to the appetite for drink that sodomy masturbation and the other sexual vices bear to the natural appetite for sexual commerce, which is a command to man and woman, which if not obeyed generally results in some of the vices of sex, or carried to an extreme, in insanity. A glutton or drunkard needs to change from the vices of hunger and thirst to their virtues, their natural satisfaction, and so also does the victim of vice in any capacity of nature. It would hardly do to call immense benevolence a vice; yet it may just as well be so called, as to denominate immense amativeness a vice, or its expression, gluttony or drunkenness of sexuality. The only rule for it should be satisfaction by consent and to meet a corresponding want, which is equilibrium, and consequently happiness—peace.

We conceive the logic that teaches that sexuality should be expended in some other faculty as equivalent to saying that Nature does not know how to endow man. If he have not as much mentality as he should have, why has Nature given him more sexuality than he should have, that he should be called upon to subject the latter in the interests of the former? We are not of those who believe in transferring the action of the liver to the kidneys, nor of that of sexuality to any other capacity, but believe that the healthful and equal development of each and all to be necessary to perfected men and women. So it is not the suppression of sexuality that can balance up the human character, but the development of its inactive and weak sides, and when sexuality is below the general equality it is to be equally, with any other capacity, the subject of special growth.

So all men and women need to come to the knowledge that to be happy they must blend all their capacities and powers in the grand harmonious individual, and to realize that the best intellect, the purest inspiration and the dearest wisdom and love can only exist where there is the highest order of sexuality as a basis; while to expend amative impulse in other directions, so as to defeat its natural mode of expression, is as much prostitution as anything can be—prostitution being the use of a natural capacity in directions not indicated in its character.

It is a false solution to say that "anger, envy, jealousy," etc., should be exterminated. These are all the result of natural capacity. The reason they are manifested is because their subjects are unbalanced organizations. In no extant can any of these tendencies be too large, if they are counteracted by the balancing capacities. So the solution of all this is not so much the destruction of any predominant characteristic as it is the development of all other characteristics to an equilibrium, making a large harmonious man and woman.

And finally, a solution can never be realized until the disgrace that is now attached to love and called lust is remanded to oblivion. A natural desire, be it of whatever proportion, is not lust, can never be lust, else nature contradicts itself. Lust can only be beastly exhibitions of love in unnatural methods such as above referred to, the desire of which being, perhaps, love that cannot find other and proper channels. These are serious questions upon which the human mind is altogether so perverted that it is impossible to come together and reason upon them. Rules of logic that obtain in every other department of life are not admitted to this, and common sense, experimenting and research are denied altogether. But as this is the realm now so despised and rejected, so also shall it become the healing of the nations. It is in sexuality that life is found; so shall it be in it that life shall be continued.

[A much more exhaustive analysis of this subject should by right be made in this connection, but time prevents.]

ADDENDA.

Find confirmation of the above, in "The Principles of Social Freedom," last WEEKLY, first two paragraphs on 12th page, ending with the words: "We have a *duty*, and that is by our love, kindness and sympathy to endeavor to prevail upon them [those low and animal] to desert those ways which we feel are so damaging to all that is high and pure and true in the relations of the sexes." In other words, and on its face, let excess of impulse be transmuted and replaced.

And top of 14th page, fifth line: "The results flowing from operations of the law of Free Love will be *high, pure and lasting*, or *low, debauched and promiscuous*, just in the degree that those loving, are high or low in the scale of sexual progress—while each and all are strictly natural, and therefore legitimate in their respective spheres." In other words, we must "endeavor to prevail upon" all not to be "low, debauched and promiscuous."

Then does not this *high* ideal of Free Love necessarily exclude that definition, bottom of 14th page: "Love with *lust* as its antithesis, love representing the spiritual and *lust* the animal—the perfect and harmonious interrelations of the two being the perfected human"? Lust is self-gratification, which is not love: Love (sexual love) has amativeness or impulse in it, but only as making the *other* (as well as self) happy—and then is not at all lust. Say that *amativeness* is part of love, but lust never.

J. T.

August 10.

COMMENTS.

Now, we see nothing inconsistent with the general sense of the Organ article in these quotations, as they stand in their connections in the Speech published last week. It is a duty, if there be any such thing, to extend aid to those below us in the line of development to help them to fullness and harmony, to the attainment of a highly developed and

complete character; but this does not necessarily mean that sexuality shall be transmuted into other impulses, as we have said above.

Never in any writing have we ever advocated that anyone has not the right, and further, we believe it to be the duty of all, to endeavor to impress their convictions of truth and right upon others, and all who feel themselves of much account will do so whether or no. There are none so low in the scale but he has companions, nor any advanced so high as to be unable to progress further.

In the last paragraph, we think there is evidence of what we referred to in the beginning, of a tendency on the part of the critic to find fault with our method of argumentation rather than with the facts and truths argued about. In the paragraph from which the quotation is made it is distinctly announced that love and lust are but opposite extremes of the same thing; in other words, the same thing, and all this was prefaced with the words, "To more specifically define free love, I would say that I *prefer* to use the word love with lust as its antithesis," in the same way that I would use the words heat and cold, light and darkness, etc.

This speech was made nearly two years ago, and as has been frequently avowed, was toned down to avoid as far as possible exciting the prejudices and anger of public opinion which we knew would be hurled against it. Many expressions were used in the speech that would not be used now were we to speak or write on the same subject; but under a criticism that cares more for arriving at the truth than for mere technical correctness, we do not feel to have been irreconcilably inconsistent in the use of even the most softened phrases. To show this, the comments above were written before the addenda came before us, and lust in it is clearly defined. "But how shall we say that amativeness is part of love, but lust never?" Could there be lust if there were no amativeness? We think not. It is the impulse behind the manifestation, called lust, desiring love that ultimates in lust, and often, perhaps mostly, because there is no freedom or opportunity for love. Instance: Masturbation in the young of both sexes has its foundation in sexual impulse, and would gladly be replaced by natural love if it were permitted. To us this is so clear it scarcely needs to be stated.

Finally, we claim the right to change our opinion upon further evidence, without, by doing so, being held to be inconsistent. Inconsistency to us means, in one sense, a failure to change opinions when the evidence justifies it. We have changed our ideas about very many of the issues of freedom, and we expect further to change them in the future; but we do not expect to change in regard to freedom itself. We believe now that freedom in sexual things will lead to greater purity even in the worldly sense of that term. Further evidence may change this belief, but there is no evidence that can change our conviction that, whether freedom lead to monogamy, harmonized variety or promiscuousness, it is right in the abstract—is not a right to which any individual is entitled. There may be many opinions among social freedomists regarding what will ultimate from it; but there can be none as to freedom itself.

SUBSCRIBERS receiving bills for the coming year should remit at once or order the paper to be discontinued. The name of those who do not do this within a reasonable time will be stricken from the list, since we cannot afford to furnish the paper to such as do not pay. Three dollars is a small sum for a single individual; and no family in which the idea of freedom has had birth, can afford to be without the WEEKLY, for the sake of its cost.

SPIRITUALISTIC.

A VISIT AT THE HOME OF THE EDDYS.

These mediums are well known throughout the country by the manifestations given through them, but to behold these manifestations in their most advanced state it is necessary to visit their home where they are much more perfect than they could be at any other place. It is away among the beautiful hills and mountains which are clothed in living green, where all is quiet and nature reigns supreme, while the artistic beauty of the city is forgotten in the grandeur of the surrounding scenery. The Eddy mediums are so well known that it would be superfluous to give here any common-place description of them and their surroundings, therefore we will come at once to the matter to be considered.

They have one circle in the evening of each day. First a dark circle is formed in which the manifestations in and of themselves are of a character to convince any reasonable mind of their spiritual origin, as they could apply to no other subject or thing; but when spirits materialize themselves and stand out in bold relief in full view and in the light, and walk with us and talk with us, it is then that the veil is drawn aside and we gaze with human vision upon the dear departed. As usual the mediums were securely tied by some one selected from the circle, after which the light is removed and operations commence immediately. The several musical instruments are taken from their boxes and tuned, after which the circle is treated to a concert of no ordinary merit. After the concert, the spirit friends come and visit their friends in the circle, tenderly and familiarly, by the shaking of hands and touches on different parts of the body. Some of the spirit friends are able to speak audibly with their friends and give personal evidence of their identity.

The reader may say these things are old: true, they are; but it should be remembered that the manner in which these

things are done has much weight as to their evidence of spirit life, therefore I would say that the manner in which these manifestations are executed at the home of the Eddys leaves no room for a belief in deception on the part of the mediums, but conveys a certain evidence to the senses and the mind that these manifestations are what they purport to be, namely, the meeting of spirit and mortal under conditions which render the proof overwhelming, and sweep away our doubts like mist before the sun light, and places the fact among the certain things of our experience. One of the most powerful manifestations in the dark circle, as experienced by the writer, was a sword combat between two spirits, one was armed with a sword, the other with a flat piece of iron about thirty inches long. All of the movements were distinctly heard of a desperate battle, the clashing of steel, as blow after blow was given with terrible force, until the fatal thrust was given, when one of the combatants fell heavily to the floor as in a theatre. Our reason teaches us that no two mortals could perform such a feat as that in a perfectly dark room; and we know that there were no mortal persons in the room except the medium, securely tied, and the members of the circle, all of which joined hands. "But," says one, "what if it was all so?" Simply this, it was to show that spirits can materialize themselves and handle material objects, and with what power and effect they can wield them. While this, and in fact, all the other manifestations were progressing, the several spirits engaged in the same were conversing among themselves or with persons in the circle. In our circle of July 18 there were many other wonderful manifestations besides the above, which are too numerous to mention. After the dark circle is over, another one is formed for materializations in the light. William Eddy is used as the medium. Being securely tied, he goes into a small room in front of the circle. There is but one entrance to the room, that being a door which opens opposite the circle. It is simply a plain room, without windows. The walls are plastered in the regular manner. A shawl is hung up across the doorway. The spirits push the shawl aside as they pass in and out. I will give an account somewhat in detail of the circle for materialization, July 19. It should be remembered that the room was lighted so that every object in the room could be distinctly seen. Under these conditions, Santum, an Indian spirit, walked through the circle, and afterward stood in full view thirty seconds, then disappeared. Afterward Wassamasset, the spirit of an Indian chief, walked in upon us in full dress. His cap and leggings were white, and he was finely dressed throughout. After passing through the circle, he advanced and shook hands with the writer and two other members of the circle. This was done in plain view of all present, and with an air of grace and dignity which surpassed any earthly sample. He is every inch a chief of the noblest type, not only in outward form but in soul. As the writer has had ample proof in the past, many more examples might be given if time and space would allow. I will add, however, that the chief was from eight to twelve inches taller than any person in the house.

Subsequent to this a spirit, the son of some aged parents present, came into the circle, shook hands with his friends, kissed his mother with becoming affection. Afterward the father arose, went to him and shook hands. This spirit was perfectly recognized. Also a small child came to the same old lady, and was recognized as the little one she had parted with years before. The child kissed its mother tenderly and disappeared. These scenes were very affecting; and why should they not be, when our friends come to us from over the river in such tangible form as this? But wait a little longer, and they will come to us at all times and places, walk with us and talk with us as mortals do, and the same as the Man of Nazareth did after his death and resurrection. And as he journeyed with his disciples they did not know him but felt his powerful presence; but as they came to the inn and supper was served, he was made known to them by the breaking of bread, after which he vanished out of their sight. This was evidently a spirit materialization, similar to what may be seen at the present day. It was called or considered a miracle in those days. So were many other things which are known to-day to be the result of natural law. There were a number of children come to view at this circle, but there were no mortal children present (or belonging to the house), as far as mortal eye could see. Many other manifestations occurred, which space forbids mention of here. At the close of the circle, however, several spirits appeared and spoke to the circle in a plain and audible voice upon matters connected with the manifestations and Spiritualism, after which a spirit came and knelt by a chair and prayed, and the mortals are few who could imitate that invocation in language or thought.

July 20.—The circle for manifestations in the dark was formed as usual. All the entrances to the room were closed and sealed. Under these conditions, Wassamasset and Santum (before mentioned) brought from out of doors a rock weighing over fifty pounds, placed it in the centre of the circle, and afterward delivered an anvil chorus upon the stone with two pieces of iron. A spirit by the name of Dix is the leader of the band for manifestations in the dark circles. This spirit and Mayflower, an assistant, performed many wonderful manoeuvres, among them this one: A pan of milk was brought in from another room, while all the doors and windows were closed and sealed. The above-named spirits were conversing with each other or with persons in the circle while the manifestations were going on, and each spirit could be identified by the voice; also, spirit friends were talking frequently to persons in the circle, giving tests by speaking of things known only to the mortal and the spirit.

July 21.—The dark circle was arranged under the usual conditions, after which the Indian chief, Wassamasset, came and grasped the hand of three persons in the circle one after the other, and gave them certain perfect Masonic signs of the order as high as each one had advanced in Masonry, the room being perfectly dark. This noted chief was a Mason when in earth life. His hand was very distinctly felt

and identified, it being very large. Washington, Franklin and Lincoln were said to be present at this circle, and were seen by a medium present. A Masonic emblem was arranged in the above-mentioned circle, which was discovered upon producing a light, and as follows:

In our midst, upon the floor, was an iron square, which had been brought in, also flowers and foliage, which were arranged so as to form the square and compasses, the well-known Masonic emblem. The ends of the square rested on an old Revolutionary gun which lay beside them, while directly under the square and flowers arranged as described, which was also a relic of the Revolution, and which was quite rusty and covered with the dust of years, was a sword. Around the hilt of the same was bound a piece of paper, on which were written the following sentimental and appropriate lines, which are worthy of the accompanying signatures:

"A nation's conqueror, once buried but risen again."—*George Washington.*

"Rest in peace, thy rest is precious."—*Abraham Lincoln.*

In the light circle which followed the above, Mr. Lincoln showed himself very plainly: he was dressed in black as he usually was when upon earth. A spirit appeared at this circle having an infant, which she fondled very tenderly while sitting in a chair in full view of all present. Soon after the spirit sat down a kitten came running along near where she sat, which belonged to the house; the spirit took up the kitten and placed it in her lap with the babe. Soon the child began to worry, the spirit kissed and soothed it into quiet, after which she disappeared. I have only briefly described a few of the most marked manifestations as time and space will allow only a glance at them. Will our opponents say these were very clever tricks or freaks of a sensitive imagination. Minds who will dispose of this matter in such an evasive manner might as well go further and say the daily phenomena of nature were one grand illusion. We observe the fruits of the field as they develop, also the grass, the flower, animal and man, all are developing before our vision. We cannot see how it is done, consequently why not call it all a farce and freaks of an excited imagination; or, if more to the mind of the opposing party, works of the devil? Now, why should we reject these phenomena more than the above, when they appeal to our several senses in a manner which bears a more personal relation, and when we feel, see and hear our spirit friends as they come to us from beyond the river? But such absurdity is fast giving way before the waves of light as they come surging over us from the great sea of life, truth and reality in the spirit realm.

The writer has visited Moravia and other localities where spirits have materialized so as to be seen by the physical eye; but the manifestations with the Eddys are far in advance of them all, as the spirits of the departed are able to show themselves more plainly, and they seem to be increasing in power every day. Persons who think or who profess to, that this matter of Spiritualism is dying out or being wiped out, would do well to visit this place, and the writer thinks they would have at least settled convictions forever afterward.

It is an old saying that the Great Infinite has chosen the weak things among us to confound the wise (in their own conceit), and also that history repeats itself. These sayings are as true to-day as in the past. The conditions and surroundings of the place where these manifestations occur are plain and simple, and even crude to an artistic mind. The farm-house is plain in the extreme and of primitive style. The family consists of two sisters and three brothers; they are unassuming but very pleasing in manner, kind to each other and to those who visit them, and harmony seems to reign supreme. This quiet spot is about six miles from Rutland, Vt., and is surrounded by beautiful scenery, and is in all respects such a place as the angels chose in which to manifest from the beautiful world beyond.

B. B. HILL.

SPRINGFIELD, Mass., August 2, 1873.

ANCORA, N. J., July 14, 1873.

Mrs. VICTORIA C. WOODHULL,

President of American Association of Spiritualists:

Madam—Observing that an annual convention of the body above named has been called to meet in September next, also that an intimation has been given in the columns of your paper that a report on organization may be expected from myself, I deem it proper, in order to prevent any disappointment, to inform you that I shall not be able to attend that convention, and shall have no report to present.

My reasons, if desired, are briefly these: I am not and never have been a member of the Am. Association, having never been convinced of its utility as constituted. I attended its meeting last September for the first time, merely as a spectator, and was put on a committee on organization against my wishes, consenting to serve only at the urgent request of yourself and others, and in the hope of doing some useful service. But my observations there and my subsequent inquiries have convinced me that the number of Spiritualists who feel any interest in the continuance of that organization was and is so small, and the views of these so divergent from my own, that it is useless for me to spend more time in the service asked. I was unable to obtain even one meeting of all the members of the Committee during the Convention, and none has been practicable since.

It is evident that that attempt at organization was like an effort to build a vast dome in the air without foundation or supporting walls. I have no strength to waste in propping up such architecture.

Nevertheless, I am and ever have been an advocate of organization, and that too for practical objects of the highest moment. My views on the subject were very fully laid before the last National Convention, but met with so slight a response from those assembled that I have little encouragement to press them further upon that body. A previous labor needs to be done in initiating primary organizations on a proper basis of principle, which shall undertake some practical work that calls for extended co-operation. Until this is

done, it is useless to expect State or National Associations of any efficiency, or having any important object before them.

You have yourself offered a plan which presents some valuable features, though as a whole it does not commend itself to my judgment; but it is more likely to be acceptable to the friends of the association than any I could offer.

I take this occasion to assure you of my earnest sympathy in your contest for freedom of discussion of all topics of vital interest to humanity, though I cannot indorse in all respects the mode in which you have exercised that freedom.

Should I ever succeed in regaining the boon of health, I hope yet to take some part in the great battle against oppression and ignorance and in the organic work of reconstruction.

Yours for truth and progress,

A. E. NEWTON.

BATTLE HYMN.

[Written for the Spiritualists' Convention, held at Vineland, N. J., 1873.]

BY R. W. HUME.

The darkness of the ages past
Is rolling fast away;
The light of scientific truth
Is heralding the day.
The spirits of the other world
Have in these days their flag unfurled.

Far from its gleaming folds
Gigantic error flies;
The lust of pride or power
Beneath it falls and dies.
It gleams afar from pole to pole,
Like surges let the tidings roll.

The body-fettered slaves,
Beneath it pine no more;
The captives of the mind
Shall burst their prison door.
From bondage loosed, from shackles free,
The world shall shout its jubilee.

No more shall Mammon rule
The nations like a god;
His golden sceptre's broke,
And he must kiss the rod.
His serfs shall cease his power to own,
Nor kneel again around his throne.

Free from all priestly rule,
And bound by creeds no more,
The peoples shall extend
Their hands from shore to shore.
And Buddhist, Pagan, Christian stand,
Arm linked in arm, a loving band.

The human unit then
Shall part again no more;
The woman and the man
Shall know no wordy war.
Equal in power, right and place,
They'll herald forth a nobler race.

Daughters and sons of toil
Shall hear the glad sound;
Our gospel's free to all,
And rolls the world around.
Without a price, without a fee,
Come forth and clasp true liberty.

The darkness of the ages past
Is rolling fast away;
The light of scientific truth
Is heralding the day.
The spirits of the other world
Have in these days their flag unfurled.

"Spiritualism did its work by destroying the status of the social, political and religious world. That individual is the saviour who can arrange these conflicting fragments into a harmonious, useful action."—*Madox*.

"It is no time for compromise. Strike for a universal republic, in which the individual is free in the family, the family free in the municipality, the municipality free in the State, the State free in the nation, the nation free in humanity."—*Madox*.

"Justice, not sympathy, is to rule the planet. Feeling gives place to right."—*Madox*.

MATERIALISM.

Materialism will continue to increase wherever scientific information spreads. It is the end of speculative philosophy. When we consider that everywhere around us nothing but what is material can be perceived or conceived of by the senses, it is by no means unreasonable for one to become materialistic. In the absence of spiritual evidence we are led to believe that there exists no spirit. Many believe that the evidences of Spiritualism are not wanting. I do not believe so. Mankind is easily deceived. Because some perceive extraordinary phenomena which cannot be accounted for, that is no sound evidence of the existence of spirits. May not all these wonderful developments be the manifestations of some undiscovered natural law? May not the powers of clairvoyance, magnetism and the appearance of apparitions, be the workings of undeveloped Nature? Unless all Nature's laws are known to man, who can logically deny that Spiritualism, so-called, is but a law of the universe—the exercise of an unknown force? If my father's spirit appeared to and addressed me, or if the spirit of any deceased friend appeared and spoke to me, I doubt not I should immediately accept the theory of spirit life. No evidence short of this will satisfy me. Table-tipping, rapping, music in dark circles, or conjurers' tricks, are no evidences of spirit existence. The mass of mankind once believed in witchcraft and other superstitions. Why? Because the power of witches and wizards was then unexplainable. Many now believe in Spiritualism upon the same ground.

There are many reasons which lead us to believe that spirits and the spirit land are universal delusions. There are

many more reasons to make us believe that God is a myth and never existed. If spirits exist, according to the general belief, they have more power than mortals. Why, then, do they not come in a body and convince unbelievers, like the writer, of their reality? Is it not best that truth should be universally disseminated? There are almost countless millions in the universe who know nothing of Spiritualism. Is it likely that the eight or eighteen millions of Spiritualists are the only ones who are to receive the truth? Some persons profess to receive spirit communications verbally and in writing. The greater part of such messages, as far as I have seen, is a disgrace to its authors and, altogether, miserable bosh. Theodore Parker, I believe, would repudiate almost everything which his (?) medium professes to say for him. I shouldn't wonder if Demosthenes (if he lives "in the spirit,") on the other hand, were proud of the utterances of his medium.

Then again, considered practically, the idea of heaven, with its shining halls, trumpets, purple clouds and other adornments away beyond this planet, off in the blue sky, is something a little too absurd for nineteenth century people. The whole idea of immortality and its attendant pleasures, I believe, will one day be looked upon as something only worthy of the imagination of the uncivilized barbarian or Indian. Are we to believe that this absurd table-tipping, rapping and childish talk comes from beings who are in this beautiful summer land, where wisdom and knowledge, power and happiness, are supposed to abound? Are we to believe that the spirit of Tecumseh, or some extinct chief of the Pawnees who never could speak English, comes here to inform us of our own affairs?

On the whole it appears to me that Spiritualists with their intelligence and liberality (for which I admire them) are as easily led by the nose by their mediums as are the Christians by their priests. Spiritualists can hardly afford to say much about superstition.

Their doctrine may be very sound, but proof is needed to make the world believe so. Christianity and all other forms of religious belief will surely go down to oblivion unless Christians can give reasonable evidence of the truth of immortality and of the existence of the Supreme Being.

The materialist of to-day is rather a rare bird; he is not usually found in the common ranks, but rather in high places. (There are exceptions, as in the case of the writer). It is chiefly the savans, the scientific teachers, and deep philosophers who are atheists, but they stand high and are among the purest and most benevolent of men. Mill, Diderot, Bentham, Kneeland, Jefferson, and many of the philosophers of ancient Greece, were doubters of the existence of a God. Indeed facts undoubtedly show that men's opinions of God have little to do with their personal morality. I should say that Voltaire made the strongest argument I ever read in favor of the existence of a God, and yet the deluded Christians did not seem to know it.

Materialism on the whole seems to be the most reasonable and truthful belief. If the development theory of Darwin, (which I believe) be true, when did man commence to have his immortality? If intelligence and knowledge be the manifestations of "the spirit within," where are we to draw the line between some ignorant men and some intelligent animals? If spirit be not matter how can it be seen, felt or heard by mortals who can perceive nothing but matter? If God be a good, almighty, and all-wise being, why does he permit the universal misery which we human beings would gladly sacrifice our lives to obliterate? If God be all powerful why does he not turn "this vale of tears" into a paradise? If God is so full of mercy and loving-kindness, why does he continually create robbers, thieves and murderers, and then eternally roast them, knowing (as he is supposed to have known) that they will do all these things years before they are done? O, what a fearful delusion theists are under! When will mankind awaken from its slumber in the darkness of folly?

You may say that Spiritualists do not believe in the God spoken of, and that my questions are mysteries which none but the Eternal can unveil. Then I say: what God do you believe in? Why are these mysteries existing, why are they allowed to drive men to atheism? "O theists," said Epicurus, "what vanity! what absurdity! what silliness do you not suppose in your God!"

Notwithstanding the sage opinions of nearly all the Christian writers, which are continually being quoted to us, I assert that materialists are neither coarse, immoral or unjust in their dealings with their fellows. I have known not a few of them, and never yet have I found more sincere, honest or progressive men. They seem to hold to the doctrine that the love of mankind is the love of God, if there be one. They do right because it is right, they believe that whatever gives pleasure is right, which brings pain is wrong. They are not bribed to the practice of virtue by the promises of a future heaven, or terrified by the spectacle of an eternal hell.

Their virtue is natural not stimulated or enforced by promises of reward or the laws of men. Finally they look upon the universe as the great theatre in which life is to be enjoyed, justice to be practiced and happiness found. The philosophy of the materialist is the guide to paradise, the earthly heaven.

BOSTON, July 19, 1873.

W. B. WRIGHT.

Victoria—Aided by Col. Blood and your beautiful sister, you have inaugurated a revolution grander in its results than all other revolutions combined, inasmuch as marriage holds within itself the essence of all slaveries, whose fruits are perversions, rapes, abortions, prostitution and death, the last being the least evil. If, by any chemical process, the tears of wives and mothers and the outrages of womanhood could be crystallized into anthracite, the earth would be covered with a pall of darkness, through which the rays of the sun could never penetrate. When the world, illuminated by the light of divine love, shall know the horrors enacted under the sanctity of marriage, it will appreciate and honor your effort in behalf of humanity.

Yours in love and truth,

R. D. H.

MISCELLANEOUS.

PEARLS FROM THE SEA OF THOUGHT.

BY LAURA CUPPY SMITH.

By conversation with that which is in itself excellent, magnanimous, lowly and just, the lover comes to a warmer love for these nobilities and a quicker apprehension of them. Then he passes from loving them in one to loving them in all, and so is the one beautiful soul only the door through which he enters to the society of all true and pure souls. In the particular society of his mate, he attains a clearer sight of any spots or taints, which her beauty has contracted from this world, and is able to point it out, and this with mutual joy that they are now able, without offense, to indicate blemishes and hindrances in each other, and give to each all help and comfort in curing the same. And beholding in many souls the traits of the divine beauty, and separating in each soul that which is divine from the taint which it has contracted in the world, the lover ascends to the highest beauties to the love and knowledge of the Divinity, by steps on this ladder of created souls."—*Emerson*.

"May they who celebrate thy name by wax-light at noon-day, tolerate such as are content with the light of the sun."—*Voltaire*.

"It is honorable to break bad laws, and such law-breaking history loves and God blesses."—*Wendell Phillips*.

"Impassioned spirits must betray themselves a thousand ways, that which can always be restrained must needs be weak."—*Corinne*.

"The fact itself of causing the existence of a human being, is one of the most responsible actions in the range of human life."—*John Stuart Mill*.

"If ever you have had a romantic friendship, a boundless worship and belief in some hero of your soul; if ever you have so loved that all cold prudence, all selfish, worldly considerations, have gone down like drift-wood before a river flooded with new rain from heaven, so that you even forgot yourself, and were ready to cast your whole being into the chasm of existence as an offering at the feet of another, and all for nothing; if you awoke bitterly deceived and betrayed, still give thanks to God that you have had one glimpse of heaven. The door now shut shall open again. Rejoice that the noblest capability of your eternal inheritance has been made known to you, treasure it as the highest honor of your being that you could so feel that so divine a guest could enter and possess your soul."—*Harriet Beecher Stowe*.

"Female friendship is to man's mental culture invaluable—without it all his knowledge of books will never give him knowledge of the world."—*Sir Bulwer Lytton*.

"Chase not too close the fading rapture. Learn to love his long auroras slowly seen. Be ready to release as to receive."—*Owen Meredith*.

"Shall love send back no revelation through this interminable distance of death? Can He who promises the ripe harvests forget the weeping sower? No woman has died with enough of Christ in her soul to tear the bandage from her eyes and say: 'Ye crucified me!' *Resurgam! Resurgam!* I know that the sins of untrue hearts are clogging up the air passages of the world, and that we who love and suffer will soon be smothered, and in this terrible darkness too. But the soft, silver hand of death will unbind the galling chain that clasps the fretting soul in her narrow prison-house. Ye forget that this strong soul will one day be loosed. I'll meet ye on the grand door-way of Eternity."—*Adah Isaacs Menken*.

"Whenever man pays reverence to woman, whenever man finds a woman purifying, chastening, abashing, strengthening him against temptation, shielding him from evil, ministering to his self-respect, medicining his weariness, peopling his solitude, winning him from sordid prizes, enlivening his monotonous days with mirth, or fancy, or wit, flashing heaven upon his earth and hallowing it for a spiritual fertility, there is the element of true marriage. Whenever woman pays reverence to a man, rejoicing in his strength, and feeling it to be God's agent, confirming her purpose and crowning her power; whenever he reveals himself to her, just, inflexible, yet tolerant, merciful, tender and true, his feet on the earth, his head among the stars, helping her to hold her soul steadfast to the right, this is the essence of marriage. There is neither dependence or independence, but interdependence. Years cannot weaken its bonds, distance cannot sunder them, it is a love which vanquishes the grave and transfigures death itself into life."—*Gail Hamilton*.

"When a woman yields her all to the man she loves, the world says she falls, but by the Eternal God the world lies."—*P. B. Randolph*.

"He who never doubted, never half believed."—*Festus*.

NEW YORK, JULY 12, 1873.

Dear Mrs. Woodhull—Your article (it must be yours), headed "The Disgrace of the Government," is a blow at the devil with a two-edged sword. You are the second party I have noticed who has dared to expose any of the many iniquities of the espionage system which the Y. M. C. A. have built upon the acts of March 1, 1873, "for the suppression of trade in articles of immoral use."

It was undoubtedly a master-stroke for the Y. M. C. A. to capture the immoral syringe; and, no doubt, the valiant knight of morality who smelled it through all the many wrappers in which it was probably encased for safe transmission through the mails, will receive a leather medal or some suitable testimonial for his great efforts on behalf of nineteenth century decency!

But why stop at syringes, when the law says "Instrument or other article of an immoral nature. * * * Or any article whatever for the prevention of conception, or for causing unlawful abortion." Now, it is well known that the common sponge is used as a preventive to conception, perhaps more generally than any other article sold, and any physician has on his books a score or more of cases of disease of the os uteri from the use of this most dangerous of all anti-

conception appliances. The more knowing ones use cotton and lint, which is as effective as the sponge and very much less dangerous. Of course the Y. M. C. A. will now look out for the above and keep a sharp eye on the mails, and also warn all respectable druggists against selling such articles for immoral use. As for "unlawful abortions," there is no drug or medicine or instrument sold for this purpose so universally employed as the "hard-rubber crochet-needle," and next to this article comes "hard-rubber penholders," and then "whalebone strips." Either one of these articles induces more abortions every year than all the "advertised implements" put together. Now good-by to deftly-woven tidys, mats and scarfs, for the immoral needles must be suppressed, and we must write with more harmless penholders than the obscene rubber ones, and the belles of fashion must promenade limp and loose for want of the sustaining corset, with its bracing but immoral whalebones! Now, Victoria, I know you wish to do the Y. M. C. A. all the good you can on the principle of "doing good to them that despitefully use you," therefore I place these simple facts before you, in order that you may call their attention to them, and thus improve the morals of this great and glorious age, when any disreputable wretch with a "commission" may prowl about our post-offices, peeping into our love letters, dunning-letters, etc., and kindly suppressing such as may be improper for us to read.

Yours gently, GODFREY CLANBEAU, M. D.

THIS PENSIVE FEELING.

BY J. O. BARRETT.

I've seen the willows bending low,
To kiss the waters as they flow;
And tremble in their leafy caves,
Because they could not reach their waves.

I've seen the vine pale in its hues,
Because it could not find the dews;
And where the cactus vital sips,
The sun had burned its trailing lips.

I've seen the bird so lonely wait
The coming of its absent mate;
And mourn with pitiful appeal,
Till death upon it set its seal.

'Tis mine to know this pensive soul,
And feel its drifts of sorrow roll,
Like tides that in the bayous swim,
Upheaved so sullen to the brim.

'Tis not all sad; it hath its joy,
Like gold admixed with its alloy;
And is with rising purpose fraught
At every anxious, loving thought.

It shuts me in and shuts me out,
Beneath the shadow isle of doubt;
But there I find my angel lights,
That shine as stars in cloudless nights.

I am so still, those hallowed hours,
Like drops of rain in evening flowers,
When nature's melancholy peace
Bids every sound of trouble cease.

'Tis then I reach for you, my dear;
Too strong to shed a single tear;
And every sigh my bosom heaves,
A larger vacuum there it leaves.

I know you're with me surest then,
Unseen save by an angel's ken;
And your pure throbs of soul so still
All through my grateful being thrill.

But, darling, if e'er amethyst
The kisses of the roses missed,
'Tis mine the kiss that meets the air,
When I your lips of love would share.

I look, and wait, and whisper soft
The name I love to speak so oft;
But only comes the magic art
By which you've bound me to your heart.

Good-by! is all that I can tell,
As falls on me this pensive spell;
Good-by! returns a loving voice,
That bids my weeping soul rejoice.

For what's this feeling but our love,
That coos to each as spirit dove;
That counts the hours as they depart,
When it shall be its heart to heart?

THE TEMPLE OF FREEDOM.

AN INDUSTRIAL UNIVERSITY AT CENTRALIA, ILLINOIS.

To the Friends of Socialism.—In behalf of a Board of Commissioners recently assembled at Centralia, I hereby inform the Socialists throughout the world that we have obtained a license for a charter for the first Social University in existence, with a capital stock of \$100,000, at \$100 for each share—to be increased from time to time to several millions, as the development of the institution may demand.

The subscription books are now open, and anybody and everybody who wish to take stock can subscribe, the corporations holding \$51,000 in the hands of resident members of the Social Home, which will be composed of the active working material of the University. Membership into the Home Department will depend upon personal qualities, and not money.

Any parties who wish to be identified with this move must understand that taking stock does not entitle them to entrance into the common hive, but that such entrance will be regulated by a probationary course, upon the nucleating method; that no person can become a member without the unanimous voice of resident members.

The charter will be issued by the State of Illinois as soon as \$100,000 are subscribed. Persons at a distance can subscribe by writing to me, authorizing me to enter their names

upon the subscription book, and stating the amount of stock which each desires to take. It is imperatively enjoined that no person will subscribe for any more stock than he or she can pay for within the space of two years. The period of duration of this corporation is ninety-nine years—the limitation of the statute—and may be able to stand alone by the end of that time.

If the Socialists of America have a consciousness of the merits of this movement, the \$100,000 will be subscribed by return mail, after seeing this notice.

This is the first time that the wholly-free of this earth have had an opportunity to commence the realization of the Kingdom of Righteousness—to leave the Old and enter the New—and it is hoped that self-interest will not stand as a hindrance to social beneficence.

JOHN W. EVARTS,
Secretary Board of Commissioners.

JUSTICE AND AMENDS.

In the WEEKLY of March 15th I wrote: "But where are Mrs. Stanton and all those other women? Fallen—fallen below the brave Victoria's courage!" I now see that I wronged those noble women, whose great services and character should have shielded them from imputation, and I take all back, and ask their forgiveness.

1. Elizabeth Cady Stanton and Paulina Wright Davis, to whom I more particularly referred, though believing in Freedom, and holding that any results that could flow from it would be better than this hell existing to-day, yet may have deemed that Victoria did not sufficiently insist—as they would—on a high and pure ideal, and therefore may have felt that they could not longer be publicly committed to her. Victoria elects the mission of an agitator and a social revolutionist, startling the world with the announcement of the principle of freedom, and leaving it to others to guard it, if they think necessary, in the interest of purity; and then it was just as much for these women to do what they did, if they thought it necessary to purity, as it was for Victoria to play her part.

2. All the more they may have excepted to her labored vindication of Mr. Beecher's *actualized* freedom, as something they could not seem to indorse: to them, instead of purity, Mr. Beecher's conduct may have been that of a sensualist and a lecher—Mrs. Davis' own letter shows that this was her view, and Mrs. Stanton's own words equally indicate that it was hers.

3. Though expecting and desiring Mr. Beecher's exposure, they may have deemed it, when it came, too deeply interpenetrated with the personality of the author, to do its proper good. I know not; but, George Francis Train having so seriously injured the *Revolution*, by his egotism (as he has since, by the same, still more wronged the Universal Cause, in the Tombs), and Stephen Pearl Andrews having so long driven men from him, by assuming to be the Pantarch, these women for themselves, may have thought that too much Victoria in the exposure, was not well for its success; as, for aught I know, they may from the first, have felt that the same was true, with respect to the great cause she is carrying on. And even if, under the same circumstances, they could not have penned the exposure or carried on the cause, without themselves as much in each—or, whether they could or not—still it is forever fitting to watch against this result: a cause, holy and high, profaned by personal ambition—its prostitution to selfish ends—such imposition on its trusting, confiding friends.

4. It was cruel to Victoria to have to go to jail, but it was not cruel in these women not to come out and speak the one word which would have saved her going—if they could not do so and be true to their own highest idea.

5. Victoria voluntarily went to jail, without seeking bail; so sure was she that these women would speak that word, and bring her instantly out: she expected they would speak it, and felt they were false to her in not doing so—and yet, if whatever she had done, or the manner of its doing, in their judgment interposed, they were not false, and they could not speak it.

6. Perhaps I should have come out and spoken it under the protest, that I did not thereby indorse this, that and the other; but if they thought that they could not do even this, and yet be true to the highest need, that settles it. If Victoria will have a biography, and in that it will be written that she lay over a month in jail, and they did not speak her out, so Elizabeth Cady Stanton and Paulina Wright Davis each will have a biography, and in it each may wish and be proud to have it written that she did not speak her out. If Victoria is the centre of the Universe to herself, so is each of the other two to herself, with the same need to go all lengths in being true, the same need to care what answer shall be given when the world asks two thousand years hence, "Was she high?"

7. Absolutely, these two may have been constrained to feel that they could not speak and be high, even to its having been martyrdom to them to be unable to save their friend—prohibited by an ideal no less holy than that which sent men to the stake! I know not, but because I do not know, therefore I say this to do them justice.

8. And Oh! may not this justice come all too late, to the great Paulina Wright Davis who even now is said to be dying! May she not die!

New York, Aug. 9.

JOSEPH TREAT.

SAN FRANCISCO, Cal., July 21, 1873.

Victoria.—In my communication relating to Mrs. Harding, the printer omitted the quotation marks, which should have inclosed all the verses therein contained, as they were borrowed. I am always very particular when quoting from others to use the marks, or give credit to the author, if known, and had rather the printer would make almost any other mistake or omission than the one referred to, as the lines were leaded, and, I presume, many have read them before, and infer that I wish to claim them as original.

J. A. HEALD.

THE Y. M. C. A. AND FREE SPEECH IN GRAND RAPIDS, MICHIGAN.

My friend Cephas B. Lynn, formerly correspondent of the *Banner of Light*: an excellent speaker; as an orator, magnetic; as an advocate of Liberalism, logical; in address, persuasive yet bold. Although he is young, he stands in the front rank of cultured speakers, and is doing social and political freedom great service by his advocacy. This gentleman and myself are engaged, independently of any organization, in stumping the State of Michigan together during the summer, speaking anywhere and everywhere we can get a hearing. Our success thus far has been beyond our most sanguine expectations. We find the people are tired of the old political organizations. The demand is for a People's Equal Rights Party, whose planks will embody the living issues of the day. The pious party of so-called Republicans has been in power long enough. For the sake of perpetuating its reign, it will, if it can, betray the people by electing U. S. Grant for a third term.

On Sunday, the 18th of July, I gave two lectures in this city of twenty-five thousand inhabitants. For several years the few Spiritualists here have done but little in the way of holding public meetings. They felt that nothing could be done to aid Liberalism while the citizens were running wild with the church-building mania. But Dr. E. Woodruff wrote to me: "Come and try. I will pay for the hall out of my own pocket if no one will help me." Mr. John Butler and Mr. and Mrs. Barnes have always been ready to entertain speakers, and to contribute more than their share of money for their support.

On Sunday, July 20, Cephas and I held meetings jointly, two in Luce's Hall, one at 6 p. m. in the public park. The Y. M. C. A. hold regular Sunday services at the park at 4 p. m. They also have meetings in other parts of the city at other hours of the same day. When the preacher closed his sermon about Jesus dying for sinners—a new and thrilling theme—Mr. Lynn announced that there would be other services in five minutes, and, by request of the audience, he began an address. He had not spoken ten minutes before there were signs of the pious mob spirit. One Christian, mistaking me perhaps for a minister, said aloud, "That is blasphemy! That man ought to be stopped." I turned to him and said, "No, sir; not in this free country." A few minutes afterward a Christian began a disturbance by loud exclamations of disapproval of the lecturer's sentiments. Two or three I heard whisper to their neighbors, "Such talk is outrageous!" And what was it? Equal rights for all classes—open parks and open libraries on Sunday, etc. At this juncture, one of the leaders in the Y. M. C. A. exercises came and took away a couple of lads who were standing near a tree, intently listening to what was being said. Then broke forth a noisy Christian, exclaiming, "Really, this is too bad, to have the children listen to such blasphemy! He ought to be stopped." A gentleman said to him, "If you do not wish to listen, keep still and let others hear, or leave the ground." But Christian was still noisy, disturbing the meeting, compelling Mr. Lynn to stop and request him to keep still; "for," said the speaker, "we heard your discourses quietly. Now, all we ask is the same candid hearing we gave you." But, alas! for the peace of the meeting, Mr. Lynn declared that it would be more credit to the city to put \$100,000 in water-works (which would have prevented the burning of a large portion of the town the previous Sunday), instead of expending that sum to erect the magnificent Baptist Church near by. The noisy Christian could not stand this. He rushed from the crowd up in front of the speaker, shaking his fist at him and shouting, "Water-works won't save souls!"

"But, sir," instantly replied Mr. Lynn, "they will save your houses, and your souls will take care of themselves." This rejoinder called forth the cheers of the crowd.

The Grand Rapids dailies will tell nearly all the rest of the story. The *Times* stood nobly by us from the very first. The other two papers were inclined to give us a cold shoulder. For instance, we held a meeting in the park on Friday evening, July 18, having first written a note of inquiry to the Mayor as to whether there would be objection. Receiving no answer we construed silence to mean consent.

On Saturday the *Eagle* said:

"But few assembled at the park to hear Messrs. Lynn and Jamieson talk last night, and that few seemed to be very little interested though the speakers are vigorous enough in handling their subjects. Indeed, the individuals in the audience looked around at their neighbors as much as to say, 'You here? Well, what did you come for? I came out of curiosity; to see who else came.'"

But the fact is, we had a good audience on Friday night, and the best of attention. The *Times* contained the following:

"About two hundred people were assembled at the park last evening to hear Messrs. Lynn and Jamieson. Mr. Lynn spoke for about an hour upon the subject of secular and religious liberty in America and the dangers threatening it. He was followed by Mr. Jamieson in a short and pithy address upon the same subject. They are both eloquent and forcible speakers and cannot fail to interest their audience. They handle their subject without mittens and speak many wholesome though perhaps unpalatable truths."

On Tuesday, July 22, the *Democrat* came out against us in a lengthy editorial burlesquing our liberalism, applying to us various uncomplimentary epithets, saying we were guilty of uttering the "wildest and most heterogeneous non-

sense," "free nonsense;" the people "did not hoot him off the ground, or duck him in the nearest water." Such was the tenor of the shallow thing, dignified by the name of "editorial." The aim of the writer seemed to be to excite the populace against us and to stir up a mob. "We suppose," continued the *Democrat*, "that we must now be subject to continual freshets of this new zeal for liberalism, which denounces all that has been and is, and cares nothing for what will be. There will be excitements and converts, and a general stirring up of the foundation mire."

We were absent from the city during the week. On our return we found considerable excitement, and there were parties of men who declared they would not allow us to speak in the park. The following Sunday Mr. Lynn and myself called upon the Chief of Police, stating that from various sources we had learned there would be attempts to prevent us speaking, and, for the sake of order, suggesting that it might be advisable to obtain formal permission to use the park, and secure the protection of the police. He referred us to His Honor, Mayor Pierce, to whom Dr. Woodruff shortly afterward introduced me. Mayor Pierce is an affable, business-like and liberal-minded gentleman; he had no objection to our using the park on an equality with other speakers, but the Common Council had jurisdiction. He advised me to make application to that body; I inquired if it had been necessary for the Y. M. C. A., to make a formal request of the Council for its use for religious services. He said, yes.

In the evening (Saturday, July 26) I presented a written request to the assembled wisdom of the city.

It was tabled instantaneously. One of the Councilmen remarking that one of the lecturers was present, I was invited to explain the nature of the meeting, which I did. The motion was made that we use the park; it was not granted. An amusing scene was the action of that council. One member said he had heard some of our speeches on Sunday, and he did not approve of our sentiments. Another said that we were exciting and stirring up the people. One said if they allowed one denomination to use the park, why not all?

While this was transpiring an article was in type, and appeared the following morning in the *Democrat*, as follows:

"The two Apostles of Unbelief, who held forth in the city last Sunday are advertised to ventilate their liberalism to-day in Luce's Hall and in the Park. We listened to these gentlemen for a few moments last Sunday and were surprised and not a little annoyed to hear a few good men propose to stop what they called blasphemy, by physical force. We have no sympathy with the views and sentiments announced by these missionaries of the Liberal Club of Boston, but we have with any man or men who desire to express their honest convictions. We care not what a man believes or disbelieves, if he has a call to preach let him preach if he can find any one to hear him. These gentlemen do not believe in God, the Bible or the soul, but they do believe in humanity and men. They deify something. They worship something. That is, they look up to and yearn after something, and that something consists in good thoughts, principles and a better life. They will not call it God, but in spite of their skepticism it is their God. It is over them and above them and rules them. In the early ages, probably the earliest, the people used to worship the devil or the evil spirit who, in their imagination, took on the form of storms or the pestilence. That is, the first prayer ever made was to the Evil One that he would be kind and good to men and avert the storms and destroy the plague. For the same reason in later ages the Sun was worshiped as God, because from it was supposed all life issued. And thus on through all ages, men have worshiped something which to them was God. We worship an intelligent creator and bow before him in humble adoration and faith. These Apostles of Unbelief and of the Unknown, because they cannot, as no man can, fathom all the mysteries of God, reject him, but they can no more help worshipping something that is good, and pure, and holy, and great, than an infant can help yearning for food. Men may discard and even fight instincts, but they can no more destroy their desire to worship than they can their desire for food and drink.

"But the best way to refute an error is to let it alone to live and die as best it can. Fight it, persecute it, or attempt to trample it out, it will live and grow; leave it to depend on its own merits, it will die for want of breath, as weeds will for want of soil when plucked up by the roots. We live in a free country, or did until the administration sought to destroy the freedom of the press in New Orleans and New York, and believe in free speech, a free press, a free church, and free men, and when men come among us and advocate Liberalism run mad, Mormonism, the worship of Joss or the Devil, hear them. The truth can no more suffer by falsehood, or false theories, or a false theology than the sun can be injured by the fogs that sometimes fill the valleys of rivers. Not only this, but every orthodox church should remember that the doctrines so dear to them and so popular to-day, were once ridiculed, opposed and fought against as an innovation and a heresy. Every doctrine of the church has been fought for and died for, and these advocates of unbelief stand to-day where the leaders and founders of our church stood a few centuries ago. The history of every church should teach it to be sufficiently liberal to allow any man or men to teach anything they desire, meeting them only with moral weapons, without anger."—*Democrat*, July 20.

It is the clergy who are the apostles of the "Unknown."

We belong to the "Liberal Club" of the world. We believe in the soul. Like Bismarck we believe in the "State." The editorial, "Hear Them," proves the editor was not at home when the abusive, nonsensical stuff appeared a few days before. Whoever then occupied the tripod, gave evidence of being a member of the Y. M. C. A., or strongly in sympathy with that notorious foe to our country.

On the action of the Common Council being made known, the entire daily press, led by the *Times*, rushed to the support of free speech. The *Democrat*, being the official paper, endeavored to make the refusal of the Council appear as plausible as possible. The *Times*, on Sunday morning, July 27, contained the following:

"The City Council last night, by a two-thirds vote, refused to grant Messrs. Jamieson and Lynn the privilege of advocating the doctrine of 'Spiritualism' in the public park. This appears to us an act of very doubtful propriety. Spiritualist speakers are as much entitled to an occasional use of the park as are the evangelical clergy; and, inasmuch as it has been customary to allow its use for religious meetings of some denominations, it does not seem quite in keeping with religious toleration to refuse the same privilege to others.

"The truth or falsity of the religious theories advocated by Messrs. Lynn and Jamieson has nothing whatever to do with the matter—we mean, should have nothing to do with it; yet we understand that one of the main objections raised in the Council against granting the request of the lecturers was that they taught heretical doctrine. We do not believe that the office of 'Keeper of the People's Conscience' is conferred upon the Council by the city charter. And we insist that the public parks shall be either open for all classes of religious meetings or else be closed to all."

Not to be baffled by any Y. M. C. A., we announced that we would speak at 5:30 in the street, and incur the risk of arrest. There we talked to a large audience, among whom were the Mayor, editors, and a Catholic priest. There were ladies and gentlemen of various churches, and no churches, who gave us a good hearing. We discoursed for nearly two hours on Free Speech and Free Press. It was a triumph for us, and proves that the people and press of Grand Rapids are liberal. The crowd respectfully listened to us, and received many of our declarations in behalf of freedom with manifestations of hearty approval. If we gave them a "freshet" of Liberalism, it was welcomed by the populace. The Common Council was held up to the scorn of the auditors; and so ashamed were some of the members, of their partisan and sectarian action, that they were unwilling to be named as voting against our request to use the park. The press, too, assailed the Council for its narrowness, making it uncomfortably warm for them. The *Times*, in its next issue after our Sunday's efforts, again drew attention to the injustice:

"The ill-considered action of the Common Council in refusing its consent to the use of Fulton-street Park, Sunday evening, by lecturers Jamieson and Lynn, has, we are glad to state, been generally condemned by our citizens, both orthodox and heterodox. The citizens of Grand Rapids, as a body, believe in free speech and fair play, and will not indorse any action looking toward religious intolerance, against whatever creed or sect it may be directed. We are glad to notice that the *Eagle*—always more remarkable for its liberality in religious matters than in political—takes the same broad ground as the *Times* in regard to the use of the public parks, and condemns in unmeasured terms the refusal of its use to Messrs. Jamieson and Lynn.

"It is but justice to state also that we have heard it said—though we have as yet been unable to verify the report—that certain members of the Council voting against granting the use of the park claim to have done so for the reason that they were opposed to its use for any Sunday meetings whatever. Those members of the Council, however, who voted No through sectarian bigotry have the satisfaction of knowing that their intolerance is condemned by a liberal-minded community."

The *Eagle* article referred to gives a scream that is unmistakable:

"The idea of a union of Church and State, we had fondly flattered ourselves, had few or no advocates in this country. Congress is positively forbidden by the Constitution to make any law 'respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech.' But it does not follow from that provision that the Common Council is bound to respect the rights of any individual religious teacher or speaker. And so our Common Council seem to regard it as their high privilege to enact the part of religious censors, and deny to one class of street-talkers on Sunday what they unhesitatingly grant to another. When Messrs. Jamieson and Lynn respectfully asked, last Saturday night, the privilege of speaking at the park on Sunday afternoon, to such as should choose to come there and hear them, the Council chose to treat the request as if it came from a mountebank or showman, and refused it as if it was on the same plane with an exhibition of monkeys or of the juggler's art. They had before, and without hesitation, given the privilege to others, and to a society which has just as much room and just as much right elsewhere in our streets, but no more. It was an act of contemptible littleness, whether considered as one of interference with religious opinions and religious free speech, or as one in the interest of any particular sect or ism. It was an indecent insult to a very large and respectable portion of

the people of this city and valley, who have done nothing to entitle them to such discriminative treatment, or to any different treatment from that accorded to other classes of the community. Last Saturday night's inexcusable action in reference to the proposed meeting on the park was a disgraceful exhibition of the spirit of intolerance."

The efforts of the *Democrat* to apologize for the action of the Council called out the stern rebukes of the *Times* and *Eagle*. The former in its issue of July 30, exposes the fraud most thoroughly.

"Concerning the action of the Common Council in reference to Messrs. Jamieson and Lynn, the official organ of the city government says in yesterday morning's issue:

'The Council did not refuse to grant the privilege asked, neither did they accord it. The whole question simply turned upon the point that the Council had no authority in the matter whatever, consequently the petition was tabled, that being the only course of action left for them to pursue.'

"Taking the *Democrat's* own statement of the case, the Council refused to grant the petition. It tabled it. This, as every one knows, is the usual method of disposing of a disagreeable subject.

"The Council has always assumed and exercised control over the parks. Not long since this same Council granted the Y. M. C. A. permission to hold religious services in Fulton-street Park upon the presentation by its representatives of a similar petition to that of Messrs. Jamieson and Lynn.

"Besides, if we are to judge from the remarks of the opponents of the petition in the Council, the brilliant idea of no jurisdiction had not then fully dawned upon them. It certainly was not one of the main objections urged, if indeed it was urged at all.

"The Council, we think, clearly has the power under the charter which it has assumed and exercised over the parks. By section 33 (p. 30 of the City Charter), the Common Council is authorized:

'To provide for public parks and squares, make, grade and adorn the same, and all grounds in said city belonging to or under the control of the corporation, and to control and regulate the same, consistently with the purposes and objects thereof.'

The *Eagle* pounces upon its prey unmercifully, as follows:

"CRAWFISHING.—The *Democrat* spoke some valiant words Sunday morning, urging the people to hear 'the two apostles of unbelief' who were to speak in Luce's Hall and in the streets that day. But on Monday it evidently became ashamed of itself. When its Sunday morning editorial article was written it had not consulted the Common Council. But after that body voted not to grant the request of Messrs. Jamieson and Lynn, it crawled immediately and undertook to justify that littleness. It even goes so far as to misstate the action of the Council in the matter, asserting that it turned on the question of authority. Does the *Democrat* mean to say that the Council decides that it has no authority in the matter of regulating the use of the public parks? That is supremely silly and ridiculous. The truth is that the Council first laid upon the table the written petition of these gentlemen to be allowed to speak in the park, and afterward upon the verbal request of Mr. Jamieson it was taken up, and by a yea and nay vote denied. The Council had previously formally granted the prayer of a similar petition in behalf of the Young Men's Christian Association. Has it or the *Democrat* received new light on the subject of its powers over streets and parks since that time?"

Thus the battle is raging as we are on the eve of departure for other fields. At first there were but few faithful souls who stood with us. Now we go away to fill other engagements with the satisfaction of knowing we have made hosts of friends, who have secured our pledge that we will return in September and still further agitate the great questions of the day.

W. F. JAMIESON.

GRAND RAPIDS, Mich., July 30.

RESOLUTIONS.

The following resolutions were prepared to be presented to the Vineland Convention; but the consideration and adoption of similar ones, and the want of time in which to consider them made their presentation unnecessary. All the issues involved in them, however, were discussed by the Convention, and for this reason, as it does not appear in the report of the Convention, we publish them:

Whereas, This Convention is for Humanity, and to hear its moan, therefore it welcomes the presentation of the following:

Resolved, That the good old way of doing things, handed down to us from our dear fathers and mothers, has not resulted in making us happy and contented, but each one of us in his or her own experience, knows and feels what is meant when it is said that this world is a vale of tears!

Resolved, That what would save mankind from their various woes, and result in giving them the happiness they all seek, is Love; that love which would transform human brothers and sisters into friends, sympathizers, helpers, none living in selfish isolation, and antagonism to the welfare of others, but each living for all and all for each, ending in that universal community and oneness of interest and possession, said to have been realized by the first Christians, and yet to be enjoyed as the millennial heritage of the ransomed world.

Resolved, That this Love would make one large class now existing, immensely happier than they ever otherwise can be, by leading them to divide with another far larger class;

FLOWERS AND RUSTIC WORK.

Flowers are one of the few things in life that bring us unmixed pleasure. They are the most innocent tribute of courtesy or affection as acceptable in the day of feasting as in the house of mourning. Florists are thus in a sense public benefactors. Hodgson, at No. 403 Fifth avenue, from among the palace takes us away to the sights and odors of the country with his rustic work, his gnarled boughs, and curiously crooked seats, his fragrant flowers and beautifully assorted bouquets.

Of all the ornaments now devised for beautifying gentlemen's grounds, there are none that can surpass rustic work, either in grandeur, beauty, utility or durability. It may be introduced almost anywhere if the surroundings are in the least rural; in many cases it can be placed where nothing else could be, oftentimes converting an eyesore into a place of great beauty, and yet ornamental and useful. As it is, there are few that have either the taste or good judgment for the judicious arrangement of the materials out of which the best rustic is made. To make or design rustic objects, the maker or designer must exercise good judgment as to the best place for his object—whether it is a house, bridge, vase, basket or any of the many objects that may be formed of rustic work—for if the object is in a bad position, be the object ever so good, it loses half the effect, or even becomes an eyesore. There must be something rural in the locality, something in tone with the object. Perfect taste is required for the form of any object, although in anything rustic the form will be much modified; yet there must be an original design to give meaning and grace to the object. In all cases, unless working with straight material, nature must be followed as nearly as possible, avoiding right angles or anything that looks formal; every piece should look as if joined by nature. This not only gives beauty but stability to the work. To all this must be combined the skill of the builder, to give strength, finish and neatness to the whole work. Many people think that as a matter of course carpenters can build rustic, but there are few if any that can give that natural rusticity so necessary to it. It is a trade by itself, and requires men with a natural taste and inventive genius. Some men work at it for years and cannot do it creditably.

There is nothing that may not be made in rustic work, from a dwelling-house to a cage, a bridge to a card basket. Many of the vases are filled with plants and look very handsome, with ivy half hiding the woodwork, and fine flowering plants capping the whole and making it a thing complete in itself. There are also many fine baskets filled. Certainly nothing could be more ornamental or better in a window than one of these. But these things, to be appreciated, must be seen; for large constructions we would advise any one to visit the grounds of Mr. Hoey, at Long Branch, or Peter B. King, Esq., on the Palisades overlooking the Hudson, or General Ward's estate.

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This is the Lecture that was advertised to be delivered at the Assembly Buildings, Philadelphia, Sunday, April 13, 1873, but Mayor Stockley threatened to arrest Dr. Landis should he deliver it.

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