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NEW YORK, AUG. 30, 1873.

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In a boat as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids and by precipitous rocks dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation as, with a determined and restless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. But means of salvation calmed the "heart's wild tumult" and lighted the angry waters as the angels of rescue—they who were their parents—came to the little voyagers on waves of undying affection; when through that love which fills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doom and lodged it in the crevice of the rocks, and they were rescued.

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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.]

"The Young Folks' Rural is just what our dear children need. Altogether it is a noble enterprise, and will do an untold amount of good. It is the 'parents' assistant,' and all thinking parents will join me in thanking you."

[From a School Teacher.]

"I am a teacher, and take the paper for the benefit and amusement of my pupils. Eyes are brighter and lessons better learned when the Young Folks' Rural makes its appearance."

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DR. DAKE'S

APPOINTMENTS FOR 1873.

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ENCOMIUMS FROM THE PRESS.

The Western Rural speaks of Dr. Dake as one of the most successful physicians in the United States.

DR. DAKE.—That this scientific physician has no equal in the West thousands will affirm.—Journal, Beloit, Wis.

Live, energetic, liberal men, advertise. Such a man is Dr. Dake, who in the last three years has built up one of the largest practices of any physician in the West.—Lockford Gazette.

Dumont C. Dake, M. D., is having great success in this city. He is active, whole souled, in fact, one of the "whitest" gentlemen we have ever known.

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MILFORD, N. H.



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The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
The Impending Revolution	25
The Ethics of Sexual Equality	25

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 INTERNATIONAL WORKINGMEN'S ASSOCIATION.

MEETING OF THE AMERICAN FEDERAL COUNCIL.

On Sunday, the 10th inst., this Council met at 242 Spring street, the old place of meeting at No. 129, of historic renown, having recently been destroyed by fire. There was a large attendance of members, and the business was of an unusually interesting character.

It was reported that Citizens Madox and Kinget had applied to the Commissioners of Public Parks, armed with a letter of recommendation from the Mayor of the city, for permission to address the people in the several parks of the city on Sunday evenings, and that while the former had been granted that right the latter had been denied it, unless he pledged himself to say nothing of religion, or of politics, or of the International (beginning to be a bugbear in a country where nationalism is utterly unknown, if one be only a citizen, which any person of mature age may be).

This report naturally provoked the indignation of the members present, especially of those "native and to the manor born." For whatever may be thought of the expediency of inaugurating open-air meetings on Sunday in the public parks, the right to do so is guaranteed by the fundamental law of the land, and sanctioned by immemorial custom.

Perhaps the Commissioners of Public Parks will soon discover that they have made a mistake. Our political Constitution not only secures the right of all citizens to "peaceably assemble and petition for a redress of grievances," but it also declares the right of all citizens "to bear arms" in defense of that or any other right, invaded by those who should be the custodians and administrators of law. Let those "who sow to the wind" beware lest they "reap the whirlwind." By just such or similar proceedings the constituted authorities of other countries have compelled secret organizations of the people, which, assuming revolutionary proportions, overturned the governments which those authorities professed to represent, albeit they may have put nothing better in place of those that they overthrew, for the reconstitution or transformation of society is a growth, and cannot be made to order. True, it is a part of the duty of the constituted authorities to preserve the peace, but this should be done by dispersing rioters, not peaceable citizens in the exercise of their rights.

Even at this meeting of the Council a proposition was made to authorize the formation of secret sections of the Association, acting independently, which was, however, after a long discussion, laid upon the table, mainly upon the ground that the Commissioners of Public Parks had exceeded their authority, and that whenever the people were so disposed they could apply an effectual remedy.

Let not the writer hereof be misunderstood. The genius of the International Workingmen's Association is opposed to anything like conspiracy, or that savors of secrecy. A people whose avowed mission it is to preach the gospel of the emancipation of labor to every human creature, cannot well begin the work by "roping in" a limited number within a certain "ring," whose rules of government have already been established by the "ring-masters." A vulgar illustration, perhaps, but quite expressive! In a very different way the work is really executed. When the people have, by much agitation, discussion and schooling, the essential character of which is publicity, arrived at a settled conviction, the whole body moves at once toward the desired goal and selects its own agents for the accomplishment of its purpose, regardless of the claims of self-constituted leadership of any description, nor will, nor ought any people permit themselves knowingly to be the instruments of a concealed leadership. The Papacy in its palmy days under the Holy Inquisition is an illustration of what must be the consequences. Besides, there are no means of securing secrecy in a political or revolutionary movement, but by an organized despotism or the assassin's knife. These, if not the weapons of knaves, are certainly not the weapons that brave men would choose. And even these means cannot be guaranteed. Really true men will keep secret whatever is necessary, bound by no other obligation but their word of honor, while the peculiar characteristic of falsehood is treachery. The experience of

the writer has produced in his own mind a conviction that the time of most secret societies is mainly occupied with the trial of alleged traitors, to the neglect of their legitimate business. And a very little thing, the slightest impeachment of the infallibility of the "grand" monkey or some other grand spy and informer, since being founded upon distrust and suspicion instead of confidence and faith, such officers are necessary, suffices to constitute the treason.

Notwithstanding, where free meetings are prohibited, and there is no free press tolerated, private meetings and subterranean presses are the only available resources of the oppressed, which if the "powers that be" do not heed preliminary warnings, the people will fly to as to their last refuge, and speedily emerging from thence, overwhelm their invaders in the midst of fancied security.

Citizen J. Osborne Ward then read the translation of an address received from Spanish Internationalists, which is hereunto appended:

And just here let the writer say that the Spanish Federation is among the most devoted, faithful and efficient. Atrocities have been attributed to some of its members at Alcoy, in the existing Spanish difficulties, which the event will prove have no foundation except in the imagination of "penny-a-liners" that committed them to print. A personal acquaintance, made at the Hague Congress, with the delegates of the Spanish Council, satisfies the writer that they at least cannot be guilty of anything dishonorable or cruel.

INTERNATIONAL ASSOCIATION OF WORKINGMEN.

THE COUNCIL OF THE UNITED PROPAGANDISTS, TOGETHER WITH THE VARIOUS KINDRED REGIONAL SECTIONS OF SPAIN, SEND GREETING:

Companions—The important progressive growth which the working classes of the world are accomplishing in these days, necessitating more and more the expansion of our bonds of fraternity, causes us to direct to all the regional federations of the world our declaration, that this Council desires to sympathize and work with all constituent sections and Trade Unions of the paper makers, printers, book binders and rulers, lithographers, engravers on metal, newspaper and book-sellers, writers, die-sinkers, and others who gain a living by their labor and thought, in their respective countries, and we are disposed to extend to them all our ties of solidarity, that we may arrive at the establishment of an universal federation—the basis of our social and economical emancipation.

Great indeed will be our satisfaction on the day when we shall see this important step realized; for it will be the prelude to the overthrow of all unjust institutions and arbitrary powers which, sustained by our shoulders, have through all time contributed to our ruin and, what is still more cruel, our destruction as a common race by maintaining ever alive the baleful idea of nationality and the hatred of races.

We should fall short of our duty if we did not protest against such absurdities, nor should we effect these desired mutual relations unless we demonstrated by practical actions that the workingmen of the world consider themselves brothers, and are disposed to mutually support each other, and to combine to chase out every idea that tends more or less directly to divide us. We have learned of late to comprehend the great value to us of the idea of fraternity.

Satisfied as we are that our brothers of all lands are struggling for the advent of justice, and understanding that their economical situation is identical with our own, we, the Spanish working-people of the above-mentioned trades and callings, invite all our brothers of other countries to accept our fraternal embrace; and we offer to share with them the heroic task of emancipators, however difficult, since, like themselves, we ardently desire that justice may be an accomplished fact throughout the world. Who can refuse to embrace so dignified an enterprise? And you, workingmen of Belgium, Italy, Germany, England, America and all who sustain with such heroism the humanitarian principles of emancipation, will you not with fervency accept our fraternal salutation and call?

We, like yourselves, desire that the end shall come of the iniquitous control of man by man; and, like yourselves, we desire to struggle out of the disgraceful situation in which we are fettered to-day. As you, so also we, would rid the world of every privilege not common; for, like you, we love justice; like you, we hate division of classes, detest the principle of authority, and condemn every religious sect. All of these have the effect to keep mankind in the brute state. We repudiate the principle of accomplishing anything with duties alone. We desire rights. We will not see our children and brothers dying of hunger while a privileged few are despoiling and reveling upon the products of our labor. We desire, like yourselves, universal peace, based upon the genuine harmony that emanates from the perception that every one has when the products of his labor are enjoyed integrally. We desire all this that it may result, through our organization, in the abrogation of every species of antagonism, and the establishment of those felicitous conditions which shall render the existence of man no longer cruel and desperate, as is the case to-day, but tranquil and virtuous forever. We desire to see humanity converted into an universal Family, and for this we gladly seize an opportunity to participate in correspondences with you in the heated enterprise of social transformation, and you should gladly extend to us the same, if you can count upon your Spanish friends; and as to us, we assure you that we wait impatiently your agreeable answers, assured that you cannot remain indifferent to our desires.

Brothers, long live the International Association of Workingmen! Down with the exploitation of man by man! Live the Universal Brotherhood!

Receive the fraternal embrace from your friends, the Spanish workingmen of the branches indicated, and let us mutually long for justice, anarchy and collectivism.

POLICURPO CASTRO, General Secretary.

SPIRITUALISTIC.

SPEECH OF MRS. AUGUSTA COOPER BRISTOL BEFORE THE VINELAND CONVENTION.

THE RECOGNITION OF THE HUMAN.

It is greatly to my composure and advantage to-day, that I speak from a platform which extends a magnanimous courtesy and freedom of utterance to all who would address you; a platform admitting a more absolute liberty of expression than is perhaps presented by any other in the world. And it is because of this magnanimity that I have been unusually desirous to select a palatable and edifying theme for my brief discourse to you this morning; for I am aware that freedom in every department, is not incompatible with selectness and definite choice. So when I accepted your President's invitation to address this convention, I at once found myself in a dilemma; the various reforms of the day had each a leader and advocate here to present their necessities and claims; and I had no faith that by following their direction of thought, I could improve upon their efforts. By so doing I could accomplish but little good, and might do positive harm. I could not, like some of your speakers, rely upon an inspiration apart from my own intelligence and individuality, which should guide and construct each successive utterance; because for some good reason which I cannot hope to divine, no angel unseals my brain and sense to the invisible and celestial with which some of you hold daily commerce, that world which envelopes and surrounds me, but through which I am doomed to walk, deaf, blind and hungry. I have therefore simply my own humanity to rely upon in the presentation of my ideas this morning, and your humanity to trust in, believing that the sympathy within you will hold you to a tender care for the infant weakness of my thought, that you will give it in your hearts a comfortable and cheering nook, where as a part of your own life it shall develop into mature strength and perfectness.

But of what shall I discourse on this Sabbath summer morning to an audience like this? Of God, of Heaven, of Immortality? No! Strange fact! These themes that have apparently lain so close to the heart and consciousness of man, that have formed the foundations of the world's sublime faiths, that have stimulated the imagination of man until it flowered into all forms of art, and have developed the grandest and sweetest phases of human character, in the interest of which nations have risen and fallen like mushrooms in the path of their progress, for which human life and human hearts have been given as grapes to the wine-press; these themes the soul of all ancient passion, the music of the past with which the present still vibrates—is it possible that in all this world an audience can be collected to whom these themes—God, Heaven and Immortality—will not be the paramount consideration, desire and need? Yes!

And if there are men and women who do not consider these subjects of paramount interest, is it possible there are those who are conscientiously and religiously indifferent to them? Yes! and, still more astounding fact, there are good and earnest men and women to whom these themes are absolutely distasteful and offensive, as only productive, at our present point of human history, of weakness and inefficiency—the great impediment in the onward march of the race. And not only can one audience in all the world be found with these astonishing attitudes of thought and negations of belief, but every civilized nation furnishes them—every State; and there is no town so small that you will not find a disciple there. I do not pronounce upon the truth or error involved in this astonishing fact; to declare and prove its existence, to define its tendencies, to announce its effect upon future character, and show how we must of necessity appropriate it, is my only purpose.

And first, we might well suppose that individuals thus alienated from those ideas which formed the moral rooledge of the past, must of necessity be exceptional in nature; that they could hold but little in common, either in head or heart, with the grand and reverent humanity which has preceded them. But an acquaintance with these persons always reveals our mistake; and we find that the great difference is not a difference of human nature, of human sentiments or heart impulses, but in directing these sentiments and impulses to different aims and objects. Love and reverence and purity and integrity, and the enthusiasm which conquers the world, are as fresh and vital with these persons as they have ever been in the past.

A century ago, it is not probable such an assembly of thinkers and believers as this convention presents could have found a place in which to hold their meetings in peace and security; much less would they have expected to receive from those who held to the ancient theories, that courtesy and respectful hearing which marks our experience to-day. And this change in the attitude of society toward the sincere heretic is very significant indeed. It testifies that the change which has rendered old themes and theories distasteful to you, is really leavening, to a greater or less degree, the majority to which you seemingly stand opposed. The larger portion of all classes of religionists are beginning to estimate a man, not by what he believes, but by what he is and does. A reformation, silent and permeating, yet diffusive and all-embracing as the dawn light that steals over our beautiful land of vines, is working at the heart of Christendom. And since this reformation consists in an ever-decreasing pretension to a knowledge of a personal God, and an ever-increasing estimate of the power and sacredness of human nature, it may be appropriately styled the "Recognition of the Human."

Wherever it becomes definite it reveals and affirms an unwavering faith in the possibilities of human nature, an abiding confidence in its integrity, a perfect trust that it holds within itself a germinal power sufficient to evolve its own grand destiny. This great change was in the beginning doubt, and then denial—doubt and denial of the existence of a personal, intelligent Creator, and of the exceptional divinity and supernaturalism of a Jesus. The outcome of this phase of the reform is so varied and extensive it can scarcely be specified—Liberalism, in all its different shades

and degrees: Unitarianism, Theism, Atheism and Infidelity. But progressing to a still more definite form, it has at length developed two distinct, positive phases. The one phase embraces a class of individuals who believe that all the religious theories of the past and present, all the moral ideals of human history, have been and are evolved from human nature itself; are adapted in all their variety to our different stages of intellectual and spiritual development; are necessary steps in the forward march of the race, and, whether romance or reality, are valid for beneficial results. And I cannot refrain from here declaring how cordially I welcome and how heartily I rejoice in this phase of belief in human nature. For this is Free Religion in spirit and in truth. Does any one here say this is a wishy-washy belief and of no utility? Let him never say it again, since it is the only form of belief that positively annihilates from its ranks the demon of prejudice, and enthrones in its stead the spirit of justice. It is no milk-and-water faith, but a benign philosophy, in whose sweetness and strength all sincere worship may find a home, and whoever ignores it should never style himself Liberalist.

The second definite phase of this great reform embraces a class of persons who profoundly believe that the old faiths and theologies are productive of great evil; that they divert human effort from its normal aim, rendering human character impractical and unscientific, as holding it in the dependent state of childhood, and greatly, perhaps wholly, retarding that mature state in which self-analysis and self-knowledge are possible. These persons conceive no ideals of hope or faith, and look for no word of authority, outside the limits of Humanity. The Gods and ghosts of the past and present are so many attitudes of evil and error, diverting the eyes of Humanity from the beatific vision of its own Supreme Godliness, hindering human hands from performing a noble work for human necessities, and directing human thought and motive into new channels of selfishness. This class of believers are not to be lightly estimated. Girt about with the impregnable armor of science, they are the grand aggressive warriors on all forms of superstition, whether found in the front ranks of Orthodoxy or lurking subtly in Unitarianism and Spiritualism—warriors that grant no quarter and ask none. Fired with a passionate ardor for the perfection of human nature, self-elected knights to protect and develop its possibilities, asking and knowing no other object of adoration, they have appropriately styled their worship the "Religion of Humanity." Need I say that I extend a hearty and sincere welcome to these strong hands, these master builders, preparing a secure foundation for this old earth's millennium?*

But the reform goes on apart from these two distinct phases—Free Religion and the Religion of Humanity. It lies indefinitely all about us. In it our civilization lives, moves and has its being. In its atmosphere Orthodoxy is both transformed and transfigured. The incomprehensible dogmas of the old belief are giving place in the pulpit to practical and scientific discourses or beautiful appeals to the emotional and moral nature. You may never suppose, and in justice no longer depict, modern orthodoxy as that hideous deformity which distorted the past. It is not three months since I heard an orthodox minister declare from the pulpit that the inspiration of the Scriptures was no other than the inspiration which always has been and now is in the world, directing and guiding the thoughts and actions of men. And there was but one word in the whole discourse to distinguish it from modern Liberalism. With that exception the sermon was a fine expression of scientific and rationalistic ideas. But the melting process goes on. Unitarianism, fearing it may become unable to define its limits, makes difficult attempts to brighten and keep fresh the lines of demarkation; and who rejoices in this difficulty more than myself, as evidence of the combining tendency of this great influence? Where is the theological surveyor acute enough to define the line where modern orthodoxy melts into Liberalism, or trace the shade where Radicalism commences?

And is Spiritualism outside this great work that has stolen such a march on us? Nay, it was from the beginning born into it. The various reforms represented upon this platform are indubitable proof that practically the paramount aim of Spiritualism is the amelioration of human needs and conditions, while the so-called Manifestations, whatever be their origin, are simply the human out-humanized. The voice, the touch and the vision are not the winged seraphim veiling the dread beauty of their faces, but it is the old lost love that we left in the arms of Death, and whose going made the world desolate. The same, only renewed and baptized into a humanity that is forever young. It is this tendency which is to be the true Savior of Spiritualism, saving it we trust from that other worldliness in which other religions have become so deeply and sadly engulfed.

But this great reform, this Recognition of the Human, is by no means confined to the theological or religious phase of thought and action; it invades political, socialistic and educational fields. Entering the realm of politics, it affirms the equality of the sexes, and like the flaming sword of the Paradisaical angel, it turns each way to ward God, Christ and the Bible from the Constitution of the United States. And what is our country to-day but the one true representative among the nations of the Recognition of the Human, and her government the Religion of Humanity wrought into statute? Sadly imperfect, to be sure, but still in the direction of this ideal.

Again, this reform, irrepressible and never to be balked, crops out in all the grotesque forms of socialism, deifying alike every sentiment of human nature, allowing equal sovereignty to every impulse and attraction of head or heart, on the ground of its naturalness, holding that every sentiment and principle of our being if left free to its own law, will work itself clear of vice and error. And profoundly as I differ at present from Woodhullism in some of its promi-

nent phases, yet I do recognize it as the inevitable outcome of an injustice that has thickened the ages—an injustice that stood in the pathway of this coming Christ, this Recognition of the Human.

And what is Mrs. Woodhull to-day but the incarnation of the indignation and agony of worn-out wives and mothers—a cry and a burden that have been gathering through all the world's past history, and now at last burst into expression? Deformed and uncomely as this expression may be to some of us, yet it is filled with pathos to all who remember its cause, and had *she* not spoken, or some one else as strong, dumb nature under our feet would have shuddered with the burden. But we hope, we believe, that some perfect flower shall blossom out of all this mold and darkness yet. Had one-tenth of the time which man has devoted to worship been given to ameliorating the condition of woman, her children would now have been as Gods upon earth, creators of a human Providence. Yet how pathetic through the long, long past that reverent attitude of humanity, with lonely eyes forever searching for the Adorable! But the earnest gaze has lowered at last, until humanity begins to study the beauty of its own complexion, the glory of its own countenance. Satisfactory as this gaze may be, yet there is something dreadful in it, for not yet can one-half of humanity look the other half in the face with eyes clean and clear with justice and honesty.

Extending our observation, we find that the influence of which we are speaking has permeated all the modifications of art. However idealized, the sentiment expressed in the conception is strictly human. Whatever is less than this fails to attract, and soon becomes obsolete. Poetry, the foundation of all art, in the brain of Mrs. Browning becomes human lightning, electrifying a world; while Bret Harte, sitting by the Western sea, braids the rough dialect of the rude miner into a song of singular pathos, and immortalizes the Heathen Chinese.

And Music—that most universal phase of art—is most acceptable and popular when it expresses a human emotion in clearly-pronounced language, with feeling which modulates the tone. And I rejoice in the hope that the influence which is thus modifying art will, in the process of time, rationalize fashion in all departments, and relieve us from those absurdities of style and mannerism to which every soul of us at present is more or less subject.

But you may say that the works of ancient art were more or less representations of the human. True, but it was humanity in bad taste—not finely and wholly human, but partially and grotesquely so. I once examined, with some friends, the Jarvis collection of ancient paintings in the Art Gallery at New Haven. My attention was riveted by a picture representing a scene in the Garden of Eden. Adam and Eve and God occupied the foreground. Now, all my life my conception of God had been so transcendental and undefinable—so utterly inexpressible—that one glance at this figure gave me a sudden shock of distress. God, with a long, red cloak on, and a crown on His head, giving off the orders to Adam, who stands before Him. Eve, upon the ground behind, seems just struggling into consciousness; and had God been pointing His thumb over His left shoulder at her the while He extended a warning finger at Adam, the absurdity of the artist's conception would have been so complete as to have yielded some satisfaction. As it was, even the incompleteness of its absurdity was a pain to me, and I went into an outer room and stood by a beautiful statue of Ruth the Gleaner until my friends had finished their examination of the collection. Great would be the temerity of the modern artist who should venture on a full-length representation of the Infinite; and we cannot fail to perceive a great modification in art when we remember that with many at present an angel's wings are becoming objectionable.

But as the "Recognition of the Human" seems to have been the companion of progress in all departments of our civilization, so I am inclined to believe it the necessary prelude of moral greatness in the individual. We read of one who, nearly nineteen centuries ago, wrestled forty days and nights with this recognition of the powers of his own nature; and when he had accepted the recognition he immediately began to preach, saying, "the Kingdom of Heaven is at hand." And this is the enthusiasm which fires and exalts every individual once favored with a vision of the possibilities of his own being, whether we name that vision God or man, divinity or humanity: it is all the same; all inclosed within the limits of this complex organism—blood, muscle, bone, brain, heart, and transcendent thought.

Yet, why do we who possess an unwavering confidence in the powers that be, an absolute trust in the workings of the Universe—why do we stand before the march of this great reform with half-bated breath watching and waiting for results? Ah, we tremble for the existence of much that has been beauty and goodness to us in the past. How will this great change, this new perception, affect human character! What will become of trust and reverence and humility and gratefulness—will they not all be lost? When Psyche first discovered the beauty of her invisible husband, he lifted his glorious wings and fled, leaving her to mourn the rashness and curiosity that led to the discovery; and will not humanity, discovering its own divinity, lose that to which it has been wedded and go mourning the recovery of its lost godliness? It is well to ponder this question. Yet after long consideration I do not apprehend from this change the danger which at first seems imminent. The "Religion of Humanity" is an enthusiasm nearly allied to patriotism, developing heroism and exalting duty, yet is it thoroughly relieved of what may be termed "maudlin sentiment." It believes in killing, that is, it will unhesitatingly destroy and annihilate whatever is likely to retard human progress or prolong the period of the world's imperfection. Its creed is, the survival of the fittest, and no God that is all and in all will prevent the husbandman from destroying the thrip and the cut-worm or stay the housewife from experimenting on the speedy destruction of the red ant. Duty to the Supreme Humanity, the Perfection that is to be, demands an extermination of all discomforts and deformities. Yet by no means shall mercy or reverence be extin-

guished in the human breast. Looking downward through all grades of organisms, animate and inanimate, man will forever discover traces of his own being, laying him under bonds of respectful relationship to all things. Little danger I think that man will walk the earth in an arrogant self-worship, when Science proclaims the monkey his progenitor, and one of our learned Professors already announces the discovery of the nervous system of the plant. And the rational effect of all this upon man's character will be a sympathy for all that is below him in the scale of being, kindness to animals and a putting himself in their place—the golden rule organized into an omnipotent common sense. The organization for the protection of animals in the city of Boston is sufficient evidence that man recognizes in these dumb creatures a disposition and feeling not unlike his own nature, which lays claim to his sympathy and demands his protection, and establishes a relationship which he can no longer ignore.

Thus we perceive that this "Recognition" of which I discourse to-day establishes a broader, more universal, more positive basis of justice than has ever been established before. And need I say, Can we estimate what this truer, broader justice shall ultimately do for woman; how it must inevitably insure to her all that belonged to her from the beginning; how, in her purity and completeness, she shall win from man that true adoration which is her heart's necessity; how *he*, magnanimous and protecting, shall become all her fancy painted him? No longer shall her ideal be driven into exile, always seeking refuge in a world beyond the grave, but romance shall be reality in the days that are coming, and marriage shall be sacrament when this old world is righted!

There is little doubt that this great reform is modifying our whole educational system, fixing it upon a thoroughly practical and scientific basis, and directing the attention of the young mind to the realm of positive fact and phenomena. And it seems to me this may prove an incalculable blessing to the future. Not denying or ignoring, but rather reposing in that inscrutable mystery which underlies the order of the Universe,* man will concentrate his attention upon thoroughly understanding his environments, and making the most and the best of them. Finding himself here without his own previous knowledge or consent, what better or wiser thing can he do than to go earnestly about his own work—the work of perfecting here upon earth human life and human destiny?

Buckle affirms that the advancement of civilization is an intellectual not a moral progress; that it is knowledge alone which one age bequeathes to another; but the education of the future will supplement this fact by proving that the world's progress consists in knowledge becoming moralized and morality intellectualized. They must appropriate one another. 'Tis a union which admits of no divorce. And this process of education has already begun at the mother's knee. "Mamma," my boy says to me, "shall I kill these big flies on the window?" "Yes," I reply, "kill them at once, but do not torment them and make them suffer longer than necessary. I wish we did not need to kill them, but we do, for they render my house uncomfortable and unclean, and wake my boy from his morning nap. So I'll give you a lump of sugar for every big fly you'll kill in the spring, for if we allow it to live it will become the parent of a million others before the summer is out. But do not hurt that little butterfly, for it is beautiful, you see, and I do not know that it does any harm. Some one said that it eats the seeds of the pansies; and you may observe if it does. But it is as bright and beautiful as the flower itself; and a flying flower is of more consequence than one that must always stay in one place." And this is the basis of that education which shall render man the conqueror of circumstance, and clean and prepare the world for infinite years of enjoyment.

In concluding this somewhat desultory discourse, let me say to you one and all, that this great reform is upon us, and we cannot elude it. It came in an hour we thought not, and all Christendom is swept onward in its arms. Let each individual appropriate it in accordance with his highest and deepest convictions. O Theologian, forget not that the Great Goodness, whether divine or human, is best glorified by our loving and serving the human. Remember Ben Adhem's name led all the rest. O Priest, Sage and Philosopher, bring thy gift to this altar! O Mother, bend with wiser fondness over the babe on thy knee, perfecting day by day with infinite patience, this little one, this rare incarnation of all that is glorious and beautiful in nature, for it is thy holy gift to the future! O Poet, Seer and Scholar, drink fresh inspiration from this life-current forever flowing and forever new; and O, wondrous woman-heart, that from long weariness and waiting creeps at last, sick with disappointment, to the bosom of an infinite God, look up, for thy redemption draweth nigh, and *Man*, with eyes all eloquent in their search for the Adorable—lo, he is here, even at the door! Repent, for the Kingdom of Heaven is at hand! And O great strength and mystery of Nature, in whom we live, move and have our being, let us never forget that thy crowning work is *Man*, and let us never fail to bring the first fruits of every worthy effort to the temple of this new Religion, as the conscientious acknowledgment of our Recognition of the Human.

Mrs. Bristol closed with the following original poem:

My path, that runneth low and small
With vexing care and petty strife,
Is narrowed; yet some pictures fall
Into my life.

So heavenly rich, so perfect fair,
I know no more my poor estate,
But walk the hills of upper air
With all the great.

Upon the breezy porch I staid
To look and listen, yesternorn,

* But to those of us who have no Religion, there is no such mystery.

* If my very dear friend will allow, did she forget to provide for me and the thousands who believe in no Religion, but reject all as superstition?
J. T.

The southern breezes softly played
Among the corn.

And all the glossy woodland shook
As with a tremble of delight;
And lilies bowed above the brook
Their faces white.

And white the winged cloud above,
And white the clover field below;
And wondrous twitterings of love
From throats of snow.

A web of beaded silver hung
Upon the wild-fern's tiny plumes,
And burnished wings flashed in among
The fuchsia blooms.

And every sound of earth or air
Lapsed into sweetness, soft and clear;—
A subtle blending, rich and rare,
That charmed the ear.

How lightly pulsed my very blood!
My being bathed in Beauty's sea!
The tide was up, and all the flood
Surged over me.

And in my spirit's ecstasy
The barriers of sense and sin
Seemed overborne—so heavenly high
The tide rushed in!

"Oh would it might for once be found"—
My heart in whisperings began,
"This perfectness in sight and sound,
Sublimed in MAN."

Then suddenly I turned to look!
The Universal ear had heard
My inward murmurings, and took
Me at my word.

For there before the oaken gate,
Upon his proud, impatient steed,
He sat—a man of purpose great,
And daring deed.

The wind's caressing fingers caught!
The tossing plumage of his hair;
How heavenly rich the picture wrought!
How perfect fair!

And passing o'er my weak surprise,
And bending with a knightly grace,
He dropt the star-light of his eyes
Into my face.

And while I faintly faltered down,
He gently soothed my foolish fear,
And, smiling on my rustic gown,
Spoke tender cheer.

O very softly flowed the tones
Of melting music from his lips,
As sweet, as when through mossy stones
A brooklet slips.

Yet, like an echo from a star,
A grandeur defied the strain;
Like thunder, blending faint and far
With dropping rain.

And graciously, and gently still,
He took my trembling fingers then;
He—the invincible of will;
The man of men—

Who dares in every hour to throw
Full challenge in Oppression's face,
That our America may grow
To whiter grace.

Was not my poor life glorified?
For I had touched as true a hand
As ever smote tyrannic pride
On sea or land.

And all so briefly as it passed—
The morning and the meeting—yet
A halo in my life is cast,
A picture set.

And never more my heart will pray,
"Oh would it might for once be found!"
But joyfully to Nature say,
"Thy work is crowned!"

THE VINELAND CONVENTION.

TO VICTORIA C. WOODHULL:

Respected Madam—Although a very correct report and an able editorial have already appeared in your columns on the above Convention, I feel it to be a duty to ask a further notice of what, in its ultimate results, I and many others who were present at it believe will prove to be the most important meeting of the present era.

This is not predicated upon its numbers, for these probably rarely exceeded a thousand human beings, nor from the wealth of the individuals composing it, for in beautiful Vineland there is as yet neither wealth nor its inevitable complement—poverty, but from the zeal which animated it from the beginning to the conclusion.

Passing over the morning session, the real work of the Convention commenced with the speech of Victoria C. Woodhull on the "Scarecrows of Social Freedom," which was ably seconded by that of Antony Higgins, of Jersey City. These put life into the meeting, and when the Convention met in Plum-street Hall the next morning, all felt prepared and ready for the great work before them. It is not too much to say that all knew that they were engaged in a mighty effort for the good of humanity, which was destined to supersede in importance all that had ever gone before it. Each woman and each man, like Milton's hero, recognizing one another as he recognized his followers:

"Their visages and stature as of Gods,
Their number—last he sums."

This feeling was heightened by the forcible eloquence of Laura Cuppy Smith, who kept back no part of the price, but told the whole truth, and withheld not from her hearers the dangers of attempting to overturn the corruptions of the age, and the difficulty of remodeling the social order of the civilized world. Her words fell on ready hands and willing hearts. This was proved by the burst of cheers that followed her noble peroration, "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."

But the highest point, the real ecstasy and agony of the Convention was reached in the afternoon of Saturday, when Mrs. Stearns gave in her very sad experience of the evils of the present marriage system, followed by several other women. It was then that the full force of the movement was felt. All saw the pertinence of the remark of Antony Higgins that "Christianity and Spiritualism had met in deadly conflict, and one or the other must go to the wall." Like the ancient pythoneses of the Greeks, timid women, one after another, stepped upon the platform and related their dire experiences of married life in all the eloquence of woe. The feelings of the audience at times were too full for utterance; and when Mrs. Woodhull, with Col. Blood standing by her side, declared, "This is my lover; but when I cease to love him I will leave him, though I trust that will never be," the inspiration reached its culmination. The six grand resolutions on the subject of social reform were then put and carried in a storm of applause, *nemine contradicente*. No one who witnessed the scene can ever forget it.

It was fitting that, on the Sunday following, the address of Mrs. Augusta Cooper Bristol should follow. It was all music and harmony, like a bright morning after a thunder-shower. Close and deep in its reasoning, carefully polished in its verbiage, the crowd drank it in with delight. The graceful and eloquent orator appeared to hold her audience at her will. It seemed a foretaste of what would follow the social revolution planned on the day previous. In the afternoon Mr. Proctor opened by singing the grand old Marseillaise hymn and was followed by Mr. Campbell who treated of the various reforms of the age, and their affinity with each other. The Convention concluded with the evening addresses of Laura Cuppy Smith, Antony Higgins and Mrs. Woodhull. The hall was crammed to its utmost, and many who were unable to enter stood outside the windows to hear the modern gospel, the "good news" of the present era.

From the above it may be seen that the Convention was not only a grand success, but indicated a new departure for the world. That in it true Spiritualism had made its mark, as Christianity did in its pentecostal gathering at Jerusalem. That it was the opening of the real battle between the present and the past. Every woman and every man who attended its sessions might be said to feel rejoicingly, and appropriate to herself or himself the words of Mrs. Augusta Cooper Bristol, the gifted lady who delivered the Sunday-morning lecture:

"Now, as I stand on the hill-top, bathing in early refulgence,
Poet and prophet at once, I point to the glory that's coming;
Point to the kingdom complete, the mystical age of the future;
Up from the epoch of impulse, up from the era of statute,
Man shall arise at last to the plane of a God-like freedom—
Humanity grown to a height that touches the hand of Jehovah.

* * * * *
Such is the brightness for man and for earth in the far-off cycles,
Such is the rainbow promise that hangs in the sky of the present."

R. W. HUME.

NERO-SPIRIT OF CHRISTIANS.

(By William Chambliss Elliott, Author of "A B C of Religion," "Religiosophic Bible," and "Orations against Superstition.")

II.

In this enlightened day, the Nineteenth Century, sectarian bigots are trying to Christianize political governments. How well the devotees of the Church desire and strive to govern the State! The grandest means of securing such control is that Protestant Order of Jesuits, the Young Men's Christian Association. Could the wolf, the jackal, the tiger, the hyena and the snake be blended into one monster, possessing only the worst qualities of each, and then into this hydra be instilled the subtle craft of the spider, the poison of the scorpion, the venom of the cobra, such a demon would be no worse than the Jesuitism of the Church. This is the Nero-spirit of the Young Men's Christian Association, whose mission is to help bring religious despotism. The pages of the past are red with the blood of countless victims to the Catholic Order of Jesuits. So it is coming to be in the days of Jesuitic Protestantism. The greatest martyr age yet lies in the future; but it is about ready to dawn on the world of reformers, and, as ever, the workers of martyrdom will be Christian persecutors.

Oh! what horrible butcheries were worked by the Catholic crusaders in the thirteenth century! How infamous were those so-called "holy wars" of the Crusades to wrest Palestine from Mohammedan infidels. Thousands upon thousands were slaughtered in the unholy conflict, it being written in history that on one occasion a hundred times one hundred people were treacherously and brutally murdered in cold blood by Christian ruffians. There will again be mighty battles and rivers of blood, as there is carrying on to-day a clerical crusade against the religious freedom of American citizens. The dispensation of Christianity is fast declining, and therefore the rulers of the Church, with their ignorant slave-bigots, are seeking to Christianize civil government. These Protestant ministers have been holding annual councils to engraft their autocratic religion into republican politics. Their Jesuitic movement to reconstruct the Federal Constitution was inaugurated at Xenia, Ohio, on the third day of February, 1863, while the smoke of battle between brothers North and South was hanging like storm-clouds over the American Union. In their religio-political convocations, these ambassadors of storied Christ, religious fanatics, have been memorializing Congress to amend the liberal

policy of the United States so as to secure in it a recognition of their God as the chief ruler upon earth, their Bible as the basis for the book of laws, and their Christ Jesus as the head of the nation.

If the State and its statutes ever become Christianized, baptized in that pool of Oriental superstition, Christianity; when it, its laws and its supporters will be subservient to the Church, its creeds and its rulers; then, with inquisition, dungeon, rack, knout, thumbscrew, scourge, *auto-da-fe*, guillotine and gibbet, the same old Nero-spirit of Christians will return and stalk abroad to re-enact those deeds of darkness—and even worse than those—which are clearly written on the true pages of ecclesiastical history in all ages.

[CONCLUDED.]

SUNDAY SCHOOL TEACHING.

The following from the *Gospel Banner*, Me., gives a bird's-eye view of the doctrines taught in the sectarian Sunday-schools:

These questions and answers are taken from "A Short Catechism for Young Children," published in Philadelphia. In the year 1864 this Catechism was used and committed to memory by every pupil, adult and infant, in the Sunday-school connected with a prominent orthodox Congregationalist church in Eastern Massachusetts, whose pastor was a graduate from Andover.

Q. Does your wicked heart make all your thoughts, words and actions sinful? A. Yes; I do nothing but sin.

Q. Is your life very short, frail and uncertain? A. Yes; perhaps I may die the next moment.

Q. What will become of you if you die in your sins? A. I must go to hell with the wicked.

Q. How many kinds of sins are there? A. Two.

Q. What are these two kinds? A. Original and actual.

Q. What is the original sin? A. It is that sin in which I was conceived and born.

Q. Does original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin? A. Yes.

Q. What are you, then, by Nature? A. I am an enemy to God, a child of Satan, and an heir of hell.

Q. Cannot your good thoughts, words or actions recover you by the covenant of works? A. No; everything I do is sinful.

Q. Can God pardon your sin without a satisfaction to his justice? A. No; he will by no means clear the guilty.

Q. Why could none but Christ satisfy for your sin? A. Because none but he could bear infinite wrath.

Q. How long will the wicked continue in hell and the saints in heaven? A. Forever and ever.

A. What will the wicked forever do in hell? A. They will roar, curse and blaspheme God.

Q. What will the righteous forever do in heaven? A. They will behold the glory and sing the praises of God in Christ.

HOLLY, Mich., August 5, 1873.

Dear Woodhull—In company with my companion, Sarah A., I left Chicago for a summer campaign through Illinois, Wisconsin, Michigan, Northern Indiana and Ohio, Pennsylvania, New Jersey, New York and the Eastern States. We landed in this State at Grand Haven, and have stormed most of the theological citadels on the Detroit & Milwaukee Railroad as far as this point. I have proposed to lift some of the odium and hatred from your shoulders by professing to some of those who hate you to be ten times meaner than you; telling them that I am not only in favor of all the freedom that you claim for man, but that I am in favor of throwing off all human restraint and govern the world with love, even, as the Declaration of American Independence declares, the *inalienable* right of every human soul.

Hence, all who wish to hear me discourse on "The Government of Love vs. the Government of Force," can address me for August, care of *Our Age*, Battle Creek, Mich.

Yours for love and freedom,

THOS. COOK,
SARAH A. COOK.

P. S.—We find the WOODHULL WEEKLY on nearly every table where we have stopped thus far.

You can make any use of my name you please, even to the devil of all radicals or mudsill of a new order or age.

T. C.

[Thinking the generous spirit which prompted the writer of this letter might interest you, I take the liberty to send a copy to you.]

CONCORD, N. H., May 1, 1873.

Dear Friend Buxton—Things are moving somewhat, and I wanted to see if you moved with them, as in olden time.

I have seen and lectured before a good many Spiritualists since I saw you, and intend to keep on as long as possible, lifting Spiritualism up so as to make it, if it can be, the greatest reform of the age. I am not afraid of Mrs. Woodhull, and hope you are not. Whatever she may have been, she is now the most important woman of the age. She represents Free Thought, Free Speech, Free Press and Free Religion! and, greatest of all, *Free Woman*! We shall see.

Not one man in a million but what regards woman as subject, serf or slave. She must ask him, not he ask her; whether for money or for a thousand permissions to go or stay; do, or not to do; to have, or not to have; to buy, or not to buy; and so on to the end of a chapter of countless verses.

We must stop all such nonsense. Even marriage must not touch the sacred sovereignty of individual woman, nor of individual man. Individual sovereignty is only limited by the equal, individual sovereignty of every other individual. No husband, no wife, no law nor law-maker, no Bible, no priest nor church can ever rightfully exercise authority in that domain.

And thou shall make thyself so lovely as that thy neighbor will love thee as he loves himself, is the true law and commandment. You can't love neighbors, men nor women,

unless they are lovely; no more can they love you as they love themselves.

What say you to this, Woodhull? I call it free religion, genuine Spiritualism, real radicalism, the progress of 1873. PARKER PILLSBURY.

ORGANIZERS.

WOODSTOCK, Vt., July 31, 1873.

[The following communication is said to have been rejected by all the so-called free papers in the country:]

One-quarter to one-twentieth of the Spiritualists of this and other places are believers with Warren Chase, Woodhull, Laura Cuppy and the like, and they would gladly aid such to a public hearing. But a large majority are more bitter toward these "Free Lovers," and say harder things publicly than the Christians and the rabble. Shall we, free-thinkers, shut our mouths and follow the superstitions and prejudices of ignorant majorities, and pay, too, these selfish, conceited, uninformed mediums to misrepresent and abuse ourselves and those we most admire? We could organize and work together with Catholics, Methodists, Universalists just as well. Our freedom and efforts would be no less restricted. Shall we be true to our noblest thoughts, and live them if we have to go alone, like Saul, Luther, Murray and the early Spiritualists? Did Saul of Tarsus act wisely on receiving a new truth to break away from an organization and go for the Christians, whom he was commissioned to persecute and destroy?

Are we not all mediumistic and receiving additional light daily that may change our efforts, and we could no more belong to an organization of the past than Saul, Luther or Murray? See how female suffrage stands to-day: Mrs. Elizabeth C. Stanton and her affinities, head and shoulders above the narrow minds of those of Boston, who would not give her a hearing because she had more ideas than voting females in her head. Shall we follow fools when in majority? You say, free-thinkers.

NATHL. RANDALL, M. D.

HELEN HARLOW'S VOW.

This most truly interesting book for the times has so strangely struck upon me, that now at the end of its closing chapter I am disposed to turn again to its first page and trace its living pictures. For truly its life incidents, as opened out to the public gaze, are pictures that have hitherto hung screened from the full flash of truthfulness by the drapery of fiction or the sombre garb of prejudice.

To-day, amid the agitation of the great problem of Social Reform, there is no fiction in the book, for every character finds its several counterparts in society as we find it. So adroitly have the stirring questions of the hour been touched to apprehend and admirably fit the times in the advocacy of sexual equality, in the example of its heroine who lived the precepts few are brave enough to more than advocate, that it seems hardly comprehensible that its author in its natal day should have found the courage to launch it upon a literary ocean of prejudice and criticism at the period of its publication.

The too long conceded idea that the woman, who through love trusts all, should be forever flung off and trampled under the feet of a self-righteous society that pampers her deserting seducer, while it persistently refuses to recognize her untiring efforts to rise by her own inherent merit, finds its just rebuke in the noble achievement of the self-sacrificing life purpose of a grand character in Helen Harlow.

Had this book just been issued from the press instead of anticipating as it did the agitations of the present of the all-absorbing social question, its celebrity as an agitator would have been unparalleled as an enunciator of the principles it represents. But not unlike the writings which many another like its author has been inspired to write in advance of the times, it will some time meet with the just appreciation reserved for it in the future, and so well deserved. And no library of modern literature will be complete without it is the opinion of an admiring reader.

ADDIE L. BALLOU.

REFORMATORY LECTURERS.

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, South 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.
R. W. Hume, Hunter's Point, L. I.
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. Wolff, 510 Pearl street, N. Y.
Wm. Rose, M. D., 102 Murison street, Cleveland, Ohio.
Dr. Geo. Newcomer, Jackson, Mich.
Mrs. L. H. Perkins, Kansas City, Mo.
James Foran, M. D., Waverly, N. Y.
Mrs. Jennette J. Clark, Montpelier, Vt.
J. P. Greenleaf, 27 Milford street, Boston, Mass.
Elvira Wheelock Ruggles, Havana, Ill.
Elijah Woodworth, Leslie, Ingham Co., Mich.

SOCIALISTIC.

PHARISEES ANNOYED IN PHILADELPHIA.

Mrs. Woodhull—I wish to inform you and your readers the fun we have at the expense of the old fogies and Pharisees of this city. As it must be well known by this time by those who read the WEEKLY regularly, that our townsman, Dr. S. M. Landis, has been prohibited from delivering the above lecture; he has also been deprived for nearly twenty years of the use of public halls and advertising columns of the daily papers. The people, finally seeing through this usurpation, held an "indignation meeting," and organized themselves into an "indignation league," and published said prohibited lecture in pamphlet form, and ever since it has been issued—about eight weeks ago—they have a man walking the street with an immensely large banner, which has printed upon it in huge letters as follows:

"Just Published! The prohibited Lecture on Woodhull and Beecher, analyzing Free Love. By Dr. S. M. Landis. For sale by this man. Price 15 cents."

The first day the banner-man was sent around the Mayor's office and courts, almost instantly a detective bought a book from him, and the banner-man was then told by the official that if there was anything unlawful in the book he and Landis would forthwith be arrested; at any rate he had better not stay around that neighborhood much, because the Mayor did not like it.

Three or four days later, this same detective on seeing the fearless banner-man again stopping in the neighborhood, approached the latter and said: "Look here, my man, you cannot stop here, we can't prevent you from walking past, but I am authorized to say that you must not stop in this neighborhood. That book is not indictable, or you would not be walking the streets at all."

He sells a great many books and receives a great many threats and much abuse by the professed chaste Christians of Philadelphia. Only yesterday an old gentleman accosted him, while he was stopping in the vicinity of Fairmount Park, and said to him: "We shall not permit you to carry that board about any longer, the people have made a great fuss about it because I have not banished you; now I mean to put you off the street, because that Woodhull and Free-Love business sent around by that infamous Landis shall not offend chaste eyes any longer."

"Well, sir," replied the banner-man, "if you have any authority and are an officer, I can but say exercise your function, take me and the board wherever you see fit, but be careful that you do not become the violator of the law instead of myself."

"No, sir; I will not take the responsibility," responded the would-be officer.

"I thought you wouldn't," said the banner-man; "but now my old cock-sparrow let me tell you a little incident"—he now related the above interview with the detective, when the old fellow slunk away filled with holy wrath.

These over-bearing usurpers imprisoned Dr. Landis three years ago for publishing his great book on the "Secrets of Generation;" besides, he has been five times arrested, and numerous attempts have been made to assassinate him—all this in a free country, because he fearlessly and forcibly proclaims the truth by pen and tongue while his own life is a rebuke to every Pharisee and corruptionist in the land. Dr. Landis' books should be read by everybody. By sending 15 cents to his address he will forward the above lecture, and for \$1 his condemned book on the "Secrets of Generation." His Medical Office and Reformatory Institution is at 13 N. Eleventh street, Philadelphia. HENRY S. CHUBB.

NEW BEDFORD, June 21, 1873.

Dear Mrs. Woodhull—An incident occurred here last week before the Superior Court now sitting in this place, which I think deserves to be recorded in your columns. George W. Webster was tried for adultery, and Ann E. Davis for fornication on the same day by different juries. Nearly the same evidence was produced in both cases, the only point made against either being that they had been seen in bed together, yet Webster (the man) was acquitted, while Davis (the woman) was convicted.

Oh, consistency, thou art a jewel! It cannot be said in vindication of this infamous proceeding, that, inasmuch as adultery and fornication are different crimes, there was therefore no inconsistency in the verdicts, for it was proven beyond the shadow of a doubt that Webster has a wife living. Consequently, if the woman was guilty of fornication, the man, being married, was guilty of adultery. Could there be a more forcible illustration of the cowardly tyranny which is exercised by our licentious male governors over their slaves? Still, can we blame the jurors for their act? No, it is the way of the world.

Ever is the woman despised, ever the man respected; the woman imprisoned, the man set free; the woman made to bear her burden, the man relieved of his load. These two juries fairly represented the state of modern society the world over. They were its agents, they registered its decree. "Oh, Judgment, thou art fled to brutish beasts, and men have lost their reason." How is it that our so-called respectable men can daily look on such transactions as these with calmness and say there is no need of reform in the relations between man and woman? It can be for no other reason than that they wish to gratify their inordinate lust with impunity, knowing that it would be well-nigh impossible to do so were woman's equality with man recognized in all departments of life. But this cannot continue long. Unless these fiends in human form see fit to use their reason, discontent will increase, a revolution will burst forth and they will be compelled by force to quit their infamous ways.

Query.—If the juries above referred to had been composed equally of men and women, would the same results have been reached?

Ever yours in the bonds of brotherly love,

BENJ. R. TUCKER.

HOW IT WORKS.

BALTIMORE, Aug. 12, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Madam—A short time since I wrote a short article on "The Woodhull," which was published in the Washington Capital. I was impelled to do so by a sense of justice, for I deemed the prosecutions which had been instituted against you were nothing less than a series of malignant persecutions, instituted for the express purpose of crushing you, and enabling the persecutors to prevent the real issue from ever being brought into the light of investigation. I said in that article (and said honestly and truly) that I did not indorse the peculiar social doctrines of Woodhull or her disciples. I wish to always be honest and sincere, and I confess that I, like most people, judged your position from the representations of others, rather than from a thorough knowledge of what you really believed and taught. I am by nature a lover of fair play, and hence when I saw you lodged into the United States Courts on a false issue, I took up the cudgel in your behalf. At the same time I believed your doctrines pernicious. I have read and twice re-read your Steinway Hall speech, as published in the last number of your WEEKLY, and as an honest man I am compelled to say to you that hitherto I have in my opinions done you an injustice; and that after a careful reading and pondering the platform therein laid down, I say, unreservedly, *Amen*. I used to think you honest, but *insane*. I now believe you are not only honest but sane, and I fervently hope and pray that your ideas will yet prevail. You may not live to see or enjoy the full fruition of your hopes—very few reformers ever have. Moses was not permitted to enter the promised land to which he led his people. Christ and most of his apostles were put to death. John Brown was hanged without seeing in the flesh the great deliverance for which he labored and died, but "his soul is marching on." But no one who ever lived or died for his fellow-men has ever lived or died in vain; but notwithstanding they died without seeing the salvation for which they wrought, we know that they still view and rejoice in the victories from the higher sphere in "the land beyond the river." So, my sister, I, a stranger to you, say Godspeed to you, do not falter nor faint. You may not live on the earth to see accomplished what you so earnestly desire, but when the summons "come up higher" reaches you, I believe, I feel and know that your feet shall stand on a new Pisgah, from which glorious point of vision your transfigured eyes shall behold the salvation you have suffered to secure, and that millions of your sex "will rise up and call you blessed."

It is only a few months since I have been a reader of your paper, and I have never seen you, but I both intend and hope to see you face to face within a fortnight, and thank you in person for the brave work you are doing. One of the keenest regrets I have ever felt for the loss of a fortune I once possessed, has been my inability to extend to you the pecuniary aid sufficient to place the WEEKLY on an independent basis, with presses, types and office all your own.

You may be indifferent to the opinions, favorable or otherwise, of a stranger. That I cannot help. I feel better for saying what I have said, and it certainly will not hurt you. So, having said it in my crude way, I add most heartily "God bless you."

Faithfully yours,

LYON.

ST. JAGO AND CLOSE SPAIN!

At last the Spaniard speaks. After centuries of misrule, Spain has adopted a common-sense Constitution. On the 17th of July the child was born in the palace of the Cortez. The great orator—Europe's foremost reformer—Emilio Castelar, was the first who signed it. The meaning of it is the emancipation of Europe. Not that the dire experience of Spain alone can accomplish that fact; she but contributes her quota, and, being specially the martyr of priests and kings, it is fitting that she should stand in the foreground. Here is the Constitution; let Americans, now on the back track, look at it and learn wisdom:

CONSTITUTION OF SPAIN—PRELIMINARY CHAPTER.

"All residents of the Republic are entitled to the following inherent rights:

1. The right of life, and its protection.
2. The right of free expression of thought.
3. The right of diffusion of ideas.
4. The rights of labor and of commerce.
5. The right of holding meetings.
6. The rights of property without encumbrances or entail.
7. Equality before the law.
8. The right of trial by jury, the right of defense by counsel, and the right of punishment for an offense committed.

These are inherent rights, and superior to legislative enactments."

From the remainder of the Constitution, which is long, the following extracts may claim attention:

"ARTICLE 5. Decrees and demands speedy justice.

ART. 9. The government shall not detain or open any letters entrusted to it while passing through the post office; and the same applies to telegraphic messages. [Hear that, Comstock & Co.!]

ART. 19. All Spaniards shall have the right of openly expressing their opinions, either orally, by writing, or through the medium of the press. [Will Commissioner Davenport please make a note of this Article?]

ART. 26. All Spaniards shall have the privilege of opening a school or college without diploma. [Yale, this is flat burglary!]

ART. 34. All forms of religious worship shall be tolerated in Spain. [Ah! Spain, there we surpass you. Religion with us is not 'tolerated,' (a vile word!) it is a right, and will remain such until the Y. M. C. A. put God, Christ and their Bible into the Constitution.]

ART. 35. The separation of Church and State.

ART. 36. No State, district or municipality, shall grant any subvention to any form of public worship. [Attention, legislators of New York!]

ART. 38. All titles of nobility are abolished. [Massachusetts, your Constitution decrees that your Governor shall be termed, 'His Excellency,' and your Lieutenant Governor, 'His Honor.' Please study this Article and amend it.]

ART. 109. The Constitution of every State should prescribe public schools where instruction is gratuitous." [Let the South listen.]

So speaks the Spaniard; let the world hear! There are some omissions, it is true. The land and money questions are not aired. Indeed, the latter need not be if the former is righteously settled. The word is there—"the free use of the soil to the tiller"—and the great Russian reformer, Herzen, tells us that is yet to be presented to Europe by the moujik of Russia. The sooner the better.

R. W. HUME.

UNDER THE NEW DISPENSATION.

CHICAGO, August 9, 1873.

We the undersigned, believing in the divine right of uniting ourselves in marriage, outside of legal enactments, do at this time and in the presence of these witnesses agree to unite our destiny as husband and wife, as long as we can live together in harmony with each other under the higher laws of our being. When we cannot live in harmony we claim the same divine right to separate as friends. ISAAC D. SEELEY, REBECCA FELL.

Witnesses { E. B. JOHNSON,
MARY A. JOHNSON.

ELKADER, Clayton Co., Iowa, Aug. 15, 1873.

Dear Sister Victoria—I heartily approve of the principles which the I. W. A. are laboring to establish, and wish to join them and have a section established here. There is good material and plenty of it in this part of the country needing only to have the principles of that society set before them to aid heart and soul; please hand this to the proper one to send me information to proceed to become a member. We have a Free Love League, the F. L. A. S. here but a few weeks old, numbering twenty members and increasing in numbers every week. Pretty good for a little town of less than one thousand inhabitants population, two-thirds foreign; among whom neither paper nor document advocating free love was ever circulated so far as I can learn, before last march when I began scattering the WEEKLY. And there is never a week but it numbers new readers soon to become new friends.

God bless your noble workers: the night is well nigh past, the day is at hand. Fraternally yours, M. C. DWIGHT.

DIRECTORY OF SOCIAL FREEDOM.

We desire to present from time to time a list of the writers and speakers who advocate Social Freedom. The time is not far distant when it will be necessary that these shall know each other, and it is at the suggestion of one of the most able writers and speakers, and most earnest of them all on this subject, that we now invite names for this directory:

Francis Barry, Ravenna, Ohio.
Julia H. Severance, Milwaukee, Wis.
Thomas W. Organ, Tuscola, Ill.
Loren Hollister, Turner, Ill.
J. W. Evarts, Centralia, Ill.
Laura Cuppy Smith, care this office.
Anna M. Middlebrook, Bridgeport, Conn.
J. K. Philleo, Parkman, Ohio.
L. K. Joslin, Providence, R. I.
E. H. Heywood, Princeton, Mass.
— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
Carrie Lewis, Cleveland, Ohio.
Daniel Wood, Lebanon, Me.
Jessie Goodell Steinmetz, Amherst, Mass.
Nellie L. Davis, North Billerica, Mass.
J. K. Moore, Oil City, Pa.
Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
Frances Rose Mackinley, 769 Mission St., S. Francisoc.
Sada Bailey, Waukegan, Ill.

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.

"THE DAWNING LIGHT."

Nothing in art has pleased us so much as the picture bearing the above name, from the publishing house of R. H. Curran & Co., 28 School street, Boston, Mass. The subject of this picture is the home of the Fox Family in Hydesville, New York, where the recognized advent of Modern Spiritualism occurred, known as the Rochester rappings. The house, out-houses and grounds are said to be literally as they were at the time the Spirits came to open the knowledge of spirit life to the children of earth. The imagination of the artist is drawn upon only to show the supposed manner in which the spirits have made their descent upon the earth. Without wings, floating gracefully upon the fleecy clouds, with a halo of spiritual light enfitting from their etherealized bodies, they settle upon the house, to immortalize it in the history of spiritualism, and to wreath a crown of everlasting glory for the chosen band through whom the coming dawned upon the world.

This to-be-famous picture is from the inspired hand of the eminent artist, Joseph John, and was transferred to steel by the equally eminent artist, J. W. Watts. The execution is unapproachable as a piece of art, all of the beauty of

which has been preserved in the transfer, and does infinite credit to all concerned in its presentation to the public.

We believe that the house of every Spiritualist in the country should contain this picture, and ultimately that it will. Indeed, no such house can be complete without it, and we bespeak for the publishers a rapid sale. We have taken pains to learn the cost of this elegant work of art, and find the price at which it is offered sufficient to warrant its publication only upon the supposition of an immense sale. For particulars see advertising columns.

POWER OF THE PRESS.

Rev. Dr. Stone, of San Francisco, speaks truthfully as follows: "The newspaper is more feared to-day in Congressional halls and the high places of corruption and villainy than laws and courts, the stings of conscience, and the thunders of Divine wrath. God is a great way off, and the judgment waits; but the ubiquitous reporter thrusts his sharp gaze into all overt and hidden schemes—an unerring detective. The pestilent spy will tell all he sees—tell it on the house-tops—print for a nation of readers. Good! Give us more of this! Long live the reporter! Let every public man who meditates a little piece of gainful fraud, understand he is 'shadowed' at each step by his unbought espionage, and though he may not be converted, he will be restrained."

Virtue; what it is and what it isn't.

Words have different and sometimes contradictory meanings. They have different meanings in different ages or stages of development of the peoples by whom they are designed and used. They have different meanings in the mouths of different classes and individuals, and finally they have different meanings when applied to different classes of persons, and pre-eminently, it appears, in respect to some important words, when applied to different or opposite sexes.

These different meanings of words so applied, and so differing when applied, reveal a whole history and a whole philosophy. They tell where the world stands in its ideas. There is nothing more interesting and instructive than the study of words from this point of view. The unconscious meaning of the word is often more, by far, than its conscious meaning.

Notably does this happen in respect to the words *free* and *virtue*, as applied to men and to women. A *free* man is a noble being; a *free* woman is a contemptible being; a drab, a harlot, what you will. Freedom for a man is emancipation from degrading conditions which prevent the expansion of his soul into godlike grandeur and nobility, which it is assumed is his natural tendency in freedom. Freedom for a woman is, on the contrary, escape from those necessary restraining conditions which prevent the sinking of her soul into degradation and vice, which it is, all unconsciously, assumed is her natural tendency.

In other words, the use of this one word, in its two-fold application to men and to women, reveals the unconscious but ever-present conviction in the public mind, that men tend, of course, heavenward, in their natures and development, and that women tend just as naturally hellward.

In the light, frivolous flattery of women by men, just the contrary of all this is assumed, namely, that women are naturally angels, and that men are more gross and brutal, and would be quite so, but for the elevating influence of women; and with a few superior men this is said earnestly and truly. But the unconscious testimony contained in the ordinary use of the word *free*, as applied to men and to women, respectively, is not wiped out, nor in any sense weakened, by these casual exceptions; and that testimony is, simply, that it is currently believed, both by men and women—for men have heretofore made opinion, for the most part, for women, in respect to women—that freedom is a condition desirable and favorable for men, because men are naturally good, and only require the opportunity to show that fact; but that freedom is a condition unendurable and unfavorable for women, because women are naturally bad, and only require the opportunity to show their innate tendency to vice or wickedness.

Insulting as this estimate is to our sex, it is the basis on which the whole question of social freedom is argued by the outside world. It is *naively* and continually assumed that if social restraints were removed all women, the mothers and sisters and wives and daughters of our virtuous male citizens, would immediately and incontinently *go to the bad*; in plain words, turn out strumpets and disgrace everybody connected with them. Men are every day saying, virtually, just this of their own mothers; and women are thoughtlessly chiming in, and pronouncing the ban of reprobation upon the name of their own womanhood. It never seems to occur to either party that the true woman's soul would expand into a higher purity, in freedom, just as we recognize that the manly soul is exalted by the possession of that same precious boon; and that absolute freedom is even more essential to the birth and growth of a true womanhood than it is for the development of a true manhood; and that as man's freedom is chiefly political, where his life centres, so woman's freedom must be social, her life centering in the social relations.

In the same striking way the two uses of the word *virtue* tell the same sad tale of the popular estimate of the character or nature of the two sexes. The very word *virtue* is, I believe, derived from the Latin *vir*, the distinctive name of the male man, and meant originally manliness. It was

KURTZ' RESTAURANTS.

Among the many permanent institutions of the city are the several restaurants of Mr. Fred. Kurtz, located at 23 New street, 60 Broadway, 76 Maiden lane and at the corner of Fifth avenue and Ninetieth street. Undoubtedly Kurtz excels all competitors in the conduct of a first-class eating-house. Besides being thoroughly versed in stocking his store-rooms, he understands just how to please the general palate in the preparation of his dishes. Success is the best test of merit, especially in this business; and if Kurtz' merit is to be so tested, he stands pre-eminent over all other caterers. Each of the above places will accommodate from one to two hundred persons, and all of them, at almost any hour of the day, are filled. Strangers, visitors and residents will find Kurtz' the most satisfactory, as well as cheapest, first-class eating establishments in the city; while those who visit Central Park should not fail to call at the new and elegant retreat at the corner of Ninetieth street.

natural in a crude age that all question of womanliness should be left out of account. Even in respect to man it was the warlike quality of mere physical strength which was first prized, and which first received the name of virtue. We retain this general idea of strength, or efficiency, as the first meaning of virtue still, as when we speak of the virtue of a medicine, of a public measure, and the like.

But in this more spiritual and cultured age, *virtue*, as applied to *men*, has risen to a higher degree of significance, and now means moral goodness; or a general conformity of the whole life to high moral ideas and purposes. But applied to *women* it is confined to a narrow and insulting specialty. It means that woman has never been approached in a special way by a man; and nothing but just that. Apart from that question the woman may have all the nobler qualities of her sex, be a pattern of generosity, inspiration, religious emotionality even, and she is not virtuous and never can become so; but if she is "sound on the goose," she may be a virago, a thief even, a fiend or a hag, but "she is *perfectly* virtuous," the thing that "is praised above rubies."

All this is simply *damnable*. It is degrading, insulting mockery, to define female virtue in this way; or in any way different from a man's virtue. And women are constrained to accept these disparaging discriminations by an organized social opinion which is excessively tyrannical. From the mere imputation of *impropriety* in this one particular, women shrink and cower with the most abject terror. This slavery to opinion must be abolished, women must vindicate their right to an absolute freedom and their own conduct, except that they have no right to encroach on others. The revolt against any oppression usually goes to an opposite extreme for a time; and that is right and necessary. We cannot render the terms *libertine* and *rake* as opprobrious as men have made "strumpet" and "whore." Let us then resort to the opposite tactics and take the sting out of these bad words by not shrinking from any imputation whatever. The world enslaves our sex by the mere fear of an epithet; and just so long as it can throw any vile term at us, which we cower before, it can maintain our enslavement. It is not free love alone, but every other epithet *intended to degrade*, that woman must grow strong enough to defy before she will be *free*. I do not mean that they either shall be, or not be, what these words are meant to convey; but merely that they shall let the world know that it is *simply none of its business* what they do, in the particular referred to; and that female virtue means hereafter something very different; that it means, in a word, just what would make a man virtuous and good.

He or she who would be free, must *defy* the enemy, and must be *ultra* enough to exhaust the possibilities of the enemy's assault; and it will not be until women can contemplate, and accept, unconcernedly, whatsoever imputation an ignorant, bitter and persecuting world may heap on them, that they will be really free.

If the terrible epithets with which the world stabs the reputation and tortures and murders the souls of women were even justly distributed, according to the world's own idea of justice, it would be some mitigation; but it is notorious that women in society who really offend most against the conventional idea of virtue often go through life unscathed, and with acceptance everywhere, and the reputation in a sort of Pickwickian sense of being immaculate, and that others who never dreamed of offending are branded and expelled.

Women must, therefore, be their own defenders; and what I recommend is to blunt the weapons of calumny by a complete indifference, where the strength can be summoned for such a course, to what the world says, one way or the other. Let your motto be, "My mind to me a kingdom is." Satisfy your own ideal of right, propriety and purity, and defy Mrs. Grundy to do her prettiest. *Those are my sentiments.*

TENNIE C. CLAFLIN.

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NEW YORK, SATURDAY, AUG. 30, 1873.

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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.

EXCURSION TICKETS TO CHICAGO.

It should be understood that half-rate tickets to Chicago cannot be procured until fifty are ordered. The railroads have adopted a rule that they will not issue excursion tickets less than fifty; hence the importance of our being informed at once by all who have decided to attend the Convention or to visit Chicago at that time. These tickets can be used by persons along the line of road to Chicago as far west as Ohio to advantage. We state this thus specifically, because this contingency is not generally known. If arrangements cannot be made because I cannot order fifty tickets, the people should not charge it to my neglect. These tickets will be issued from Boston to Chicago, and will be good for any point along the road to and from Chicago, and from such point to and from Boston. Delays are dangerous. Send on at once.

VICTORIA C. WOODHULL,
President Association.

SPIRITUALISTS OF MASSACHUSETTS!

We heard a rumor in Boston on Monday, that at a meeting of the Board of Government of the State Association it was decided not to appoint any delegates to the Chicago Convention. The reason for this action was said to be, that the President of the Association holds that the American Association is dead. Now, if this rumor be true, we hope that the local societies will at once rouse themselves and rebut this false position. It is true that the last two Conventions of the Association were not largely attended; but there are already more delegates appointed in the immediate neighborhood of Chicago than attended both of them. The facts of the case are, that the Association is just beginning to have life, and a pressure should be brought to bear upon the officials who have taken this action to make them see the necessity of reversing their decision. This meeting, we understand, was held on Sunday last, at the camp meeting at Silver Lake, and as a matter of business was therefore illegal. All who have interest should look to this matter at

once. Massachusetts should be represented in the next Convention.

THE SILVER LAKE CAMP MEETING.

This ever-to-be-remembered event came to an end on Sunday evening last, after a most extraordinary session of twelve days, during which not less than seventy-five thousand persons visited the grounds. On Sunday, at 2 o'clock, it is said there were eighteen thousand persons on the ground, all of which vast concourse eagerly listened to the most radically probing truths of the new social dispensation, and drank in their meaning with evident delight.

Having changed our day of going to press from Wednesday to Tuesday, and having returned from the meeting only this (Tuesday) morning, we find it impossible to enter into a review of the grandest demonstration that has ever been witnessed in favor of the new order of things. When we say that Dr. H. F. Gardner, the chief manager, introduced the following resolution, which was adopted without a dissenting voice, in the midst of deafening applause, it may be somewhat clearly perceived what a hold the theory of social freedom has already obtained upon the hearts of the people:

Resolved, That anything that is inherently right cannot be made wrong by any legal enactment.

Resolved, That anything that is inherently wrong cannot be made right by any legal enactment.

Spiritualists of Massachusetts, by the adoption of these resolutions, place themselves squarely on the platform of social freedom. Dr. Gardner, to make this evident, in substance remarked, after the passage of the resolution, "What becomes of marriage under the ruling? If it be right for the sexes to cohabit, any law cannot make it wrong," which was received with renewed and extended applause. In view of the action of this meeting and that of the Convention at Vineland, the efforts of certain "Respectables" to make it appear that Spiritualists do not adopt the issues of social freedom, are slightly ludicrous. Next week we shall make copious extracts from the notices of the Convention by the Boston dailies of Monday, each of which gave from one to two column notices, couched in the most respectful terms—something quite new for them, influenced no doubt by the fact that twenty thousand people are a power not to be treated in the usual blackguard method in which such meetings have usually been "dished up."

We have changed our day of going to press from Wednesday night to Tuesday night. This has been done expressly to please our readers in the distant parts of the country, who sometimes do not get their papers on Saturday for Sunday's reading, and to meet the requirements of the newsdealers, through our recent arrangements with the American News Company.

TO SOCIETIES AND LECTURERS.

Ever since the Troy Convention, two years ago, there has been a class of Spiritualists who have contended that that convention was in no manner entitled to speak for the Spiritualists of this country, while its action, especially so far as the officers of the association are concerned, has been pretentiously repudiated. All this is also true in a still more positive sense of the last Convention in Boston. Whether or not these exceptions would have been taken had some other person than the one who was, been elected President, is a question about which there is little doubt. Both these Conventions were National—the annual gatherings of the only organization in the country. That they were to be held was probably known by every Spiritualist, and they were open to delegates chosen in the usual way. Every Society had a right to be represented, and was invited to send delegates. Those who did attend as delegates performed their duty as best they knew it, and their action spoke for the American Association of Spiritualists, and those who were not there or were not represented, ought not to have denied the authority of the Association, as representing the only general organization.

But that same Association is to hold another Convention in September in Chicago. Will that be representative? It is to this point that we now desire to call the attention of the Spiritualists of the United States. The call for the Convention was made early, so there might be no excuse on that score, and every possible effort made to give it wide notoriety. Every Spiritualist in the country ought to know at this time that this Convention is to be held. The delegates who go there will transact the business of the Convention in the usual way, and their action has a right to be taken as the voice of American Spiritualists, let objectors be who they may or say what they may.

Therefore it behooves all Spiritualists who have any care as to what action shall be had, to be represented, so that what they deem to be Spiritualism may rule the proceedings, and if overruled, then to protest. It is quite probable that very important questions will be put before the Convention. Certain persons who pretend to be greatly afflicted that the social question has obtained a foothold among Spiritualists, think it about time to wash Spiritualism of its further contamination, and undoubtedly the effort will be made there to do this. The conservatives all the West over are rallying to the standard, with which the friends of social reform are specially delighted. If the latter fail to attend

the Convention and the former thereby effect their purpose, no one will be at fault except those who stay away; and equally so *per contra*.

In all the State Conventions held recently this question has been considered, and there can be no doubt that the expression upon it by them may be taken as indicative of what may be anticipated in the National Convention. So far, however, with a single exception, not any of this action has reached the vital points of the question. It will be probed to the bottom at Chicago, and Spiritualism will from that day stand as an organized movement, committed for or against the new social departure.

Let us, then, impress upon every society the vast importance of being represented, and upon every speaker, whether favoring the radical or conservative view, the need of pressing the matter of representation whenever they speak. The expenses will not be so large as to be made an obstacle. For Eastern delegates excursion tickets will be procured from Boston to Chicago and return, which may be utilized as follows: A New Yorker pays for one of these, say \$24.50. Detaching the coupons between Boston and New York, he can sell them for, say \$10, reducing his fare to and from Chicago to say \$14.50; and, in the same manner, for all stations between Boston and Chicago. Speakers should explain this to societies, and also say to them that arrangements have been made with the friends in Chicago to give Eastern delegates the preference of hospitalities.

Let it then be said of this Convention as it is of the first that was held in Chicago, that it was the most numerously attended and the most earnest and enthusiastic that the association ever held. Let every delegate go there filled with the spirit of the occasion to defend and urge before the Convention his or her ideas of what Spiritualists should do; to do this firmly, but without bitterness or malice, remembering that the truth of every other individual is as dear to him or her as to the advocate.

First of all, if it be found that unanimous agreement cannot be made, let them agree to disagree in peace and harmony and brotherly and sisterly love; and second, let conservatives remember that radicals are as honest and earnest in their opinions as they are; and if they believe in social freedom, that it does not necessarily prove that they are brutes, or that their theories are "Animalism."

THE LAST DISGRACE.

We are not in the midst of a hot campaign, and there is no reason for attacking private character or retailing political scandal or sea-side gossip, so there is no excuse for suppressing the truth when its publication is needed, and no pretext for attributing it to partisanship or prejudice. Distinguished public men, Representatives and Senators in Congress have had the effrontery to stand up in Congress and before their constituents and undertake to defend as shameless a breach of public trust as ever was thrust in the face of a decent people; and instead of a hot outburst of indignant denunciation, there has been only a sort of sick-at-the-stomach turning away from the low-flung, self-seeking gang—rascalities have been developed in all departments of the Government that should keep our prisons more than full were justice done—legislation has been bought and sold, and corporations have, in the most deliberate and unblushing manner, bought seats in the Senate for their retained attorneys—the legislature has become a market-place, and the polls an arena for violence or bribery—and we settle down to our lower standards of morality, our debasing tendencies and constantly deteriorating moral sense with complacent calmness as if to the natural and inevitable.

How far shall we let this numbness of perception, this utter deadness to all sense of shame, carry us? Granted that in the fierceness of our money-getting passion we may put conscience out of court entirely, and sacrifice everything to the main chance—shall we stop at this? Or are we to have sitting at our hearths as household gods all shames and crimes? The last great scandal, touched lightly by the press but bruited everywhere now, is not of avarice and greed, but of intemperance and lust. Open, public, brazen, flaunted in the faces of decent wives and mothers, and of pure daughters and sisters, a shame, foul-fronted, sickening, beastly. Between the sensual sot, of brilliant intellect but vile associations and depraved habits, who so lately set himself and paramour on public exhibition in this city and Long Branch—between him and the Presidency of the United States are but two lives, and one of them of frailest tenure. Is the nation drunken that it sees this large disgrace paraded under its very eyes, and takes into its nostrils the stench of the offense, and makes no sign of nausea? Has dead and buried decency no resurrection? Who and where is the clear thinking statesman—no, not statesman, common man—every day man—hard-fisted, rough and hearty, but honest way down, true to wife and family and his own manhood, who will roll away the stone from the sepulcher of public virtue? The time calls out for him. The country waits his coming. A nation bowed down with the shame brought on it by its trusted servants, with its face in the dust, prays in its anguish for some convulsion that shall rend the heavens and purify the air.

And the United States Senate—what is its duty? Has it any self-respect left?

The above, from the New York Tribune, seems to call upon the Y. M. C. A. once more to bring to the front their valiant Scavenger, if, indeed, his recent discouragements have not bereft him of the power to scent "obscurity." Comstock, here is your opportunity—a fighting man worthy your valor. Go for "Whitelaw;" serve him as the Spanish cook served "Sancho Panza," by tossing in a blanket. Ventilate the Tribune; recover your prestige for bravery and stop running after women.

WARREN HARRIS AGAIN.

INTRODUCTION.

If I were to stand upon the common courtesies of a public discussion, I might with propriety refuse to notice this communication for two reasons: first, on account of the character of the communication itself, and secondly, on account of the character of Mr. Harris' communications, since my first review of his previous criticism, in other journals, which instead of arguments are tirades merely; but I shall permit this to appear word for word as it was written, feeling that the style of rhetoric will not prejudice any one against me, either as one individual or as an advocate of reform in social affairs.

It must, I think, be evident to every unprejudiced reader that Mr. Harris is more interested in confusing the public mind about my methods of argumentation than he is in assisting it to arrive at the truth about love. In all this long communication he has never once denied freedom and set up the opposite theory. I am arguing to show the despotism of present laws, and that every law that attempts to control the affections against their own instincts should be abrogated, and thus remand the whole subject to the field of education. Here Mr. Harris would be perfectly free to put forth all his efforts to bring people to his standard, if indeed he have one, which we do not think he has as yet made at all clear. I announce individual freedom and stand by it in all exigencies, feeling whenever I find I am in water too deep for me, that I can come back to this and recover myself; and I feel safe always to assail whatever proposition conflicts with it.

I am aware, however, that there are many difficulties to be encountered in an exhaustive treatment of any subject of vital import, and especially so in this one of the loves of humanity. Words to all persons do not mean the same things nor bear the same relations, while such confusion is possible as to put one in danger of being greatly misunderstood. Besides, in the examination of a subject, one may often be compelled to change views regarding its collaterals and those things that grow out of the imagination. Instance the fact that many admit the fundamental right of freedom, who differ as to what would result from it. I may have changed my opinions in regard to the effect that freedom will have in certain directions. I make no special claim of infallibility of judgment in tracing out what would follow, but I am sure I am right in the basic question. It would be strange if at some time in the past two years I should not have made use of language that might be made to appear contradictory in the hands of one who desires to assail the main question through appeal to prejudice as to what it would produce in practice. I will inform Mr. Harris at the outset that I hope to amend my conclusions about many things; but I shall never have to conclude that despotism instead of freedom is the true law of social organization, and I wish to repeat that all critics of social freedom do this in substance, and I ask them one and all to do so in theory.

Let us come down to hard pan and generalities afterward can be easily decided. But I will endeavor to show Mr. Harris that he either does not understand me at all or that he purposely misrepresents, and it will make no difference which horn of the dilemma he chooses to accept. I think however, that he is in the same position that the lawyer was in whose client, having no defense, blackguarded the plaintiff's attorney instead, which passed among the rabble for logic; and I also think I shall be able to show this to our readers so unmistakably that Mr. Harris may hereafter be dubbed after the defendant's attorney.

But to Mr. Harris:

Mrs. Woodhull—In your reply to my communication, you reaffirm that you are a social revolutionist, but you have asked no one to help you inaugurate a new system, and that you have not yet offered a plan for social organization. The dictionary says that a revolutionist is one engaged in a change of government, and since a change in government requires reconstruction as well as destruction, you cannot be a revolutionist, but only an anarchist; therefore I admit I had no right to complain that you announced no new system as a substitute for the old.

COMMENTS.

[It matters little to me by what name it may please any one to denominate me, so that they do not misrepresent that which I do. If to be an anarchist is to assert social freedom as strenuously as Luther did religious freedom; or as Cromwell did political freedom, then am I an anarchist; and more than this, I am proud to be classed with these names to which they who enjoy the fruits of their work look back almost with reverence. If Luther was an anarchist; if Calvin, Fox, Murray and Parker were anarchists; if Washington, Franklin and Paine were anarchists, because they asserted the rights of freedom in certain directions, then Mr. Harris, if he choose, may, with my full permission, also call me likewise. Isn't Mr. Harris just the least bit ridiculous? Does it occur to any that he thought sufficiently ahead to see to just what his conclusion would lead? It is a great thing to start from the right point and to keep straight ahead, since such procedure never leads to ludicrous positions of logic.]

You insist that the question of freedom is the first to be discussed and settled. Well, if freedom consists in an individual having sole jurisdiction over all his or her capacities and powers; and if community may, by organization, limit that jurisdiction for the protection of society; and if that

rule applies alike to religious, political, intellectual, social and industrial capacities and wants, then you have settled that question yourself, and I accept your settlement of it, and I insist that until (as a Scotchman would say) you "eat in your words," you cannot consistently evade any question by referring to the "abstract question of freedom."

COMMENTS.

[Yes! I insist that freedom is the first question to be settled. If it be right, then we may look to what shall come from it. If it be found wrong, then there will be no need to look to consequences, since it must be denied; and "sarkasim" can't make foolishness out of that method of reasoning. But the logic that argues that the limitation of individual freedom for the protection of society is eating the words which declare the right of individual freedom to me, is foolishness. What is individual sovereignty? Clearly, sovereignty over the sphere of the individual. If the individual proceed not beyond that sphere then there is no need for society to be protected. If, however, the individual do proceed beyond his sphere into the sphere of another, against the consent of such other, then there is need that this other should be protected; and it is the business of the community to extend the protection needed to preserve the invaded sovereignty. Does not Mr. Harris now see wherein he fails to grasp the meaning of freedom? It does not in any sense mean the license or guarantee to invade the sovereignty of any other person, since this would be despotism—the enforcement of the will of one upon another against his or her will. But if this other consent that his or her sphere be invaded; or still further, if he or she desire that the two spheres shall merge in one, then there can be no rightful power to oppose it. Now, the freedom with limitation for which certain freedomists contend, is the right of the community to interfere with this sovereignty of two such individuals; but to us this is the confusion of ideas resulting from a desire to regulate principles by established customs, forms or laws, and will have to be abandoned when brought in contact with stern rules of logic. Therefore I say it is impossible to have freedom unless the very thing is maintained that you say I have eaten my own words in asserting. There can be no freedom if each and every person be not inalienably possessed of his or her own sphere of freedom. If, however, to say this is to eat my own words, then I confess I am thankful for the aliment they contain. They do not make me sick or turn my head, from indigestion, as it seems to me some heads must have been turned before they could here lead their unhappy possessors into such inextricable confusion as exists in some quarters, upon so clear a question as social freedom.]

You say, society must not enforce limitations which will interfere with individual natural rights. But the only way to decide whether an individual has a natural right to perform a certain act, is by first deciding whether that act will affect society in such a way as to make protection necessary; hence the question of protection comes before the question of freedom. You say that society may enact that there shall be no rape committed, but that it cannot rightfully enact that two persons desiring the sexual embrace shall not have it. Now suppose a man magnetizes a woman and so controls her mind that she consents to sexual intercourse, when she would not, if free from that influence, and the burden of maternity is imposed upon her, against her ordinary feelings, can society rightfully limit that man's jurisdiction for the protection of others who are liable to be influenced in the same way? Is it not as great a wrong to impose a burden upon her by the force of the will, as by force of muscle? Suppose the woman had been insane, and by taking advantage of that insanity, a burden was imposed on her, or on society, would not society have a right to protect itself or her? You will not deny that, with many women, the sexual excitement is, for the time, an insanity. Now, if advantage be taken of that temporary insanity, to impose a burden on the woman or on society, has society not a right to try to protect itself?

COMMENTS.

[An individual can perform no act in freedom within his own sphere that can injuriously affect society. Instance, a person may regulate his religious convictions according to the evidences received; he may change his political predilections as often as he pleases; he may remove from one locality to another every day if he will, and neither Mr. Harris nor any other stickler for "limitations" will dare deny him the right to do any of them; and in not daring to deny this, I say they ought not to dare to deny the exercise of the same right in social affairs. If it be contended, however, that such exercise may affect the community detrimentally in the possibility of children, I reply to this that there are many other admitted rights that might possibly be presented as argument against freedom with some consistency, but not this one. Society wants children: so this in itself is no objection to the possibility of their being produced; but it needs healthy and good children. But will limitationists maintain that to have such, society shall regulate by law all the habits of men and women that tend to produce those of an opposite kind? Shall society say to parents, you shall or shall not eat and drink this, that or the other; shall or shall not sleep, labor or travel as they may choose, and a hundred other things that, under present advancement toward democracy, are equally as ridiculous? But if not, how can it be maintained that the rule that is abrogated in everything else, that is really of consequence, shall be maintained in love, which is happiest let alone? Answer this who can. It is because Austin Kent sees the absolute impossibility of escape from this point that he challenges Harris and all others to discuss this question. If

any enter the arena, he will, before he makes his exit, learn the same thing. It is self-evident, and blindness only prevents people from seeing it.

I made the clear statement that society has no right to prohibit sexual intercourse when any two desire it. But you suppose cases where "magnetism" is used to effect it. Well, shall we here also maintain different rules than anywhere else? Suppose you desire to obtain a loan of a hundred dollars from a woman who has it to loan, and by your magnetic power persuade her to loan it, but afterward, when your magnetism has passed off, she repent, shall society shut you up to prevent you from doing the same thing to another woman? Again, suppose yourself to be in love with some woman who does not entirely reciprocate the attachment, and that you make use of your magnetic power of persuasion so profusely that she consents to marry you, but after doing which she repents, shall society interfere to set the *wrong* right? Mr. Harris, you insult womanhood when you make such a proposition. You debase her to the level of a mere instrument, to be played upon by men. What have been your experiences that you should have the capacity to think that women ever have the need for the protection you hint at? Inject a little common sense into the consideration of the sexual question, and the bugbears of sexual slavery will disappear incontinently. Place the sexual problem upon the same standards of controversy that all other questions occupy, and the advocates for "limitations" will have no standing ground. But if women become insane over sexual excitement, as you say they do, why, I should say that they, instead of the men, should have the benefit of the protection of society in a comfortable insane asylum. But does not Mr. Harris forget that sexual intercourse is the antidote to this sort of insanity; or can he not even perceive so apparent a fact as this? Instead of children being a burden upon society, it should pay large prices to women who will furnish them. This is my idea of what you call "burdens." If I am wrong, however, let society determine that there shall be no more burdens, as by its customs it is rapidly doing, and where will society find itself in twenty years? I say, let every woman, married and single, present society with children as frequently as they can feel it right for them to do so, and let society take its hands off in this business. So much for your children bugbear.]

You say parents are the agents of society, to keep it in existence, just as the tree is the agent of society to produce fruit by which to maintain life! But society, by engrafting, compels the tree to bear such fruit as it chooses, and if your comparison is just, society may compel individuals to bear children from any individual scion they may see fit to engraft upon them. You say you have not had to run over your own words, or to dodge behind the great word freedom; no, but you ran round your words, and tried to dodge behind a tree, and like an ostrich thought you were safe, when only your head was hid.

COMMENTS.

[And here again you overreach yourself. Fruit trees do not constitute a part of society. Individuals are members of society, and what they produce belongs in common to themselves as its members. Men have the power over trees to compel them to their will, inside natural law; but society only has the right to educate parents to conditions that will produce good fruit. The agency in each case must be governed by the rights which attach to the agents employed. Society, by education, however, does as literally engraft upon parents the fruit it would have as it does upon trees. And it is to just this freedom that we would have men and women come—to the freedom and to the wisdom that shall permit them to select the best engraftments that society can present. If this freedom were permitted, will Mr. Harris say that men and women would not avail themselves of the best methods for children? If so, then I think it is his body that is hid behind an assumption, while his head is at the mercy of whatever danger, from lack of perception, and it does not take much running round of words or anything else to see the position, either.]

You say I started with the intention of criticising social freedom, but that I had criticised everything else but that. I started with the intention of criticising just what the invitation was for, that is, your "argument for social freedom." You asserted, in your article on Physical Degeneracy, that the base of the brain was continually generating a force which must have expression, in use, through the sexual system, or be thrown back upon the brain, demoralizing and laying waste everything within its reach, and producing most if not all cases of insanity. This assertion you used as an argument against what you call social despotism, and in favor of social freedom; and if the assertion were true, it would be the strongest argument you have used. I criticised that argument by showing that if sexual desire was not repressed, it would lead to sexual intercourse; that pregnancy is the natural result of, and, at least, to be expected from sexual intercourse; (as you say in your comments) that pregnancy causes a suspension of sexual desire, and that the repression of sexual desire causes repression; hence repression is inevitable, and if such horrors are caused by repression, nature has made an awful blunder.

COMMENTS.

[I beg your pardon, sir. I never said, in my comments, anything like this: that "pregnancy causes a suspension of sexual desire." Indeed, I know that it does not; and I almost think I can say that I do not think it ought; but I will not argue this question here. I merely offer the idea as food for thought, which those who have the right to know may con at their leisure. But if it did, how should that necessa-

rily cause repression of the sexual desire, as you seem to assert? how should a suspension of sexual desire by pregnancy cause a repression of sexual desire? I may be very obtuse, but for my life I can't see at what you are driving by this style of criticism. Therefore I reaffirm all of which you accuse me, lacking only this which you seem to think paradoxical, but in which I cannot discover the solution. I said in my comments: "While to say that, in a natural state, men and women would be less true to their *real natures* than are the beasts and birds, is to impeach that nature and its creator, and not me;" and I say so still, and therefore I see no physiological difficulty to be solved, as you suggest, as follows:]

I asked for a plain, scientific solution of this physiological difficulty, but in your column and a half of comments on this one paragraph, the following is all that has any bearing at all on the point in question:

1. You believe that frequent pregnancy is itself a disease.
2. You know, from experience and observation, that "legitimate fruits of unions based wholly on love, are few but noble children." (Are these illegitimate fruits of such unions?)
3. You assume that in freedom in sexuality woman will not be continually pregnant, and say that in "support of this I might cite the fact that women who receive the embraces of men promiscuously never conceive; although I would not have it inferred that the conditions of a true order of society are at all analogous to prostitution."
4. "I may also add that the immediate cause of constant pregnancy is the demoralized sexual condition into which women are drawn by the demands of legal prostitution and its consequent irresponsible, unreciprocated sexuality."

You say common prostitutes never conceive, and that legal prostitutes constantly conceive; that a demoralized sexual condition is the immediate cause of constant pregnancy, while in "Sexual Vice No. 1," you say a demoralized sexual condition is the reason why people are unable to beget and bear as many children as formerly. In the preceding column you say that conception is the natural result of, and at least to be expected from, sexual intercourse; while here, you say that the results of natural love unions are few, and of unnatural unions, without love, many. How can unnatural unions produce fewer natural results than unnatural unions?

COMMENTS.

[Legal prostitutes conceive frequently because they are sexually demoralized by the constant excitement of their sexual organs by intercourse without the consummation of the act—an entirely different condition from that of prostitutes, who, as a general rule, when free from contagious disease, are not sexually demoralized. A demoralized sexual condition, then, on the part of women causes pregnancy; but the demoralization of men and women from sexual vice in youth, which exists so much more generally now than formerly, and from unreciprocated promiscuousness of men with women, is the reason that there are not so many children born as formerly. Thousands of sexually demoralized women conceive almost regularly monthly, and as frequently morbidly miscarry, while the men with whom they consort may not be demoralized to any great extent. Is it not clear, then, that pregnancy may be more frequent than it was years ago, and still result in fewer children, especially when we remember that it is estimated that no less than one-third of all conceptions are now systematically destroyed—another prolific cause of sexual demoralization among women, and affecting men only by influence? This is so straight and clear to me that I wonder a person of as great pretense as a critic as Warren Harris, could possibly think he had found a snarl of statements impossible of extraction, which he evidently did think. But what about the latter query? Does this also, as the former, require only to be analyzed to be found like it, clear and sound in its philosophy? Conception is a natural result of sexual intercourse. Anybody will not dispute this. It may not, however, be the only natural result. It will follow when it must follow, but not when conditions prevent. If it were the only natural result, then conception should follow all sexual commerce, which it does not. Now, in perfect love unions the natural results of intercourse are not frequent pregnancy but healthy children, while the frequent conceptions of unhealthy conditions furnish diseased results, so clearly shown in the present generation of children, that every observer ought to be convinced. And thus it is that the healthful results of natural unions may be fewer than the diseased results of unnatural unions. Are you answered? If so, I will pass to the insanity criticism by stating a fact of record: that out of one thousand men who in the recent war left their families and enlisted in the navy, and were confined on shipboard, two hundred were discharged, within a year, insane from repressed sexual desire, and take up the next difficulty upon which you have stumbled.]

The only thing you have offered to maintain your assertion that insanity is caused by repression is the account of the insane Irishman, and if that proves anything it proves just the contrary from what you intended. In the first place, there is no intimation or evidence that the insanity was caused by repression; but even if it had been, he became quiet, and consequently the repression must have been removed, without sexual intercourse, while the warden watched the progress of the treatment.

You say the account was evidently dressed up to make it proper to appear in print; but it must require a sharp scent to detect any evidence of that kind. If the treatment was what you intimate, the warden would not have had it published unless he was crazier than those he had the care of.

Your own words show that repression, instead of being such a bad thing, is really a good thing. In the Beecher-

Tilton article you say that "Plymouth Church has lived and fed, and the healthy vigor of public opinion for the last quarter of a century has been augmented and strengthened, from the physical amateness of Henry Ward Beecher. Will you say that the repression which was necessary to produce this result was not better than the unrestrained use of that force through the sexual system? And if Beecher could repress that force sufficiently to produce such results, why cannot those who have a less amount of force, by repression, benefit society in a proportionate degree? If, as Joseph Treat says, the repressing or suppressing that instinct in a Newton and a Humboldt developed a "Principia" and a "Cosmos," why not encourage others to obtain a mastery over their passions instead of helping to make them slaves to them, in the name of freedom!

You repeat that the sexual passion is the "voice of God in the soul," and add: "You may possibly assume, and be consistent in it, that you have no such voice in your soul; but I respectfully deny you the right to assume that position for me, or for anybody but yourself." The last thing in the world I would do would be to assume that position for you. I freely admit that that voice may be like the "thunders of Sinai" in your soul. But about its being the "promptings of our best nature," Sada Bailey says it is no better than benevolence, but just as good. Then if it is no better it cannot be the best. In your article on "The Basis of Character," in the WEEKLY for May 31, you say: "Immense sexual power, unaccompanied by correspondingly developed intellectual and moral capacities, produces brutality in man and beastliness in woman." Does the "voice of God" have to be smothered and the "promptings of our best nature" held in check to prevent brutality and beastliness, or is this a "sexual paradox?"

COMMENTS.

[Mr. Harris is entirely at fault if he suppose that I have ever said that Henry Ward Beecher's magnetic effect upon his audiences resulted from the repression of physical amateness. This effect has been possible because he possessed this physical amateness. Had he lacked it, having all his intellectual powers intact, he would also have lacked the success that has attended him. If nature had desired that man should have larger intellectual powers, proportionately, than he has amative, it would have so constituted him from the beginning. Nature aims at and continually struggles for equal balanced organization throughout, and when man is formed with one side of his nature predominant, the remedy is to develop the weak and inactive sides to the level. No organ of the human brain can possibly be too large, if all others are of equal power; but organs may be too small, which is evident when it is remembered that to bring others down to their size is not the proper method of establishing equilibriums. So if Henry Ward Beecher's amateness is larger than the other sides of his character, these last need to be developed up to the standard of the former, so that a large rounded-out character may result. Murderers and thieves are not so because the organs of destructiveness and acquisitiveness are too largely developed, but because their compensating organs are too small or inactive. This is the rule that is practiced in every other part of nature. If we have anything growing we do not stint the growth of the larger to make it possible for the smaller to keep pace, but we stimulate the growth of the smaller to gain this end. Neither do I think it established that Newton developed a "Principia," or Humboldt a "Cosmos," through having repressed their amateness. On the contrary, if these valuable contributions were possible of these men under repression, if that, indeed, were their cases, we believe that still greater things would have been possible under an enlightened use of their amateness, through the divinity of inspiration, such as woman's love and love of woman only—reciprocal love—can develop; that is to say, the best things emanate from those persons whose characters are the most evenly balanced throughout. A literary or scientific production written by a person with an unevenly balanced brain will necessarily partake of the one-sidedness of the writer. The healthiest persons physically are they who most evenly exercise all the parts of their body. So also is the healthiest and most active brain that one which has proper exercise in all its various functions. The great error of moralists is, that they pretend to think that the basic portions of the brain are immoral. This will have to be rectified before a correct system of ethics can exist. A small amateness is equally to be deplored with a similar development of intellectual capacity; and a person having large sublimity and ideality is as much a slave to them as he is to amateness who has large sexual capacity. Now, what man and woman want is, evenly balanced characters, and when this is wanting, then the development of the inactive and weak faculties; and therefore, that the cure for brutality in man and beastliness in woman, is not the destruction of amateness but the bringing forward of the other and balancing characteristics. In such people the destruction of these impulses would leave their subjects without character at all, while their exhibition needs only to be limited to exercise under consent to secure the perfect protection of society—the individuals forming the community.]

Again, in your definition of social freedom (which Sada Bailey says I did not quote correctly, although I used your exact words and put no interpretation on them), you tell what rights the "demon" and the "angel" have. I contend that their rights must be decided by the effects their acts have on other individuals or on society. I asked if a parent would have a right (by compulsion, of course,) to prevent sexual intercourse between an "angel" daughter and a "demon" who had so overcome her by his magnetic power

as to induce her to become "a consenting party." Sada Bailey says: "Yes, a thousand times we answer yes!" To show that you would say yes to the same question, she refers me to your editorial on the ninth page, of April 26, where I find the following: "But there may be many cases where an objection 'should' prevent it; but never where an objection *must* prevent it. Compulsion in these matters is entirely inadmissible."

In the introduction to the article under consideration you say: "I am anxious to defend, explain and restate my views of this question to my utmost ability." In my communication I gave, as briefly as possible, in my own words, what I understand your doctrines to be in regard to sexual matters, and asked you if I understood you rightly. In reply, you go through another column and a-half of verbal gymnastics, in which a soreness and irritability is manifested which would hardly be expected from those who have confidence in the truth of their own teachings, or who feel that they "have a solid foundation of principles upon which to stand." You talk about putting words in your mouth you never uttered, and call it bushwhacking. I put no words in your mouth. I did not deny your statements, nor ask you to justify my conclusions. I said I understood you to mean that there was no cure for sexual vice but sexual intercourse. I came to that conclusion from your saying that it could not be abandoned; that there is not "any known remedy in medicine" for its effects; and, "there is a cure, and since it is the only one, it will certainly be adopted when reason and common sense shall assume their proper sway."

You talk as if I had no right to come to any understanding of what you meant, at all. Why do you use words if you don't want people to understand what you mean? If I misunderstood you, you could easily have said so, but you do not. If that was what you meant, and you believed it to be true, what is the necessity for all this squirming? Are you ashamed to advocate the truth?

COMMENTS.

[Now about the control of sexual desires in children. Does Mr. Harris admit them to be natural? We presume he must answer yes! Well, then, if they are natural, what better right have parents to deny their satisfaction than they have to deny the gratification of any other natural desire that children have; that of food, for instance? If he will answer this, then we may know something as to what his answer ought to be about children, and if he is consistent, then it will be the same that every person who is governed by reason must give.

I am anxious to present whatever new thought I have about this whole question; but I must be permitted to choose my own method of arrangement. I do not desire, indeed I will not begin at the wrong end of the matter. I will start from the base and build up, and when Mr. Harris speaks of soreness and irritability, I respectfully refer him to the Religio-Philosophical Journal of a recent date to one of his own articles, which, if it were mine, I should blush to own, and certainly should have to feel very sore and irritable before I could produce such an article.

But mark you, Mr. Harris. I said there is a remedy for the effects of sexual vice in children, but I did not say what it is. What right, then, had you to even presume, much less to assert, that it is sexual intercourse. I say you had a right to infer whatever you might; but I repeat that you had no right to have come to any understanding of me upon that point at all. When I say that sexual intercourse is that remedy, then you will have a right to your conclusions. Until then, however, you have no such right; you neither understood nor misunderstood me. You assumed merely, without any foundation whatever. Perhaps you can squirm out of that; but if you can, you cannot compel me to state, even truths until I choose to do so. This is my freedom, and happily I can compel you to respect it. I do not think that even my bitterest opponents and enemies will accuse me of being ashamed of the truth about anything; and consequently I think this attempted fling just a little bit harder hit for Warren Harris than it is for Victoria Woodhull, and if it please him to make more such, she will not object at all.]

I did not tell what my views were in regard to the doctrines contained in that paragraph, because I wanted to be sure that I understood you, and also because I did not consider it necessary, since I am not a leader in a revolution, neither have I any great mission to perform, but I do feel it my duty, when those who are acknowledged as leaders teach what I consider dangerous errors, to show wherein I think they are wrong. I believe in educating children thoroughly in all that relates to the sexual system, and that the mothers are the proper teachers. If they have not sufficient physiological knowledge, let it be taught by medical men and women who make it their study, and have all the necessary apparatus for illustration which schools could not afford, even if school teachers could be found competent to teach a subject of such vast importance.

I am not going to "come to any conclusions," but I would like to ask if the functions of the sexual organs are just as proper subjects of discussion and investigation in schools by children of both sexes as any other subject? and if "sexual intercourse, where there are legitimate natural desires, is not obscene, and no pure-minded person can ever conceive it to be so," then why would it be improper or obscene, if there were among the older scholars those having legitimate natural desires, for them to give practical illustrations before the school for the instruction of the smaller children? And why would it be improper at school exhibitions to exhibit the progress in that branch as well as in elocution, since it is such an important element in a great preacher, provided always that there is a mutual desire and neither party objects to it?

COMMENTS.

[Has Mr. Harris any doubt as to whether children have, not to say sufficient, but any physiological knowledge at all of sexual science? If it be something that they need to be taught, why should not the teachers who teach the other branches of education also teach this?

I am sure I can see no more reason why medical men and women should any more teach sexual science than professors of mathematics should teach the science of numbers, and if our present system of common schools cannot afford the necessary apparatus, then let there be a specific appropriation for the especial purpose. I cannot conceive any impropriety in a full and free discussion and teaching of sexual science. I cannot see why the subject should any more tend to create uncalled-for desires than should the treatment of the stomach and food create uncalled-for hunger. The trouble is that the sexual question is in an entirely abnormal condition; and it requires to be driven out of it into a normal condition, where healthy action only can exist; and when Warren Harris rectifies his ideas of sexual propriety he will see this. In such a condition there will be no such thing as the morbidly occurring one-sided desires that now make up sexuality. There will be reciprocal desire only—a natural supply to meet a natural demand. To me he is obscene who considers sexual intercourse obscene. It is one of the most beautiful operations of nature, and ought to be based upon a well-established scientific basis so as to secure the best results in children and the most perfect happiness to the parties. All things, however, that are proper in themselves are not proper at all places. Whatever is of public interest is proper to be displayed before the public. Whatever is purely individual in its character should be performed by the individual alone, instance the necessary evacuation of the bowels and bladder; and so also should that which interests two people be performed by them where it will not interfere with others or the public. It seems to me that any one who has no better conceptions of individual and communal limits than Mr. Harris appears to have, is poorly calculated to discuss any questions in which freedom is involved.]

I do deny that sexual intercourse is the only cure for the effects of sexual vice. An unstimulating diet, bathing, air, exercise, constant occupation, encouragement in the determination to rise above the slavery to the passions, together with the recuperative powers of nature, will cure any one who is worth saving, and those who are not had better die as soon as possible than to risk cursing the next generation for the sake of curing themselves.

COMMENTS.

[Since I have not said that sexual intercourse is the only cure for the effects of sexual vice—mind you, I say effects—that is, spermatorrhea—I have no special issue at this point, except to remind Mr. Harris that his cures are only palliatives. A cure for any diseased function is the substitution of healthy action for diseased action. His treatment may have a salutary effect upon the disease, but if he think a cure effected in any case, let him cease administering the remedy and see if the disease do not almost immediately return. I make the further assertion, that when once spermatorrhea is fully developed in any person that it cannot be permanently cured without substituting some other method of disposing of the seminal fluid, or by the destruction of the organs that produce it. Dispute this who can. Nor should I think it better that a victim of the ignorance that society almost compels to exist on this subject, had better die than to be saved, even if the salvation have to come through sexual intercourse. What proportion of men when marrying are subjects of the effects of sexual vice? Can Mr. Harris form any estimate? The statistics of physicians say one-half. According to Mr. H. all those should be prevented from marrying. Isn't that so? I would recommend the critics of social freedom to follow out their lines of argument to all these involvements before putting them before the world, since, if they do not, there will be those who will surely do it for their and remind them of their follies.]

You ask if there is any escape for the unmarried from either unnatural sexual vice or natural sexual virtue? By the last I understand you to mean sexual intercourse, though I suppose you will say I have no right to understand anything by it. If that is what you mean, I do think there is an escape from it, and that thousands do escape both. This is a question of physical necessity entirely. You claim that the highest sexual union is the permanent union of one man and one woman, and profess to think that ultimately all will arrive at that condition. Now, take one such union. If the "natural result of sexual intercourse take place, I would like to have you tell how the man is to escape from "unnatural sexual vice or natural sexual virtue" for about a year; and also if you consider intercourse during pregnancy "natural sexual virtue?" If he can escape both for a year, would it not be possible for him to escape for several years? The difficulty is the same whether we consider the case of one man and one woman, or of the whole number of men and the whole number of women.

COMMENTS.

[I asked the solution of a question: you present the question but do not answer it. It does not belong to me to aid you out of any dilemma in which you may find yourself in this discussion. You reply if he can escape for a year he may for a longer time. To which I say, Amen! But, how escape? That is the question at issue just here, and I can't see that you offer any solution. But I suppose you thought to force me to state my ideas of another question by forcing this one in this way, and that is as to sexual intercourse out-

side of permanent sexual unions at specific times. It is not established that intercourse during pregnancy is either wrong or hurtful. This is an open question. If it be pretended that it is decided, then I say it is decided arbitrarily. Passing this, however, it must be remembered that permanent unions in freedom are based upon a continuous natural attraction, and when this does not occur, there can be no such things as natural permanent unions; there can be only those that are liable either to interruption or change. The error of the present is that interruptions are held to be causes of permanent separation, whether the natural attraction continue or not. But here is where the purity of the sexual question begins: Where there is freedom, intercourse will be based upon the fact of conditions in the two sexes that have an affinity for each other, which being brought into the sphere of each other's influences, finds expression. This action, carried into the perfect permanent unions, solves the query proposed, since, admitting the decision referred to, there being no desire on the part of the pregnant woman, there will be no awakened response from which to escape. It is to just such conditions of purity as these that sexual freedom and science will lead, and to the utter wiping out of the human form that one-sided, abnormal, merely animal desire for self-gratification passion that now constitutes the basis for almost all sexuality; and thus, instead of being a "question of physical necessity entirely," it is a question of natural adaptation and affinity altogether.

I wish to repeat here in reply to this: "You claim that the highest sexual union is the permanent union of one man and one woman, and profess to think that ultimately all will arrive at that condition;" that this is what I believe will be the ultimate result of freedom sexually. This, however, is directly opposed to what many believe, who, equally with me, are advocates of freedom. It has nothing whatever to do with the principle of freedom itself, since, if it be right, it cannot matter whether it lead to permanent union or to utter promiscuousness, because, being right at bottom, the result must be right. No consistent person, then, can reject freedom as a principle because he or she may think it will lead in any now seemingly repugnant direction.

Further, when all the present morbidity of sexuality is overcome by letting the light of truth and science in upon it, I believe there will be no male passion except in response to a female demand. Woman is the sovereign in the domain of sex, and to her it belongs to determine for herself when intercourse shall occur. Therefore it must follow that where the demand exists, that there will flow the required supply. It is not the cold air that pushes its way into rarified localities, but it is the existence of the rarified conditions that call upon it to come. This, in sexuality, however, cannot come until the conditions are placed like all others upon the plane of perfect freedom, and as a result of a long-continued investigation and experiment.]

I have not misrepresented you as advocating that promiscuousness was better than the monogamic relation; but that it is better for those who are on that plane, since to them it is freedom. But I think, from a statement in your paper of March 15, that with you the prospect of a speedy arrival at that monogamic state is not flattering. You say, "If it were possible that there could be a person from whom a certain other person could satisfy all intellectual cravings, and who could impart intellectual food to no other person, that would be a permanent intellectual union. Upon the same conditions, sexually, a permanent union may be predicated, and upon no other."

COMMENTS.

I have stated the principles upon which perfect and because perfect, permanent unions of any kind may be predicated; and the facts that exist are found to coincide with such statement. I am not responsible for either the principles or the facts. If you or any one can discern methods other than those of adaptation and harmony from which unity can follow, I for one shall be put under obligation. But I said such a case as you quote me as saying, would be permanent, intellectual union. Do you question it? And I used it to illustrate from what a permanent sexual union may be expected; and I again insist that upon no other predication can such a union be. But I must now still further explain, else next you will have me saying there can never be a permanent sexual union by that standard. So to anticipate: Intellect is the result of the various influences in the environment of the individual, operating through the nerves open the brain, and speaking after the manner of the age is promiscuous in its character. It receives and gives whenever there is a demand that is a sufficient attraction; but nobody thinks of calling promiscuous intellectual intercourse, prostitution of the intellect. The refore in my former article I said: "If it were possible," which from the nature of the case it is not. But sexuality so far as experience goes to show it, or reason to indicate it, is not promiscuously acquired. It is a natural capacity that develops in the individual whether he have intercourse or not, and when developed makes its natural demands for satisfaction.

Now, sexuality is different from intellectuality in this, that it is purely personal; and all persons are possessed of it in a greater or less degree, and so far are similar. Intellect, however, is general, the conceptions of identical things by different individuals, male or female, being the same conceptions of the same things. So it must follow if the sexual nature of one individual finds itself counterparted in a single other individual, finds all its desires and demands met and filled, and at the same time it meets and fills all the desires and demands of its counterpart, that will,

must be, a permanent sexual union. When such a union exists it will be impossible for the sexual demands of any third person to interfere, because there will be no response to the demand, there will be no supply to meet the demand; in a word, there will be no recognition of the demand, since, naturally, there will be no unity. Love of the sexes is sexual attraction, and where there is attraction there is love; and if there be arbitrary restrictions to prevent its expression, then nature is aborted and happiness denied. There is a vast domain here for investigation; but I have indicated the direction it must take, and can do no more now. I may add, however, that this philosophy, which looks to such perfected conditions and consequent perfect happiness and joy, is called by some "Animalism." To me it is the divinest religion that can touch the soul. Would to heaven that every living soul were touched by its quenchless fire.]

You say, you "flatly and emphatically" deny that you have invaded the pursuit of happiness on the part of anybody, and that you "have not attempted, or thought of attempting, to prevent anybody from pursuing happiness in his or her own way." I should be entirely unable to account for such an utter disregard of facts if you did not say, "We must begin at the other end and build systems upon principles, without regard to whatever is or has been, and let the facts take care of themselves."

You did not attempt to interfere with Mr. Beecher pursuing happiness in his own way when you insisted on his presiding at your lecture till he begged of you on his knees, with the tears streaming down his cheeks, to let him off! Nor when you threatened to expose him, after he had said, "Oh, if it must come, let me know it twenty-four hours in advance, that I may take my own life." Nor when you invaded the most secret and sacred affairs of his life and dragged them to the light, and exposed him to the opprobrium and vilification of the public. You did not "with deep sincerity ask his forgiveness" because you were invading his pursuit of happiness, but because you were promoting it. I looked in the dictionary as you requested, and I find the definition of "reputation" to be "good name;" and of "character," "reputation." If you mean by character, what a person really is, then, to talk about destroying or stealing character is to talk nonsense. You might as well talk about stealing a person's memory or of destroying his benevolence. You admit that you damaged Beecher's reputation, and I will leave the reader to decide whether that is not placing him in such relation to third persons as to destroy, at least, some of his means of pursuing happiness in his own way.

If you tortured him, as you describe, for the purpose of enabling him to enjoy a greater amount of happiness in the future, then, that is just what the Jesuit told his victim, as he applied the red-hot pincers to his quivering flesh. If a person who is on the plane of promiscuity has a right to practice promiscuousness, why has not the person who is on the plane of the hypocrite a right to practice hypocrisy? And if freedom in promiscuousness is the only way to grow out of that condition, why is not freedom to be a hypocrite the only way to grow out of hypocrisy?

COMMENTS.

[Yes, I made use of such means as I had at my command, that were mine, to induce Mr. Beecher to preside at the Steinway Hall lecture, and you and everybody else have the right to just such use. If, however, there were a law to compel him, against his own will, that would not be right. I used no physical force, only the powers of persuasion, such as I am now using with you to endeavor to establish in your mind the principles and rights of freedom. I could not induce Mr. Beecher to do what I desired. I did not induce him by force. Therefore I think even Warren Harris will not presume to deny me the right I then exercised. At least I shall continue to exercise it in similar ways whenever opportunity demands it. But I did not interfere with anybody's pursuit of happiness. I did not so much as say to Mr. Beecher, You ought not to do thus any more. He is just as much at liberty now as before, so far as I am concerned, to continue his practices with whomever he pleases; and I know of no position in which he has been placed by this, with third parties, that destroy any of his means of pursuing happiness in his own way. If Warren Harris is cognizant of any, I shall be obliged for the information, and will do my best to replace them for Mr. Beecher's use.

Not only did I not do all this that you say I did, but I endeavored to show to the world that the means by which Mr. Beecher was pursuing happiness, which thousands were denying themselves, because Mr. Beecher publicly denounced such pursuit, belonged as much to them as to Mr. Beecher; and if they were right in Mr. Beecher, they were right also for everybody else; and if I damaged his reputation, it was only by saving others from being further imposed upon by his hypocrisy. And I did this in the interests of happiness for humanity, and for its emancipation from a slavery held over it by those who themselves, in practice, deny its authority.

But Mr. Beecher, by his practices, was pursuing his own happiness, while by his hypocrisy he was interfering with my means of happiness. He was saying to those who would otherwise be my friends, and exerting all of his immense influence against my public social position, and by this was virtually saying to the world at large, that Victoire Woodhull is a bad woman and teaching immoral doctrines, and leading people down to hell and the devil. Therefore, with his hypocrisy I had something to do, and by doing what I did I prevented it from further interfering with my good and what I conceive to be the public good. I willingly admit that the person on the plane of promiscuousness has the right to its practices under the limit of consent, and that

the person on the plane of hypocrisy has the right to practice his hypocrisy; but I have the right in both instances to endeavor to induce those upon whom they are to be practiced to come up to higher planes. Promiscuousness sexually, if *mutually desired*, is happiness to both parties; but hypocrisy is a false pretence, and cannot add to any second persons happiness. Can Warren Harris modify his reasoning by analogy, so as to see this distinction, aye, this difference? And can he not also see that progress out of the condition must necessarily be made where attempts to practice hypocrisy are impossible of effect, while promiscuousness sexually, when it is not mutual, where it is simply self-gratification, brings its own penalty—destruction of sexual power. Every person who pursues sexual gratification merely for itself, loses the power to pursue it at all in from six to ten years. *There are thousands of such victims all over the world*; and that practice has deprived the world of more happiness than all other things combined. Think of this, and then tell me I shall not preach against it, whether in or out of marriage, or wherever it may be.]

I wish to add a word or two in reply to Sada Bailey. She said she was prepared to prove that I respected legalized adultery more than the real soul marriage, and proceeded to prove it by the condition of things in a country hamlet of her acquaintance. I cannot see how that proves what I think any more than I can see how a problem in geometry can be demonstrated by one of Watt's hymns.

She cites the case of a "truly noble young man and woman" of "superior culture in morals and intellect," who had "the first-born of their true, pure and perfect love" murdered to save their own respectability; and says: "You, Brother Harris, would say that this couple should have restrained their passions until after the legal ceremony." Yes, I should say that those as destitute of moral courage as they proved to be should restrain their passions, and if they could not restrain them themselves they should have help to do so.

She says: "The best organized children are murdered before birth, or soon after." If that is true, it must be the unmarried who kill their children, who are the results of unrestrained passion, or else the children of marriage are the best organized. The most of her reply is in regard to marriage, which I did not allude to, only to say that I knew there were faults in the marriage institution and much misery in married life.

Perhaps this will not meet your views of what criticisms of social freedom should be; but I have exercised my own freedom in writing, and you can exercise your freedom in regard to printing it.

Yours and the readers' for true progress,

WARREN HARRIS.

DANVILLE, Vt., June 9, 1873.

COMMENTS.

Finally, passing what relates to Sada Bailey, I desire to say that if I had consulted my own happiness, peace and comfort, I should have never entered upon this warfare. Not any one will scarcely accuse me of self-interest in calling down upon my head all the indignities, brutalities and abuse that I have suffered. The world's wealth could not have induced me to endure what I have endured. I have parted with everything that, in the world's estimation, is desirable in earth life—with wealth and powerful friends; all are gone. From a home surrounded by all the comforts of life I have come to the street, with no place to lay my head, sleeping one night here, and the next there, and the next somewhere else, and at no time knowing where the next will be. And I am hounded all over the world as the vilest woman in the world, and wherever I go am exposed to the jeers and insults of the thoughtless mob and the upturned noses of my sisters, whom I would emancipate. Surely I have not conjured all this for my own happiness. My spirit friends, those who would have the conditions of spirit-life inaugurated on earth, and who are preparing the way to do it, have required this service of me. This and the misery I have seen and that I know exists called upon me so potently that I could not disobey. I could not now retreat if I would, and I would not if I could. I shall go on dealing the heaviest blows upon the accursed system that I can deal; and let it lead me to whatever it may, I shall go forward. And, mark you, Warren Harris, out of all this shall come a freedom for men and women, built upon the possibilities of manhood and womanhood, that shall despise the thought that either cannot stand without the aid of law, alone and erect in the world. Then, I trust, I may feel compensated for the little that I may have done to promote it, and for all of present happiness that has been denied me through it.

I am yours for all progress, since all progress is advancement.

VICTORIA C. WOODHULL.

ANNA M. MIDDLEBROOK.

This able and earnest lectress, who for the last year has been out of the field, is open for engagements after the beginning of September, either for Sundays or week-day evenings, to speak for Spiritualists, Liberalists or other reformatory societies. Mrs. Middlebrook has been a faithful laborer in the field of reform for twenty-five years, but not like most of the older laborers has she halted at any given point in the advance. She regards Spiritualism as including all questions in which humanity is interested, even the social not excluded. Beside being a dear friend we regard her as among the most efficient members of the grand army of reform, and we hope that many souls may be blessed by her ministrations. Her address is Bridgeport, Ct.

THE friends of social freedom should remember that the WEEKLY is the only avowed organ for this reform, and that, as such, it is obliged to bear the weight of all the vituperation and abuse spewed out upon its advocacy by the general press; and therefore that it requires the active support of every person who has the moral courage to stand by his or her convictions, none of which, perhaps, requires more than to subscribe for and read the WEEKLY.

BOSH.

The *Herald* of Saturday, 16th inst., has a leader entitled "The Death Struggle; or, Modern Conservatism and Modern Radicalism." It devotes about a column and a half to lauding the recent pilgrimages in France to the shrines of the saints in various parts of that country. It asserts that all classes join in the same except the Communists. This shows the sense of the latter element. After all its praise of the movement it is constrained to admit that such doings will not answer for the latitude and longitude of the United States. Hear it: "We have little hope and we have less desire to see shrines in the New World, except such shrines as ought to belong to every man's household, and these can neither become too numerous nor too sacred; but although a peculiar people, with a peculiar history, we may still learn from the experience of other nations." That may be, but we shall never learn from French experience in this particular. The Yankee is hard-hearted and slow of belief. He is like the unbelieving Scotch carpenter at the time of the Reformation. While priests and people were in tears before the effigy of the Virgin, which was apparently weeping, he stood calm and unmoved. On being remonstrated with for his hard-heartedness, he replied: "Holy father—I fixed that lady last week, and in order to do so I had to drive a dozen tenpenny nails into her back; if she could have cried, she would have cried then."

Verily, the *Herald* is right. Our Lady of Lourdes will not answer here. She may do to wool Jacques Bonhomme, but heaven defend her from Youmans, Agassiz and Darwin.

The card of Dr. P. J. Koonz, Dentist, No. 1 Great Jones street, will be found in the advertising columns. The doctor has done our work for the last three years and that of many whom we have recommended to him, and always most satisfactorily. He administers gas for the painless extraction of teeth, and performs all the operations of dentistry and dental surgery. He is a young man, but for his devotion to his profession he deserves public confidence.

LOUD TALK.

From the New York *Herald* of the 19th inst., the following is extracted:

"SUNDAY DISGRACES IN THE CITY.—A report was published in the *Herald* yesterday of the proceedings of the late Sunday Spiritualistic conference. Spiritualism has proved itself not only a failure, but a humbug and a nuisance. Under the latter name it comes within the jurisdiction of the police. It is a disgrace to the name of civilization to permit such execrable scenes to be enacted in this city on a Sunday. The last meeting of these fanatics (if the name fanatics be not trenching too much on the bounds of respectability) proves what a contemptible set of human beings these Spiritualists are. Nothing can be too vile or degraded for them, and none but the vilest of either sex can be connected with them."

If the *Herald* will question its reporter, it will find that the disturbance complained of was not originated, or even made, by the Spiritualists attending the meeting, but by undeveloped Christian interlopers, whose zeal outran their discretion. But, admitting that the Spiritualists are guilty of tolerating loud talk in their free platform, it is submitted that to brand two millions of American citizens as the vilest of their respective sexes in this Republic, is considerably louder and much more unjustifiable and reprehensible.

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.

COMSTOCK'S DISCOMFITURE.

LUDLOW STREET JAIL IN A FLUTTER—HOPE FOR MARTYRS AND CRIMINALS.

Our readers are already advised that Simpson was arrested, examined, put under onerous bail as in our own case, bail refused in three times the amount, committed, incarcerated six weeks, Courts adjourn for vacation, and the Grand Jury called for October 20, or some time during the coming winter. Now, this looks to us somewhat like the Western fashion with criminals—hang them and try afterward. Here, then, was intentional incarceration for four

months for an alleged violation of law, instigated by the prosecuting witness and sanctioned by the Court and the District Attorney (Dep.) Purdy. No other offense was charged or proved.

But Simpson is out, and it happened in this wise: The attention of J. B. Wolff was called to the case. He procured the aid of And. H. H. Dawson, of 231 Broadway, one of the ablest criminal lawyers in the country, who stands on the honor of profession, cannot be bought, and attends to his business promptly. The result was that Mr. S. was brought before Judge Blatchford on a writ of *habeas corpus*, and, after a hearing of the case, the bail was reduced, and Mrs. Simpson was accepted. Deputy Purdy was present and objected to reduction of bail, as well as to accepting the wife, whose property is abundant, at the original amount—\$5,000.

The next case to be taken up is that of Kendall, who was arrested on a decoy by Comstock under an *alias*, indicted, tried, jury disagreed, and now awaits the law's slow delay and the leisure of the judges. This man's offense is mailing a surgical instrument in answer to a decoy letter (the only act) by the agent of the Christian Inquisition, which instrument is patented by the United States, and thereby authorized to be sold throughout the whole country. We predict that Comstock & Co. will find the shoe on the other foot ere long.

THE ALDERNEY DAIRY.

Country dares in cities are becoming quite the rage. At 113 Nassau street, Mr. J. B. Gibbs, a hotel and restaurant keeper of thirty years' experience, has opened a large and sumptuously appointed "dairy" under the above name. Here those who have never visited the country may find a large farm-house in active operation. Everything that is produced on a farm which enters into the composition of articles of diet is here to be found fresh, pure and rich. Milk, cream, butter, berries, eggs, and every article of diet possible to compound from them are constantly on hand. From 10 A. M. to 4 P. M. these rooms, especially the basement, recently fitted up on account of hot weather, are crowded. The *habitués* of Nassau street and Park row, famous as the centre of newspaperdom, are continually resorting here to quench their thirst with the cold milk, or to stay their hunger on the delicacies and health-giving dishes. Undoubtedly restaurants of the old sort suffer from the introduction of this new candidate for public favor. At least, if one follow the crowd in that quarter during "lunch time," he will find himself in the Alderney Dairy. That she would be treated to rotten eggs if she should attempt to deliver it.]

MATERIALISTS, INFIDELS, FREE THINKERS LIBERALISTS EVERYWHERE.

To all these classes of people we beg to say that the columns of the WEEKLY are open to you all to argue your sides of the various reformatory issues now before the country. It is the province of the WEEKLY to admit to its columns all sides of all questions, so that its readers may have the opportunity to compare opposite ideas; so that the various opinions may stand side by side for comparison; so that the rough edges of all new things may become smoothed and rounded by contact with each other.

PREMIUMS TO CLUBS.

In a short time we intend to present the most magnificent schedule of premiums for new subscribers and clubs that was ever offered, as an introduction to which we now present the following:

For every subscription (from one to four) received we will send the WEEKLY one year and one of the dollar photographs—Woodhull, Claflin or Blood.

For every club of five subscribers—fifteen dollars—five copies of the WEEKLY one year, five photographs and one copy of "Constitutional Equality, a right of woman," by Tennie C. Claflin, price \$2.00.

For every club of ten subscribers—thirty dollars—ten copies of the WEEKLY, ten photographs and one copy each of "The Principles of Government," by Victoria C. Woodhull, price \$3; and "Constitutional Equality" (each book containing steel-plate engraving of the author).

For every club of twenty subscribers—sixty dollars—twenty copies of the WEEKLY one year, twenty photographs and two copies each of "The Principles of Government" and "Constitutional Equality."

For every club of thirty or more subscribers, accompanied by three dollars for each subscriber, thirty copies of the WEEKLY one year, ninety photographs and one each of the books—"The Principles of Government" and "Constitutional Equality"—for every ten subscribers; and

For a club of fifty subscribers—one hundred and fifty dollars—fifty copies of the WEEKLY one year, fifty photographs, a set of the books and a Wheeler & Wilson Sewing Machine.

TEST MEDIUMSHIP.

One of the most extraordinary test mediums of the country is Dr. H. Slade, at No. 413 Fourth avenue. The account of Brick Pomeroy's seances with this medium constitute almost the best experiences that have ever been related.

MISCELLANEOUS.

TO THE Y. M. C. A.

GENTLEMEN: We accept and greet you as brethren and friends. Nevertheless, you exclude us from all fellowship. We who address you are men and women, but you are exclusively men, you are a Caste, bidding us all to stand aside, those of us who are women because they are such, and those who are men because they cannot go where women cannot. Did you derive this partition-wall from Christianity? If so, it will not help us to like your system. Nor will the exclusion of women give us assurance as to yourselves, your own morals. To women we know that you must flow, and if you make them not companions and co-workers, it is the ordination of Nature that you must seek them for what is lower. Permit us to say, that for your own sakes we earnestly pray you to disband, that is, to *enlarge* your band to the reception of your equally-worthy sisters. No longer let all read this egotism and assumption of superiority in your very name, Y. M. C. A.

For if, through all the past—even reaching back far enough to take in all the great and good of the ages—man has not made woman his companion and co-worker, then that is the very thing, he always has sought her for what is lower, even in the case of these good and great: the very best of men have not recognized woman, she has never had her place—and you are perpetuating the outrage.

So our first protest is that you are not the friends of woman, you are not true, to her; not only do you not identify yourselves with her, by making her part of your organization, but you leave her out of your whole scheme of evangelization: *she* is well enough off, let her remain in her hell of to-day! And what is that hell? Almost universal lust and prostitution in marriage, wholesale and compelled prostitution out of marriage, with denial of equal human rights to every woman not yet included. And who debauch and brutalize women in marriage? Tens and hundreds of thousands whom your Association fellowship as so good, that if everybody else was like them there would be nothing more for you to do: tens of thousands who are themselves actual members of your Association! And who prostitute all these women out of marriage? Still tens of thousands whom you send straight to heaven, still thousands of members of your own Association. If you call all these Christians, then we are not. Then we must seek to convert *you*, or prevent you!

Even in the name of your own Christian sisters, including your very Christian wives, we must reform or thwart you, and that, too, though they themselves should hug their chains and welcome their degradation—all the more, if they could do that! Even be it your Christianity which curses them, and even be it that they blindly swear by that very Christianity, yet we shall not care for any holy cloak, nor evangelizing scheme, which lets you wrong woman!

In this free country you have the same natural and legal right to pursue ends, that we have. Yet this country is not for you, it is for the whole people. This government is not for you, it is for everybody. If "the saints shall inherit the earth," be sure, no less shall the sinners, and as much more, as the sinners are more numerous than the saints. The Constitution makes all equal. The Mohammedan, the Chinaman, the Hindoo, each has the same right here that you have, each has the same right to his religion. If you are good, and willing to do as you would be done by, then you say, Give all these religions an equal chance. If you do not say this you are not good, but persecutors and tyrants, as well as cowards—you are afraid to trust your religion against the others. And that is owning your system not truth, but error. Your Christianity has persecuted from the first, simply because it could not maintain itself without. Constantine, your first Emperor, himself already one of the bloodiest of monsters, fulminated an edict making Christianity law, and enforcing it with pains and penalties. All Christendom fought Islamism, that is, persecuted the Mohammedans, through the long and bloody Crusades. The whole Catholic Church persecuted the few and scattered Protestants, through the ten centuries constituting the middle ages, and then when Protestantism gained power, it in turn persecuted Catholicism, and since that day the Protestant Sects have done nothing but persecute each other. Christianity drove the Puritans from England to Holland, and the Pilgrims from Holland to New England; and the same Christianity banished Roger Williams from Massachusetts to Rhode Island, whipped Quakers at the cart's tail, and hung Mary Dyer on Boston Common. That is not true, sung by however sweet Poetess

"Aye, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God!"

They only sought to find "freedom," not to found it; and they did not leave it "unstained," for the very moment they found it themselves they persecuted it in others! And so on to this day.

But if Christians have always persecuted each other, still more have they all joined together, Herod and Pilate-like, to persecute those *not* Christians. Voltaire, Thomas Paine, Robert Taylor, Abner Kneeland—gentlemen, could not your God take care of these men? And if he could, why did they need to be persecuted? Or was he after all, not a match for them? The fact of their persecution says he *was* not, that they were too much for him, and the Christians had to turn in and help him! Do you say these were bad men? Well, if they were, could not God manage them? Suppose they were devils, could not God handle the devil? No, spite of all you can say, your persecution is confession; you confess in it that your God is no God at all, and that your Christianity is not truth, for then it would be able to take care of itself.

And nearly everything else that you do is the same confession. The effort to get God into the Constitution, is simply because he is so weak that if not put there he will go under. Forcing the Bible on our schools, Sunday laws, statutes against blasphemy, excluding Atheists from office, and in-

flicting disabilities on Infidels in the Courts—are all because God and Christianity are not able to maintain their own ground. This whole attempt which you and Christians generally make to ostracize a man in business or society, because he does not believe in your religion, is proclamation that that religion cannot win on its own merits, and then unless aided by perpetual hounding and harassing, cannot win at all.

And exempting Church-property from taxation tells the same story. In New York City the Churches own property to the amount of over \$41,000,000, and similarly in the other cities and throughout the country, aggregating literally hundreds of millions in all—none of it taxed. In Great Britain in the 13th century, the Church owned over half of the whole real estate on the Island—none of it taxed. All because Christianity can not support itself, and so it has to "sponge"—the world has to be "bled" to sustain it. Gentlemen, what call you that but cowardice, meanness, outrage? Confession of which any noble nature would be ashamed as infamous!

And your attempt to suppress WOODHULL & CLAFLIN'S WEEKLY, in the matter of Mr. Beecher, and your actual suppression of George Francis Train's publication, are the same absolute and ignominious acknowledgment. You said in both cases, as plainly as you could, "there is something rotten in Denmark."

And by this time you are all proved violators of the Constitution. So far from having any Constitutional right to suppress either of these two publications, the Constitution expressly forbids you to do any such thing. And *all* that you are trying to do is Unconstitutional, the Constitution in both letter and spirit prohibits your whole movement. This is not a Christian country, it is not a Christian government. It is professedly a Republic. To recognize any one religion in this government, to *allow* that recognition, is to outlaw all who accept any other religion. Your government can recognize morals, and it should, but it can not recognize Christianity, for that will be to outlaw every Jew, Athiest, Deist, Spiritualist, Buddhist, Mohammedan, Japanese and Chinaman in the land. Such recognition of Christianity in the government would have proscribed Washington, Franklin, Adams, Jefferson, Lincoln, Lafayette, Humboldt, John Stuart Mill, and Shakespeare; and it would to-day, ban Huxley, Spencer, Darwin, Tyndall, Lyell, Carpenter, Agassiz, Youmans, Emerson, and all the noblest thinkers in the world. Christianity makes a Republic impossible, that is, Christianity dominant; for of course, Christianity in a Republic has the same right to preach, pray and proselyte, that every other religion has—that is simply *free discussion*. Christianity asserts a king, and teaches a kingdom, even in its "Lord's Prayer;" and then Christianity universal, instead of a republic, a democracy, could be nothing but a despotism. You see that Christianity compelled despotism under the "divine right of kings," but it does and must compel it just as much in a so-called republic, because then, everybody has got to be Christian and submit to this king—there is no freedom! All religions as religions, are despots—"you ought to think and act and feel as I do!" And so all religions are enemies to peace, love and good neighborhood among men, they all stir up strife, they all make war—and your religion is worse in this respect than any other on the globe. Your religion has kept everybody by the ears ever since that was said: "I came not to send peace but a sword." Your religion will not let you "do as you would be done by," even if it commands you to do so—it commands you to do the opposite, and makes you do it! It will not let you be good citizens, will not let you even be gentlemen!

But you will say that God has given certain laws, and you have no escape but to obey them. But that is the very question, whether there *is* a God? The Constitution gives all other men the same right to believe there is no God, it does you to believe there is one! And just so with regard to the Bible and Christianity—all the rest of us have the same right to scout these, that you have to accept them. It is as broad as it is long; and in a republican government, and under our Constitution, "what is sauce for the goose is sauce for the gander." That is the very thing, you are despots already in *assuming* your God and that we must all obey him! You are already not republicans but monarchists, in assuming your Bible and Christianity, and that we must accept them because you do! You can't even get back to the principle that we are your equals! "God, Bible, Christianity"—but *here* is where the equality comes in, *we're* the same right to *deny* all these, and make you submit to us, that you have to assert them, and make us submit to you! "It's six of one and half a dozen of the other." It's men on one side, and it's men on the other. Now you see Christianity makes a republic impossible. You are yourselves out-and-out despots, all the time!

But you are too late in the day. Once, almost everybody believed in your God, Bible and Christianity, and then you might have gone ahead; but you are as much mistaken as Rip Van Winkle himself, if you suppose you have not been asleep till times have utterly changed. Now you are on the defensive. You dare not discuss your own doctrines. You fear to enter the lists with us, in vindication of either the God, Bible or Christian system you accept. We challenge you to do so. For years we have had multitudes of champions in the field, eager to give you the opportunity to flesh your swords, but you have persistently declined. Even printing the very Bible itself was too much for you, you had to suppress it, the obscenity was too patent for you. Absolutely, the same obscenity in any other book you would not tolerate, but seeing it is in the Bible you think you must submit. But *we* do not deem that book fit for the center-table, however the indelicate and unrefined may venture to place it in the hands of their daughters!

Actually, you are "hoist with your own petard," for Beecher, the very Beecher whom you have sought to defend, audaciously walks into his own pulpit, and repudiates your whole Bible and Christianity, even till the New York *Herald* has to come out and rebuke him! Because he "throws a tub to the whale," and tries to prevent your seeing what he is at, you are blind to shut your eyes and *not* see! He

plays on the Bible like a fiddle, and makes it mean anything, everything or nothing, as he pleases. The Bible itself, what the book is and says, he denies, and only cares for what he himself puts in it. He is ten times more Infidel to-day, than those whom your Church used to burn 300 years ago, and had he lived then, he would have been burned first of them all. And all your great preachers preach what would have been arrant Infidelity a little while ago.

And you will not stop till you all stand with the great Scientists who have made human nature illustrious. The Scientists, Inventors and Discoverers—Columbus, Copernicus, Newton, Franklin, Morse, Liebig, Watt, Faust, and those they represent—have done incomparably more to bless mankind than all preachers; these are the great and honored names of the race, and you never will be able to stop till you stand with them. You do stand with them on Geology; your "six days and six thousand years," have forever "gone up;" and you yet will stand with them everywhere else, and be Infidels all round. Science is true, and is the test; and then the Bible is not test, and that is on its face, Infidelity, the Infidelity in which we all agree, whether called Spiritualists, Universalists, Unitarians, Free Religionists, Materialists, or by whatever other name.

So you will not succeed. "The stars in their courses fight against you." The simple fact of the world's progress dooms you beforehand. But you may bring about blood, for you will be resisted—to the death. And then the blood, even to perfect rivers, will be on your own heads. You will be written down the murderers of men, the murderers of all whom you compel to fall defending the rights which you would strike down. You will go down to history, rebels against republicanism, traitors to a free government, conspirators overmatching Catiline, Bomba, Domitian!

Why are you not honest? Why do you not rebuke Colfax and all these other Christian swindlers and defrauders? Because they are of your own party? Then are you yourselves Pharisees?

"They never fail who die
In a great cause; the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to the city gates and castle walls;
But still their spirit goes abroad. Though years
E lapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts,
Which overpower all others, and conduct
The world at last to freedom!"

JOSEPH TREAT, M. D.

NEW YORK, July 25, 1873.

(Entered according to Act of Congress, in the year 1873, by Cornelius Burling, in the office of Librarian of Congress at Washington.)

WHAT EVERY MAN, FEMALE AND MALE, AND PARTICULARLY EVERY LABORER, OUGHT TO KNOW.

[CHAPTER V. CONCLUDED.]

The people must distinguish that the politicians always call themselves the people, and that the only individuals of the people, whoever ally themselves with the politicians, are the mob—that is the ignorant poor of the people, and that this combination of politicians and mob passes as the people, because of the inaction, the silence of the people; and so the people are by their inaction and silence committed to the politicians, for silence gives consent. Will the people speak and act?

First Constitution of the State of New York Kingdom, 20th April, 1777, a few months before the making of the articles of Confederation, which was November 15, 1777, and which Constitution recites in full the Declaration of Independence, and puts it forth as the declaration of principles on which they propose to form a government and constitution, recites:

"And, whereas, The Congress of the Colony of New York did, on May 31, now last past (1776), resolve as follows:

"Whereas, The present government of this colony by Congress and committees was instituted, while the former government under the Crown of Great Britain was in full force, etc.

"And whereas, Many and great inconveniences attend said mode of government by Congresses and committees, as of necessity. In many instances legislative, judicial and executive powers have been vested therein, especially since the dissolution of the former government by the abdication of the late governor and the exclusion of this colony from the protection of the King of Great Britain." Mark this—the protection of the King of Great Britain.

These declarationists and constitution makers thus complain of the tyranny of congresses and committees; for junction of legislative, judicial and executive powers is tyranny. Why, they themselves formed these congresses and committees, and they were complaining of the tyranny of themselves!

Two things are remarkable about this whole business:

1st. How transparent the scheming and hypocrisy of these declarationists and constitution makers is; how needlessly they have committed themselves on paper; and

2d. That this scheming and hypocrisy have never been exposed.

Well, they complained of their own tyranny. What was the matter? Why, they wanted another mover to the consummation of the entire scheme which was to crown them all kings. They were not yet masters.

Well, from the same instrument, first Constitution of this State, we further quote:

* * * "And whereas, It is necessary that the exercise of every kind of authority under the said crown should be totally suppressed, and all the powers of government exerted, under the authority of the people of these colonies, for the preservation of internal peace, virtue (!) and good order, as well as for the defense of our lives, liberties and properties, against the hostile invasion and cruel depredation of our enemies."

"All the powers of government were exerted under the authority of the people;" but the people had no power

whatever; they were helplessly in the hands of these men, and these men went on doing as they pleased, and styling themselves the people, and their acts the acts of the people: fraud and lies throughout.

Well, they talk the old political slang about law and order and virtue, and then comes the point: All the powers of the government to be exerted for the defense of our lives, liberties and properties over the declarationists and constitution makers, who were playing this game in the name of the people and at their responsibility; and if they, these declarationists and constitution makers, succeeded, they were to be the masters, the kings of the people; and if they failed, they would run for their lives and leave the people to pay the cost.

The people can't run away; they must remain with the land and pay! pay! pay!

The late Artemus Ward said "he should support the government in this war to the last drop of blood—of all his wife's relations;" so declarationists and constitution makers safely ensconced at home or at their *rendezvous*, support the cause of the people to the last drop of blood, the last dollar, the last crust of the people.

If the cause of the people be won, it is the cause of the declarationists and constitution makers, of course, and they take the stakes. They are the governors. If the cause be lost, it is then the cause of the people, then they, the people, pay. The declarationists and constitution makers make no claims then. No. Then the people are the principals undisputed.

The cause of the people is always lost; lost if won, lost if lost.

THE SENSIBLE ASS.

An old fellow was feeding an ass in a fine green meadow, when he was alarmed by the sudden approach of the enemy, and he became impatient with the ass to put himself forward and fly with all his speed. The ass asked the old fellow whether or no he thought the enemy would clap two pair of panniers upon his back instead of the one he was accustomed to carry? The old fellow said, "No; there was no fear of that." "Why, then," says the ass, "I'll not stir an inch, for what is it to me who my master is, since I shall but carry my panniers as usual."

APPLICATION.

This fable shows us that the people have no interest in the revolutions of government. Revolutions do but alter the names of their governors. They cannot be made poorer, or made to work harder. They get nothing by success in the fight, and, in case of defeat, are in danger of suffering ignominious death.

But to return to the first Constitution of the State of New York, we quote:

"Resolved, That it be recommended to the respective assemblies and conventions of the United Colonies."

Well, these men have just been complaining of the tyrannies of congresses and committees, which are only other names for assemblies and conventions. And bear in mind that these men and their confederates, all politicians, composed all these congresses and committees, assemblies and conventions; that they were all acting together, and acting out a cut-and-dried scheme, which was moving to its consummation like clock work. Politicians always effect their tyranny by complaining of tyranny, as a thief when pursued diverts attention from himself by crying "Stop thief," and so he is confounded with his pursuers.

Well, we resume our quotation. It was resolved that it be recommended to the assemblies and conventions of the united colonies, "To adopt such government as shall in the opinion of the representatives of the people (not the people) best conduce to the happiness and safety of their constituents in particular and America in general."

Well, see the people have nothing to do with all this; their opinion is not to be asked; they are to have no say, no, not at all. But these politicians are going through the sham of publicly presenting a matter to their confederates which they, with their confederates, have already privately arranged!

Well, such government is to be adopted as the politicians shall in their opinion sanction!

Now mark the beauty of the flourish, "best conduce to the happiness and safety of their constituents in particular and America in general." The thing is so compact that, like a wall, it can't fall over. "Happiness of constituents in particular and America in general, or America in particular and constituents in general;" it works equally well either way. It is like the description of a Western bird called the "teeter-ass," from its continually bobbing, first head up then tail up. A Western orator compared his opponent, who kept up like motions, to the bird; and added that there was "about as much in one end as the other." And so of this flourish.

Well, politicians keep up this perpetual slang of "happiness and safety of people," etc. It is with them perfectly irrepressible; it is the molasses with which the flies are caught, and whenever there is a lull a fresh daub is applied; for they labor under a perpetual suspicion that something is wrong, and they pause till business starts again.

Well, this first Constitution of this State was carried through just as we all know, our present Constitution was carried through, and the last proposed one defeated. We all know that the people have nothing to do with all this, and the people at last commence to understand that their power is limited to a choice of Kings, and so they are apathetic. The men have really little more to do with the business than the women: they feel they are powerless. The business is altogether in the hands of governors, tools and mob; these three powers constitute the American people—"We, the people."

1st. Governors.

2d. Tools that are paid, subordinates, pimps, etc.

3d. Tools that are not paid, the mob.

Well, a few words more generally and this examination of title of our masters to us is ended, and these few words by repetitions, and probably they are, but repetitions are

necessary to convince as hammering is necessary to drive nails.

Now, it sufficiently appears from the declaration of independence what the objections to the rule of Geo. III. were: that they were his uses of his prerogative-royal. And as you cannot have a king without prerogative, the objection was in substance to the government of a king. And it also appears from the constitution of the United States, that these declarationists set up the government of a king, precisely as was the government of Geo. III.; giving to the president the powers of a king and making of the people a mere figure-head, a sham as a power, but in reality making of them what Geo. III. made of his people, subjects, slaves, chattels, things.

Now, it may be said that the people in fighting the battles of the Revolution, indorsed these declarationists these constitution makers—not at all. These declarationists, these constitution makers had usurped the government; they were the government *de facto*, as were Jeff. Davis and his confederates the government *de facto* of the Southern States in the late rebellion. We all know how the people there were compelled to support him and his confederates.

So were the people compelled to support these declarationists and constitution makers; not but what the people wanted what the declaration promised, and fought to get—those that willingly fought; but they were the victims of a fraud, for, the fighting once commenced, they were committed as against the king and as with the declarationists. And this and the object of the declaration effected, the people were at the mercy of their leaders, the declarationists. And they got the constitution of the United States. Compare these two papers—the promise and the performance. Can greater fraud be imagined? Politicians always look at politicians. For politicians to look at people—treat with people—would be a dangerous precedent for governors. Suppose Lincoln & Co., at the breaking out of the insurrection of Jeff. Davis, etc. (and having, as they had, full knowledge of the matter, as the people had not till after the rebellion, when the Southern people were allowed to talk), had treated the action of Jeff. Davis & Co. as an insurrection, and pursued the leaders only, how long would it have taken to end Jeff. Davis & Co? But this would not answer the ends of politicians. It would be a breach of faith between politicians; and besides, were any of these politicians held accountable by their Northern brethren for treason, after the war? No. After the war, as before and during, they all fraternize together—all one family, and the farther, sons, brothers murdered in the games which these pall-bearers compelled them to fight for them, as of old the Roman Emperors compelled gladiators to murder each other in the Coliseum.

What of all these? Why those who are not in their graves can turn hand-organs or peddle if they have a hard life.

If these cripples, whom we have among us on both sides (for the people on both sides were equally the victims of politicians), would but tell what they know of the doings of these politicians, amateur generals, and not in office, and the people were not as they are victims of their training, the people would not tolerate these anthropophagi among us.

[TO BE CONTINUED.]

QUARTERLY MEETING.

The Central New York Association of Spiritualists will hold its next quarterly meeting in the Baptist Church, on Stanwix street, in the city of Rome, on the twenty-third and twenty-fourth of August; commencing at one o'clock P. M., Saturday. Mr. Austin E. Simmons, of Woodstock, Vt., will speak on the occasion. All are cordially invited.

MR. CRANDALL AT APOLLO HALL.

The audience assembled at Robinson Hall on Sunday evening last was scarcely prepared for the finished and elaborate essay delivered upon that occasion by Lucien S. Crandall. Classic, elegant, permeated by a subtle philosophy, blended with an exquisite and far-reaching spiritual perception, the address penetrated the soul of one listener at least in that Hall like a prose poem or a beautiful strain of music unmarred by one discordant note; and had the lecture been delivered to an audience of literary persons, it would have met the unanimous response it deserved. As it was, I am sure Mr. Crandall has left the impress of his thought upon many minds, who will hold him in grateful remembrance. Yet I would remind him that those who hunger for bread, for strong meat, fail too often to appreciate the refined flavor of the grapes of Ascalon. In reaching for the stars we must not ignore the herbs and flowers beneath our feet; and yet, who does not love the stars? I, for one, shall not soon forget the star whose rays solaced while it brightened the dusk of last Sunday night.

LAURA CUPPY SMITH.

BATTLE CREEK, Mich., July 29, 1873.

Sister Victoria—Permit me to say to your readers, that after the issue of one or two numbers more of *Our Age*, I shall commence a series of articles from one of our best writers and speakers, giving the facts of modern society as she has found them by going behind the scenes—not fancy pictures, but actual facts. Those who wish to have them will please send in soon. These articles of themselves will be worth the subscription price of *Our Age* (\$2.50 per year).

LOIS WAISBROOKER.

The following extracts are taken from that very ably conducted paper, the *Vineland Independent*, of the 13th inst.:

"The announcement that Mrs. Victoria C. Woodhull would deliver an address, though an admission fee was charged, filled the large hall to repletion. Her appearance on the stage was the signal for loud and long-continued applause."

Further on it says: "The attendance was large, and the enthusiasm unbounded. The harmony of the views of the speakers was remarkable."

Again: "The immediate effect of a public and almost unanimous adoption of the platform of principles we pub-

lish below by a large meeting in our midst, cannot help stirring up the people throughout the length and breadth of the land. This series of propositions will be discussed fully and earnestly, assailed and defended. They will have to stand or fall by their merits or demerits."

This is all we ask. Like Themistocles, Victoria C. Woodhull has appealed and appeals to the people, caring nothing for self, but all for the cause. Her motto is that of the great Athenian, "Strike, but hear!"

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

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

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

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

QUARTERLY MEETING NOTICE.

The first quarterly meeting of the Western Reserve Woman's Emancipation Society will be held at the Universalist Church, in Parkman, commencing on Saturday, Sept. 6, at 10 A. M., to continue two days. D. M. Allen, Lucia H. Cowles, Sarah L. S. Philleo, J. H. Philleo, Francis Barry and others will address the meeting.

The platform will be free to opponents, but the meeting will not be diverted from the objects to which the Society is devoted—namely, "The absolute freedom of woman through the overthrow of the popular system of marriage."

Friends expecting to come on the cars will take notice that Garrettsville, on the Mahoning branch of the Atlantic and Great Western Railroad, is the nearest station. The back from Garrettsville to Parkman (6 miles) connects with trains both east and west, which meet at Garrettsville at 9 A. M.

The Free Lovers of Parkman will entertain the friends from a distance to the fullest extent of their ability.

By order of the Executive Committee,

FRANCIS BARRY, Sec.

LIBERAL INSTITUTE.

CARVERSVILLE, BUCKS CO., PA.

This institute will be opened in September, for persons of both sexes. There will be an educational department, and also a healing department, under the care of competent persons. Address, WM. R. EVANS.

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 cataract'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.

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 the 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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ANALYZING

FREE-LOVE!

By SIMON M. LANDIS, M.D., D.D.

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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 Stokely threatened to arrest Dr. Landis should he deliver it.

Published by "THE INDIGNATION LEAGUE." Price 15c.

Sold by Agents and Newsdealers.

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

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

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W. F. PARKER, Agent.

New York, June 7, 1872.

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For Philadelphia via Camden, 7 A. M., 2 P. M.

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9:00 A. M., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

9:30 A. M., Western Express for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through from New York to Pittsburg, Fort Wayne, and Chicago, Columbus, Cincinnati and Louisville, and with Parlor Cars from New York to Pittsburg.

1:00 P. M., Express for Baltimore and Washington, and for the West, via Baltimore, with Drawing Room Car attached.

*5:00 P. M., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Car, through from New York to Pittsburg, Indianapolis, Louisville and St. Louis, to Columbus, Cincinnati and Chicago.

*7:00 P. M., Daily Western Express, for Pittsburg and the West, with Pullman's Palace Cars, for Pittsburg, Cincinnati and Indianapolis.

*8:30 P. M., Daily Western Express, for West Philadelphia, Pittsburg and the West, with Pullman's Palace Cars, through without change, to Pittsburg, Crestline, Fort Wayne and Chicago.

9:00 P. M., Daily Great Southern Evening Express for Baltimore and Washington, with Reclining Chair Cars, and with Pullman's Palace Cars through from New York Washington.

Tickets for sale at Ticket Offices, foot of Desbrosses and Cortlandt streets, and in Depot, Jersey City; and at New York Transfer Co.'s offices (Dodd's Express), No. 944 Broadway, New York, and No. 1 Court street, Brooklyn. Passengers, by leaving suitable notices at these offices, can have their baggage called for at residence or hotel, and carried through to destination.

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