

WOODHULL & CLAFLIN'S WEEKLY.

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

Vol. VI.—No. 14.—Whole No. 144.

NEW YORK, SEPT. 6, 1873.

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Seven Per Cent. Gold Bonds of the Syracuse and Che-
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This road runs from the City of Syracuse to Smith's
Valley, where it unites with the New York Midland
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road with the metropolis.

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

The road approaches completion. It traverses a
populous and fertile district of the State, which in-
sures it a paying business, and it is under the control
of gentlemen of high character and ability. Its bonds
possess all the requisites of an inviting investment.
They are amply secured by a mortgage for less than
one-third the value of the property. They pay seven
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FIRST MORTGAGE BONDS

Are being absorbed by an increasing demand for them.
Secured as they are by a first mortgage on the Road,
Land Grant, Franchise and Equipments, combined
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A Liberal Sinking Fund provided in the Mortgage
Deed must advance the price upon the closing of the
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VERTIBLE 7 PER

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We offer for sale \$100,000 of the above bonds in
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of the Company, which amounts to only 17,000 shares,
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at Amsterdam) of six millions of dollars, which cover
the entire line of 230 miles of completed road, to-
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the value of more than ten millions of dollars. The
road crosses the entire State of Illinois and connect
with the mammoth iron bridges spanning the Missis-
sippi at Keokuk and Burlington. The income of the
road for the year will net sufficient to pay interest on
all the bonded indebtedness and dividend on the pre-
ferred shares.

For terms apply to

CLARK, DODGE & CO.,

Corner Wall and William Streets.

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(SUCCESSORS TO DOANE, WING & CUSHING.)
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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. Fear gave way to composure and resignation as, with a determined and resistless 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.

This Work, whether considered in its happy conception and design, or in its fine rendering in line and stipple, is a triumph in art and exalted sentiment.

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GUARANTEES SATISFACTION.

Examination and Prescription, \$2.00.

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\$20 The Beckwith \$20 Portable Family Sewing Machine, ON THIRTY DAYS' TRIAL.

WITH STRENGTH AND CAPACITY EQUAL TO ANY, REGARDLESS OF COST.

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Psychometric Readings for persons who send me their handwriting, or who will call on me in person. Fee, \$2. Address: 1,114 Callowhill street, Philadelphia, Pa., by J. MURRAY SPEAR.

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A PLUCKY PUBLISHER.

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

"One of the most remarkable examples of Chicago pluck and energy is given by Mr. H. N. F. Lewis, proprietor of the Western Rural, one of the ablest and most widely circulated agricultural journals in the country. Mr. Lewis lost by the fire one of the most complete and valuable printing and publishing establishments in the West, and also his residence and household goods. Yet he comes to the surface again with unabated ardor, re-establishes himself at No. 407 West Madison street, where he has gathered new material for his business, and from which point he has already issued the first number (since the fire) of the Western Rural, the same size and in the same form as previous to the fiery storm. Nobody would imagine, on glancing at the neat, artistic head and well-filled pages of the Rural that anything uncomfortably warm or specially disastrous had ever happened to it. Success to Lewis and his excellent Rural. Chicago ought to feel proud of it."

"The Largest and Handsomest Paper for Young People."

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Young Folks' Rural,

A RURAL AND LITERARY MONTHLY JOURNAL FOR YOUNG PEOPLE OF COUNTRY AND CITY.

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The Young Folks' Rural is a novelty among publications for Young People—entirely a "new idea," and different from any other in style and character. Sixteen pages and sixty-four columns—the largest newspaper in Chicago!

WHAT "THEY SAY."

[From the Chicago Evening Post.]

"H. N. F. Lewis, Esq., the well-known publisher of that admirable weekly, the Western Rural, is publishing a monthly rural and literary journal, under the title of the Young Folks' Rural. * * * Mr. Lewis is just the man to make it a 'big thing.'"

[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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Address,

H. N. F. LEWIS, Publisher,

Chicago, Ill.

Both Western Rural and Young Folks' Rural furnished for One Year for \$3.00.

DR. DAKE'S

APPOINTMENTS FOR 1873.

Elgin, Ill., 1st and 2d; Rockford, Ill., 3d, 4th, 5th and 6th; Beloit, Wis., 7th, 8th and 9th; Madison, Wis., 11th and 12th; Watertown, Wis., 13th, 14th and 15th; Fond Du Lac, 16th and 17th; Oshkosh, 18th, 19th and 20th; Ripon, 21st and 22d; Whitefish, 24th and 25th; Waukesha, 26th and 27th; Chicago, Matteson House, 28th, 29th, 30th and 31st of each month during the year. Offices, principal hotels in each city. Chronic complaints incident to both sexes exclusively and successfully treated.

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.

JOSHUA M. HOLT,

Manufacturer and Proprietor

Dr. Hoyt's Magnetic Pain Cure,

AND

Holt's Vegetable Liver Tonic.

MILFORD, N. H.



The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

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, yerich 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.

INTERNATIONAL WORKINGMEN'S ASSOCIATION.

At a meeting of the Federal Council, held Sunday, August 24, the subjoined papers were reported by the proper committees, approved and directed to be published in the WEEKLY:

NEW YORK, August 24, 1873.

THE NORTH AMERICAN FEDERAL COUNCIL OF THE I. W. A. TO THE SPANISH REGIONAL FEDERATION.

Companions—We have received your circular, dated Alcoy, July 14; also, the Boletin of your Federation, which we receive regularly, and are thankful for them.

By the above circular we see that already your vindication has brought upon yourselves all the calumnies which have been spread on the Commune.

The hate and revenge of the middle class (*bourgeoise*) and the clergy are gathering upon you because you annihilate their privileges.

Pay no attention to their *furores*, but persevere in your heroic struggle.

The clerical and capitalistic class, whose agony commenced on the 18th of March, has received new blows at Alcoy and Carthage. Notwithstanding all its efforts and resistance, it is destined to perish. You are on the way to scatter its fragments.

From your courage and devotion to humanity will be born a new society, based upon liberty, labor, justice and solidarity.

Instead of a society wherein the capitalists are enabled, by means of a most horrible system of monopoly, to seize all the scientific discoveries, and make of the workers machines handling other machines, you will hand over to the working class the implements of labor, of which they shall be masters, but no more the slaves; then, and only then, the producer of wealth will have conquered his autonomy and independence.

To obtain such a noble aim you must act without fear. Make away with all the old prejudices which have been inculcated into us by our adversaries, which make us powerless and cause the failure of so many noble efforts on the part of the proletariat toward his delivery from bondage.

Beware of ambitious intriguers, who aspire to popularity so as to gain power to fasten new fetters on you.

Persevere to the utmost, and, above all, practice your device—anarchy, negation of all authority, because authority means despotism and serfdom.

The workers of all countries are with you, wishing you success. Courage, then, brave defenders of human rights; you will gain for reward the everlasting thanks of working humanity throughout the world.

Live the Social Revolution!

On behalf of Federal Council,

W. WEST, Rec. Sec., No. 30 Bowery.

T. R. KINGET, English Cor. Sec., 234 East Fifth st.

B. HUBERT, Gen. Cor. Sec., 19 Catherine st., New York.

WORKINGMEN'S CENTRAL COUNCIL OF NEW YORK AND VICINITY.

TO THE OFFICERS AND MEMBERS:

Gentlemen—You are hereby invited to co-operate, either by delegation, committee or correspondence, with the above Council for the purpose of laying before the public the wrongs under which the workingmen suffer, at a mass meeting to be held under the auspices of the Workingmen's Central Council, at Cooper Institute, on Friday evening, August 29, 1873, at eight o'clock. The speakers will discuss the following questions:

That workingmen demand that the Common Council of the City of New York shall not appropriate \$2,500,000 to enable a private corporation to build an industrial palace, unless the city has supervisory power over its construction and management; and that we also demand that in the specifications for all government work to be given out by contract, the provision that it be done at eight hours per day be inserted. The attention of the workingmen will also be called to other questions of interest.

Trusting that you will respond to our call, we remain, yours, etc., James Connelly, Osborne Ward, J. Mitchell.

Ferdinand Jubitz, George Cavanagh, John McMackin, Geo. Blair, committee.

New York, August 12, 1873.

Address communications to Geo. Blair, 286 Spring street.

INQUIRIES.

VICTORIA—I trespass on your precious time for a few moments, to tell you what I want to see in your WEEKLY or some other paper.

The "Credit Mobilier" has made our present Congress famous the world over, and the "Salary Grab" adds the climax to their notoriety so far as they have displayed that peculiar phase of patriotism as yet. I want to see a complete list of those members of the two Houses who were participants in the "Credit Mobilier," and who were in any way connected with that class of our citizens claiming to be Christians, otherwise members of some church, whether they be clergymen, elders, deacons, officers of any other grade, or only private members. Then, again, I want to see a like list of those who voted in favor of the "grab;" and with them of those who availed themselves of its provisions, though they voted in the negative, or through policy dodged the vote. Our President would be classed in this second category, as giving his signature to legalize the act.

The question is, how many of those who were or are concerned in these peculiar patriotic acts are of the Church? that we may know what to expect in this particular direction, when our orthodox citizens get God and Christ and the Bible into the Constitution, as they propose.

I suppose there is some person in the near vicinity of each who can authentically post you in these particulars, that thus the public, through your independently free paper, can look at this beautiful picture of honesty and patriotism.

With a "God bless you" for yourself and sister Tennie and Col. Blood, yours sincerely,

JULIUS A. WILLARD,
327 Fulton street, Chicago, Ill.

CÆSARISM.

It will be remembered that, some weeks ago we gave it as our opinion that the manner in which the N. Y. *Herald* was treating this subject was a "feeler," to test the pulse of people. Every day confirms us in that view and more fully that the *Herald* at bottom is in favor of "a strong government," as it is facetiously demominated. Read the following from its issue of August 22, and find in it what we have been endeavoring to make the people see for the last year:

Mr. Joseph B. McCullagh, editor of the St. Louis *Democrat*, a powerful administration organ, and well known in the West and at Washington during former years as a newspaper correspondent, under the *nom de plume* of "Mack," is now stopping at the Astor House on his way home from Saratoga. A *Herald* reporter sent his card to room 103, and Mr. McCullagh at once sent word back by the waiter to show the visitor up. After the reporter had taken a seat the conversation at once began.

Reporter.—Mr. McCullagh, I came here to have a talk with you in regard to the possibilities of Cæsarism.

THE ROOTS OF CÆSARISM.

I presume you have seen the *Herald* articles on the subject, and the interviews with leading editors and prominent citizens?

Mr. McCullagh.—Yes, and I have noticed that the *Herald's* editorials have generally been more correct in their ideas than the interviews and letters of correspondence on the subject. The great mistake seems to be in assuming that General Grant wants to become Cæsar. Buckle, in his "History of Civilization," has the correct idea, I think. Neither Cæsar nor Napoleon would have been able to destroy the liberties of the Roman or French nation had it not been for the fact that public opinion in Italy and in France permitted—nay, demanded—the elevation of a Cæsar. Whether the public mind in this country is ready for Cæsarism yet remains to be seen. I don't think that it is in Grant's mind or will personally to become a modern Cæsar; but there are a great many men who want a third term and have a desire for a strong government.

Grant has shown great ability in not doing things; he has let matters go along and taken them as they came. His administration, without having any very warm admirers or many special points for admiration, has been, in the main, successful. Grant has suffered a good deal from flatterers, who have told him that he is a second Washington; but he never believed it, and perhaps he would rather be a first Grant than a second Washington.

"WHAT DO THE AMERICAN PEOPLE WANT?"

Reporter.—Do you believe there is any considerable number of the American people who desire a Cæsar?

Mr. McCullagh.—I think there is, and I will give one illustration. The railroad interests of the West are afraid of the people. The farmer's granges have frightened them into a fear of Communism, and made them believe that the government is not strong enough. Every dollar of railroad stock in the States where Granges exist represents the idea of its owners that the government is too weak; and as capitalists love their money better than their country or its institutions, they look for somebody that will lay a strong hand on the people and give them security that their property shall not be destroyed. This may mean empire or it may mean monarchy; but it means a stronger government than at present exists. I know a man who represents several millions of dollars in two of the wealthiest railroad corporations of the West, which are worth in the aggregate \$50,000,000, and he says that every dollar in both of these companies is in favor of what he calls "a strong government." I once asked this gentleman what he meant by "a strong government," and he replied, "Anything that would put down the Communists"—meaning the farmers' granges of Illinois and the West. A meeting of Western railroad magnates was held in New York city some time ago to arrange the time-tables and tariffs. After those present had transacted their official business, the subject of the farmers' movement in the West was informally discussed, and it was generally agreed that the people of the different States would prove inimical to railroad property, and that the railroads must look to the general government for protection.

Reporter.—What action do you think the officeholders would take were an attempt made to confer the purple upon Grant?

THE RAILROAD CONSPIRATOR KINGS.

Mr. McCullagh.—I think the *Herald* makes a mistake in attributing paramount influence to the office-holders in controlling American politics. I can name a single railroad that can control more votes in the West and "set up" more conventions than any office-holder west of the Alleghanies. Grant's administration is not strong in its office-holders; in fact, its office-holders are, as a class, weak men. His Cabinet,

with the exception of Senator Delano, is made up of men without political influence at their homes or elsewhere. They are all good men, but Delano is the only politician among them. A railroad 100 miles long, running through any of the Western States, can bring to bear more influence in a State Convention than any member of General Grant's Cabinet.

INFLUENCE IN GETTING VOTES.

Reporter.—What foundation have you for making this statement?

Mr. McCullagh.—Why, because they spend more money and have more men in their employment; and they will use the money if necessary to protect themselves and their property. Take, for instance, the Chicago & Alton Railroad, running from St. Louis to Chicago, in the best part of Illinois, with perhaps fifty stations between these two points, and employing a number of men vastly greater than all the postmasters and revenue agents in Illinois, if not in the West.

Reporter.—Do these men believe that the protection of their property involves the destruction of American liberty?

Mr. McCullagh.—They believe that any form of popular government which allows farmers' granges to elect judges and State officers is not strong enough to protect them in their rights, and they demand any form of government which will secure their dividends and keep their stocks at par.

Reporter.—Is there any other class of capitalists whose moneyed interests would urge it to seek to aid in a subversion of the Republic?

Mr. McCullagh (very cautiously).—I do not know that railroad men, or any other class of capitalists, desire the subversion of the Republic; but government bondholders must naturally be as timid on this subject as the railroad stockholders, both classes living on incomes derived from investments, and what affects the one will affect the other. When the railroad stockholders get scared the government bondholders will take the alarm, and both will unite in the common cause.

"GO WEST FOR NEWS."

Reporter.—Do you understand the interests of the railroad stockholders and those of the farmers' granges to be undeniably antagonistic?

Mr. McCullagh.—Whether rightfully or wrongfully, it is so understood by the farmers of the West, and during the past year a feeling of hostility to railroads has grown up in the States west of Indiana which needs only a first class leader to fan it into positive aggression. A man cannot be elected constable in the State of Illinois to-day without first proving that he does not own a dollar of stock in a railroad of any kind, and that he is not in the employment of a railroad company; and if the present spirit prevails until next fall, every Congressman elected west of Indiana, excluding the large cities, will have to pledge himself in advance to opposition against the great railroad interests.

"THE LORDS AND COMMONS."

Reporter.—If this be so, Mr. McCullagh, of what interest would it then be for the railroad men to appeal to the general government?

Mr. McCullagh.—Because their idea of "a strong government" means a permanent President and a permanent Senate. They want the Crown and the House of Lords, and they don't care what is done in the House of Commons.

Reporter.—You have spoken about the feeling in the West, and now I wish to ask you do you not think that there is a ground-swell of Cæsarism in the Eastern States?

Mr. McCullagh.—Cæsarism in the Eastern States comes in the main from a number of wealthy shoddies, and is in opposition to what is known as the "eight-hour movement," which manifests itself in repeated strikes and demands for higher wages for mechanical labor.

"NO BIGGER THAN A MAN'S HAND."

During the session of the Philadelphia Convention I happened to be standing one afternoon with a friend—a noted politician of the West—in front of a large iron foundry in Philadelphia at a time when the men were going home from work. We had been talking on this very same subject. More than one hundred mechanics, with their tin dinner-buckets filed by us, and I said to my friend, "There is the source of future trouble for this country. When these men begin to think that they are working for twenty-five dollars a week, while their 'boss,' who was no better than they ten years ago, because he has been able to manipulate the politicians, is making \$50,000 a year, then they will become uneasy, and the conflict between the 'boss' and the mechanic becomes inevitable." You will see that in the East, as well as in the West, the struggle is between capital and labor. Capital is always looking for protection, and it can only find it under what the *Herald* calls Cæsarism.

Reporter.—You remarked that when the farmers' granges found a leader capable enough the conflict would then begin between them and the railroad capitalists. Does such a leader exist?

Mr. McCullagh.—I think capital will be the aggressor and that the granges will wait to assume the defensive. I could name twenty leaders in the West who would head the grangers' movement when they were reduced to the simple form of opposition to Cæsarism. At a guess I should say that John A. Logan would be the best man, and the more likely to come to the front in an emergency.

"WILL LOGAN BE A BRUTUS?"

Reporter.—Is General McCrernand still alive?

Mr. McCullagh.—Yes, he is alive and struggling for political honor, but in a contest like the one referred to the people would need a leader manufactured on a scale of more inches to the mile than McCrernand. They would demand some man who represented victory and enthusiasm in the last war, and they would follow Logan, because in a battle he always put his hat on the point of his sword and told the boys to "come on," instead of telling them to "go on," as most of the other generals did.

Reporter.—How does Logan stand in regard to Cæsarism and the granges' movement?

Mr. McCullagh.—I have not seen Logan since the contest began, but I know enough of him to say that he will be opposed to Cæsarism unless he can play Cæsar. He is not in love with Grant, he dislikes Sheridan, and he hates Sherman with a cordial hatred.

Reporter.—How do Sherman and Sheridan stand on the question of Cæsarism.

SHERMAN'S HATRED OF FREE SPEECH.

Mr. McCullagh.—As to Sherman, I only know his general views, often expressed and never concealed, that a military government is the only possible one of long duration. I have heard him say in Washington, for instance, that newspapers had no right to discuss any question of general politics, and that there should be a censorship of the press, under which no article should appear in any newspaper until it had been approved at headquarters. This was after the war, and under the administration of Andrew Johnson. A number of gentlemen were discussing the financial policy: Whether the issue of greenbacks should be enlarged or contracted. The New York papers had arrived that evening in Washington, having different views on the subject. General Sherman, replying to a number of suggestions, said that "newspapers had no right to express any opinion on the subject, and that the men who wrote for newspapers knew nothing of what they talked about. Congressmen were elected to determine upon the question, and that the d-d bohemian interlopers should be suppressed by law or force."

ARE SHERMAN AND GRANT FRIENDS?

Reporter.—Are the President and General Sherman on friendly terms?

Mr. McCullagh.—I do not think they are on terms of more than formal friendship, and have not been since General Rollins, as Secretary of War, refused to allow General Sherman to run the War Department. Sherman is essentially an egotist, and believes himself to be the hero of the rebellion, while every friend of General Grant knows that it took all his military genius to cover up Sherman's blunders. There was some family trouble between Sherman and Fred Grant on the visit to Europe together, which resulted in the latter parting company with the former before the journey was half over, and the two great generals have never been on terms of cordial intimacy since. I suppose you know that Mrs. Grant had to go to Sheridan to get a staff appointment for Fred. It would have looked better had Sherman given the appointment unasked; but I am doubtful if General Sherman would have granted that favor to the wife of the President.

Reporter.—Do you think Sherman would like to enact the role of Caesar himself?

Mr. McCullagh.—I think he would; but he would have no chance, unless after a long struggle in which he would come out head of the army. It is not likely for the reason that should a long struggle ensue between this country and the people, Sherman would not be at the head of the army. In fact Sherman, without Grant's backing, would play a small part in any revolution.

Reporter.—What part would Sheridan take in a conflict for empire?

Mr. McCullagh.—Sheridan would support the powers that be. He would obey every order given to him, and would do his best for those who held authority to direct him. Sheridan has no political ambition, and would be only desirous to make the best showing for the force under his command. He is a mere soldier and nothing else, believing in the power of the sword and the virtue of blood and iron.

Reporter.—What would the rank and file of the army do if the time was auspicious for a Caesar to seize the government?

Mr. McCullagh.—The rank and file of the regular army would obey orders; but a man going through two counties of the State of Illinois with an old battle-flag and a fife and drum would, in twenty-four hours, recruit men enough to sweep West Point and the regular army out of existence. Logan, with the battle flags of Fort Donaldson, would have an army large enough to demand the unconditional surrender of the Army Register and everything else belonging to Caesar.

Reporter.—Do you think that any large number of the officers of high rank in the regular army have ever deliberately considered this project of assisting the Executive to the seat of Caesar?

CAESAR'S PRETORIAN BAND.

Mr. McCullagh.—The regular army seldom thinks of anything beyond the pay and rations which it draws. In the event of a struggle its officers would obey orders from their commander-in-chief of the army; but the difficulty would be to obtain recruits. The fighting force of the regular army is very small, and for every man who enlisted for Caesarism a hundred would enlist under the symbol of a republican people and to save their threatened liberties, so that the regular army would not amount to a drop in the bucket. There is not a county in any State west of the Alleghenies that could not furnish good fighting men enough to whip the regular army out of its boots.

"A MILLION FOR A DUKEDOM."

Reporter.—Do you think there is any large element in society, East or West, in favor of a monarchy or desirous of acquiring titles?

Mr. McCullagh.—I think there is a small element, large in its moneyed influence, and principally confined to the East, in favor of a strong government, with power to confer titles of nobility.

Reporter.—Can you give any satisfactory reason for that belief?

Mr. McCullagh.—I have no specific foundation, and nothing but my own reasoning from a few facts. I reason from one well-known fact, that nine-tenths of the young women of wealth who go abroad from America and whose fathers have acquired large wealth, in an honest or a doubtful way, embrace the first opportunity to marry an empty title, and many of them would rather be the wife of a bankrupt Count in France or Italy, or in some pretty German State, than to have some honest American merchant or business man for a husband. Of course I preclude all possibility of them marrying a mechanic. We need not go abroad for this spirit, for we can find it at any fashionable watering-place in America to-day. I was standing in the ball-room of one of the most fashionable hotels at Saratoga a few evenings since; I held a copy of the *Herald* in my hand, and had just been pondering upon one of its articles upon Caesarism. There were several hundreds of what would be called the sweetest and prettiest of American girls present. I touched a friend on the shoulder and said to him, "What a splendid chance there would be here to auction off titles of nobility among all these silks and diamonds and perfumes!"

"A SHODDY EMPIRE AND A PETROLEUM CAESAR."

I asked him what he thought "a dukedom would bring," and he answered, pointing to a fat old army contractor, whose daughter stood near with about \$20,000 worth of jewelry upon her person, "That damned fool would give a million for a dukedom," and, on a careful survey of the field, we concluded that an empire could start there and then with a cash capital of \$100,000,000, the understanding being that not a cent of revenue should accrue to the holders of the titles for the purchase money.

"DO YOU SEE THAT STONE WALL? THAT WALL IS FREE PRESS."

Reporter.—What course do you suppose the American press would take in case Caesarism was attempted in a practical fashion?

Mr. McCullagh.—All of that portion of the press that cannot be approached by military power will take the side of the people against Caesarism. But it is difficult to say what the provost marshals may be able to do. If they can repeat the programme of Napoleon they will muzzle every newspaper editor in the land who does not endorse Caesarism.

Reporter.—In the event of such a struggle which would win finally, the press and the people united or the military chieftains?

Mr. McCullagh.—The press and the people will beat all the forces that can be brought against them, and united they will kill forty-nine out of the fifty men who may have the ambition to enact the role of Caesar. It is an interesting role, I know, to play that of Caesar; but the press and the people will kill the would-be Caesars not only morally but physically. Assassination will be put at a premium and the man who kills the largest number of Caesars, will fill the niche of the greatest hero in American history.

SPIRITUALISTIC.

THE Northern Illinois Association of Spiritualists will hold their fifth quarterly meeting in Riverside Hall, in McHenry, McHenry Co., Ill., on Friday, Saturday and Sunday, September 12, 13 and 14, 1873.

The convention will be called to order on Friday morning, September 12, at ten o'clock A. M.

Passengers from the east of Chicago will take the cars at

Wells street depot at 3.45 P. M. (not later) for Fox River Valley Railroad to McHenry.

Ample accommodations will be made for all that come. Mrs. Mally Hulett Parry, Mrs. S. E. Warner, Dr. Julia Severance, Dr. Taylor, Charles Stewart, Dr. Kayner and the Gentle Wilson will be at this convention. Warren Chase, W. F. Jamieson, Cephas B. Linn and others may be there.

Come prepared with blankets, comforters or Buffalo robes as if going to a camp-meeting.

There will be an informal meeting on Thursday evening, September 11, commencing at eight o'clock.

Brothers and sisters we have work to do. Come up to McHenry and let us do it.

O. J. HOWARD, M. D., President.
E. V. WILSON, Sec'y.

FROM THE INDIANS' FRIEND.

On Sunday, at our circle, a spirit came and wished me to write to you an apology for him. He said his name was Decker; that in earth life he lived on Rhode Island, but not known to you. He first met with your paper on a steamboat and thought that its teachings were horrible, and he was ashamed to have it known that he had ever read it. But his curiosity was excited, so he afterward procured another and read it on the sly.

His first impressions were deepened, and he thought that you were sapping the morals of society, and that you deserved to be put to death.

Finally he went to the spirit world with this feeling predominant, and to his great surprise he saw you surrounded by spirits as bright as the stars, and that your own spirit was highly illuminated vastly superior to himself. Then he found that he had been mistaken, and that you are working in a right direction.

He says that you will be sustained, and that you will tell stronger and clearer truths than you have yet uttered.

But he says there are influences magnetically at work against you, especially in the home where you at present live, and that if you and your immediate friends could change your location for one where the surrounding conditions were more genial, it would be a great benefit to you and to your cause.

As you invite reformatory articles, I send the inclosed, with the assurance that if your paper could advocate the cause of the Indians as a matter of National justice, you would secure more general sympathy from the good of earth and a larger portion of magnetic power from the Indians in spirit life. So please give the article a careful reading, and then you will, I think, become a more complete reformer, because you will begin at the beginning-place for National progress in its external expression.

It will be through the exposure of the frauds and massacres of the Indians that the churches will see their own inefficiency to elevate mankind and to bless the world.

Yours truly,
JOHN BEESON.

THE BALL ROLLS ON!

To see what effects the new doctrines are producing, what hold they are taking of the public mind, read the following from a private letter:

Of course you have heard all about the great Convention in Vineland, but I thought you would like to know how I enjoyed it, and my opinion of the proceeding. Well, I was completely carried away with the whole affair. It was the most interesting gathering of earnest women and men that I ever attended. I never heard the Bible, Christianity, God and the Devil, handled so roughly, and I felt more convinced than ever (if that were possible), that we can never have any real freedom and happiness in this world, until the last vestige of this trash is wiped out of existence. Since the Convention was held, the only topic of conversation has been free love, people who never thought of the subject before, now declare that Mrs. Woodhull told the truth. The ministers are becoming alarmed, and last Sunday forenoon, Pittenger preached on "Spiritualism and its allies." I was there and listened to it all, and was much amused by it. He said, "Spiritualism has in its ranks the most bitter and malicious foes to God, the Bible, Christianity, Christ and the Devil," and I suppose he is about right. But he vilified Mrs. Woodhull, and denounced us all as criminals because we support her. In the evening, priest Russell held forth in the Baptist Church, but it was all the most ridiculous nonsense.

There was never anything in Vineland before like this Convention, never before were the people so aroused. I feel prouder of the place than ever; and it has been a puzzle to me to think why we Spiritualists are here, and in many instances were directed here, but it has occurred to me now, that we are here to form a community that will tolerate and help give birth to these great truths of Religious, Political and Social Freedom. I don't know whether Spiritualism is true or not, but I believe it is, but I do know that some almighty power almost got control of me during that Convention, so that at times I could hardly retain my consciousness, and I believe it was the power of the spirit-world. I am glad you are engaged in such a noble work, and hope you will continue on till the Bible, ministers, and Christianity generally, are smashed, and scattered to the four winds.

BROTHER AND SISTER HARDY.

During our recent visit East we had the pleasure of spending an hour at the house of our Brother and Sister Hardy, 4 Concord Square, Boston. We found them true and staunch friends; friends not only of spiritualism in its highest type, but outspoken advocates of every movement organized in the interest of common humanity, not excepting the social question, that scarecrow of too many of our good spiritualists.

Seeing the gross iniquity and hypocrisy underlying the present marriage relations, they readily offer the right hand of fellowship to those who dare throw themselves early in

the breach, becoming grand pioneers in the thorny paths of reform, in a work destined ultimately to utterly demolish a system doing more toward crushing the coming generations than war, pestilence, and famine combined.

Mr. Hardy, then in his 'teens, saw the noble Garrison hauled through the streets of Boston by an infuriated mob with a rope around his neck, for daring to attack a "social system" of the South, chattel slavery; and for many years were Garrison and his few fellow-laborers denied the use of any hall or public place, but were mobbed out of their own hired rooms, and by mobs not only composed of prominent church members, but by members of the city government: the same kind of pure, sleek, pious souls who deprived us of the use of music hall, after engaging it and disposing of some 800 tickets.

From that moment Mr. Hardy became a firm, outspoken abolitionist, not waiting till it became popular; not saying as many of our chicken-hearted spiritualists do of the social question, "These doctrines are true in the abstract, but it will not do to jump at them, we must wait till society gradually progresses up to them. Out upon such moral cowardice that waits the popularity of any reformatory movement of humanity before daring to advocate it.

Let trimmers and weak-kneed spiritualists take courage and straighten up their spinal columns when we inform them that the outspoken advocates of reform in our social relations are already received, and gladly listened to by the Boston that so long mobbed and hooted the noble Garrison, Phillips, Pillsbury, and Foster, and even publicly prayed in the vestry of Park-street church for God to murder Theodore Parker.

Our Sister Hardy, as a public medium of the highest reputation, is doing a noble work, daily overrun with patrons seeking communion with dear and loved ones "just over there." The calls upon her are so numerous that her only way of obtaining rest is to shut up house and leave the city; and more recently the materialization phase of manifestations have been developed through her in a most remarkable manner, as the phenomena occur readily without any concealment of the medium's person, either by cabinet or curtain, and in the light, and in a manner precluding the possibility of fraud.

We are glad to learn that after visiting Newport and New London they intend to start for the West about the 5th of September, visiting New York city and Moravia, on their way to Chicago, to attend the national convention.

CONFERENCE OF SPIRITUALISTS.

A national conference of Spiritualists has just been held at the Islington Assembly Rooms, Liverpool. Among the visitors present at the meetings were Dr. G. B. Clark, Edinburgh; Mr. J. Bowman, Glasgow; Mrs. Butterfield, Darlington; Mr. R. Fitton, Manchester; Mr. W. H. Harrison and Mr. T. Everitt, London; Dr. Hitchman, Liverpool, etc. It was unanimously resolved to form a National Association of Spiritualists, and among the gentlemen invited to take office on the council of the new association were Dr. J. M. Gully, of Malvern; Mr. J. C. Luxmoore, of the Reform Club, London; Mr. Charles Blackburn, of Manchester; Dr. G. B. Clark, of Edinburgh; Mr. Alfred E. Lovell, President of the Dalston Society, London; and many other leading Spiritualists. Mr. George Sexton, M. D., LL. D., delivered a lecture on Spiritualism in Hope Hall, to a large auditory, reviewing the objections to Spiritualism made by Dr. Carpenter, Mr. Sergeant Cox and others. Several somewhat curious subjects were considered, among others the influence of food and drink upon mediums. The facts stated went to prove that the purer and the more abstemious the life of the medium, both as regards thoughts and diet, the better were the spirits acting upon him, and that, by leading a low and sensual life, a medium was in danger of being possessed by depraved and vicious human agents. It was agreed that spiritual phenomena were not "miracles" in the vulgar sense of the term, but were facts not yet brought under the dominion of known laws, and demanding the closest scientific investigation.

Dear Sister Victoria—Resting in an old homestead in Massachusetts, I am reflecting on the incidents of the past week and the camp grounds of Silver Lake. I had the privilege and the pleasure of opening the ceremonies, in consecrating the new camp grounds, and soon after of listening to the bold thunder strokes of Moses Hull, I. P. Greenleaf, then the sweet and magic utterance of our dear young sister, Jenny Leys, whose words filled the hearts of the thousands that listened to her on Sunday, August 10th. William Denton dealt old Theology some of his terrible knocks from which it never recovers, and then followed miscellaneous and heterogeneous speaking and singing, in which I had a good share, till the 17th, when my soul had a feast of gladness to see the upturned faces of fifteen thousand sober, honest, earnest, intelligent men and women listening to the earnest and soul-stirring truths you uttered on the social system of our Christianity and the terrible sufferings that result from it.

For a quarter of a century I have been laying the ax to the root of the Christian tree, knowing that when it fell, all its branches would die, and knowing that our system of marriage is one. Few persons, perhaps none, have gathered more histories of suffering and misery under this system than I have in the last twenty years, and I have hoped and prayed, and watched and waited for the agitator that would arouse the people to action. Not alone in social nor alone in religious questions, but on both; for I knew the Church must defend her holy institution, and the holy institution must cling to its parent stock or perish if severed.

To me you seem the instrument in the hands of a higher power to do the great and needed work, fitted and sharpened by an experience and observation that were necessary, and born with conditions and the ante-natal stamp that sharpens you for the conflict. You may seem devil to some, no doubt you do to many who have never seen nor heard you. To me you are the angel of mercy to the poor crushed hearts who are yearly sacrificed by thousands, tens of thousands, on our matrimonial gibbet. I have read the graveyard rec-

ords; I have heard the pitiful stories of hundreds. "Write my epitaph," said a dying sensitive person, "froze to death in the summer-time." "Say I died," says another, "burned up by the lust of a husband that had no love."

I have done a few good deeds in life that have brought me blessing by helping with legal and other advice some poor crushed hearts to escape the matrimonial yoke; but never, as the angels know, have I disturbed one of those rare unions that brought joy and happiness and peace, every one of which would be as secure and sacred without the legal bonds as with, since neither needed law to protect the love given or received.

I have private histories by the thousand, but they are sacred to friendship and memory; but the lessons are for public use. I have long declared that rapes in marriage should be punished the same as those out of it, and the wife protected the same against the sexual abuse of her husband as against any other man, which of course would virtually abolish marriage except as a civil contract, subject to the will of contracting parties, and leaving each person complete control of his or her person.

Our pious friends at Oneida, N. Y., have come nearer solving the social and sexual problem than any other people I know of. They generate children that do not need to be regenerated. They have no polygamy nor monogamy, no outcasts nor prostitutes, and no libertines nor venereal diseases; not one-fourth as much female weakness and complaints as the same number of the sex taken in any class of society elsewhere. Their system of male continence is a science, and must be studied under discipline to be adopted; but it can be made universal.

But I have wandered far away from the camp-meeting, the purpose of this note, which was to greet you and to rejoice with you in the success of your efforts to awaken the public mind to a sense of the terrible, cruel, wicked heart and life-crushing system of hypocritical Christian marriage. The upas tree of Christianity must fall from the blows that are attacking it, and with it all its branches must die.

God bless you, says

WARREN CHASE.

THE MILKY WAY.

TO VICTORIA C. WOODHULL:

Respected Madam: A correspondent of the New York Herald, who signs himself J. S. C., appears to be fully cognizant of this *via lactea* of the ancients. He deprecates the fact that the Spiritualists of Robinson Hall have occasionally Magdalens and Peter the Wild Boys among them. Evidently he believes that extraordinary good folks only should attend the Robinson Hall meetings whose words are their bonds on change. He further tells us how the society of (progressive?) Spiritualists has been incorporated; and that its "object is to establish the fact that spirits of departed beings return and communicate with mortals."

Permit me to say here that if that be the sole use of the development of the human faith called Spiritualism, the job has been done, and the society would do well to adjourn. But J. S. C. admits there is a division among the Spiritualists. The opinion of the first (or conservative) class has been stated. The second (to which the writer belongs) he terms radicals. These believe it to be the province of Spiritualism to effect mighty reforms in everything pertaining to humanity. Like the riff-raff of Jerusalem in the year thirty, they would be delighted to see the Great Nazarene using his whip of small cords in Wall street to-day, and consorting with the Magdalens of Water street to-morrow. But J. S. C. very politely informs his compeers in the Churches that "The last-named class contribute little or nothing to the society; they have no voice in its government; they simply attend the lectures, which any one has a right to do by conforming to the regulations."

Well, one of these regulations is, that, after the opening speaker, any person, female or male, shall have a ten minutes chance to ventilate his ideas. Another is that, either in conference or at lecture, the entrance fee shall be ten cents. Under these circumstances, as a member of the general public, I think it indecent in J. S. C. to complain of the smallness of any contribution to the society; if it be too small, it is the fault of the society, for they fixed it themselves. As J. S. C. very truly says, I, and the thousands of Spiritualists outside of the ring, have no voice in its government, but, among Spiritualists, such a strait-jacketing process ought to be deplored rather than paraded.

In conclusion, permit me delicately to suggest to J. S. C. that it was not exactly polite in him to drag in the names of the "women Claflin and Woodhull" into his discussion; and to inform him, if he is not aware of the fact, that, if Victoria C. Woodhull did not deliver the evening lecture last Sunday, the Society of Progressive Spiritualists ought not to be censured on that account, for they solicited her to do so. As it was, her *alter ego*, Laura Cuppy Smith, did. Of course her discourse was on the "subject of subjects"—the Social question. Furthermore, her lecture was earnestly listened to by an appreciative audience far above the average in numbers, its most radical utterances most vehemently applauded, and the public good-will shown to the lecturer by a generous contribution at its close, as a reward to her for her services in the cause of humanity.

R. W. HUME.

REFORMATORY LECTURERS.

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

C. Fannie Allyn, Stoneham, Mass.

J. I. Arnold, Clyde, O.
J. O. Barrett, Battle Creek, Mich.
Mrs. H. F. M. Brown, National City, Cal.
Warren Chase, St. Louis, Mo.
Mrs. Jennette J. Clark, Montpelier, Vt.
Prof. J. H. Cook, Columbus, Kan.
A. Briggs Davis, Clinton, Mass.
Miss Nellie L. Davis, South Billerica, Mass.
Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.
Mrs. L. E. Drake, Plainwell, Mich.
R. G. Eccles, Andover, Ohio.
James Foran, M. D., Waverly, N. Y.
I. P. Greenleaf, 27 Milford street, Boston, Mass.
Anthony Higgins, Jersey City, N. J.
E. Annie Hinman, West Winsted, Ct.
D. W. Hull, Hobart, Ind.
Charles Holt, Warren, Pa.
Mrs. Elvira Hull, Vineland, N. J.
Moses Hull, Vineland, 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.
Dr. Geo. Newcomer, Jackson, Mich.
Mrs. L. H. Perkins, Kansas City, Mo.
J. H. Randall, Clyde, O.
A. C. Robinson, Lynn, Mass.
Wm. Rose, M. D., 102 Murison street, Cleveland.
Elvira Wheelock Ruggles, Havana, Ill.
Julia A. B. Seiver, Houston, Florida.
Mrs. J. H. Severance, Milwaukee, Wis.
Laura Cuppy Smith, No. 23 Irving Place, New York City.
M. L. Sherman, Adrian, Mich.
John Brown Smith, 812 N. 10th st, Philadelphia, Pa.
Mrs. H. T. Stearns, Corry, Pa.
Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.
C. W. Stewart, Janesville, Wis.
J. H. W. Toohy, Providence, R. I.
F. L. H. Willis, Willimantic, Ct.
Lois Waisbrooker, Battle Creek, Mich.

SOCIALISTIC.

"FACTS ARE STUBBORN THINGS."

"A single one often upsets the philosophies of ages."

Dear Sister Victoria—Since Moses' article appeared in the WEEKLY there has been a good deal of interest manifested among the friends and enemies of social freedom to know "How Mrs. Hull feels with regard to his position?"

Thinking the proper way to answer this query is through the same medium used by Moses, I send this. Use your own discretion with regard to its publication.

Moses said in his "experience" that "he told me all." This is true. For a long, long time, however, I suffered, as all must suffer who are not large enough to comprehend the needs of certain human souls. I thought I *owned* Moses Hull, and I could not and would not "lend him to any other woman." I could not see his necessities naturally growing out of his conditions. Nature made him a speaker, and speaking made it impossible for him to be at home. Nature intended I should be a mother, and the duties of maternity rendered traveling with Moses impossible. The result was as he has stated. Sexual starvation to both during his absence, or abuse while at home, until both were paralyzed in our sexual natures.

Yet when Moses told me of his practices I could not see how it could be possible that any benefit to either of us could grow out of it. But years passed; my health grew better; Moses grew more human (if you will pardon the harsh expression) and more loveable in proportion to his understanding of his own and my demands. I was not a fool, hence could not help seeing that things were better with both of us; and I came to the place where I have been able to say, Thank God for social freedom! Moses is a better husband—a better man for it. I am a firm believer in the doctrine, and my friends who know me best will say that I will not preach what I dare not practice. Lust, license, libertinism and lewdness, I detest. But where there is free, untrammelled, spontaneous love, its expression in the way best suited to the lovers must be beneficial both to them and society.

No doubt many of my friends will be terribly shocked when they see this statement; but my theory is, that a principle, if it is good for anything, is worth living; and if it is worth living for me it may possibly benefit others. I do not believe in anything being too good to use, hence I feel called upon to use what little influence I may have in what I consider to be the right direction.

Friends who knew me five or six years ago, and remember the heart-broken, ossified woman I then was, upon meeting me now almost invariably exclaim, "Why, you look ten years younger than you did when I saw you! What is the cause of this change?" I answer, "Happiness." Nowadays my answer has changed to "Social freedom."

But I did not intend to say half this much; and yet there is one other query that comes pouring in that ought to be answered. It is this:

"What effect does your doctrine have upon your daughters? Are you not afraid of the result of this teaching upon them?"

I remember when I was a little girl, and my father was fighting the battle of "Negro's Rights," of hearing his opponents asking him the same question. My father has three daughters and one son, and although he fought for the rights of the black man, even while bullets, and brickbats, and rotten eggs flew thick as hail, and has come down from the stand with rotten eggs dripping from his clothes, not one of his children married a "nigger." I shall help to fight this battle both by precept and example, and, strange as it may seem, I expect, confidently and sanguinely expect, by these very means to educate my daughters entirely above danger of unhappy marriages and so-called unfortunate alliances. Moses and I do not intend that our daughters shall come upon the stage of motherhood as ignorantly as did their mother. But enough.

Hoping that this sufficiently answers all questions of all the friends in my behalf, and bidding you godspeed,

I am,
ELVIRA L. HULL,
VINELAND, N. J., Aug. 20, 1873.

IS JUSTICE A MOCKERY?

From my observations in the United States District Court, held by Judge Benedict, I should say that it is.

In the case of Dr. Bott who was convicted of sending powders of subnitrate of bismuth and gentian, there was clearly a monstrous piece of injustice done toward that prisoner.

The facts are as follows:

Anthony Comstock, the sneaking agent of the so-called Y. M. C. A., went to Washington City, and under an assumed name, sent money to several advertising physicians begging them to send him some medicine for the purpose of relieving a poor unfortunate young lady whom he claimed had listened to the seducer and got into trouble.

Those who were foolish enough to respond were speedily arrested by this pious pretender.

On the trial of Dr. Bott, this gentleman admitted that he sent a harmless powder, knowing that it would fall into the hands of Comstock. Whereupon Judge Benedict ordered the jury to find a verdict of guilty, which they promptly did.

Dr. Bott was not allowed to prove, which he readily could have done by the entire medical fraternity of New York, that there was no intention to produce any criminal result, as the powders were perfectly harmless, and would produce the opposite result from that sought to be obtained by Comstock.

In the case of Kimball, charged with selling a syringe, an article indispensable to every lady's toilet, and which syringe is daily sold by thousands in all first-class drug-stores, the prosecution closed their case, and the defense prove conclusively that Kimball was innocent of any crime.

Yet Judge Benedict allowed the prosecution—a thing hitherto unheard of in a court of justice—to reopen the case, for the purpose of summoning more witnesses in order to prove that the aforesaid syringe could be used for an immoral purpose.

Notwithstanding this unjustifiable proceeding, the District Attorney was only able to drum up two professors, who demonstrated their entire ignorance of the subject. Professor Thomas knew nothing whatever of the nature of India rubber, but was willing to swear that he believed the article was obscene.

So also did Professor Roosa, who is a specialist on diseases of the eye and ear, and of course not an expert on the subject in question.

I am happy to say that Kimball was not convicted, as the jury disagreed; yet the poor man must remain in prison for months pending a new trial.

If Judge Benedict would turn Comstock and his put-up job out of Court, as did Judge Blatchford in the Woodhull and Claflin case, he would deserve the praise of the community.

A WITNESS.

REFERENCES.

The same paper in which Warren Harris charges Victoria with being an "anarchist," contains the Address of the Spanish Internationalists, signed by POLICURPO CASTRO, General Secretary, ending with the words, "Let us mutually long for Justice, Anarchy and Collectivism." Oriental style surpasses Occidental, and no American-born (Ernestine L. Rose is a Hebrew Pole,) has ever equaled the simultaneously eloquent, poetical, allegorical speech of the Eastern nations, exemplified by Castelar, Garibaldi, Mazzini, Kossuth, Hugo and Goethe. And now it has taken a Spaniard to crystallize the thought of thousands of our own Internationalists, in words too felicitous to have occurred to any of them, "Justice, Anarchy, Collectivism." "Anarchy"—without Government—self-controlled—free! "Collectivism"—Association—organized Brotherhood—universal Commune. Then the word Anarchy is its own argument and demonstration; instead of meaning evil, on its face it means good, and what everybody should be proud of—Freedom! Then we all make it our motto, we are all anarchists!

Friend Harris, do you take? Suppose we *do* have all "anarchy" in the matter of Love—no government—everybody free: what harm can possibly come of it? The bad men cannot injure the women, because the women are going to be free, too! No matter how bad the men are, giving them freedom is at once cutting them down to the freedom of the women. That's the only reason why the bad men can do all this evil *now*, that they are *not* restrained by the freedom of the women! That's the only reason why they can victimize wives on the one hand and prostitutes on the other, that the women are not free to refuse! So it is your very *government* instead of "anarchy" that's doing all the mischief, and we must have "anarchy" to put an end to it! Really, do you take? The boot is quite on the other leg, isn't it?

And certainly, you are not afraid the *women* will plunge into debauchery, and transform into sexual monsters! You know the blessed mother who bore you, the sisters who lay in the same cradle with you, the wife of your bosom, the daughters of your own body, would not! And the women all round you in Danville, and then in Vermont, and then in the whole United States, would not! Well, then, let's go ahead!

Or is it that there is *one* woman in Danville whom you want to *own*? O Warren Harris, I know you are good and noble; *give up* that woman, surrender her back to *herself*, make that bird of the greenwood free! If you want to bind her to you forever, and resign that precious love never, *earn* it, win it, win *her*, chain her to you with bonds of voluntary love called out by your own! And if you *can* not, live what shall make her know *she* lost more than you did!

Mr. Harris asks why a man can not live "several years" without sexual intercourse, if he can a "year." If a year were the proper limit of continence, then of course, "several years" would *violate* that limit; and if *less* than a year be the limit, only the man can abstain that length of time without material ill, *all the more* "several years" would be

wrong. And suppose a month a very natural and appropriate limit: then, with the same naturalness that a man could abstain a month, he could not a year.

Mr. Harris in effect claims Mr. Beecher's right, on the principle of freedom, to do all he has done. But when Mr. Beecher let Woodhull, Claflin and Blood go to jail, for fabricating a libel on him, at the same time that he knew they did not fabricate it, but he had the tripartite covenant in his pocket, showing that the story was years old, and when he knew that his coming forward, stating this fact, and demanding their release, would set them at instant liberty—when Mr. Beecher thus and then let them go to jail, he damned himself to all time as the meanest, most infamous man who ever lived! and as the accepted representative, beyond any other man, of the Bible, God, Christ and Christianity, damned all these as not rising to the level of common decency!

O Warren Harris, come out for the freedom of women! Welcome their evangel, which you may read in a very old book: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to proclaim good tidings unto the meek, he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, the opening of the prison to them that are bound, and to set at liberty them that are bruised!"

J. T.

JOURNALISM OF THE TIMES.

Dear Weekly—I find the following abusive thing in the Cincinnati Times. It followed an article copied from the WEEKLY, entitled "Under the New Dispensation:"

FEMALE RADICALS.

Vineland, N. J., was last Sunday invaded by Spiritualists of the Woodhull order, who believe in free love and all sorts of radicalism. The occasion was known as a State Convention, and 200 or 300 were present. "They were," says a New York Herald reporter, "the queerest lot of people I ever saw in my life. Yet I recognized all the types of monomania that I have observed for the past eight years as a journalist among those Spiritualists and women's rights advocates in all their conventions and assemblages from Boston to St. Louis." A couple of specimens:

A lady with short hair and a face like a nutmeg-grater stepped up to me on the forward deck of the boat and said: "S-i-r, what in the name of G-ee-ho-vah do you think of our move-ment?"

"I think, madam," said I; "that it passes the founding of a joke."

"A joke? a joke, sir?" said she, with a horrible twist of her mouth.

"Have you no soul see-em-pathee? Have you no inner consciousness? Does not the divine basis of your groveling nature soar to a higher and more sidereal sphere—to a loftier existence? Will you not gather at the river with us, and join the heavenly band, where all shall be joy and bliss and a serenity of unflinchingly exuberance?"

"No, ma'am," said I, "I haven't got the time."

Think of being shut up with these people on a narrow boat for an hour and a half, 200 of them.

Another lady, with short hair, and dressed in a man's Sandusky linen duster and a man's yellow linen pants and a man's tie, struck me on the arm with her fan, the only article of woman's apparel about her, and said to me in a whisper:

"Brother, do you not think that we shall soon arrive at a state of perfection? Is not this day a glorious harbinger of our future s-t-a-t-e?"

I was compelled to answer that I did not know, and that I did not care a cent if it was so.

Mrs. Woodhull was present, of course, and after her, we are told, the most brilliant woman among them was Laura Cuppy Smith. Mrs. Smith made an address, in which she referred to Woodhull as the Redeemer, and to virtue and respectability as the two thieves on the cross.

Mrs. Woodhull followed her in an address, in which she advocated the abolition of marriage, declared that few children knew their own father, cursed the Christian religion, and howled generally. The recent illness of this woman didn't do her any good, apparently, and her several arrests and her imprisonment have served only to make her more radical and unreasonable.

To this I made the following reply, which was refused:

LOVELAND, OHIO.

EDITOR CINCINNATI TIMES:

Why will you belittle your columns by publishing such vile abuse and palpable falsehood as that contained in the article headed, "Female Radicals," in the Times of the 13th?

Is there no sense of the "eternal fitness of things" on your editorial staff? Have you not yet learned that wholesale, personal abuse is no argument, and that, if you have nothing better to offer an ignorant public in your paper, a sense of self-respect, yea! *innate manliness*, ought to keep such base coin from passing current through the columns of a daily paper of the caste and calibre yours is supposed to consist of?

You know as well as the reporter who wrote the senseless stuff, that it is false! No such conversation ever passed on any steamer going to a "Radical Female Convention." You know Woman's Rights women have weightier themes to occupy their attention than forcing their views upon the small fry usually sent out to report their proceedings. You know newspaper reports are the most unstable evidences of human action under the sun; yet, when you editors don't happen to coincide with a movement, which contains more heart and brain than is required to run a daily paper, nothing so tickles your dull fancy, not even the nettle for the ass's nose has such affinity, as you for the nasty old rotten eggs of ridicule.

Bah! you've been addicted to throwing them at your betters so long, you are all tainted with the vile odor. No

editorial office of a daily paper in the land is above the dirty business, not even that conservator of popular inconsistency, that palladium of public pruriency, the New York Herald, whose barn-yard bawlings are re-echoed by all the spurless young literary (?) roosters in the country.

HELEN NASH.

LETTER TO HELEN NASH.

RAVENNA, Ohio, July, 1873.

My Esteemed Friend—In your letter to the Free Lovers assembled at Ravenna, June 1, you earnestly appeal to them not to forsake the old name. I cannot let the opportunity pass of assuring you in the most emphatic terms that nothing is farther from our thoughts. The Free Lovers who formed the Western Reserve Woman's Emancipation Society belong to the Old Guard. We should as soon think of forgetting our own names, or that we ever had mothers, as not to expect to be known as Free Lovers wherever we are known at all. The officers of the society, with one or two exceptions and some of the other members, are old pioneers.

Carrie Lewis, our President, so long ago as 1856 (seventeen years ago) raised the greatest hue-and-cry by proclaiming at a large convention of Spiritualists at Ravenna the most radical doctrines now entertained by Free Lovers.

It was the winter previous to the Carrie Lewis Pronouncement that I first met J. H. Philleo (Vice-President of the Society and President of the Convention). He was on a Garrisonian lecturing tour, and I on an anti-marriage lecturing tour. It was about that time that he lost his standing and his position as a Garrisonian lecturer on account of his frank avowal of Free Love sentiments.

J. M. Allen, Sarah L. S. Philleo, J. J. Bigelow and Lucia H. Cowles have been Free Lovers I know not how long; but I knew them as such more than a dozen years ago.

Ann B. Spink, our Treasurer, is a Free Lover of years standing; I know not how long, but I do know that if I am a judge there is no more clear-headed, fearless, immovable Free Lover in the whole country.

Sarah M. Day, the leader of the radical Spiritualists and Free Lovers of Ravenna, though dating her conversion to Free Love within a few years, is a first-class Free Lover, and glories in the name.

And last, though not least, Francis Barry, whose name all over the Reserve is more odious than Free Love itself, is the oldest Free Lover west of the Alleghenies that history gives any account of, and for the last twenty-seven years has been the most open-mouthed Free Lover in the whole country, and never more so than since the Ravenna Convention.

I have been thus explicit because we have been charged, by inference and by those whose good opinion we value more than anything save our own consciousness of duty done, with the greatest crime (I speak advisedly, and mean just what I say,) that any intelligent human being can commit, that of failing to throw the whole influence of our character and names against marriage—the foulest abomination that curses the earth.

In a word, we chose the name we did, not as a substitute for Free Love, but in explanation of it. No Free Lovers in the country will apply the term to themselves as often as we, nor be so bitterly persistent in their denunciations of the infernal system, the utter abolition of which the word Free Love implies.

With the greatest esteem,

FRANCIS BARRY.

THE PROBLEM OF LIFE.

A Lecture Delivered before the First Spiritualist Association of New York, at Robinson Hall, on the Evening of August 17, 1873, by LUCIEN S. CRANDALL.

The scalpel of anatomical investigation, as well as observation through the scientific methodism of phrenology, has laid bare the fact that in the centre and base of the brain is located the *arbor vite* or "tree of life." Into this *sanctum sanctorum* of sensation is received the report of each faculty, and of each function, through faculty, and from it issues every mandate to the same. Exercise of faculty being purely mandatory, it is reasonable to conclude that from this same centre issues the controlling impulse that incites faculty, and function through faculty, to action. And, as all agree that the mandatory power resides in Will, it would seem that the *arbor vite* is the literal seat of Will; but since we unconsciously will to do only those things which we love, it is made clear that Will is but the activity of Love—its messenger. Thus are we brought to perceive that Love sits in the *sanctum sanctorum* of our being, and that through Love's subtle force outworking in matter we live, and move, and are. But this force is constantly opposed or hedged about by the resistance of matter; and hence is it that Love's outwork is limited to the range of possibilities incident to the quality of matter with which it has to do, and in which it has to dwell.

By way of illustration, let us consider the case of a man confined within this hall—chained to the centre, if you please, but from which point he has equal opportunity for observation through the several windows. Let us name this prisoner Love. Then, by aid of imagination, let us multiply the windows, and so place them in wall and ceiling as to provide unobstructed view of all without that is within the limit of his vision. Continuing the figure, let us name the general outlook Faculty, and, designating each window in correspondence with its visual presentation, sketch each picture as Love scans his universe. Let him first look out through the window of Form, and therefrom perceiving the correspondent status of each component of the landscape he will be prepared to justly estimate the share of suggestiveness that Size, Weight, Time, Color, and Order each contributes to the wealth of expression by which nature speaks to the all-seeing eye. For classification and subdivision of general outlook, let these be aggregately termed Perception—the presentment of consciousness.

Then through Calculation's window he sees the adjustment

of supply to need; through Alimentiveness, broad harvest fields and ripened fruitage; through Destructiveness, the giant arm of husbandry appears; through Combativeness is seen a mighty bulwark guarding every just possession; and through Amativeness, if its glass be clean, behold on all descending a shower of vivifying strength, a baptism of tenderness so bedight with grace that every timid flower comes forth to feast on its delights—the pregnant fruit is mellowed by its warm caress, by it the nodding grain is clad in burnished gold, and even the azure glory of the sky retreats in dazed embarrassment as beauty's queen thus dons the mantle of her loveliness. And the classification of these is sensation—the experimentiveness of function.

Now, prisoner, let us examine what lieth in range of the third tier. First: Eventuality, whose outlook is as into the bosom of a mountain, in which are garnered souvenirs of earth and air, and on whose rocky walls are writ the hieroglyphic hereditaments of the measureless past. Then Constructiveness, which is a palace; and Imitation transcribing the loveliness of the landscape to adorn those palace walls; and Secretiveness, the boudoir in which dwells sweet modesty; and Cautiousness, the hedge that fences in each trusty path; and Adhesiveness, before whose window is stretched the limb of a rosebush, on which are perched two finches side by side, and chaste-hued loveliness adorns each breast, and on their necks laid tenderly across each other is gathered, in crimson and purple and gold, a sheen as from the aggregate hues of heaven, and, thus standing, behold as each unselfishly looks out to guard its sweet companion, between itself and harm is interposed a faithful breast. And this is mateship—the angelic benediction of amativeness. Then Philoprogenitiveness which, if heed be given to the lesson of the finches, is the God-like endowment of mateship; and then to crown these two, through Inhabitiveness is seen a love-haunted home, and beyond that home a patriot's country. And these constitute the limit line of conscious and functional experiment—the mountain outlooks of matter—earth's horizon.

And now comes the fourth tier, whose outlook is the æsthetic realm, wherein are mistily blended earth and sky. Here is Causality's window, and its symbolical presentment is a far-seeing lens, pointed anon toward valley and mountain and cloud; and Suavity, whose outlook is haze and Indian summer dreaminess, robing each far-off object in that mystic gauze which hides deformity and adds suggestiveness to charm; and Ideality and Spirituality and Sublimity, whose joint outlook is cloudland—the field of fancy. Here let us rest a moment; this scene is ever shifting. *Nimbus* the clouds when fancy's eye is fixed on earth alone, for then is heaven o'ercast and faithless sorrow melts in tears; *stratus*, when storms are passed and sorrow's mists move up the mountain side; then there is fancy's *cirrus*, the fleecy gatherings that veil the sun, yet are they as smoked glass, piloting sunward the tender eye; and then the towering *cumulus*—the battlemented castles of the sky—the ever changing landscape of the ether beulah, opening rare vistas of the grand beyond; on earth side is silver, on heaven side is gold and glory. Next is Hope, looking out into that upper deep where float the stars. Next Conscientiousness, a light in the watchtower of equity; and next is Approbateness, ambition's eagle-perch and eyrie.

And now the skylights. Concentrativeness, whose lesson is application to purpose; Self-esteem, which is establishment in purpose; and Firmness, which is steadfastness of purpose. Then Veneration, nature's grand cathedral in whose wall is niched each canonized remembrance, at whose altar reverently kneels each holy aspiration, and from whose sacred choir swells the glad jubilate of fruition. And then Benevolence, whose outlook is the adjustment by which each lens is set and focalized—leveling the line of vision—determining the horizon of every faculty. Then last and grandest, Reason, the fateful pilot in whose hand is destiny. O, prisoner, if this window be not crystal, vain thy visions rare of earth and sky; thou shalt not profit though their wealth be multiplied, for thy day is darkness, and jewels to thy touch shall be as common stones.

Thus in detail have we made the allegorical round of faculty. Combinations of outlook, upon which we will not dwell, will readily suggest themselves, and thereby the inquirer may estimate relative weight and consequent modifying influence.

Now, let us not forget that the glazing of these windows is of function, and that function's outwork is through organ, and that organ is of matter; and so the integrity of function in its outwork through organ must of necessity be determined by the quality of matter of which the organic medium or channel for functional action is composed. Thus grossness of matter is callousness of organ, and callousness of organ is obtuseness of function, and obtuseness of function is opacity of faculty's outlook, and from opacity of faculty is obsession of thought; and the obsessed creations of love, by reason of outwork through opacities of faculty, we have been taught to denominate *evils*, and their final manifestations, by way of obtuse function, through primal grossness of matter, we have learned to denominate *sin*. Primal integrity or possibility of matter is an endowment of generation, and hence it will clearly appear that intelligent generation, by which process alone can matter be cleansed of inbred grossness, is the literal and true regeneration.

To continue the figure, all flesh is glass, and in the alchemy of maternity is it determined whether we shall opaquely reject, translucently filter, or with crystal clearness transmit the truth which, being universal, comes to all. In the hand of maternity is the key of all human flower and fruitage through determination of soil-possibility. No man can rise above his mother, for she it is who, as his foetal pulse flutters beneath her heart, is gestating the soil in which the all-pervading, restless spirit is to outwork the fullness of fruitage or the poverty of barrenness. True, there are the so-called acquirements; yet what is the process of educational acquirement but simply washing the windows of faculty, that perchance man may come into clearer perception of truth? And though faculty be laved in the lore

of the ages and polished by the friction of ceaseless experiment, except by the endowment of motherhood man's glass be crystal, how can he arrive at crystal perception? O, ye who proudly sit in the councils of nations and wield the mighty power of disciplined mentality, ye cranium-crammed, whose breath is history, ye great alumnated, whose degree-extended names are the envy and wonder of the world, one timid, tender, shy-eyed woman, with heart attuned to the glad joy of prospective maternity, is greater than ye all! Grandly this truth is dawning, and the splendor of its ray shall quickly fill the earth. Away, ye prating priests, who preach the Utopian dream of regenerate soul in unregenerate flesh! Away, ye peace-perplexed, who rant of that ever-distant day when swords shall be beaten into pruning hooks! When love ascends the throne of matter—when brutality becomes love's willing Ingomar—when womanhood, like sweet Parthenia, seizes spear and shield and leads, not follows—then, and not till then, will man be brought to walk in paths of peace.

In the pioneer history of a neighboring State it is recorded that a little band of Christians once set about building for themselves a house of worship. In course of time (this being before the fashionable days of brick and mortar) the huge timbers were hewn and drawn to the spot, and after the foundations had been duly laid, then came the "raising day." And many a sturdy farmer came at the builder's call to give the cause a lift. Across a little creek and up on a rising bank were gathered the ladies of the congregation, looking on. Promptly the sills and sleepers were laid and leveled, and then the huge "bent" was pinned together in its place and all made ready for the lift. At the word of the master builder they ranged themselves along the plate, and then, with a steady "hea-o heave," the ponderous network of timber begins to rise. Steadily up—up—out of reach of those brawny arms; then came the pikes. Up, and up a little higher, and then the huge framework refuses to move. Every muscle is strained to the task, but in vain. Slowly the bent begins to settle. Pale faces are turned toward the impending peril. Death, fearful and imminent, looks down in frowning silence. Then rang out the voice of that master builder: "Wives, if you would have husbands; mothers, if you would have sons, come to the rescue." For a moment the warm blood curdled about those hearts; then, not stopping to ask, "Is it woman's sphere?" they dashed through the creek and up the bank, soft hands grasped the rugged pike—up went the bent. O, that the voice of that master builder might ring through every nook and corner of the land! O, mothers, how long shall the dram-shop, the brothel, the gambling-hell and the church combine to degrade the fruit of your travail; how many more daughters and sons must perish ere you rise in your might and strangle their destroyers?

Having now arrived at logical premise concerning regeneration, let us examine that obverse phenomenon of Love's outwork through matter termed degeneration. And what is degeneration but degradation of function through abuse of organ? For through abuse of organ is loss of functional integrity, and loss of functional integrity is obsession of faculty, and from obsession of faculty is obtuse perception, and obtuse perception is ignorance. What then is so-called evil but the outwork of Love through ignorance? And what is so-called sin but the manifestation of ignorance through degraded function? Thus are we returned to intelligent generation as the true process by which man is to be lifted toward the heights of progress, and thus are we also brought to perceive that the possibility of improvement, through generation and regeneration of matter, is the true predicate of man's future.

Abstract regeneration, then, is simply the purification of matter, that Love, in matter, may have crystal outlook, and be thereby enabled to outwork truthfully, which outwork is righteousness. And what is purification of matter but elimination of grossness? And what is elimination of grossness but precipitation of excrement? And what is aggregate precipitation of excrement but that grim, mysterious terror we term Death? O, maternity, when from thy generative crucible comes forth crystal purity, then shall evil cease, and sin shall be no longer, and sorrow and terror shall flee away, and life shall know no sunset and no night; for lo, the mighty King of Shadows is no more—grim Death has laid aside his crown! O, mothers of men, when will ye come into perception of this truth, and, appreciating the grandeur of your mission, rise to the full stature of your might and unfetter motherhood, that Love may do its perfect work?

And now, to sustain the position taken, let us invoke the universe by the analysis of man. Beginning at wisdom, which is his crown and his to-day, let us go down the retrograde of his generative upbuilding—even into the gray dawn of material creation, which was his birthday and beginning.

And what is wisdom but the assimilation of knowledge? And what is knowledge but the digestion of experience? And what is abstract experience but experiment? And what is abstract experiment but sensation? And what is abstract sensation but consciousness? And what is abstract consciousness but functional quickening? And what is quickening of function but the in letting of vitality? And what is function but the hereditary transmittment of vitality's experimentiveness through generation? And what is abstract generation but sexuality? And what is abstract sexuality, but organic blending? And what is organ but the hereditary transmittment of vitality's experimentiveness outwork in matter? And what is abstract vitality but the chemical effervescence of inorganic blending? And what is inorganic blending but the incarnation of matter? And what is abstract incarnation but assimilation? And what is abstract assimilation but appropriation? And what is abstract appropriation but use? And what is abstract use but control? And what is abstract control but power? And what is abstract power but force? And what is abstract force but the eternal, creative, elemental positive? And what is abstract resistance but solidity? And what is abstract solidity but

rest? And what is abstract rest but the beginning—the eternal elemental negative?

And rest begat centripetality, and centripetality begat globularity, and globularity begat gravitation, and gravitation begat conjunction, and conjunction begat blending, and blending begat equilibrium. This was the ether epoch—the birthday of the molecule. And equilibrium begat effervescence, and effervescence begat motion, and motion begat friction, and friction begat heat, and heat begat light, and light begat vivification. This was the gaseous epoch—the birthday of chemistry. And vivification begat penetrability, and penetrability begat energy, and energy begat evolution, and evolution begat congenitality, and congenitality begat absorption, and absorption begat sustentation. This was the saline or inorganic epoch—the birthday of vegetation. And sustentation begat mastication, and mastication begat digestion, and digestion begat assimilation, and assimilation begat circulation, and circulation begat secretion, and secretion begat tissue. And this was the organic epoch—the birthday of vitality. And tissue begat organism, and organism begat function, and function begat sensation, and sensation begat experiment, and experiment begat consciousness, and consciousness begat intelligence. This was the epoch of mentality—the birthday of wisdom. And intelligence begat perception, which is the eye of wisdom; and perception begat memorization, which is the ear of wisdom; and memorization begat experience, which is the hand of wisdom; and experience begat knowledge, which is the mouthpiece and taste of wisdom; and knowledge begat analysis, which is the nostril of wisdom.

Thus, step by step has creation ascended the gamut of progress, and man stands to-day on the fifth step of the seventh epoch, at the completion of which shall sound the grand chord of fruition, as the mighty hand of time at last spans the octave of destiny.

Thus do we perceive that in the beginning was rest, then force against rest, and the world that is and all therein is simply and only the result of force in ceaseless effort to be one with matter. Thus do we perceive that wisdom is an effect and not a cause of creation. And thus is it seen that in the ever restless effort at equilibrium or mateship with matter, love's outwork through matter has been the successive generation of form after form of life, each new generation gathering to its estate the hereditaments of its every predecessor; up through the lifting sexualities of time, generation after generation, until to rest is added motion, and to motion life, and to life consciousness, and to consciousness intelligence, and to intelligence faculty, which is the continent of wisdom. Behold, is not man the grand correspondence, nay, aggregation of all that was before? And still love struggles on toward mateship with matter, and generation goes on toward sublimation, and the day draws near when death shall be no more and men shall walk with angels hand in hand.

Love, mighty builder! Grand the height
From which to-day outlooks thy all-seeing eye;
But grander visions wait to greet thy sight
When "prisoner's" glass is trained to scan the sky.

Love, mighty builder! Glad that day
When sorrow's mists forsake affection's eye—
When by thy hand all tears are wiped away,
And o'er life gleams the golden by-and-by.

And what is the process of reproduction through generation, by man, but a correspondential type of primitive creation? And what is the final outwork of generation but aggregated hereditary transmission of all that was before of matter, or form in matter, through outwork of force, since creation began? First, abstract matter, or possibility of generation; second, impulse, the building force; third, blending, or sexual contact; fourth, effervescence, or combination of acid and alkaline secretions; fifth, combustion, or transitional motion; sixth, resultant heat; seventh, the light of heat, or the electric spark which is the vivification of matter. Is not this the process of generation? Then, by reason of form possibility, or rather form inevitability, hereditarily resident in that matter which has now become a continent of force, force outworks in matter to the effect that it shall take shape and semblance. And this is reproduction. Behold! is not it the inevitable result of primary force in effort at mateship with primary resistance—the aggregate hereditary form-experience of matter through the ceaseless experimentiveness of blind outworking force—the ever-varying containment of force, which is new form; resultant from equilibration?

Thus have we traced man's building from that day when he was "without form and void," up to condition of wisdom. And now, by the infallible law of correspondence, let us set the trident and triangulate his future, to the solution of this mighty problem of life.

Seven steps in the ladder; seven full tones in the octave of epoch; seven correspondential creative outworkings of Love, and we shall have reached the apex of destiny. First was the "tonic"—rest; 2d was the "supertonic"—force; 3d was the "mediant"—inorganic; 4th was the "subdominant"—organic; 5th was the "dominant"—functional; 6th was the "submediant"—intelligence; to-day is man in the seventh epoch, which is wisdom—the restless "leading tone" whose inevitable is harmony. And what of this seventh? Where rests the finger of time to-day in its flight toward the heavenly octave? First was wisdom's perception; 2d was wisdom's memorization; 3d was wisdom's experience; 4th was wisdom's knowledge; and to-day is wisdom in its fifth transition, which is analysis—the correspondent of primal friction. What shall be the sixth transition but the correspondent of primal heat, which is angelic love? And what shall be the seventh transition but the correspondent of primal light, which is celestial illumination? And where shall the mighty seventh lead but unto fusion—the perfected mateship of force with resistance—Love with matter? And thus shall man become the rounded continent of all that was, and is, and of all future possibility. And when the last of matter shall

have reached that height, the pean of the universe shall strike, and grandly swell the chorus of the stars.

Thus has this all pervading force which, arrived at the estate of wisdom, we term love, in constant struggle toward mateship with matter, through the generating and regenerating outwork of sexuality, brought all that is of intelligence or strength or beauty to the hereditary endowment of man. And to-day is Love struggling to outwork angelic condition and celestial illumination through sexual impulse. And by the eternal past I predicate the day of its inevitable triumph.

Chafe not, then, champion of right, for lo, the sexual dial of destiny is set. Ere long from out the haze of ignorance shall gleam its golden index. Up through the mire and clay of marital blind experiment; up through the slime and rottenness of promiscuous experience; up through the miasmatic mists where flit the treacherous *ignis fatui* of "intelligent selection;" up toward the zenith of sexual analysis shall tremble the flaming finger of fate. And at last when the high twelve of mateship shall strike, to knell the old and herald the new, behold that finger pointing heavenward—straight into the blue empyrean of purity.

And now, what is this force termed love but omnipresence, for where is it not? And what is it less than omnipotence, for what is there built that was not *built* by it? What is this mighty phase of force called gravity—this giant power that chains the everlasting hills and holds the restless ocean in its grasp! What but the affinity of matter—the mateship of the molecules? And what is this other subtle form of force called electricity but abstract sexuality—the elementary male and female—positive and negative? And what is its polarity but abstract creation? What is this silent, swift-winged messenger, and why speeds he o'er the wires? 'Tis the lightning lover leaping to embrace his mate.

Search ye the sea, the sky, the sod;
Search; but let reason be thy rod
And staff, lest by the path each sage has trod
Before, thy feet shall also heed the bigot's nod.
And thou, too, fail to find out God.

Search; and from out each shady nook,
And grassy dell, and babbling brook,
Behold a voice shall issue, saying: Look
Above, below, mark every line and crook;
We are Jehovah's manifest—God's book.

List; and from rock and shrub and tree,
From stable land and restless sea,
This truth shall come to dwell with thee
In confirmation strong: All things that be
Are born of law; yet law is liberty—

Freedom for mountain grand and humble dell
To clothe themselves in sumptuous garb, as well
As sounding sea and babbling brook to tell,
By voice of crystal pure and sunbeam-tinted shell,
How sweet the bonds in which they dwell.

And voice of inspiration—heaven's baptismal dove—
Those glintings rare of light from realms above;
And on the earth below, all things that move,
Or rest, in grand harmonial beauty join to prove
That law doth reign—the law of love.

Love! Lo, thy grace hath clothed the sod;
Love! Be thy impulse true our staff and rod;
Love! Every beauteous path man's feet have trod
Since time began is thine. Why longer plod
In darkness searching? Thou art God.

To-night I launch this new philosophy upon the world.
The problem of life is solved; and this the answer; Love is
God! Sexuality is the Christ!

BOOK REVIEW.

Poems, by Augusta Cooper Bristol. This work, published by Adams & Co., Boston, and written by one of our most gifted reformers, merits a notice from us. It is divided into two parts, the former containing miscellaneous efforts, the latter being "Poems on the War." The themes selected prove that it is a live work, and the manner in which they are discussed shows that they are treated by a live author. The melody and metrical accuracy exhibited cannot be surpassed. It is a work that will well repay perusal, and is one that ought to be in the hands of every reformer. "When this old earth is righted," "Past and Present," "Reflection and Prophecy" (from which an extract was given last week), "Spirit Love," and The Bird Song among the minor poems or lyrics appear to us to possess superior excellence. As a specimen we select from a poem called "The New" the three closing verses, submitting the same to the judgment of our readers:

"Sing, little blue-bird, the message ye bring,
God is forever with man!
Cleave the soft air with a rapturous wing,
God is forever with man!
Warble the story to forest and rill!
Sweep up the valley and bear to the hill
The sacred refrain of your passionate trill,
God is forever with man!

Open bright roses, and blossom the thought,
God is forever with man!
Precious the meaning your beauty hath wrought,
God is forever with man!
Spread out the sweet revelation of bloom,
Lift and release from an odorous tomb
The secret embalmed in a honeyed perfume,
God is forever with man!

Dance, happy billow, and say to the shore,
God is forever with man!
Echo, sea-caverns, the truth evermore,
God is forever with man!
Bear on, Creation, the symbol and sign,
That being unfolds in an aura divine,
And soul moveth on in an infinite line,
God is forever with man!

Those who would like to hear more of the same kind of harmony can obtain the work, by applying personally or by letter, to Mrs. Augusta Cooper Bristol, Vineland, N. J. Price \$1.50.

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NEW YORK, SATURDAY, SEPT. 6, 1873.

CHANGE OF ADDRESS.

Hereafter all communications for the paper, whether business or otherwise, should be addressed to WOODHULL & CLAFLIN'S WEEKLY, box 3,791 New York City. Postal orders should also be made payable to Woodhull & Claflin.

BILLS FOR SUBSCRIPTION.

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

TICKETS TO THE CHICAGO CONVENTION.

Final arrangements have been perfected for reduced rates on tickets between Boston and New York and Chicago. No general arrangements can be made with the railroads reaching all parts from which delegates may desire to go. No railroad issues a less number than fifty such tickets. All persons who have not already applied to us for rates or tickets should do so at once. Printed instructions covering all that is necessary to be known will be furnished from this office to all applicants, free. Tickets good from the 6th to the 30th of September inclusive. Now, let everybody who intends to go to Chicago send in their names at once.

LECTURES IN THE WEST.

Victoria C. Woodhull is engaged to lecture in
Louisville, Ky., Monday, September 1st,
Indianapolis, Ind., Tuesday, September 2d.
Evansville, Ind., Wednesday, September 3d.
Cincinnati, Ohio, Friday, September 5th.
Dayton, Ohio, Tuesday, September 9th.
Fort Wayne, Ind., Wednesday, September 10th.
Chicago, Ill., Monday, September 15th.

Friends desiring to secure her services in the vicinity of the above places, for the dates not mentioned, will please correspond with her at Louisville until the 28th of August; at Cincinnati until the 8th September; afterward, until the 18th September, at Chicago.

A SPECIAL WORD TO CONTRIBUTORS.

We desire to say to those who favor us with articles, that we receive weekly three times as many as we have room to publish, and, consequently, that a large proportion can never be published. In view of this it should be impressed upon our contributors that articles of more than a column in length will in all probability fail to appear; not because they are not proper and all that, but on account of want of space. Boil them down to their smallest possible limit. Almost every article received might be condensed into one-half the space and lose none of its effect. "A word to the wise," etc.

We have also adopted the rule that articles hereafter appearing in the WEEKLY shall bear the full name and address of their writers. It is desirable that they who write shall give the weight of their influence to maintain what they write.

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.

Our friends must pardon us for again calling their attention to the necessity of putting forth renewed efforts on behalf of the WEEKLY. Especially do we request that those who have sent six months' Clubs, will secure their renewals before the expiration of the first term. Bills will be sent for renewals as fast as they fall due, which, if not paid in a reasonable time, the names will be stricken from the list.

Whoever has followed the WEEKLY through the past eight months cannot now well afford to give over the continuation. Important events are on the point of occurring. Any day is liable to bring such revelations as will startle the world. The Social Question is up for discussion, and the WEEKLY is the only paper in which the solution of the many objections to freedom are to be found. If you have not already done so, subscribe or renew at once.

THE CAUSE IN MAINE.

Brother Seward Mitchell writes from Cornville, Me., that the labors of Nellie L. Davis in that State during the past summer have been of great profit, setting almost the whole people into thought regarding the great social question that is beginning so wonderfully to agitate the public mind. Her blows against the "peculiar institution" have been heavy, as well as those against old Theology. Miss Davis is thoroughly devoted to social reform, and, though young and without personal experience, grasps all the horrors of the terrible slavery to which married women are liable to be the subjects. Her inspiration is of the highest order and confounds the "wiseacres." He is gratified to know that wherever she goes she testifies to the steadfastness of purpose that actuates those who conduct the WEEKLY, and we are happy to have so earnest and honest a friend as Nellie L. Davis, of North Billerica, Mass.

Brother M. also states his anxiety to have Maine fully represented in the Chicago convention, to which we add our earnest wish that it may.

The following notice was sent us for insertion in the WEEKLY, and it was inserted:

SPIRITUAL MEETING.

The Central New York Association of Spiritualists will hold its next quarterly meeting at Rome, N. Y., on the 23d and 24th insts. Good speakers are expected, and a general invitation is extended to all.

E. F. BEALS, Pres.

L. D. SMITH, Sec.

It also appeared in the *Banner of Light* and the *R. P. Journal*. We also received a special invitation to attend the meeting from some good friends in Rome. When these zealous officials heard that there was a probability that we should be present we were immediately informed that our presence was not desired, while we were informed by our friends that Beals said if we should have the audacity to come, then he would have nothing to do with the meeting. And yet these immaculates—these sexually holy men—have the impudence to extend "a general invitation to all." We wonder if this Beals was in fear of an exposition of his real sexual morality that he was seized with such a fright. A pretty pass have things come to, that the presence of a single person is considered cause sufficient to break up a meeting. We didn't go to Rome. We trust Brother Beals feels better.

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."

HAS IT ANY MEANING?

We reply, yes! A deep and fearful significance, to which it is to be feared Spiritualists will only waken when the inquisition is established.

But what is it?

Well, this. It will be remembered that the God-in-the-Constitution men—thank heaven there are no women in it—a male concern altogether—have already held two national conventions to devise methods and means to secure their reign over the people to the sacrifice of personal rights even in matters of conscience. What has made it necessary, in this age, that these pretenders should feel called upon to take this step? What new causes have appeared upon the surface of society, that has shown them the need of immediate action? Science and infidelity for a century have assaulted the ramparts of Christianity, effecting many breaches in its walls; but Christians stood, calmly watching their efforts and thinking them impotent for harm; and so indeed they were.

But a new enemy appeared in the field, which, added to the strength of the other two, at length aroused them to a sense of danger. The arch enemy to all their possessions is Spiritualism. In this they saw the opponent that would unmask all their hypocritical pretensions, unveil their unknown God and dethrone their devil from his place in hell, and in the highly figurative language of an eminent divine, knock the bottom out of that institution itself. To have persons who had died and been consigned to the unquenchable flames come back and inform the credulous that it was all an immense humbug; that there was indeed no such place, and that no one whom they had seen since the entrance to the new life could tell them of any such place; that they had seen no God, nor any great white throne upon which He was wont to sit; that the judgment and resurrection days were myths, in the sense in which they are popularly taught, and that all the Christians teach about the next life is pure bosh; to have them constantly coming back and doing all this and much more that is destruction to their system, showed them clearly that something had to be done, and that quickly.

As their God and Christ and the Book of Books were the things most in danger, they proposed to install them in a place of safety, by enthroning them in the Constitution, from which place they may issue forth to subdue the heretics who had dared to dethrone them in heaven and hell. Strange as it must seem, in this proceeding they were ably seconded by God's arch enemy, the devil, since this latter personage is in equal danger with the first. For mutual safety they made up their old quarrel and united against the common enemy—the enemy who, like the enemy of pretended powers in this country palming themselves off for somebody, exposes their pretenses and destroys their standing.

This proposed reinstallation of the dethroned Gods, however, not meeting with so hearty approval by the people as it was supposed it would, compels "the endangered" to put forth new efforts to pave the way for this final movement; and these are directed toward the destruction of the means of propaganda for Spiritualism. They began by attempting to establish a censorship over the press, taking for the first victim one supposed to be most obnoxious to the general public. From this they would move further and then further, until not a person in the country should dare to question the truth of their God, the fact of their devil or the divine origin of their Book.

So far, however, this part of the programme has miscarried, and instead of securing what they desired, they have involved themselves immeasurably. Many of the best-informed members of the press do not hesitate to say, and boldly, too, that the Y. M. C. A. is in its decadence, from the very means by which they sought to establish their threatened power. This makes them desperate, and they strike wildly out to hit whomever they may, in their insane rage, not perceiving they are killing themselves by the effort. But here they find open allies in the press, where, in violation of the freedom of the press, they had only had silence. Some of the most influential journals of the land join with, aye, take the initiative, against the common enemy, Spiritualism. Thus we find the agent of the *Herald* procuring the arrest of almost all the public media of a sister city, and its columns overrun with the most outlandish lies and abuse of Spiritualists in general, recommending their meetings to the surveillance of the police. At the same time it instigates "Christians" to go to them for the purpose of making disturbance, that it may be chronicled in the papers that these disturbers of the Gods and devils of the Church are also common disturbers of the peace. [See quotation from the N. Y. *Herald* in last number.]

And now comes forward the New York *Times*, in open alliance with the *Herald*, advising that it would be an easy matter to suppress media in New York if Supt. Matsell would take it in hands. It cites, Davenport-like, an English case in its Sunday edition of the 24th inst., of one Lewis, whom a Mrs. Hill had arrested upon the charge of obtaining money under false pretenses, and whom the magistrate sentenced to six weeks' imprisonment, at hard labor—the money he had obtained being six cents, a week for each cent. Drawing its lesson from this, the *Times* recommends that "the trade" in New York be served similarly.

The pretense for such proceeding is that what is proposed to be done is not done. Let us examine this, and see if it

differ from almost every other trade. There is no distinction made between those who use cards and those who profess second sight merely. They are all alike, and so they really are. Cards are used by clairvoyants to concentrate the attention. Of themselves they show nothing, but in the fact that the mind fixes itself upon these, "the influences" operate upon it, showing certain things which are retailed to the inquirer. Others look into a stone, and others, still, into cups and what not—all for the same purpose, though it may not be recognized by the operator himself.

Now, there are hundreds of thousands of cases well established, and about which there can be no doubt, that truth or facts have been received by these means; and undoubtedly there are as many more where the information has not turned out to be true. But mark it, these persons make no personal pretense to infallibility. They merely profess to retail what is given them by Spirits, or what is shown them by clairvoyance, and all who apply to them know this. They pay their money and take the risks, and there can be no such thing as false pretense in the sense in which the law regards false pretense. Nor can it be established, even where untruths are received, that the "medium" is guilty of false pretense. Crime consists, not in the act itself, but in the intent. If a person under right intentions perform a wrong deed, the law does not hold him guilty. Now, who shall presume to say that whatever is received from media is not given under the intention of good faith? Is it to be supposed even that a medium will, wilfully, knowingly and maliciously, tell lies when the truth is just as easy to be told and will serve everything better? He would be a fool who should so imagine; but just so do they pretend who accuse mediums of false pretenses.

Why do these sticklers for strict morals carry their complaints into other "trades." When lawyers fail, when doctors fail, when merchants fail, when architects fail, when teachers fail, when officials fail, when preachers fail to perform their pretensions why are they not prosecuted for receiving money under false pretenses. When the absurd farce of the communion is enacted, and people are made to believe that they eat the body of Jesus and drink the blood of Christ, why are not the ministers prosecuted for fraud? Ah! But it makes all the difference imaginable as to whose ox it is that is gored.

But this practice of fortune-telling and Spiritualism is putting the great "Goddess Diana" to shame, and "our" "trade's" "our easily gotten gains," are threatened and they must therefore be put down at whatever cost, and so "we" strike first here and then there, hoping soon to find a vulnerable spot that shall destroy the whole danger.

Time and again we have warned Spiritualists of what is coming. We have told them that Spiritualism means death to all existing forms and customs. The lords of these know this, but Spiritualists sleep on, or continue to gaze upward in utter ignorance of the threatening storm. The time, however, will come when this stupor shall be cast loose from them, but it will be only when the danger is at their very face and they are asked to recant the dangerous doctrines under the pressure of the rack or the fagot, or other equally persuasive arguments. We have done our duty. We have told you that these things shall come, and they will unless you save yourselves, and by concentric action ward off and kill that which threatens. Think of it before it is too late; since to think of it you will be compelled; if not now, then only a little later on.

THE DECLINE OF DESPOTISM.

Evidence upon evidence is accumulating, going to show the desperate strait to which conservatism is being reduced even by the very methods by which it hopes to save itself. The Judiciary has been relied upon to conserve the interests of the public by maintaining intact the customs the past has bequeathed the present. But as reason and intelligence dawn upon abuses, learned justices are compelled, for consistency's sake, to accept the common-sense view of whatever comes before them.

And thus we find Judge Blatchford ruling in the United States Court in this city, in accordance with the principle of democratic liberty and personal sovereignty, in our own cases and in that of Mr. Dana's, of the *Sun*. Recently, an eminent Justice of the Supreme Court of Illinois, in a case in which the mandatory character of marriage laws was the question involved, held that they were not mandatory in their character—were provisional merely. This decision, if sustained, settles the question of marriage forever, by making it purely a civil contract, to be entered upon and abandoned by the consent and will of the contracting parties. All reformers have to do now is to ignore the law and go on about their business. To this view we have always held. It is impossible that there should be any law to make marriage law and customs compulsory, and this decision virtually remands the whole question back to individuals, and says to them, you need not give any attention to priest or squire; make your own arrangements as you wish to make them, if you have the moral courage to do so. This is all there is lacking now to revolutionize marriage and restore the lost right of individual control to the people.

Still another case in the Courts further confirms the progress that is being made toward equality and justice. This has just transpired in St. Louis under the infamous Social Evil bill—W. G. Eliot against Kate Clark for keeping a disreputable house. The learned jurist, Judge Calvin, of the Court of Criminal Correction, decided thus:

Judge Calvin, of the Court of Criminal Correction, to-day rendered a decision in the case of W. G. Eliot against Kate Clark for keeping a disreputable house, which was argued on last Saturday, and in which was involved the question of the constitutionality of the social evil ordinance now in force here. The Judge decides that the provisions of this ordinance are diametrically opposed to the State law under which this prosecution is had, and that the amendment to the city charter permitting the City Council to regulate prostitution was a special act applying only to St. Louis, and therefore unconstitutional, inasmuch as that instrument provides that the General Assembly shall pass no special law in any case in which provision can be made by general law. The Judge says further, it is a special law in its application to but one sex and not to both sexes. In this it is against the spirit of the Bill of Rights. The law should operate uniformly. The offense charged in the information could not be if the other sex were not participants in it. It is unjust and unfair that of the parties to the offense, one should be required to conform to multitudinous and grievous and burdensome regulations, while the other party does not even receive a tacit recognition. This subject cannot be rendered less a crime by humane legislation than it actually is. No law but the universal law of compensation can regulate it. My views of this matter are that the words "to regulate," in the connection in which they appear in the charter, are not inconsistent with any law of this State, and have received a construction altogether too broad; that they do not justify the passage of the ordinance relied upon by the defendants of such a meaning of the words "to regulate" as was understood by the City Council to be the true meaning. I say, then, that the General Assembly exceeded their constitutional powers when they made the grant, because no such power exists in the Constitution.

Thus in spite of all, does the revolution move onward toward justice and right, but its passage is rousing the bigots and despots of the past to the necessity of action, and it will come in some terrible and dangerous form when least it is to be expected. Let them know that their sceptre is really about to pass away from them and they will sacrifice the lives of one-half the race sooner than yield it. Prepare then for the coming—"In time of peace prepare for war."

TO OUR CATHOLIC SISTERS AND BRETHREN.

For the past six months the New York *Herald* has trumpeted the pilgrimages now taking place in France. In these Our Lady of Lourdes stands pre-eminent. The last of these published Saturday, the 23d ult., occupies a page and a quarter of that journal. As Spiritualists, let us admit the statements. Hundreds of thousands in France believe in them. There is no reason to doubt them, and they establish the fact of spiritual intercourse with humanity in the form. We are thankful for the admission, see the pile, in the language of the gamester, and go better.

But we would remind the *Herald*, while it is in the spiritual mood, that the wonders which have taken place here, namely, the appearance of the engineer at Lansingburg, the boy at the Newburyport School-house, and many others, are of the same genus. They equally demand from our savans a solution. If Spiritualists' *solus* attempt that solution, it is because no others will. Probably, as the *Herald* has engaged in the business, it will be able to ferret out the truth, in which case we, in common with the rest of the world, will have reason to rejoice. In the meantime, let us commend to our Catholic sisters and brethren the following questions which we find in the report before us: "Did not something of this sort happen to Elijah and to St. Philip, to St. Ida of Louvain, to St. Joseph of Copertino, and to St. Rose of Lima? And how can any person who believes or pretends to believe in the Old or the New Testament assert that it is impossible." Let us warn the public that the time is rapidly approaching when the above questions will be put to all Christians, whether Protestant or Catholic, by the Spiritualists of the age, and it would be curious if questions put by one body of Christians to another should be taken up in the end by a third party, and eventually confound both.

WHAT OF THE NIGHT?

SILVER LAKE AS AN INDICE.

Following rapidly upon the very remarkable Convention at Vineland came the immense outpouring of the Spiritualists and Socialists of Massachusetts at Silver Lake camp-meeting. Like the former, the latter stands for the people among whom it occurred, marking the progress they have made in the basic principles of reform, and more than the former perhaps, indicating the fact that Spiritualists, as a class, are rapidly accepting these principles as the foundation for any right progressive movement for mankind. We do not say this with any view to attempt to commit Spiritualism to social reform, but to state a fact that must be evident to every unbiassed observer of the times, the awful contortions of the "respectables" to shirk the fact, to the contrary notwithstanding.

But to Silver Lake. This was the first camp-meeting that ever assembled near this most beautiful sheet of water. It was the successor to those of late years held at Walden Pond, and, like them, was under the direction of Drs. Gardner and Richardson, of Boston. The grounds consist of a thickly-studded grove of small pines, situated on the southern borders of the lake—a high, bold bluff, now purchased by the Old Colony Railroad and fitted up expressly for camp-meetings. During the encampment which began on the 8th of the month and ended on the 18th, there

were presented many of the features of a small city. An immense eating-house was built, together with all the various out-houses usual at such places. Beside these there were a railroad ticket, express and post-office, a photographic gallery, depot for literature, and a grocery and provision store. A good speakers' stand was also provided and an immense canvas stretched, under which there are seats for five thousand and standing-room for ten thousand persons.

This encampment consisted of three hundred and sixty tents of the style known as "the Sibley Tent," sheltering about two thousand persons. The tents were upon the avenues and streets, in regular order, the name of the occupants usually appearing upon the front. Such was Silver Lake encampment when visitors were absent. On special picnic days, Wednesday and Friday, the Old Colony Railroad and its numerous branches and connections brought many visitors to the lake.

The first grand picnic day was Friday, the 8th. The services under the canvas were opened by Dr. Gardner, who, in a felicitous manner, rehearsed the causes that had led to the preparation of the grounds for this meeting. The Doctor was succeeded by Hon. Warren Chase, J. P. Greenleaf, Ed. S. Wheeler and Moses Hull in the morning; while the speech of the afternoon was by the latter gentleman, who said:

While denying the existence of a personal devil, the speaker said, this word, from the use made of it by the church, had become a synonym for something radical and reformatory from the day when John the Baptist was declared to be under the influence of a demon, to the present hour. How then could Spiritualism hope to escape being branded as the work of demons? which by the way the speaker thought was the most brainless method of begging the question concerning the existence of the spiritual phenomena. The Church was either right or wrong in her declarations concerning the presence of the devil in every reform; if wrong, then it was proved that she was liable to mistake, and if mistaken in one point, to be equally fallible in all her arbitrarily assumed grounds; if right, then indeed humanity owed to the devil the chiefest thanksgiving, for he was—according to the declaration of the Church of that day—the inspiring genius which led Jesus Christ to live and work among men. It was clearly to be noticed that the devil would not remain with any new system after it became popular and corrupt, and also as plainly perceivable that the Church always grasped the next to the last new reformatory movement, with which to combat its successor. The lecture—of which but a faint outline is here presented—was historical, philosophical and argumentative by turns, and was heartily approved by the audience. At the conclusion of the address the crowd dispersed from the speakers' stand, and wandered for a brief season around the grove, ere the warning engine bells summoned them to their seats for home.

The immense concourses of the people, however, were reserved for the special lecture days, Sundays. We glean the following condensed account of the services on the 10th inst.:

At an early season in the morning visitors from the surrounding country for twenty miles distant began coming in, till a space of ten acres allotted for the purpose on the south side of the camp was as thoroughly packed with teams of all sorts as was considered consonant with their safety.

The Plymouth train was the first to arrive. Its crowds of passengers, upon debarking at the plank platform erected by the O. C. R. R. Corporation, found themselves directly in front of a wide avenue which led over a gradual ascent to the camp, a few white tents, backed by green tree-tops, peeping invitingly over its summit. In due time the long trains from Boston and way stations moved up majestically, and poured out a deluge of humanity upon the camp which effectually astonished all the regular residents.

Those who came to listen to speeches, as well as to enjoy the beauty of the scene, assembled at the platform, where, at about half-past ten o'clock, Dr. H. F. Gardner called the assembly to order and introduced as the regular lecturer of the morning Miss Jennie Leys.

In commencing she said: At such a time as this, full of life rather than death, we cannot come to you to open any sepulchral gate. Vital revelations were abroad, of interest alike to Spiritualist and atheist. Spiritualism represented not so much wings for heaven as feet for earth. It might perhaps be more pleasant to the believers of Spiritualism to watch the revelations of their philosophy, the forms of hope, bright-robed in the roseate hues of the empyrean that were wafted by them, but the soul alive to the vital interests of our day could not stop there. The old time spirit of persecuting bigotry now loomed above the placidity of Christianity—the right of freedom in political things was even now being put on trial, and the student of history could only see the promised land of liberty of speech and action across the Red Sea waves of a struggle more fearful than humanity had ever known. The freedom of speech and the press had been challenged in the attack of the Young Men's Christian Association upon the two female editors in New York city, who, though voiceless and voteless politically—placed practically by their sex beyond the pale of the law as to its benefits, but sternly held accountable to its penalties—had stirred the nation to its utmost depths. Victoria C. Woodhull and her sister Tennie C. Claflin were the freedom angels of the world, uplifting womanhood to the sublime heights of peace and truth. The most fearful aspect of the case to the mind of the well wisher of reform was the profound apathy and listlessness which rested upon the minds of the people, who failed to understand that a terrible struggle of bigotry was already being inaugurated by the God-in-the-Constitution cabals. The speaker then proceeded to consider the aims set forth by the petition issued at the Cincinnati Convention in the interests of Christian bigotry for the recognition of God in the Constitution of the United States. Earnestly the Church was toiling for this result; year by year the Young Men's

Christian Association was enlarging its borders. Let the liberal element organize in self defense. She was sure that in the contest with error the right would always come uppermost, but history revealed that it was too often through the gory shock of war. She would have these elements of physical conflict scattered before they obtained sufficient magnitude to change their base of operations from the field of mental discussion to that of bodily carnage. The speaker closed her address by a fervent appeal in favor of woman suffrage, which she believed, if granted, would do much in the needed direction, and inaugurate a nobler manhood for man and a higher womanhood for woman. Her remarks were listened to for upward of an hour with the most profound attention, and received frequent signs of approval.

The lecturer of the afternoon was William Denton. He began his remarks by saying that he should have made a very poor Hebrew prophet; their songs were overloaded with lugubrious wailings of horrors to come, especially with regard to the cities round about Judea; but there was so much of hope in his nature that he instinctively turned his gaze to the bright side of things, and though he recognized the immense importance of the warning proclaimed by Miss Leys in the morning session, yet he would on this occasion like to discourse of some of the brighter portents in the sky which revealed themselves to his soul. Referring to the desire shown by the Churches to put God in the Constitution, the speaker said it was because they feared the rapid spread of infidelity to their dogmas which was perceptible throughout the land. Foiled in the combat of argument, they naturally fled to seek the arm of law, to force their peculiar ideas upon the people. But he thought this putting God in the Constitution—while he would be a dead letter there, as he was generally in the world of to-day—would be a step which would arouse slumbering souls, and lead hundreds of those who had heretofore done nothing, to put forth sturdy efforts for the firm upholding and broad dispensing of liberalism. While discourse of some of the brighter portents in the sky which five years after its advent, Spiritualism had in that time circled the globe, upsetting the scarecrows reared in the past by old theological systems, and giving faith in the progressive powers of the human soul. Spiritualism gave a brighter gospel than that proclaimed by him of Nazareth, because it taught that man was never lost, and therefore never needed to be saved. The human soul needed no mediator between itself and God any more than the infant required one between itself and the warm, pulsing breast of its mother. Spiritualism did more to heal the broken-hearted than all the systems which earth had known, and would yet, by its own intrinsic power, fold all peoples beneath its sheltering wings. The lecturer made eloquent reference to the enslavement of woman, founded on customs inaugurated by Bible precedents, and her needed enfranchisement, and said no religion which had ever been preached had done so much for woman's cause as Spiritualism.

At the conclusion of the services the human tide ebbed rapidly from the grounds, sixty-seven cars crowded to their utmost capacity took up the journey Plymouth and Bostonward, multitudinous teams rattled away in divergent directions, and silence and twilight descended upon the previously busy scene.

At the conclusion of Mr. Denton's address Dr. Gardner offered some remarks of a congratulatory nature to the people assembled, gave a brief history of his experience regarding meetings in the past, announced that on the following Sunday H. Grace Seaver, Esq., editor of the Boston *Investigator*, and Hon. W. Warren Chase, of St. Louis, would address the people in the morning, and that Victoria C. Woodhull would speak in the afternoon.

But the climax of the meeting was not reached until Sunday the 17th, the announcement of speakers for which day was such as to indicate that the subject, of most vital interest to every one at the present time, would have consideration. Endeavor to shirk it who may, there can be no mistaking the meaning of the vast concourse of people that assembled at Silver Lake on this day. They did not go there simply to hear the common topics of phenomenal Spiritualism discussed. These at least to older Spiritualists have been too long considered to cause the soul to move in response to appeals of mere oratorical power. It can scarcely be doubted that those orators who dwell upon this class of subjects speak to hearts that do not stir with enthusiastic response. There is no escaping facts, though a certain class of writers for so-called Spiritualistic journals seem determined to read everybody out of the Spiritual arena who shall dare to contend that the social problem belongs of legitimate right to Spiritualism. Had these very respectable saintly persons been at Silver Lake on that ever-to-be-remembered Sunday, they would have thought that Spiritualism means reform in all directions, especially in the social sphere.

We arrived on the ground about three o'clock Saturday afternoon. From that time certainly there was no speaker on the stand who did not make the social question the main issue. As we arrived under the canvas Mrs. Colby, a speaker of great power and thoroughly imbued with the spirit of the times, was elucidating certain portions of the great issue. She had succeeded Anthony Higgins, of Jersey City, who had dealt some squarely planted blows on the face of old conservatism. There, too, we also found that old wheelhorse of reform, Warren Chase, and Mrs. Albertson, E. S. Wheeler, Chauncey Barnes, and many other well known and able workers. It was easily to be seen that the encampment had not assembled merely to enjoy the comforts and recreations of camp life, but rather to meet as people engaged in a great and common cause, to compare records and see how nearly they were all related in spirit. To us, as we came in contact with the large number of those whom we had met and known, there seemed not so much as a single discordant feeling. At least it ap-

peared that if there were disagreements upon anything it was understood that it should not assume even the semblance of inharmony. So it was a matter of surprise when we learned that there was dissatisfaction about the manner in which the meeting had been conducted. It seems that some of the people did not think because Drs. Gardner and Richardson had managed the preliminary arrangements and were to reap the benefits, if any accrued, that therefore they should control the platform. The assignment was that they had been invited there to a mass meeting, and having paid for coming, when assembled they should have something to say as to what speakers should be heard. Many did not hesitate to assert that the management persistently refused to admit the social question to the platform, and that it was broadly hinted "that Mrs. Woodhull need not think she could come to Silver Lake and run the meeting in the interests of that question."

Now as to the reality of all this, we know nor care nothing. Certain it is we went there to speak some plain truths to the people, without any thought of "running" anything in the interest of anything or anybody. We knew very well that the people who should assemble that day would certainly expect to hear the social question discussed radically, and we did not stop to ask whether it was a proper subject for discussion or not, but the reception with which we met on our arrival upon the grounds, from the "people," at once set us at rest as to their feelings.

So, when in the evening we were called upon to speak a few words, we took occasion to remark our surprise at having received an invitation to speak before what we had understood was to be a too-respectable crowd to tolerate the social question. This called Dr. Gardner to the front to accept "the joke," as he called it, of supposing that it were possible for him to have anything to do with anything so respectable as that; and to establish his position thoroughly he desired to offer the resolutions written by Henry C. Wright some years ago, and which were printed in the last WEEKLY:

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

He said he advanced these as his own, and put them to the audience, and they were adopted with enthusiastic unanimity. This settled the question as to whether the social question was considered contraband. At least, never a word more was heard upon the subject.

Another Sunday morning dawned, bringing a heavy shower of rain which, for a time, threatened to extend into the day; but gradually the north wind conquered and rolled the heavy clouds away, leaving the skies clear and the sun bright. A more glorious day could not have been. It was certain that the closing sessions of the meeting were to be an immense success; and so they were.

Soon after nine o'clock, the long trains of cars began to arrive from Boston and intermediate points, and also from Plymouth, bringing swarms of people, who quickly passed into the encampment. Beside those who came by cars, there were the whole country folk, with whose horses and carriages the roads and woods for a mile around were blackened. At ten o'clock not less than twelve thousand people had passed the entrance, most of whom were congregated under the canvas to listen to Horace Seaver, editor of the Boston *Investigator*, and Warren Chase, who had been advertised to speak in the forenoon. Of the day's proceedings the Boston *Post* says:

"The camp meeting of the Spiritualists, which for nearly two weeks has filled the wooded glades of Silver Lake Grove with throngs of happy campers out, is over, and this morning the hundreds of white tents which have given the beautiful grove almost the appearance of an encampment, will begin to disappear. During the larger share of the time through which the meeting has extended, it has been favored with exceptionally fine weather, only two of the days having been at all stormy or unpleasant. Yesterday, which was to be the final day of the meeting, opened clear and cool, despite the rainy promise the clouds had given on Saturday evening. Long excursion trains started for the ground from this city, Fall River, Plymouth and the south shore during the morning, every one of them being filled to its best capacity with pleasure and profit seeking visitors. The number of people present during the day was certainly as great as 12,000, while many accustomed to estimate crowds put it as high as 16,000, and even more. It certainly was large enough to completely fill the grove, and even spread out over the adjoining fields. Beside the Spiritualists and their friends and the visitors who were there as a pleasant escape from the city, probably no small number were attracted by the promise of an address from Mrs. Woodhull, who had been announced as to be present in the afternoon.

The exercises were opened by a song, "How the Gates Came Ajar," sung, by request, by Mr. J. Frank Baxter. Dr. Gardner then stepped to the front and congratulated the audience on having such a beautiful day to come together in. They would hear some radical things, but the platform established there was a free one, and open to whomsoever might desire to use it, so long as free speech was not tampered with. But the managers did not hold themselves responsible for any of the opinions advanced. For those, the speakers only were to be held accountable. He announced the presence on the grounds of Col. Blood, who would receive subscriptions to WOODHULL & CLAFLIN'S WEEKLY. He considered it a representative paper. Under the circumstances which have occurred during the last few months Mrs. Woodhull personally was lost sight of, and she became the representative of an idea. Mr. Horace Seaver, was then

introduced and began his remarks by addressing himself to the "Spiritualists, Free-Thinkers, Infidels, Atheists, and all others present who were in favor of free thought." He thanked the chairman for the liberality of the invitation which allowed him, a materialist, to speak from that platform to that audience. It was one of the impossible things to find two people who believed alike. In fact to bring matters to a finer point, it was rare to find one man always agreeing with himself. He had one idea and method of life which he thought best suited to this world, the only one he had ever lived in or knew anything about. If, as the Spiritualists claimed, there was another, he thought the best way of getting ready for it was by living right in this. After all they agreed on the really essential points. They agreed in maintaining free thought, free speech and a free press, in progress, liberality and the inalienable rights of man and woman too. They were both opposed to bigotry, priestcraft and sectarianism. From the outset he had seen that Spiritualism was working in this direction, and so far it was doing a great work in breaking down party walls. There should be the same democracy in society as in Nature, where the rain and the sunlight fell on the church of the minister, the cathedral of the bishop and the camp-meeting of the Spiritualist with the same impartial need. The time ought to come, and, in fact, must soon, when the question, "What does he believe?" would be impertinent and inexcusable. It ought to be taken for granted every man believes the best he can, and in so far as Spiritualism hastened the day when that should be so, he was in favor of it. If Spiritualism was a fact of Nature, then it was true. Until that was undeniably proved he and other skeptics would candidly examine into it. The liberality which seemed to mark Spiritualists, making them willing to consort with their most determined doctrinal opponents in this world, argued strongly for the belief that the same breadth would characterize them after they reached the other, and this fact made the possibility of another life much more inviting than did the selfish exclusiveness of Christianity. If there were more things in heaven and earth than were dreamed of in our philosophy, he was willing to accept them whenever proven. Truth can never hurt any one. He believed in the practical phase of Spiritualism thoroughly, in its efforts to improve society in the various directions of philanthropic work. Most especially was he in sympathy with it in its struggle for woman's rights. On the condition of woman depended the improvement of the race. It was foolish to keep down one-half of humanity in the hope thereby to elevate the other half. The hand that rocks the cradle makes the world. In conclusion, Mr. Seaver mentioned the curious coincidence that the day was the thirty-fifth anniversary of the release of Abner Kneeland from Leverett-street jail, where he was incarcerated for blasphemy. The effects of his life were manifest now in such innovations on the old-time beliefs and prejudices as the opening of the libraries on Sunday, music on the Common on Sunday evenings. If the Pilgrim Fathers could look down on the Common, and see there, on their holy Sabbath day, a band of music, they would cry, "O, carry us back to some other place than this degenerate Boston!" The world is improving. If it was not, we might better have had our eyes put in the back of our heads, so we could look back into the twilight of antiquity rather than ahead to the future.

Hon. Warren Chase, of St. Louis, was the next speaker introduced. He said he had been for so many years picketed alone on the outskirts of reform that he hardly recognized now the hosts of friends that had come forward beside him. There were thousands who now occupied, socially and religiously, the same ground he had done for thirty years. It was not for lies but for the truth that the martyrs had been slain. Jesus was crucified, Galileo condemned, Copernicus anathematized, Quakers imprisoned, Servetus burned, Victoria C. Woodhull incarcerated in Ludlow-street jail, not for telling falsehoods, but for making known the truth. And the world sent its saviors to the stake, the halter, the headsmen, now to the jails, by and by only to glory and victory. He had never been a Christian. Believers in that religion claimed that it was a revelation from God; but there was not one truth which we know which had not been learned by experiment, not one which had come to us by revelation. Science alone has given facts, revelation none. It tells nothing definitely of our origin, nothing certain of our future. What then? "God has revealed himself." What God? If the Jehovah of the Jewish creed, then the revelation is only a curse. And there is nothing in the New Testament but what is old. All its moral sentiments are to be found in the literature of preceding nations and races. What were its miracles? There are thousands related in profane history which have as strong evidence in their favor as any related in the Bible, and there is no reason why one class should be taken and the other left. Spiritualism is revealing a new world. Christianity is doomed to fall, and with the tree will go the branches. The social, political, religious systems which are its offshoots must perish with the parent tree. The world ought not to be horrified at the idea of tearing down the old faiths and ideas. The future held in its hands materials with which to build a better and purer and holier system, and he prayed for the day to come when the old things should pass away, and all become new. At the conclusion of Mr. Chase's address, the audience adjourned for dinner and recreation. Many parties had brought lunch with them, and gathered in little groups under the trees to eat it, giving the woods the appearance of being tenanted by a vast picnic party, while others repaired to the dining-hall and restaurant. The afternoon meeting was announced to begin at 2 o'clock, but an hour before that time the seats of the audience tent were filled, and the people waited a little impatiently for the appearance of Mrs. Woodhull. By this time fully 18,000 people had assembled on the grounds. Some twenty minutes before the hour, Mr. Baxter took his seat at the organ, and sang "Jessie's Dream, or the Relief of Lucknow," and "Mother kissed me in my dream." Dr. Gardner then came forward and said he had no sympathy for those sensitive people who could not endure the discussion of subjects usually tabooed, but he expected

during the afternoon some plain truths were to be spoken, and if there were any such sensitive persons present and there happened to be a lack of seats, he hoped they would go out before the address began, so as to give other people a chance to sit. He disclaimed any responsibility for anything Mrs. Woodhull might say. He differed widely from her in many opinions, but the platform was free. He himself believed whatever was natural was right, and no legislative enactment could make it wrong. With this explanation he had the pleasure of introducing to the audience

VICTORIA C. WOODHULL.

Mrs. Woodhull came forward, and was received with enthusiastic applause. She was plainly dressed in black, and her face bore evident traces of recent suffering. She began at first in a rather low tone, which became full and clear, however, as she went on, until the volume of her voice filled the entire canvas. She began by saying she had some plain truths to tell, which she knew would not please all ears, but she valued truth more than popularity. The good opinion of the audience she craved, for they were her friends, but public opinion she stamped in the mud. It was a stench in the nostrils of truth, to which she could only say, "Get thee behind me, Satan!" She would speak the truth, even if she died in doing so. The time must come when misery and heartache should be banished from earth, but before that time, other and terrible things must be. So much suffering as that the soul-sick of earth now endure could only be washed away in the blood of millions of martyrs. With this introduction she proposed at once to proceed upon the scarecrows of social slavery. The farmer puts up in his cornfield objects which, at a distance, bear the appearance of men, to frighten away the crows from the growing corn. The crows have just sense enough to see that they appear like figures of their great enemy, and shun them, but close examination shows they are only men of straw. So in the religious fields bigots hold up Satan and hell-fire to frighten the people; but as all men are not crows, some are able to see the straw through the rags in which it is stuffed. So in the social fields scarecrows were put up, but she knew they were all of straw. The great contest of the day was between freedom and absolutism. In the evolution of civilization, humanity walks from despotism toward liberty. If the sovereignty of the individual is right in politics and religion, so it is in the social relations. This means that freedom for the individual, socially, is a right—is an inherent right—which neither Church nor State can deny or abridge. Nobody doubts this. But what is freedom? The right of each individual to make such use of his or her powers and faculties as he or she may elect. Anything less is restriction, and restriction by any person or aggregate of persons is despotism. Here is raised scarecrow number one. They say: "all restriction were removed, anarchy would hold high carnival, and our liberty be sunk in the darkness of the Middle Ages." Those who say this fail to see that perfect freedom is the guarantee of perfect protection. Then comes scarecrow number two. Suppose perfect freedom is admitted to be right, it is not expedient it should be exercised. Every one is willing to accept it for himself; but what might not his neighbors do? If they should act as they might, society would be demoralized. But who had the authority to deny her right to eat, drink, sleep, love as she might? If freedom is admitted, rather than despotism, it is nobody's business what another does, so it does not interfere with his or her happiness. Then comes scarecrow number three. If there is no law to compel people to live together, the whole framework of society will be broken up. She denied it *in toto*. The safeguards law has put about the married relation heretofore have made the family only a source of misery. The children who are unfortunate enough to be born in it have the seeds of vice implanted in them from birth. These safeguards have been the source of more crime than all other causes combined. Scarecrow number four—What will become of the children? Truly, a pretty question to ask, when children are born and reared as they now are. Could matters be much worse? In the new order of the world, women will be self-supporting, and beyond the danger of undesired maternity. Then the woman who is willing to bear children will be considered the creditor of society, and society will take care of her and her children. No love is like a mother's, and the suggestion that the child shall become the ward of society may seem heartless, but the truest love is that which asks the most for the child; and if this order of things should give the most, the sincerest love would be manifested in yielding to it. The children do not belong to the parents now, for if they did, how does the ownership disappear at the age of twenty-one? Or how can a child under that be held responsible for a crime? And how can society compel its education? In the future, relations are to be based on the kindred of souls, not on any family clanship. Mrs. Woodhull closed by reaffirming her devotion to the cause of social freedom, and declared that if she knew for every word she spoke against marriage she must spend a year in Sing Sing, yet should she speak. She was willing to stand on the scaffold, even, in behalf of her suffering sisters. After the address of Mrs. Woodhull, which had been received with many marks of approbation, was concluded, Miss Lizzie Doten spoke briefly in the same tenor, but somewhat less energetically and radically. She then recited the following poem:

THE SOURCE OF POWER.

The noblest lesson taught by life
To every great heroic soul,
Who seeks to conquer in the strife,
Is self-control.

Truth grants no sceptre to the hand,
Where pride and passion hold the sway—
He who with honor would command,
Must first obey.

An honest doubt is oft the seed
Of truth, that bright celestial flower,
And weakness, through some noble deed,
Is changed to power.

The brave of heart, the pure in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light.

But though unnumbered eyes were closed,
Still would the sun as brightly shine,
And truth, by all the world opposed,
Is still divine.

The servile reverence of the past,
Which marks the worship of to-day,
Before the truth advancing fast,
Must pass away.

And strength of mind, and breadth of thought,
And inspiration from above,
Shall be by earnest spirits sought,
In truth and love.

A voice, whose word of power sublime
Transcends the might of human law,
Shall in the truth's appointed time
The world o'erawe.

Then "Tyranny, which oft unfurled
Her blood-stained banner to the sky,"
Shall from her throne of power be hurled,
And, helpless, die.

The world is sick and sore at heart,
With patient hope deferred too long,
And seeks for one who knows the art,
To make her strong.

The man who dares to think, to live
True to his soul's divinest light,
Will to the world an impulse give
For truth and right.

The cross may meet his noblest deeds,
The faggot blaze at every word;
Yet o'er the angry strife of creeds
He will be heard.

Thus through the fire and through the flood,
All bruised, and scarred, and battle-worn,
Baptized in sweat, and tears, and blood,
Great souls are born.

That which is crucified to-day,
The distant future shall adore,
And Truths which Error seeks to slay,
Live evermore.

Great souls e'er set their standard high,
And, toiling on through storm and night,
They wake the nations with their cry
For "Light!" more "Light!"

The world will learn, when wiser grown,
This lesson comes with every hour,
That Right is Might, and Truth alone
The source of power.

In the evening I. P. Greenleaf gave a lengthy address upon Spiritualism. He summed up the results of the last twenty-five years of Spiritualism, and laid them at the feet of the new dispensation which, as the past had taught the relationship of spirit to spirit, was now to teach the relationship existing between persons, to the end that there may be unity, harmony and peace in the world, and as a result of them, happiness and progress. It was a masterly effort from the logic of which there is no escape. Even those weak Spiritualists who feel that Spiritualism has all under which it can stand, could not evade the force of the argument. Spiritualism now means better men and women through better conditions of generation and growth.

After Mr. Greenleaf had closed came the usual parting words from Warren Chase, E. S. Wheeler, and the closing by Dr. Gardner, who made a very appropriate and happy adieu, and everybody left the canvas for the last time with apparent reluctance, evidently feeling that the many words of profit there listened to would implant its scenes and surroundings indelibly in the memory of each.

THE LESSON.

Every event has a lesson, and especially has every event of such moment as the one we have chronicled, a lesson that should be carefully studied by the earnest reformer. It is by rightly appreciating these great teachers that we are guided to the best uses of means and to their right adaptation.

An audience of eighteen thousand persons cannot congregate without there is a deep meaning in the coming together. There must be some common cause of inspiration moving every heart. In view of the fact that all this immense mass struggled to obtain a place under the canvas, there can be no doubt that they visited the camp to hear what was to be said rather than for mere pursuit of common recreation. They were after "more light." In view also of the manner in which the several speakers were received by the audience, there can be no doubt as to what subject it was upon which more light was wanted. The audience did not stir with enthusiasm until the broadest phases of the social problem were boldly launched and solved. These elicited frequent and prolonged applause, leaving no uncertainty in the minds of any as to the sentiment generally entertained. Conservatism was at a large discount. Phenomenal and theoretical Spiritualism were below par; but practical reform, in whatever shape it presented itself, was the ruling theme. In a word, that audience wanted nothing else and were not satisfied until they had it in its broadest and clearest sense, and presented in a common-sense light. That audience wanted truth, truth that they could take home with them, and by which they might become better men and women. Nor did they care how radical it should be, nor how baldly and boldly pro-

claimed. Undoubtedly they were ready for the whole truth about love and its uses and natural results, and would probably have gone home better satisfied had they had it all as it shall soon be given.

This Silver Lake meeting, together with the Vineland Convention, have forever settled the question past all controversy, that Spiritualists are ready for the whole truth, and do not fear to ask for and receive it openly before the world. So far as people can settle anything that is settled by the nature of things, they have settled that Spiritualism includes social reform and all other reforms. From this it will be useless for any future gathering to attempt to wrest Spiritualism, while in becoming this it takes on a new character and enters upon the work of the world's salvation, never more to be impeded by the cry of "side issues." Still another important victory was gained by this meeting for reform. On Monday morning every Boston paper, six in number, contained lengthy and respectful accounts of the day's proceeding, without a single word of the usual vituperation and abuse—something which by itself is a revolution. The explanation of this is, that the papers respect at least one thing—and let it be involved when it may, they never fail to recognize it—an immense outpouring of the people. Eighteen thousand people congregated in a not very thickly settled part of the State, are a power that not one of the Boston papers dared to ignore, even though they were Spiritualists who adopted the social problem as an issue. Had that meeting showed unmistakable evidence that they rejected the social question, it is to be imagined that so respectful reports as were given of the speech on sexual freedom would have appeared? Never. They were compelled by the power of public opinion as expressed by that vast meeting.

This departure of Spiritualists of the East will undoubtedly be adopted by the Spiritualists all over the country and result in their close organization for reformatory labor. No doubt they of the Tuttle-Britten-Jones-Holbrook-Wilcoxson school will kick, but it will be against the pricks. They will be compelled to yield the point that the Spiritual platform includes the truth that is found in any person which, under common rules of order, may rightfully be presented anywhere, subject to no restriction except the common courtesies of discussion.

A word more regarding the conduct of camp-meetings. It seems to be proper that the people who assemble at them ought to have the right to determine how they shall improve their time and to whom they will listen. The management, it would seem to us, have completed their sphere of duties when they have arranged for the meeting, and for its government, and received its benefits. The meeting itself ought to arrange its own methods of amusement and instruction. It should not be compelled to endure anything not agreeable, nor be denied anything that it desires. It is not to be imagined that Drs. Gardner and Richardson would get a camp meeting together and then compel it to listen to divines of the Catholic or Orthodox church. Yet they have the same right to do this that they have to select specific persons from among Spiritualists. The same right permits both. It was the perception of this that caused the protest against the management, and the formation of a State Camp Meeting Association, which was done, and to which considerable stock was subscribed on the ground. It seems to us, however, that it would be better if Dr. Gardner would yield the point upon which he so stoutly insisted, of controlling the platform. His desire should be to study the pleasure of the meeting, and he cannot tell so well for it as it can for itself what is its pleasure. Settle this, and there will be no need for the continuation of the rival proposition. The movers in it, however, seem to be in earnest, and a large committee is appointed to obtain subscriptions to the stock, and when such men as Harvey Lyman and F. S. Ladd, of Springfield, and A. C. Carey, of Lynn, are engaged, it does not mean child's play merely. We would suggest to Dr. Gardner that he advertise for the next camp meeting that the meeting, when assembled, shall choose its own officers and conduct its own business outside the engagement of a few prominent speakers for special days and occasions, which will probably satisfy everybody. Nobody in the country is so well adapted as he is to make a complete success of a camp-meeting. Of this, the success of this one leaves no doubt, and with the slight concession referred to, he may continue year after year to call these meetings together to the entire satisfaction of everybody, and have the pecuniary benefits that they must yield.

The *Religio-Philosophical Journal* of the 30th ult. contains the following letter:

S. S. JONES, Chicago:

Dear Sir—Will you be so kind as to give us a list of Spiritual speakers not tainted with "Free Love," so called, and the Woodhull mania; speakers who have delicacy and moral purity enough to conduct themselves decently in public, and not disgust an audience at Spiritual meetings with "dissertation" (*sic.*) on Woodhull and the immaculate purity of lust?

I write you by order of the Spiritual Society of Gun Lake, Michigan.

Yours, etc.,

M. J. CHAPMAN.

The WEEKLY respectfully indorses the above M. J. Chapman's request; that is all, except the "dissertation" part of it. It has given a list of the free guardians of the Spiritual fold, now let Brother Jones supplement it with the balance of those who are willing to be muzzled.

VOICES OF THE PEOPLE.

FREMONT, Ind, July 2, 1873.

MRS. VICTORIA C. WOODHULL:

Dear Friend—This age will be unable to compensate you for what you have done for mankind, in being true to the right; exposing corruption in high places, by holding up the conduct of some who are leaders in Church and State. As the Church beckons the State follows—and by elucidating principles which regulate the weal or woe of our race, showing how imbecile, simple and silly the attempt by legislators to define and regulate the proper line of action, in the propagation of the race, while nature itself has made the most ample provision and the only one which can be made to reach this end.

It is hoped now that the friends of mankind will come forward, and aid by all means in their power to hold up the standard so grandly waving over the first battle-ground. The republic is gone the moment the freedom of speech and of the press have yielded to the wishes and demands of these Christians, as expounded by the Y. M. C. Association.

Then all honor to Victoria C. Woodhull, and what aid wife and I may be able to give will most gladly be done.

My own attention has been given to the study of this money question, and had I the attention of the public press, in six months a revolution that would waft us onward to a higher and more equitable ground would follow as effects follow causes. Ideas are power, and the knowledge of them is intelligence; and the intellectual ability to control the physical matter of this universe at will, is real wealth.

My idea of this question when understood by mankind will supplant the present money power of the nations, will turn the tables whereon the present money kings count as their own the fruit annually earned by the laboring millions with as much certainty as they do the coin, stocks and bonds under their own lock and key into vastly different channels; will make as just changes between those two classes as the abolition of slavery did between master and slave.

And should the WEEKLY survive, as I hope it may, through its columns the friends of mankind may be enabled to read what is refused by all the outside press. Yours,
W. HOPKINS.

MISCELLANEOUS.

(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 VI.

THE RIGHT OF PETITION—A SPECIMEN BRICK OF THE CONSTITUTION OF THE UNITED STATES—WHAT THE RIGHT OF PETITION MEANS.

In this great country, where the people are the masters!

"We, the people of the United States," etc.

"We, the people of the State of New York," etc.

The masters have reserved to themselves the right of petition. To whom? Why to their servants, of course. See Constitution of United States, and the Constitutions of the State of New York down to the last, including the proposed rejected one.

To petition.—To solicit, to supplicate.

"You have petitioned all the Gods."—*Shakespeare.*

To solicit.—To importune, to entreat.

"We heartily solicit your gracious self to take on you the charge and kingly government of this your land."—*Shakespeare.*

To supplicate.—To implore, to entreat, to petition submissively and humbly.

"Many things a man cannot with any comeliness say or do; a man cannot brook to supplicate or beg."—*Bacon.*

To importune.—To disturb by reiteration of the same request.

"We have been obliged to hire troops from several princes of the empire, whose ministers and residents here have perpetually importuned the Court with unreasonable demands."—*Swift.*

To implore.—To call upon in supplication, to solicit, to beg, to ask.

"Do not say it in superstition that I kneel and then implore."—*Shakespeare.*

To beg.—To seek by petition.

"What subjects will precarious kings regard? A beggar speaks too softly to be heard."—*Dryden.*

To ask.—To petition, to beg.

"We have nothing else to ask, but that which you deny already."—*Shakespeare.*

Petitioner.—Beggard, pauper, vagabond (synonyma).

"Pity the sorrows of a poor old man," etc.

"*Lear.*—Thou hast seen a farmer's dog bark at a beggar?"

"*Gloster.*—Aye, sir.

"*Lear.*—And the creature run from the cur? There thou mightst behold the great image of authority. A dog's obeyed in office."—*Shakespeare.*

"*Pecksniff.*—If there is any additional comfort you would desire to have here at any time, pray mention it. Even to strangers, far less to you, my dear Martin, there is no restriction on that point."

"It was undoubtedly true, and may be stated in corroboration of Mr. Pecksniff, that any pupil had the most liberal permission to mention anything in this way that suggested itself to his fancy. Some young gentleman had gone on mentioning the very same thing for five years, never having been stopped."—*Chuzzlewit.*

"*Glendower.*—I can call spirits from the vasty deep."

"*Hotspur.*—Why, so can I, or so can any man: but will they come when you do call for them?"—*Shakespeare.*

So we see to petition is to beg, and the right to petition is the right to beg; and that "we, the people," may have the right to beg, express constitutional provision is necessary—not the right to beg among themselves, but the right to beg of their governors, who are thus constituted their owners; and so, "we the people," are by express constitutional provision licensed beggars, and are thus distinguished from those other beggars, the outlaws, "the pauper-vagabonds and fugitives from justice," of whom we have discussed. And to beg is to speak, no more or less; and so that "we, the people," may have the right to speak to their governors, express constitutional provision is necessary. And bear in mind the other provision of this same constitution, which expressly prohibits the people speaking to their governors, the conspirators who close the doors against the people and keep books secret from the people.

Now, when the people are by the constitution thus expressly prohibited any privacy, part, power or voice in the government, and are expressly prohibited all rights except the right to beg, for these constitution-makers to put the name of "We, the people," over the door, is a shameless fraud and false pretense—a fraud and false pretense that makes of the entire government a mere Peter Funk shop.

And here, O reader, reflect and realize what trained Pagans or what scheming Pharisees these constitution makers were who put such trash in constitutions for government; and this right of petition, this right to beg, to speak, is of a piece with all the rest of that written-out agreement of division of prerogative royal called the Constitution of the United States.

How long is the intelligence of the people to be insulted with such trash for government; with Pagans and Pharisees for governors?

CHAPTER VII.

WAR—WHAT IT IS.

The infant, the moment it draws breath,

Receives the lurking principle of death;

And the young giant, that must subdue at length,

Grows with its growth and strengthens with its strength.

Pope.

But death gets but the body, dead—the corpse, the earth; the living body, the breathing being, governors have. Each subject is, however, the slave of his governors, and such slave he continues while he breathes—from the cradle to the grave.

These governors will a war, the subject must fight the battles. As a farmer separates his cattle for the butcher, so these farmers of mankind separate and break up families. They take the son from the father, mother; the brother from the brother, sister; the husband from the wife; the father from the children. Reckless that they consign mothers and children, to want and misery, that they convert them to beggars, to outcasts; that they blast the calculations, the prospects, the hopes of the family; that they convert a happy home to desolation. As they take the subject reckless of consequences to his family or dependents, so they hold him and use him reckless of consequences to himself. Disobedience is death. And what is obedience? Obedience is to mangle, to kill, to be mangled, to be killed; father against son, brother against brother. And while harnessed to this bloody work, the subject is used as never master used beast: he is used as a mere machine—starved, marched till he drops; and, dropping, left to die as a dog dies, and, dying, to rot on the earth as a dog rots.

Prometheus of old, fable tells us, was chained to a rock, and living, his vitals were torn by vultures. So the subject is chained to this bloody work, a target for balls or weapons; or in swamps or prisons the prey of starvation, fever, rot.

And while the subject, so a prisoner chained, labors at the peril of his life or starving rots, and his family, perchance, the while deprived of his support, protection and care, are wandering, starving outcasts, his governors, they and their families, friends, tools, pimps, at liberty, at ease, revel in luxuries abundant.

Ferocious beasts tear their prey to satisfy hunger. In contests for prey they sometimes tear each other.

Man compels beast to tear beast for his gratification; but he also compels man to mangle and kill man for his gratification.

Governors of ferocious dogs match them for stakes on their relative powers of tearing each other. The beasts are thrown at each other confined in a pit. The aggression fires the natural ferocity of the beasts. There is no escape. With teeth and claws they must tear and be torn.

Governors of men arm them with deadly weapons, confine them in armies, and then command them at each other to mangle and kill. Disobedience is death; there is no escape; they must mangle and kill, and be mangled and killed.

In the slang of the gamblers, the governors of the dogs, the dogs are said to fight for the stakes. Dogs pressed by hunger might fight for meat, but dogs have no appetite for money, and would not fight for it. No, these stakes are the property of the gamblers, the governors of the dogs, and on the decision of the fight they go to the gambler, the governor of the victorious dog.

But the dogs themselves, their lives, bodies, limbs, are staked in the fight, and the dogs fight to redeem themselves; but in so fighting, they do but fight to redeem themselves to the gamblers, their governors, whose property they are.

In the slang of the gamblers, the governors of the men, the men are said to fight for their country, their liberty, etc. But the country is the property of the gamblers, the governors of the men, and in no event of the fight can it become the property of the men. The men are the slaves of these same gamblers, their governors, and in no event of the fight

can they become free; so the men do not fight for their country or their liberty, etc.

But the lives, bodies, limbs of the men themselves are staked in the fight, and the lives, bodies, limbs of their wives and children, and of their female, and infirm, and infant, and aged dependents, and the homes and substances of these men and of their wives, and children, and dependents are staked in the fight; and the men fight to redeem themselves, the wives, and children, and dependents and homes, and substances.

But as the dogs, in fighting to redeem themselves, do but fight to redeem themselves to the gamblers, their governors, whose property they are, so the men, in fighting to redeem themselves, their wives and children and dependents, their homes and substances, do but fight to redeem themselves, their wives and children and dependents, their homes and substances, to the gamblers, their governors, whose property they are.

Glory.—The reputation a subject acquires by the jeopardy of his life, body, limbs in the maintenance of the government of his governor over him.

All government looks to the personal aggrandizement, the personal emolument, the personal gratification of the governors. The person of the subject is held and traded with as a perquisite of office, as pirates and bandits hold captives. As pirates and bandits release captives for ransom, so judges release the accused by their discretionary power as to bail and sentence; so governors release the convict by their discretionary power to commute sentence or pardon. To use the persons of the people at will, to take, to use, to live on at will the substance of the people is the stake men play, for which they seek to be governors. This is the stake for which governors compel the people to fight, and for which governors stake the lives, bodies, limbs, homes, substance of the people.

CHAPTER VIII.

MORAL.

"Some men are born great, some achieve greatness, and some have greatness thrust upon them."—*Shakespeare.*

Greatness.—State, place, power. Greatness means power, and power, government.

Mankind, in all ages and countries, ever have been and are the same; and in all men the instinct of the cannibal, the instinct to prey on his fellow, is latent; in some it is predominant. The last achieve greatness, power, government; the others, if greatness, power, government be born to them or thrust on them, possession provokes use, and use cultivates and develops the instinct predominant.

Robinson Crusoe, when he lived alone, of necessity served himself, but when Friday came, as Friday was a savage—that is, an ignorant man—Crusoe made a servant of Friday. "Knowledge is power," and ignorance is weakness, and ignorance is always governed to house, clothe and feed knowledge. Knowledge is always the governor and ignorance always the subject, the servant.

Knowledge is power because lies prevail for truth. Knowledge is a monopoly because of the prevalence of lies. When the distemper rages the antidote is in demand; but when health prevails the antidote has no sale. Power, government has its origin and maintenance in force, brutality, blood. Knowledge pimps to power to maintain itself a monopoly, and to maintain itself a monopoly it teaches the people lies for truth; for let truth prevail, let the understanding of man govern him, and the monopoly of knowledge is gone. Knowledge maintains the government, that with it as a catspaw it can take of the people wherewith to house, clothe and feed itself. Knowledge subsists on the people through government, and government is tolerated because of the false teachings of knowledge. As a beast is trained to submit to man, so man is trained to submit to wrong. So lies prevail for truth, and so government, as it has heretofore existed, continues.

Wherever two or more men live together, one or more will govern a support, more or less, of the rest. Left to himself, man will govern man to his use as he can. The beast will govern the beast and the beast will submit to the beast, and each will make for himself the best terms he can in the government. The governor governs by conspiring with others, and he is in turn the subject of those others; and all—governors and subjects—are entangled, subjected, degraded, brutalized by the conspiracy; for the conspiracy exists at the expense of the independence, the manhood of all, for the governors are the slaves of those who sustain them, and the subjects are the slaves of all. Each uses all as he can; each avoids the use of all as he can; each submits to the use of the rest as he must; each lives by contrivance, and each succeeds as he is a good contriver, a good hypocrite, a good liar.

The desire of desires with man—the beast—is to be an hereditary governor, king or subordinate. Hereditary government to the governors, king or subordinate, affords the fullest gratification the beast can have. It puts in the hand of the governor, king and subordinate, the government as a power, to compel to his use his fellow man, as the ambition, avarice, lust, hate or whim of the governor may dictate.

Office is power, and the emoluments of office are possessions; names are nothing. A king is but a governor, and a mere governor in title may be a king in power.

The king gratifies himself as he can; and so does each and every subordinate. The paramount desire of the king, as involving the gratification of all other desires, is to retain his power and possessions, to increase his power and possessions, and to secure them to his child and children; and the paramount desire of the king is the paramount desire of each and every subordinate.

So, king and subordinates, all are engaged in an incessant strife of ambition and covetousness to hold power and possessions, to increase power and possessions, and to secure power and possession to child or children.

Kings and subordinates are but governors, and presidents

and subordinates are governors; and what is true of the one is true of all.

We see how naturally an hereditary government grows on one that is not—how naturally it may grow out of ours!

The strife now is for renomination, re-election, reappointment, and we all know that incumbents stick at nothing, that office-seekers stick at nothing.

By-and-by those in power will seek to hold that power by force. It is only a question of time. The remedy is for the people to assert themselves in time—now. An ounce of prevention is worth a pound of cure.

Every government on earth is a despotism, and despotism comes of conquest, or as the maturity of democracy. Democracy is the natural government of man. Every individual as a member of society, asks the enforcement of principle for his defense against his fellow; and every despotism asserts itself to be governed by principle, and man tolerates it as an assertion of principle. But the trouble is that the individual, the beast, is the governor, and he enforces principle as he in his discretion sees fit, so he enforces principle when and inasmuch as it does not interfere with the gratification of his individual will; and the governors in a government are infinite, so each waives principle as he can and so principle is waived for the toleration of the beast, till principle is but a name and its enforcement a false pretense, a lie.

Every official is a danger, because the business of the official is government, and he studies government to make it his property, his estate, for office is property—estate, and the income of office is the earnings of the people diverted to the use of the official by force of government. Every official is therefore a danger, and of the conspiracy of officials comes despotism. Give the official individual will (prerogative royal) in the least and he will enlarge it by gradual encroachment and despotism is certain.

Now either government must continue as it has continued, a curse to the people, or government must be the literal, exact application of principle. To give a governor permission to waive principle is to make of government a matter of prohibition merely, that governors may peddle dispensations, licenses to commit or pardons for commissions, as the Church invented hell, that priests might peddle insurance against it; abolish hell and "Othello's occupation gone."

[TO BE CONTINUED.]

CRESSWELL AND ORTON.

The public generally may not be aware of the contest that is being waged by these two men over the question of nationalizing the telegraph system. But to give the public an opportunity to judge as to who will come off conqueror, we reprint from reports before us some of the opinions of Mr. Orton and the methods by which he enforces them, as illustrated by the condition, described by him, of "rival lines."

EXTRACTS FROM ANNUAL REPORT OF THE PRESIDENT OF THE WESTERN UNION TELE- GRAPH CO.

EXTENT OF RIVAL ORGANIZATIONS.

In estimating the future value of our property, we should take into consideration the extent and importance of the various rival organizations which are competing with us, and the probable effect of future extensions of their lines upon our receipts and profits. The following statistics will show the comparative extent of the lines, wire and offices belonging to the Western Union Company, and those working in exclusive connection therewith, and of those of all the rival organizations:

Number of miles of line belonging to W. U. system,	66,263
" " " wire " " "	121,595
" " " stations " " "	4,692
Number of miles of line belonging to Rival Companies,	6,773
" " " wire " " "	9,100
" " " stations " " "	337

Thus it will be seen that, of the total number of miles of line in the United States and the British Provinces, the proportion belonging to all rival organizations is about ten per cent., and of wire and stations about seven per cent.

The increase of the lines of the Western Union Company, by construction alone, during the past three years, exceeds, by 1,195 miles, the total amount of lines belonging to all the rival organizations in the United States and Canada; while the amount of wire erected by this company, during the same time, is 9,000 miles more than that owned by all the rival companies combined.

The effect of these rival lines upon the business of this company has not been seriously felt. While their operation has occasioned reductions in rates between many places—in some cases below a just and remunerative scale, still the number of their offices is so small in comparison to those belonging to this company that the loss of all the business which they obtain is barely appreciable in our receipts. At some points where they have established themselves our earnings are greater than they were before the rival offices were opened. This increase is to be accounted for by the extension of our lines and the opening of new offices, and would unquestionably be larger were it not for the operation of competing lines. The fact is interesting and instructive, however, that most, if not all of the existing rival lines, although they compete with this company at the chief commercial centres, where success could be obtained if it were possible anywhere, nevertheless operate at a loss, while the superior facilities of this company enable it to do business at a profit. The greater reliability and more universal connections of our lines secure to them a vast majority of the business, even at competing points, while a considerable portion of the messages originating at various stations upon rival lines are necessarily given to us for transmission to such places as they do not reach. The best evidence of

the comparative insignificance of these lines upon our business, however, is found in the large increase in the number of messages annually transmitted by this company, which, during the year ending December 31, 1868, exceeded that of the previous year by 1,618,584.

PRESENT CONDITION OF RIVAL LINES.

The present condition of all the competing lines is precarious. The Franklin Company was made by a consolidation of the "Insulated" Company, having four wires between Boston and Washington, with the old "Franklin" Company, having two wires between Boston and New York. The capital of the former was \$1,250,000, and of the latter \$500,000, being at the rate of \$2,551 per mile of line. The new organization has been in operation about two years, during which time the receipts have fallen so far below the expenses that the company has contracted a debt, including that of the "Insulated," which was assumed by the new company, of about \$150,000; and its lines have deteriorated to such an extent that a large sum would have to be expended to put them in a proper condition for business.

The "Atlantic and Pacific" Company owns a line extending from New York to Chicago via Albany, Buffalo, Cleveland and Sandusky, averaging about two wires, which was built under a contract to take stock in payment, at the rate of \$1,666.66 per mile. It is erected along the highway, where no rights of way have to be paid for, and the cost of the line probably does not exceed \$200 per mile, so that the contractors who receive their pay in stock at the rate of \$1,666.66 per mile can make money by selling it at fifteen cents on the dollar; but they frequently get several times this amount, the price depending mainly upon the credulity of the customer. In some instances parties who have subscribed to this stock have refused to pay their assessments, on the ground that the subscriptions were obtained by fraudulent representations; and the truth of the charge has been virtually acknowledged by the withdrawal of the suits which were begun to compel payment.

The origin of nearly all the competing lines is the same. They are the offspring of a class of speculators whose only object is to make money by their construction, and who have no interest in their future operation. In order to give an air of respectability to their schemes, they generally secure the names of some prominent men to act as directors, and extensively advertise them in their prospectuses. The time may come, however, when the deluded stockholders will attempt to recover the installments which they have paid, from the honorable men who thus lend their names to varnish a sham for the pittance of a few shares of worthless stock. Great ingenuity is displayed by the promoters of these speculative telegraphic schemes, in deceiving the public and disposing of their stock. Agents are employed to go from town to town to solicit subscriptions. The first installment is generally a small one, just enough to pay the canvassers their commissions. Landlords are induced to take stock for hotel bills, and by every means the bubble is floated. Occasionally the farce is carried to the extent of declaring a dividend after the line has been in partial operation for a short time, and this ruse is extensively advertised for the purpose of selling more stock.

When the true character of the company becomes well known, and no more stock can be sold under the old name, a new one is taken. Thus the "Atlantic and Pacific" is succeeded in Canada by the "Dominion" Telegraph Company, and in Illinois and Wisconsin by the "Great Western," all of them being manipulated by the same parties. The "Franklin" Company gives place east and north of Boston to the "International" and the "Northern;" while the "Pacific and Atlantic," "Mississippi Valley" and the "National" Telegraph Companies alternately appeal to the credulity of the Southern and Western public. The latter company, which claims to have organized three years ago under an Act of Congress, and has filled the country with runners begging for subscriptions to its stock, has never set a pole.

The operation of these separate and irresponsible lines during the brief period of their existence retards the progress of legitimate telegraphy, and impairs the general unity of the system. Any assistance which is given to further such schemes has the direct effect of aiding a class of speculators to fleece a credulous public by inducing them to invest their money in the construction of lines which never have paid, and never can pay, the expenses of operating them, and which are of no benefit to any person but those who originate them and profit by their construction.

So far as we are concerned, there is no cause to fear the effects of such competing lines. They have diminished our receipts at only a few points, and at those but very little, while at others they have increased in spite of them. Our gross earnings are steadily augmenting in consequence of the opening of additional offices upon new lines, which thus far have yielded more revenue than the opposition lines take away. Of course our expenses will show an addition slightly disproportionate to the growth of the receipts, because as tariffs are reduced and new offices established, more labor is required to produce the same return. As long, however, as we open more stations and erect more miles of wire annually than the opposition companies, we shall be relatively stronger at the end of every year than at the beginning, while the opposition will be both positively and comparatively weaker.

The few half-built competing telegraph lines in operation in various parts of the United States are not to be placed in the same category with the Western Union lines. A few poles with a wire thereon do not constitute a telegraph. A ditch five feet by three might be dug parallel to the Erie Canal at but trifling cost compared with the latter; but would its stock, if both were owned by corporations, be worth as much in proportion to cost as that of the canal? An established and profitable business, with facilities kept at all times equal to its growing demands, has a value far beyond the mere cost of the property necessary to carry it on. Indeed, cost, although sometimes considered in ascertaining value, is rarely an essential element; "What will it pay?" when correctly answered, being of more consequence than "What did it cost?"

"FAST" METHODS OF TELEGRAPHY.

It is a favorite device of the promoters of speculative telegraph schemes to pretend to control some important improvement in telegraphy which will give their lines special and peculiar advantages over all others. It is currently reported that a new telegraphic bubble is about to be floated, having for the inflating power a wonderfully rapid means of transmitting dispatches by the automatic process. The patent for the automatic or "fast" system is owned by the Western Union Company, and no cause, therefore, exists for apprehending its use upon rival lines; but, inasmuch as we have given it a long, thorough and expensive trial, the result of which is that we have discarded it as totally impracticable, I deem it proper to give the subject a brief mention.

For many years past efforts have been made to perfect a system of rapid telegraphing which should be able to transmit several times as many dispatches per hour over a telegraph wire as can be done by the Morse instrument. The theory upon which all the experimenters in this direction have proceeded is, that electricity has a definite velocity like light, and that all that is necessary to produce the most rapid writing at any distance is an instrument to record the signals produced by an automatic process similar in principle to Professor Morse's original type and port rule transmitter.

In 1844, Mr. Bain, of Edinburgh, devised a plan of perforating the dispatches for transmission through a strip of paper, in the characters of the Morse alphabet. The prepared paper was then passed between a metallic comb and roller, which were in connection with the line wire, the circuit being completed when the teeth of the comb passed through the holes in the paper. At the receiving station he used chemically-prepared paper, upon which the messages were recorded in colored dots and lines. The apparatus, although very attractive in theory, has never been of any practical value, as the time occupied in preparing the messages for transmission is many times greater than that required for sending by the Morse system, and an equal if not greater length of time is consumed in copying them, while the Morse operator, who reads by sound, copies his messages as fast as they are sent. Subsequently Mr. Humaston and others invented instruments for more rapidly perforating the paper, which it was thought by some would bring the "fast" system into general use, but these anticipations have never been realized. Mr. Humaston's apparatus, although very ingenious in design, is of so complicated a character as easily to get out of order, while its capacity for producing the Morse characters, when worked by an expert operator, is only about one-third as great as that of the ordinary hand key. Added to these difficulties are the still more serious ones that messages cannot be sent by this system at a faster rate of speed than by the ordinary Morse apparatus, except over comparatively short distances; that it cannot be used upon a wire strung upon poles with other wires, nor will it work during a magnetic storm, except by the employment of a double line. Taking all of its merits and demerits into account, it is so greatly inferior to the Morse and other systems in use, that it cannot be profitably employed either in connection or in competition with them. When the "fast" method was invented, the relative proportion of telegraphic facilities to the requirements of the public was very small; but during the score of years which have intervened, the rate of increase of the lines has exceeded that of the business, so that at the present time there are not only enough wires to transmit all that is offered, but they are equal to the performance of a much larger service, provided the messages could submit to a delay as great as that required to prepare them for transmission by the punching process. Therefore, the introduction of the complicated automatic system, even if it were practicable, is unnecessary.

The bulk of the business is received at our offices for transmission between the hours of 11 A. M. and 2 P. M., and all must receive immediate dispatch—both law and custom requiring that every message shall be forwarded in the order of its receipt. This peculiarity of the service necessitates the erection of many more wires than would be necessary if the work could be spread over the whole day. In Belgium, speed rates are established to compensate for the loss by the reduced tariff, and a telegram requiring immediate transit is charged three times the ordinary rate. This innovation is embodied in the so-called postal telegraph system sought to be introduced in this country. Were this plan inaugurated here, business men, to whom time is money, would be obliged to pay an extra price to secure that promptness and certainty of transmission without which the telegraph is of little value for all important transactions.

The value of the telegraph does not consist in the amount of time which can be saved by it over the mail or other means of communication, but in its practical annihilation of time. A telegraphic dispatch, for example, might occupy two days in going from New York to London, and yet reach there eight days in advance of the mail, but this would not be a proper performance of the functions of the telegraph. Instant and constant communication is what is required, and hence the introduction of any apparatus which interposes an unnecessary delay in the preparation of dispatches, either for transmission or delivery, is a change for the worse. This is a disadvantage which the so-called "fast systems" labor under, and which will forever preclude their use.

The automatic system, however, is especially unfitted for the transmission of press reports, as this process enables but one station to receive at the same time, while the Morse wires can be connected throughout the country, and the news sent to every office with a single manipulation. The preparation for transmission of so great an amount of matter by the punching process as we daily transmit for the press, would entail an expense for labor and machinery far greater than the entire receipts of this company for regular press reports.

JULIA WARD HOWE.

[This woman some time ago had the courage to say something of us in the columns of the *Woman's Journal*, over which she presides as editor. Fearing some of our readers

may never have had the opportunity of reading this specimen of Boston Puritanism and self-conceit, we transfer it to our columns, hoping thus to be able some years hence to reprint it for her especial benefit, and we submit it without comment.]

WOODHULL AND CLAFLIN.

WHAT JULIA WARD HOWE SAYS ABOUT THEM.

That two of our country-women, having breathed the same free air and enjoyed the same general opportunities vouchsafed by Providence to the rest of us, should now appear as prisoners in the common jail, under an infamous charge, is indeed a sorrow to all good men and women. But that a career of unparalleled recklessness and profligacy should have been forcibly interrupted by the strong arm of the law is matter for rejoicing to the community at large.

With the horrible scandals whose circulation has given occasion for the arrest just mentioned, the press of the country has at present absolutely nothing to do. It has, however, its protest to make against procedures which dishonor and degrade the opportunities of journalism. If any husband wishes to criminate his wife and any other party, let him do so in the manner appointed and recognized by society. This would allow the parties called upon to meet him fairly in the field, and to encounter irresponsible assertions with well-considered evidence. But for any husband to commit the mother of his children to the ruthless hands of the professional defamer, under whatever estrangement, under whatever suspicion, would be an act equally criminal and cruel.

The phrase just used touches the gravamen of the whole matter. If Mrs. Woodhull and her sister have any profession, it is this unhappy one of defamation. Wall street, unsaintly as it may be, would have given peaceable place and possession to two hard-working, honest women brokers. But in their case it soon became evident that their chief business was to pry into business of other people, to steal secrets which did not belong to them, and to drive a dishonorable trade for their suppression. To balance this lowest degree of human meanness, pretensions to superhuman power were asserted.

With the unhappy history of the Woodhull & Claflin periodical, I have no wish to meddle in these columns. While all of us have loathed the doctrines set forth in that print, and while its falsehoods have moved our earnest indignation, we have thrown no stone, because the editor thus offending against the laws of morality and truth was a woman, and we, as women, do not feel called upon to denounce her. But, now that the audacity and publicity of her offenses have reached their climax, we are forced to say, "Learn the true uses of speech or be forever silent! Human society guards reputations as jealously as it guards lives. The spirit, the greed, the folly of individuals are not allowed to trifle at will with the name and fame which are dearer than life to those who think honorably." Let, then, the prophetess of falsehood learn a lesson from the severe retribution which has overtaken her. Let her seek some honest business, no matter how humble, leaving the manoeuvres of banking to those who have been bred in them, the reform of society to those who at least understand the basis of the moral law, and the reputation of her fellow-beings to those whom it most concerns, themselves and God.

EXTRACTS FROM A PRIVATE LETTER.

BURLINGTON, Iowa, July 25, 1873.

* * * I read the newspapers, and have the lively satisfaction to learn that Miss Hoey (whoever she may be) drives the most valuable and stylish team of anybody at Long Branch, Jay Gould has the most costly turn-out, Gen. Porter a fine stepping team of bays, and that President Grant's "stables" at that place only contain six horses! How very interesting! Are we turning into a nation of flunkies, and New York papers taking the lead? Out here at least we have Missouri bandits ditching railway trains, dirty people cleaning up for fear of the cholera, and the farming population working with all their might and main to pay interest on their mortgages, and other more or less fashionable intelligence. I also read Mrs. Jones's obituary in the New York Times, a true and fair sample of how history is written. History as written in books and taught in schools and colleges is a fraud, and history as written in our newspapers is worse than a fraud—it is outrageously stupid. Another funny thing is to see England, the old but now played-out bully, take the lead in these so-called international arbitration arrangements, the thing we shall come to one of these days of course, but no thanks to England and her philanthropy. Now that Uncle Sam is too many for her, and Kaiser Wilhelm is a bigger bully than John Bull himself, it reminds you of the devil turning monk to see England turn up her eyes and turn international arbitration peace-maker.

B. G.

[From the Springfield, Mass., Daily Union, July 2.]

Harvey Lyman's new block on East Worthington street, upon which work was recently commenced, is eighty-one by sixty feet, and will be four stories high. There will be four stories on the first floor; "Liberty Hall," sixty by forty feet, will occupy most of the second; and the other floors will be used for offices and tenements. The store fronts will be of granite, and the window-caps of Ohio freestone, while pressed brick will be used in front and common brick for sides and rear walls. An elevator will be provided for the convenience of the occupants of the third and fourth floors. The block will be built by the day, and will probably be completed by October.

THE power of positive ideas and the power of the positive affirmation and promulgation of them, move the world. Breath is wasted in nothing more lavishly than in negations and denials. It is not necessary for truth to worry itself, even if a lie can run a league while it is putting on its boots. Let it run, and get out of breath, and get out of the way. A man who spends his days in arresting and knocking down

lies and liars will have no time left for speaking the truth. There is nothing more damaging to a man's reputation than his admission that it needs defending when attacked. Great sensitiveness to assault, on the part of any cause, is an unmistakable sign of weakness. A strong man and a strong cause need only to live an affirmative life, devoting no attention whatever to enemies, to win their way, and to trample beneath their feet all the obstacles that malice, or jealousy, or selfishness throws before them. The man who can say strongly and earnestly "I believe," has not only vital and valuable possession, but he has permanent source of inspiration within himself, and a permanent influence over others.—Dr. Holland.

RAILROADS AND THEIR APPOINTMENTS.

There are various opinions regarding the several great railroad lines which connect the Metropolis of America with the great West—north and south. The chief end that seems to have been aimed at is speed, and some roads have been so absorbed in this as to have entirely overlooked the matter of comfort, which to all but persons traveling on business purely, is an important item. One of the main lines at least, and we think two, and they the so-called popular lines, have been wonderfully negligent in some things of great value to the general public. There is, however, one route West, the Baltimore and Ohio, which has given special attention to all the requirements of the traveler—speed, comfortable cars and well-managed eating-houses, which last is a cause of great complaint upon some other roads that make greater pretensions than this route makes. Its management works in a quiet, unostentatious manner, and, especially since completing its new and quick Chicago connection westward from Parkersburg, has taken a firm hold upon the traveling public, and is obtaining its full quota of the public patronage. In point of time, its Western connections compare favorably with any route, while in many things it is superior to all other routes.

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 hack 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.

ATTENTION, UNIVERSALISTS.

From the Herald of August 24 the following is extracted:

"In assuming that men are to be under the influence of the animal passions of hatred, revenge, covetousness, etc., in the spirit world, 'J. E.' takes altogether too materialistic a view of that situation. In this world men often covet their neighbor's lands, or houses, or jewelry, or greenbacks, or wives, but it is difficult to conceive of any such temptation to covetousness in the spirit world; and as to ill-favored, deformed evil spirits there, I should require better authority than Emanuel Swedenborg, who might have made all these discoveries through the medium of crooked spectacles. Prove to me by any fair construction of Bible language that the causes that lead men to sin here will exist in the spirit world, and I will admit that punishment will be there also and there remain as long as the sin. The argument that because God permits sin and suffering here He will therefore permit it in another state of being and to all eternity, is a favorite one with advocates for the doctrine of endless misery, but is not sound. The physician often wounds to heal; but when he continues to inflict pain a moment beyond the time the good of the patient requires, he becomes no longer a physician, but a fiend. Punishment as a means is salutary and often exerts a restraining influence; but when applied as an end it becomes vindictive, and therefore cannot be inflicted by a God of love. As for evil spirits, if any such exist, they are either self-existent and beyond God's control or were created by him who is supposed to be the Creator of all things. For what purpose they were created may be an interesting study to those who believe in them.

O. H."

It is the belief of the Spiritualist that as the tree falls so it shall lie. Undeveloped souls in the spirit land are as numerous as they are here. But they are all progressing. They are attempting to arrive at perfection, but they never will succeed. The moment man is perfect he is God, and that can never be. But, brother O. H., we have eternity to work in, but eternity is not long enough to enable us to accomplish the task set before us.

R. W. HUME.

QUARTERLY MEETING.

Notice is hereby given that a Quarterly Meeting will be held under the auspices of the Indiana State Association of Spiritualists at Oxford, Benton Co., Indiana, commencing Friday, September 12th, 1873, at 7½ o'clock P. M., and continuing over Sunday. Come one and all.

If any of the friends, on arrival at the depot, are not met by the Committee of Arrangements, they will proceed at once

to the Ohio House, or Treasurer's office, where they will be cared for.

J. R. BUELL,

Secretary of Indiana State Association of Spiritualists.

IOWA SPIRITUALISTS.

The Spiritualists of Iowa will hold their Fifth Annual Convention, at their Hall, in Walnut street, Des Moines, on Friday, Saturday and Sunday, October 3, 4 and 5, commencing at 10 o'clock A. M.

Good speakers will be in attendance, and at least one good test medium. The friends at Des Moines always take care of visitors.

So come on, all friends of the cause, speakers, mediums and everybody else, and let us make the occasion one worthy of our good cause.

J. P. DAVIS, Pres't.

J. SWAIN, Sec'y.

DES MOINES, Iowa, August 20, 1873.

THE OLD AND RELIABLE ROUTE BETWEEN NEW YORK AND BOSTON VIA NEW LONDON.

There are not less than ten different routes connecting the two great commercial and financial centres of the East—New York and Boston. Each one of these claims some peculiar advantage over all others, and most of them are kept continually before the public in some way to attract the travelling people, which the shrewd managers of thoroughfares know so well how to do. There is one route, however, that does not need to resort to this sort of puffing upon false pretenses to secure all the custom it can accommodate. The ample provisions for comfort and rapidity extended to travel for the past twenty-five years have secured for the steamboat line, via New London, a hold upon it that nothing can break. The management wisely increase their accommodations as business extends, and the public may always rely upon finding every possible comfort. The elegant floating palaces, The City of Boston and the City of New York, are not to be surpassed either for speed or for comfort, while special attention is given to the hotel table—which is so much neglected on some self-styled fashionable routes where more attention is paid to external show than to real accommodation. Travelers to and from the West will do well to obtain their tickets via New London and Boston, Hartford and Erie Railroad. All trains on this route are run by the new air brakes, which put them completely under the control of the engineer. By this route passengers secure a good night's rest either way, besides being under the conduct of gentlemanly officials.

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.

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 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.

APPROACHING CONFLICT—

The irrepressible issues between universal liberty and despotism to precipitate a terrible war within five years that will terminate in the overthrow of the American Republic and the establishment of a military dictatorship.

Church, State and Capital are combined, under the leadership of the Republican party, to precipitate the conflict that will end in a defeat of their aspirations, and the ultimate triumph of industry, socialism and rationalism.

The nation is slumbering upon the brink of ruin as unconsciously as the citizens of Pompeii and Herculaneum in that awful moment that preceded the belching forth of Vesuvius.

The most astounding foreshadowing of the future destiny of this nation ever issued from the press.

A book of 250 pages will be sent to any address, post-paid, for \$1.50. Liberal terms given to agents.

Address, JOHN WILLCOX,
172 and 174 Clark street, Chicago, Ill.

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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Table Sauce,

THE BEST RELISH

Put up in any part of the world for Family Use.

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A FEARLESS EXPOSITION OF THE SOCIAL DISEASE!

THE
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ON
Woodhull and Beecher,
ANALYZING
FREE-LOVE!

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

SYNOPSIS OF LECTURE.

1. Introduction. 2. Analyzing Free-Love. 3. Social Love. 4. What will create Thinking Brain. 5. What brutifies mankind. 6. "Free-Love." 7. Free Lust Teachings and Practices. 8. Victoria C. Woodhull's Doctrines. 9. Summing up the Woodhull Doctrine. 10. Henry Ward Beecher's Doctrines. 11. Beecher a sly fellow. 12. Beecher's Teachings productive of Lust. 13. Beecher's private acts. 14. Beecher feeds his people on flowers, but denies them the necessities of life. 15. Whoredom or Murder. 16. Beecher's doctrines crucify Christ. 17. Recapitulation.

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

Sold by Agents and Newsdealers.

Address Dr. S. M. LANDIS, No. 13 N. Eleventh St., above the Bingham House, Philadelphia, where he cures all diseases of the sexes without drugs.

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Sailing from New York on Saturday, from Liverpool on Thursday, calling at Cork Harbor each way
Adriatic, Saturday, February 1, 3.00 p. m.
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Passenger accommodations (for all classes) unrivaled combining
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Saloons, state-rooms, smoking room, and bath rooms in midship section, where least motion is felt. Surgeons and stewardesses accompany these steamers.

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

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

Drafts from \$1 upward.

For inspection of plans and other information, apply at the Company's offices, No. 10 Broadway, New York.
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"Ville de Paris," Surmont, Saturday, January 28.
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"St. Laurent," Lemarie, Saturday, February 22.
"Pereire," Danne, Saturday, March 8.

Price of passage in gold (including wine) to Brest or Havre:

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