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Vol. VII.—No. 15.—Whole No. 171.

NEW YORK, MARCH 14, 1874.

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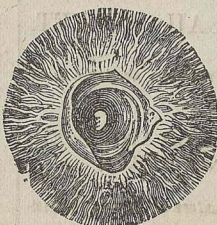
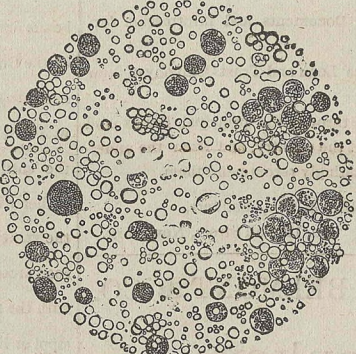
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4. Behold the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord.

Gen. Ep. James, v. 1.

### LET CHURCHES BE TAXED.

A strife has commenced between Truth and Error, or Justice and Injustice, on the subject of taxation. It is well known that the Constitution of the United States is a secular instrument, framed for the protection of the secular interests of all people (except women), leaving each individual free to form his own religious opinion and to worship according to his own belief, so long as he does not interfere with the rights of others, and declares that no one shall be taxed for the support of religion; yet, in direct opposition to this declaration, churches are exempted from taxation, and thereby all taxpayers are indirectly forced to aid in the support of every kind of religion, however obnoxious or offensive they may be to their judgment or conscience. In Massachusetts, New Jersey, and several Western States, the more enlightened class believe that "those who dance should pay the fiddler," and are, therefore, petitioning their legislatures to place a portion of the taxes on church property, where it justly belongs; and the object of this article is to awaken attention to the subject, and ask and urge others to go and do likewise.

There are as many kinds of religion in this nation as there are days in a year. They cannot all be true; and, while we are required to pay the taxes that they should pay, we are forced to give our hard-earned means for the support of falsehoods, to the injury of our children and the public at large—forced to support theories that we abhor.

Churches are protected by law. If destroyed by mobs, all are taxed to pay for them. They are protected by fire departments, and why should they not be willing to pay their proper share for such protection? They appeal to law when their meetings are disturbed; and why not pay therefor?

Again, many churches are built on speculation; the pews are sold or rented, and usually at a large profit to the builders, and why should they not be taxed equally, according to cost, with stores, theatres, mills, factories, or the poor laborer's cabin or cottage?

There is another thing worthy of consideration; religious societies are very much prone to quarrel and split, and build new edifices that are really needless, and in this way nearly every little village has two to half a dozen church edifices, when one would contain all the worshipers, provided they possessed grace and godliness enough to worship together. Now, why should the money piled up in these needless churches go untaxed? If they were taxed as they should be, church people would not often allow their quarrels to waste so much money on such buildings which becomes an utter loss to the world, but they would donate it to better uses. The opponents of church taxation contend that the churches promote morality and thus reduce the expenses of government. So do schools and colleges when rightly governed; so does every well regulated family, yet none think of exempting schools, colleges and family possessions from taxation on that account. They also plead that they are benevolent institutions and on that account should not be taxed. But there are hundreds of benevolent institutions doing far more in the way of benevolence than the same number of churches; there are also individuals, any one of whom does more benevolent acts than all the churches in his town; yet none of these have claimed exemption from taxation on that account.

Churchmen plead that fine and attractive church edifices enhance the value of other property in their vicinity; so do fine dwelling houses, factories, colleges, farms, etc.; but not a farthing of their taxes is abated on that account.

So long as churches go untaxed large sums will continue to be squandered on them in ornament, that serve no other purpose than to gratify pride; sums that might and should be donated to benevolent purposes, and will be when churches are properly taxed, giving their edifices an appearance more in keeping with the meek and humble religion they profess. The sum spent in mere ornament on the churches of this nation would be sufficient to furnish comfortable homes to tens of thousands of families now homeless, but is of no use to the world where it is. If churches are the stewards of God, as they profess to be, they have no

right to squander his treasures on their pride, thus robbing God's poor; and taxation will help to correct this waste. If a tenth part of all the property of the nation were buried in churches (for in such buildings it is buried from all useful purposes) then the tax on all other property must be increased one-tenth to meet the public expenditures.

Finally, churchmen plead that churches are God's institutions, and it would be blasphemy to tax them. If this be a fact, we would like to have them produce the proof. The writer of this has carefully noted the doings of churches for more than half a century, and now, in spite of all his youthful teachings, is forced to believe that nearly all the churches of the present day are much more like synagogues of Satan than temples of a true God. Nearly every religious denomination in this nation believes in the gallows and in war. Though Christ says, "Forgive thine enemy," these, his pretended followers, shoot their enemies. Though Christ says, "Reclaim the erring," the modern Church says, "Imprison and hang him."

Any member of a popular church may, if he can obtain it, hold millions of dollars, and permit his own brother or sister to die in a pauper-house. He may purchase and hold a million acres of land, and still hold his place as a chief pillar in his church. He may entice poor men into war as substitutes for rich men who are drafted, receiving a bounty of five hundred dollars, which ought to go to the poor man, and then, when the poor man is slain, and his widow and children are starving, the man who enticed him into the army and pocketed the bounty may roll up his pious eyes in a gaudy church, which those who never attend it have paid the upon taxes, and be the greatest saint of the flock. And yet these egotistical, impudent servants of sin ask me and you to aid their devilry by paying the taxes on their ginger-bread synagogue because it is God's holy house. Away with such impudence! As well might a company of dancers ask those whom their revelry disturbs, to pay their fiddler and their wine bill.

Arise, friends of humanity, and demand of your law-makers justice and right. Petition your legislatures to abolish all laws that exempt church property and parsonages from taxation, and be in earnest about it, refusing to be denied.

BERLIN, N. J.

J. HACKER.

### THE "NAST-Y" HARPER.

PHILADELPHIA, Feb., '74.

EDITORS WOODHULL & CLAFLIN'S WEEKLY:

In your issue of the 14th inst., under head of "Finishing Touches," you allude to Nast's caricature of "Labor and Capital" as "Siamese Twins," in *Harper's Weekly*, as having "some glimmerings of sense." Surely such an insane joke does not deserve such commendations. Labor and Capital Siamese Twins! not a bit of it. Recently the Siamese Twins died, at least one died and the other followed, whether from fright, or disease, or conformation is of no consequence. How would it be with "Capital and Labor?" Sweep Capital out of existence and Labor would fall to work and make it up. Sweep Labor out of existence and what is Capital but so much glittering cash or printed paper. Put Capital on an uninhabited island, and let him offer what he chooses to the elements for the wherewithal to support life, and he will find his bonds and gold worthless; while Labor would search the sea for fish, set his traps for game, climb the trees for fruit and plant seed for bread—if he could get it. Capital is no "twin" of Labor. It is the servant of Labor, so bloated and pampered now as to flout his master, priding himself on his great, unwieldy bulk. He is but a bag of wind in reality, and when the bubble is pricked will shrink to his natural size and position—the servant of great, honest, simple-hearted Labor. Labor, rough and ungouth in the past, is becoming educated, intelligent, refined, and will learn soon his Sampson-like strength, and use it more wisely than to crush himself. *Harper* has no true sympathy with the cause of Labor.

COMMON SENSE.

AUBURN, N. Y., Feb. 22, 1874.

A. B. BRADFORD:

Dear Sir—Yours directed to Mr. Laidlaw, at Geneva, came into the hands of Elizabeth last evening. He declines acting for very proper reasons, although not in a proper time, and I propose to act as a substitute for a very proper reason. Hence all letters should be directed to this place. Thank you for the candor with which you have expressed yourself. If I should not relieve your feelings on the subject of communities in this letter, you will at least give me credit for good intentions.

In the many letters that have come to us since the publication of Elizabeth's card, some two weeks ago, I perceive that no one has the same impression that we have in regard to the necessity of a community. This should be understood. I have thought I would write on this topic; indeed, I wrote an article for the WEEKLY some little time ago, proposing to lay the subject before any people who should feel interest enough to hear me, and who would pay my expenses from this place, and return. But it has not been published yet, nor should I make this stipulation if able to bear the expenses myself.

To return to the subject in hand. No one, to my mind, seems to have any extended conception of what we see in the demand and uses of a communal way of living. It is our purpose to get up one upon such a basis as will exclude everything that would prove a curse to man outside of a communal home. Hence the matter of locality and cheap land is not the question; for if a communal way of living is worth anything as a softener of the conditions under which man struggles to live, they are useful anywhere, and should spring into being everywhere.

This and every other world is for man's use not ownership. And I can as easily acquire title to a farm in the moon, as I can to one on earth. I have only to find the presumption and arrogance coupled with the folly to make me out a fee simple for my claim within certain limits and surveys. And the title is just as good as any man can get for a single rood of ground upon this earth. Nature will one of these days give man a ticket-of-leave from this

mode of existence, if he is not intelligent enough to love the changes with as little ceremony or regard for his fancied ownership, as if he was the veriest beggar on the planet. If his selfish way of living has had any influence on the man, it has been to unfit him for good and desirable society; for no good soul would seek his company for what they could make of it. You will therefore comprehend that the object that we have in view is to live, let live and help live. Inside of our communal lines no property rights are to be known. With the outside world whatever intercourse, trade, etc., we have must of necessity be upon their mode of doing business. That some method of ownership by a community must be had all concede. You speak of labor as the creator of wealth; we, as the promotor and preserver of health. No one has any spleen against industry in its adaptation to their taste than has the artist to his profession. For in some respects every person is an artist. It is the degrading price (a piece of bread) put upon labor, that makes every one instinctively recoil at it. The price and the stinging feeling (that will not leave us) that we in some way hold an existence that is to be a slavish tax on us to sustain, would actually turn the life-currents in a reasonable soul upside down. That such a community will be slow in starting we fear. Not what is feasible, but what is right, is the question. Better never move than not to move in a right direction.

There has been tinkering for thousands of years; and with all our reforms, progress and change of base, man has never gained, in the way of getting at a desirable life on this planet. This, brother, is the question: Not to gain money (which we must invest with a value before it has any); not distinctions or honors, which no one has ever accepted and found themselves again, nor worth of character, which must always be measured in somebody else's bushel, but the simple, easy application of life's necessities to man, and its crowning glories within him.

It were a wretched fraud that by any necessity worries man over a life that he did not seek. But Nature has never done this; artifice, in our false way of pursuing life, has. To get rid of this is the point; and, under existing circumstances, a "Communal Home" (the precursor to a universal one where all rights are equated), seems the only way that "the good time coming" can be inaugurated; where not the shadow of a dollar shall rise up between individuals to provoke contention, and where heart meets heart without bonds.

If one will work anywhere, feel interest anywhere, enjoy life anywhere and find health anywhere and beautify the earth anywhere, it must be where the last care has rolled from the soul, and no one is forced to contend with everybody for a stingy pittance of a sufficiency to hold soul and body together for to-day, in a world of plenty, where want has no business. Such a home should be in every neighborhood, as places of refuge for the hungry and oppressed. I will be proud of the intelligence and industry that shall inaugurate this. We ask of any one aid—for it is our purpose to put in all we have—to plant the mustard-seed that should grow to fill the whole earth.

The ambition of man to crawl under some shadow has been fearful. Money will buy him, honors fool him, and society lead him anywhere by the nose. While he is the crown imperial upon the apex of all of Nature's processes in creation, he can get the lowest of any, for he can be the most easily swindled. In our present methods for pursuing life, compulsory selfishness is all there seems to it. Any move that will not rid man of this will not help him.

EDWARD WHEELER.

### SOCIALISTIC.

[From the St. Paul Daily Pioneer, February 12.]

### THE SOCIAL EVIL.

ITS EXISTENCE IN FOREIGN COUNTRIES—FUTILE EFFORTS FOR ITS SUPPRESSION—WISE AND HUMANE REGULATIONS THE ONLY PROPER TREATMENT.

To the Editors of the St. Paul Pioneer:

As the much-vexed question of this blot upon our social system is again before the public through the recent action of the Board of Aldermen, and the State by some expected action of the legislature, it is perhaps not out of place for a public journal to admit papers discussing this question to its columns.

I know, sir, that there is a natural antipathy felt by you to the opening up of so disagreeable a subject, for its details, which it is almost impossible to enter into, are so revolting that few persons care to have their names associated with it. For this reason the question has been dealt with, both by law-makers and sanitarians, in a negative manner, and city fathers have made the social victims by tacit consent a source of profit to the city, by a monthly fine of twelve dollars and fifty cents paid by each cyprian. Ten of this goes to the city and two dollars and fifty cents for costs, which we presume goes to the officers of the law. Such, I believe, is the custom in St. Paul, and it goes on from month to month and year to year, until the apparent moral calm is broken by some spasmodic outburst of fanaticism, which, led by no rules of reason or experience, demands a perfect wiping out of the evil by a closing up of the temples of vices and banishment of those women who offer their illegal ware for sale, forgetting that there is no "city of refuge" for these fallen and ruined women to flee to.

Emotional men, who understand the least about the general causes which produce the evil, and whose fund of knowledge never passes beyond their own immediate neighborhoods, talk glibly about the ease with which it can be suppressed. In fact there is a wide-spread ignorance as to the extent and influence of this evil; it is as wide-spread as the Anglo-Saxon race, and one of the peculiar anomalies of its social system, and governed by natural laws, which man, with the most rigid systems for its suppression, and the most barbarous methods of punishment has never been able to arrest or even check by their action. Every attempt to suppress these establishments which in a measure are carried on



in a respectable manner—if this term can be used in this connection—has met with signal failure, so far as regards suppressing the vice. It has been like damming up a river and forcing the current to meander in every direction, forming little rivulets in hollow and secret places, and thus undermining the morals of the entire social fabric. Of such being the fact we are not left in doubt, for we have the experience of the past, as well as the workings of suppression at the present time.

In Rome the "social evil" has no existence. It is ignored by law, yet the Eternal City is noted for its licentiousness. Brothels do not exist as in other countries, but there are more forms of the evil practiced in that city than in countries where it has a legal existence. There is a domestic prostitution, where husbands barter for the use of their wives' persons, and parents are the consenting parties to promiscuous intercourse with their daughters. Assignment houses are common, some for day, others only for night. I believe St. Paul at present contains no house of this character.

"Bayard Taylor, in his northern travels, says that in Austria public women are not tolerated by law, yet in Vienna there are 15,000 of these characters, and for every six legitimate children born there are five illegitimate."

At Stockholm there are no brothels, and the city would be scandalized at allowing any such thing, and Mr. Taylor says that "Stockholm is one of the most licentious cities in Europe. Vienna may surpass it in conjugal infidelity, but not in general incontinence. Very nearly one-half of the registered births are illegitimate, to say nothing of the illegitimate children born in wedlock. Of the servant girls, shop girls and seamstresses in the city, it is safe to say that scarcely ten out of every hundred are chaste. Many girls of respectable parentage and of the middle classes are not much better. I have never been in any place where licentiousness was so open and avowed, and yet the slang of a sham morality so prevalent." "It is at Stockholm, where the class of purists allow no abandoned women, and would be scandalized at any such thing as a brothel."

Up to the middle ages, public women were tolerated in Berlin, and confined to certain localities set apart for them, but the Reformation came and proscription was organized against this class of women. "The consequence," says Dr. Behrend, "of this Puritanism, laudable, no doubt, from a moral point of view, but little accordant with existing conditions of social life, soon made themselves felt. The multiplicity of intentional abortion, of exposure of children and of adulteries forced those who had professed the most austere principles to return to more moderate views. Not only was the former state of things re-established, but it was recognized that the number of prostitutes being insufficient for the population, it was necessary to have more. In 1796 an effort was made to restrict the number of prostitutes, but, as always happens, clandestine prostitution notably increased."

"Up to 1845, the original system of toleration was preserved, with temporary interruptions, after which repression was again resorted to until 1854, when, in view of the enormous evils springing from repression, a committee of public morals was created and brothels were restored." At the present time the abandoned women are subject to a code of regulations."

I might, Mr. Editor, if it were not for occupying too much space in your paper, enumerate the different attempts that have been made in all ages for the suppression of this vice, the terrible punishment to the offenders, such as excessive fines, confiscation of property, flogging, banishment to work in the mines until death, and even death itself; but all these measures have from time to time been abandoned as impracticable or useless. Dr. J. M. Guardia, of Spain, an advocate of repression in that country, writes that rigorous measures utterly failed to effect the object intended. "As remedies they were worse than the disease, for they actually augmented it; for while suppressing the most obvious symptoms, the disease became more profoundly and more extensively involved in the social system, and more incapable than ever of eradication. Private debauchery succeeded to public licentiousness, and clandestine prostitution assumed immeasurable proportions. During this suppression, about the close of the fifteenth century, clandestine prostitution had made frightful progress; vice, on leaving the suppressed brothels, glided stealthily into families; corruption seized on all, and threatened to become general, and then men began to comprehend that the system of absolute prohibition had produced effects contrary to those which had been striven for, and that the legislation upon this subject had been dangerous rather than salutary. The savage ferocity of repression, coupled with its utter failure, produced a reaction, and for a century and a half the social evil was placed under a system of regulation. In 1628 toleration was again abolished by Philip IV., and was attempted to be enforced with more or less rigor for 200 years, and its failure was again confessed by the fact that in the beginning of the last century repression was abandoned. From this period Spain, up to a few years ago, abandoned all legal attempts to restrain the evil. In 1865 a system of surveillance was established, which is yet in force." A perusal of Spain's dealings with the social evil proves abundantly that its remedy is not to be found in legislative repression and severe penalties.

And, Mr. Editor, such has been the united experience of every city in the Union where efforts for its suppression have been put in force. Our sister city, Minneapolis, is passing through one of these spasmodic efforts of virtue, and a very few weeks has proved her inability to contend with the evil. From her police reports prostitution has evidently not decreased, but simply concealed itself, and during the continued raids of her watchful police we have the ridiculous exposure of mistaking the house intended for a raid, and stumbling upon another before unsuspected. If the suppressive system is continued, the evil will soon permeate her churches and conceal itself under the cloaks of religious respectability and devoutness to church tenets; seeking the power and influence of church organization for the suppression

of slanderous reports against the private character of "social evils," and the church dare not refuse its protection for fear of open scandal in the church. Through and by the influence of the same organization the doors of private families are open for the entry of the "social evil," and the virtue of its members will be imperceptibly sapped.

Who are the votaries and supporters of these temples of Venus. They are found in every rank of society, from the man who, in his rags, performs the most menial kind of labor, up to the gentleman who, dressed in his broadcloth, rolls in his gay equipage, bought by Credit Mobilier bonds, to the Senate Chamber of the nation to make laws for its government. Clergymen, perhaps, according to their numbers and standing in society, furnish as many cases of marital infidelity as any other class. Ministers of the gospel are of the same human nature as other men, and they are subject to the same physiological law. All men of sedentary habit have the amatory passions in excess, and the peculiar influences by which they are surrounded, must often cause them to pray with the poet—

"But yet, O Lord! confess I must,  
At times I'm fashed wi' fleshly lust."

The last development of this kind of the many during the past year was that of a Rev. in the town of Coanston, Ill. His case is peculiar above all others, for the very town in which he was pursuing his ministerial labors had been consecrated to sobriety and virtue. We admit, in all candor, that very strenuous efforts are being made in all the various churches against this evil. But the whole power of the church, when it possessed not only the spiritual but the secular arm, has been in vain directed against this evil. Nature has defied the mandates of the clergy, and their vigorous punishments in this life, as well as the threatened punishments in the life to come, have been equally futile in deterring men from seeking, and women from granting, sinful pleasures in this world.

The teachings of morality and virtue from the pulpit have been powerless, for its suppression and punishment by the civil law has only changed its course, and produced more destructive results. Certainly, experience teaches us that prohibition is not the agent by which prostitution is to be extinguished. Man is the climax of paradoxes—a heterogeneous compound of good or evil. He is a rational being, yet the grosser passions of his human nature wages a perpetual war with his reason, and often violates his discretion. To deal with human nature as we understand it, and as time has proved it to be, we must deal with it in making laws for the government of our city.

We find a system for the social evil prevails in Paris, Berlin, Brussels, and other European cities. In all of these places the method for its regulation is essentially the same. Passing over the details of this matter we come directly to our own country. St. Louis has been the first city in the Union to take the initiatory step for the regulation of the evil, and for this reason, in America we call it the St. Louis system.

The above has been written by way of introduction to this St. Louis system, and as an argument for its adoption by the city of St. Paul. The St. Louis Times says:

"The experiment inaugurated in this city has proved most acceptable, generally speaking, to that unfortunate class of social outcasts which the laws were made to govern, and of undisputed and undoubted benefit to the community at large. Thus far, experience has proved the wisdom of a recognition and even toleration of a radical evil, and practical charity assumed the place of relentless persecution, instituted through a fancied sentimentality."

After the system of regulation had been in operation for some time, a committee, consisting of Drs. Frank G. Porter, W. L. Barrett and W. S. Barker, were appointed by the Board of Health of St. Louis to examine into the workings of the social evil law in that city. During the first six months there was a decrease in the number of prostitutes from 947 to 480; in the number of houses from 119 to 99; number of women occupying these houses from 518 to 376; prostitutes occupying single rooms, 20 to 12; found diseased, 58, reduced to 18; sent to the hospital, 40; at the end of six months there were only 10; treated at their own residences, 18, reduced to 6. This is a very favorable contrast. The committee say that "the diminution of this class of women is due to the law itself. A very decided improvement is noted in the general sanitary condition of this class of women. The number of men, from evidence which is undoubtedly good, has not increased, but grown less, notwithstanding the increased immunity from disease."

"Your committee have the honor to inform you that they have compiled all the facts bearing upon the subject to which they had access, and the facts and figures cannot reasonably be doubted. All conspire to render their evidence upon this subject almost conclusive and of the highest importance in the discussion of this great sanitary and social problem, that is now exciting the minds and challenging the attention of the civilized world. It is true that the time this law has been in force is comparatively short, and it is also true that the law itself is very imperfect; yet, notwithstanding all this, the results obtained are so definite and well defined, so much better sanitarially, morally and socially, than under all the circumstances there was reason to apprehend, that your committee feel justified in saying that in their opinion there can be no doubt in regard to the correctness of the proposition that a law properly meeting all the exigencies of this great question will result in bringing about the greatest possible good to these women, and give to mankind an almost certain immunity from the effects of a disease that has cursed the human race from the dawn of the earliest civilization down to the present hour."

"All who have examined into this question of the social evil admit that it is a mere absurdity to assert that prostitution can be eradicated, and in this connection a most important question arises as to whether the extinction of prostitution is really an object to be desired. It has been already shown that by turning the stream of men's passions from the channels in which they now run, will compel them to

overflow into the domestic circles of society. Under the requirements of men's nature there has arisen in society a figure which is certainly the most mournful, and in some respects the most awful, upon which the eye of the moralist can dwell. That unhappy being whose name it is a shame to speak; who counterfeits with a cold heart the transports of affection and submits herself as a passive instrument of lust; who is scorned and insulted as the vilest of her sex, and doomed for the most part to disease and wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man. Herself the supreme type of vice, she is ultimately the most efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few, who in the pride of their untempted chastity think of her with an indignant shudder, would have known the agony of remorse and despair. On that one degraded and ignoble form are concentrated the passions which might fill the world with shame. She remains while creeds and civilizations rise and fall, the eternal priestess of humanity blasted for the sins of the people."

Will the Board of Aldermen of the city of St. Paul bring upon the citizens a condition of society like that of the Romans, sink her people in a licentiousness like that of Stockholm, or the conjugal infidelity of a Vienna? Rather let them follow the dictates of reason, based upon the experience of ages, and establish a wise and humane regulation to guide in proper channels an apparent evil that cannot be suppressed.

EXPEDIENT.

#### WOMEN'S MODERN ASPIRATION.

I tell thee what we want, a clearer space,  
More breathing room, some stirring work to do!  
"To climb life's hill"—how well you state the case!  
Those climb the hill who would enjoy the view.  
If true strength lies in a calm nothingness,  
Then idiots are all mighty men, I guess.

Soft compliments, indeed, and well expressed!  
Love, music, flowers and other useless matters  
Suit our rich sisters. Tell me, are the rest—  
The million poor ones—still to starve in tatters?  
'Tis masculine to doctor, lecture, quibble;  
Must women be content to teach or scribble?

"Man hath his fitting tasks"—I grant you so!  
And those tasks bring him good, substantial payment;  
While woman treads the same dull world of woe,  
But scarcely gains enough for food and raiment.  
She, working hard, is buried among paupers—  
He leaves a fortune to his sons and daughters.

"Our heritage of light" sounds really charming!  
But yet it brings no money, year by year.  
Now, were it so with physic, preaching, farming,  
You masculines would soon feel rather queer.  
Perchance we beat you in our pious notions;  
Still women can't exist on their devotions.

To rule the heart of man's not our ambition,  
We cannot keep our own in proper trim;  
Thus, you would place us in an odd position—  
Failing at home, can we bamboozle him?  
Such small intrigue may give a moment's fun,  
But, when the prize is gained, what have we won?

Thank God! you can't bring back the Middle Ages,  
Or make us quite forget our A B C.  
Prate as you may, some women have been sages,  
And so in future times they yet shall be!  
Not resting, minus soul, beside the mountain—  
The sweetest flowers grow high by wisdom's fountain.

At best all life contains its share of trial—  
'Neath freedom's sunlight men can brave the gloom!  
Our path, perforce, is strewn with self-denial;  
Can we gaze patiently upon our doom?  
To serve, to nurse, to tutor, and for this  
To get, sometimes, a patronizing kiss.

Then let us still be pure, and good, and trusting—  
No harm to wish us just a trifle wiser?  
A woman not a woman is disgusting,  
But independence don't make me despise her.  
So, when she's homeless, friendless and a-weary,  
Grant work, with gold, or life will be but dreary.

#### CHARLES SUMNER'S DIVORCE!

CUTHBERT, GEORGIA, Feb. 10, 1874.

Dear Weekly—Looking over an old paper in my possession, I came across an article from the pen of a Rev. gentleman in Zion's Herald, an article that assumes to be a criticism on the divorce of Senator Sumner, also belaboring the Independent for its manifest sympathy with the parties and conditions of that divorce, not failing, in the devastating sweep of its clerical wrath, to spit out a spume of venom upon Theodore Tilton.

Now, there is not a radical in the land, I presume, would look for aught but a prejudiced, time-serving view of such a case from Zion's Herald, a view founded upon such distorted interpretations of the Bible—such fallible man-made laws, arrogating divine origin, as in former times paved hell with infants' skulls, burned heretics and witches, riveted the chains of the slave, and to-day hangs human beings to a gibbet and preaches total depravity.

However, as we have advanced a long way from old time horrors and barbarities, founded in crude conceptions of men concerning God's will, and in spite of the resistance of Church and State, have got beyond buying and selling men and women in chattel slavery, beyond torturing unfortunate females afflicted with St. Vitus' dance, beyond the holy (!) horror of sending little babies to eternal torments, proving that the world must move in spite of fossilized efforts of grub periodicals, there is good cause to hope that, despite the protest of Zion's Herald, many a slave to cruel marriage bonds will yet be able to slip the fetters as easily as Senator Sumner has, with no more noise and scandal.

The orthodox hell of eternal duration is not so tormenting to contemplate for a future possibility as the endurance of galling marriage bonds. And since, by the progress of com



mon sense, the most frightful horrors of the former are fast disappearing, till it begins to look as if one might become acclimated there in the course of a cycle or two, let us hope that here and now the odium that attaches to easy divorce laws will, ere long, be obsolete, so that the marriage relation will become shorn of its diabolism, when mutual love no longer holds the parties in sacred union.

Our Rev. critic thinks "there is something repugnant to a keen moral sense in the whole transaction," meaning Mr. Sumner's divorce. Doubtless the Rev. gentleman thinks his moral sense especially keen regarding the marriage law. He has a right to his opinion, and I would not give much for the individual that didn't attach paramount importance to his or her opinions.

But there is another side to the picture. Our critic thinks a man of Mr. Sumner's influence had better consent to bear the ills of a false position than lend his great social weight to the scandalous looseness of our divorce system. He thinks the marriage institution good, in spite of the evils and abuses that daily cry to God for vengeance.

Did it ever occur to the Rev. gentleman that, if our marriage system were of God, it could be so pregnant with curses and damnations to the race? Perhaps, to be entirely consistent with his doctrine of eternal damnation, he has indeed accustomed himself to contemplate placidly the seething hell of matrimony, to be *en rapport* with his peculiar God, and fit sinners for their abode hereafter.

Do the blind bigots ever think? It seems not, for they are at the dead-letter and stand-still of a present finality. They have accepted marriage as the dread, eternal fiat of a creative wisdom, and are deaf as stones, blind as bats, indifferent as their God himself to the tortures of the victims.

But a merciful Redeemer has come to the children of men, with a song of glad tidings. While there were one heart beating in agony of bondage to the common law, the soul of a thinker should dare impeach the so-called sacred institution! But there are thousands upon thousands hugging the burning coal in secrecy and silence to their bosoms, with Spartan though mistaken heroism, letting no sign escape them, save to those who read while running the inevitable marks of their treachery to their own souls.

Marriage is the source and spring of more ills and miseries than any other custom of time; and all the sticklers for its perpetuity know it, for belike they themselves are the keenest sufferers.

I have heard people assail our divorce laws, and cry, "Sanctified!" to our marriage system, whose lives I have known to be the most disgustingly immoral, as far as the true essence and meaning of marriage is concerned; people who live in a sickening charnel-house of marital corpses; husbands who have ceased for years to feel an affectionate thrill for their wives, or any desire to break down the barrier of coldness and sexual reserve existing between them; wives whose whole being has become a desert of dead hopes, and impossible to realize aspirations, for the want of those tender caresses which the corpse of love in the soul of each is incapable of ministering.

How dare such outragers of an underlying principle call such a relation the will of God! But I forget. Their God is a fiend, fashioned after their own images; a God that delights in living sacrifices and innocent blood. Such people dare hold in their hands whips of scorpions for brave souls, who, seeing and measuring all the iniquities that flow from it, assume that marriage is no more sacred than any other fallible outcropping of erring human wisdom!

God, or some incomprehensible power we are pleased to call God, has put us in a beautiful world, with Freedom stamped in unmistakable characters upon earth and sky, wood and water, stars and flowers, suns and systems; freedom to evolve the basic principle of their origin and being. Shall man alone be forever subject to a stupid law that dwarfs his manhood, and woman be made the unresisting victim of his tyranny and lust? No! When we have come to the conclusion, from the piled-up evidence of ages, that a certain revered custom is false in conception and fatal in results; when we have come to the knowledge that immutable love is disregarded in adherence to common law, there will never be a lack of heroic souls to throw themselves in the gap, and bridge the yawning gulf that separates us from better conditions beyond.

In spite of illogical, bigoted protest, marriage is arraigned to-day; its citadel is surrounded, its stronghold attacked! There are potent souls who believe that its mission for good to the race is accomplished; that a higher stage of civilization is not attainable till social bondage goes the way of political and religious bondage.

Strange, old sapless, gray-beard Conservatism has not learned yet the lesson of the ages, "Ridicule is the test of truth!" And when once an issue, though it be Woodhullism so-called, is well beyond the shoals and quicksands of ridicule, and fairly launched upon the broad ocean of progress, there is no bombardment of conservative shells from the shore that can suffice to scuttle the ship or bring her free flag to half-mast.

Call those women who bear the brunt of the battle weak and wanton if you please, they are not to be unsettled in their truths and home-thrusts by your dogmatic Podsnapian assertions against their virtue, which is pretty sure to be proof against your hypocritical plotting, under cover of the darkness.

Those women the secret sinners call wanton, see this struggle is for women; that the sorrow and suffering, the blood and victory, are hers. Whatever the ostracised life of the woman who fight this battle may have been, they see, by the clear revelations of a higher law, that she who has lived a lie to her own soul, in conformity to a custom of time, is not so pure a woman as she who has defied the law to be true to herself.

The so-called wanton dares stand in the path of the legalized prostitute, and demand the intrinsic proof of her purity! She finds it not in her departed bloom, her eye's lost lustre, her step's lost lightness, her dead element of womanhood, murdered by allegiance to a cursed marriage bond.

The branded outcast, in the bitterness of her soul, has put forth her understanding. Goaded to the verge of self-defense by the injustice of ages and the inequality of the world's judgments upon her and the equal partner of her acts, she has opened the statutes of a higher law that never needs revising, and she has found the key to her emancipation in that she has learned there are conditions of purity the common law takes no cognizance of, which reveals to her, as by a flash of inspiration, the mystic meaning of that rare text, "The last shall be first, and the first shall be last."

Though the married prostitute's sin has been against divine law, and committed in ignorance to conform to a tenet of time, yet she shall not escape the penalty—her defrauded life sits in everlasting evidence, enthroned upon her features, and only till she brings her scattered forces into harmony can she hope for redemption from the curse that follows all who blindly or willfully break a fundamental law. Though she wash her hands daily in the blood of Christ, it will not bring back her shocked and shattered womanhood. And many an outcast whose sins have been alone against damned custom shall stand her peer in the wise dispensations of immutable law—for womanhood unimpaired is a sure passport, where respectability would have the door of happiness shut in its face.

Whosoever willfully or blindly breaks a law of being, be she outcast or respectable, the same must suffer the penalty, for there is no scapegoat. Not all the prayers of the elect can save a pang to those who live in marital hell.

And not all the stoning of the prophets can hold this irrepressible conflict back from working revolution in our present social system, and when all the glass-houses are stoned, 'tis hard to tell whose head will 'scape a scar. I venture our reverend critic himself would be apt to perform some artful dodging.

Doubtless, Mr. Sumner deeply deplores the alternative, but concludes the orthodox hell in prospect is preferable to a present marital ditto. While it was in his power to either submit or free himself, it was of the most vital importance to him and Mrs. S. which horn of the dilemma he took hold of, and none of the business of another soul.

It is to be hoped that all victims of the sacred (?) inquisitorial horrors of a miserable marriage will take heart of grace from Mr. Sumner's wise course and go and do likewise, for at last it is well known that angels veil their faces in presence of the iniquities of an unhappy marriage.

In my estimate, the grandest blow Charles Sumner ever struck for freedom was the blow he struck for individual liberty.

HELEN NASH.

ROME, Geo., February 20, 1874.

Dear Weekly—I've just received the papers for January 31 and February 7, and noted with lively admiration Addie Ballou's masterly appeal for a "Magdalen's Protective Union." Why not a Magdalen's Protective Union? There is certainly no legitimate, licensed business of our present civilization (!) that stands so much in need of protection. That it is legitimate, the licensing bears undisputed evidence, and as such, in a mere sense of business expediency, it ought not to be called an evil.

Private opinion is nothing to the point. There is much private opinion that marriage is an evil, yet its broad license shields it and makes it highly respectable. Just as long as the Magdalen's vocation is considered a necessity, and as such is licensed, the Magdalen has a right to be respectable. All honor to Addie Ballou for her thought of a protective union! Arise! Magdalen, out of the dull ashes of contempt; take no insult from men you entertain; give back scorn for scorn to her whose chastity, so called, is preserved by your vocation; demand that men, whose necessities require your ministry, shall respect your claims; that governments, which license your business, shall recognize your position! Take your place, Magdalen, in the mart and the market, and "fight it out on that line!" Demand and command recognition! There are good souls and true and pure who will bear you out—souls that have learned the value of relative and abstract purity—the difference between a popular abuse and an eternal truth. The last shall be first. Hail! Saint Magdalen!

HELEN NASH.

#### THE OADES OF CALIFORNIA.

They are more interesting than the odes of Horace. There are only three of them, but they have excited more talk on the Western coast than Milton's odes or Wordsworth's odes ever did.

Oades, an Englishman, living in New Zealand, had his household broken up during his absence by an incursion of the Maoris about eight years ago. He returned and found his dwelling burned and the bones of his family seething in the ashes. Driven away by the pain of the associations he came to California, and last January married a young and handsome widow at San Barnadino. Two months since a woman with two children arrived at San Barnadino, and took up their residence at Oades' house. Oades and this new arrival comported themselves as man and wife. The indignant inhabitants had them tried for adultery. The woman and her children were his New Zealand family, who had not been holocausted by the savages, as he supposed. They exhibited their marriage certificate and were acquitted. Prosecution for the same offense was brought against Oades and his second wife. Under the new code of California, adopted two years ago, a second marriage is made valid if the former partner was absent and not known to the person to be living for a period of five successive years previous to the second marriage. As these conditions covered Oades' case the complaint was dismissed, although the prosecuting attorney argued that the intention of the law was to provide against the illegitimacy of the children and not to make bigamy lawful. Oades continued to live with his two wives, much to his own satisfaction and the scandal of his outraged neighbors. The latter at once retained all the legal skill in the vicinity and continued the war. It was finally agreed that the marriage could be annulled under the law if any of the parties to it could be induced to bring an action. As

Oades and his second wife were out of the question it was resolved to try the first one. After the exercise of much strategy, during which the lawyers were warned away from the house, by Oades and his shot gun, an interview was secured with the first wife. She declined to bring an action for two reasons: first, because her husband would beat her, which she wouldn't mind; and second, because he wouldn't live with her any more, which she would mind very much. She preferred living with him under the present circumstances to not living with him at all. An offer of five thousand dollars failed to make any impression upon her. The second wife was also consulted. She was perfectly willing to annul the marriage, but it must be the first marriage, not hers. As the counsel could suggest no way to effect this, and as the second wife was disposed to accept the situation, not finding in the first wife's advanced age a very formidable rivalry, these tactics had to be dropped.

The Rev. Mr. Kiggett was then dispatched "to labor" with Oades. The latter received him courteously and treated him with great frankness—a frankness that the reverend gentleman did not admire. Oades said he was a monogamist and didn't believe in a man's having more than one wife. He blamed the commissioners for admitting bigamy into the code. But he said that was the law of the Legislature; and it is now accepted as a principle in jurisprudence, that all rights and obligations have their source in legislative enactments. The old notion of natural right is entirely exploded. The appointment of a commission to reduce all law and right into a code proves it. Otherwise it would be as absurd as to have appointed them to codify chemistry or mathematics. He didn't pretend to be wiser and more virtuous than the laws, and as the laws allowed him two wives he proposed to keep them. He couldn't give up the first, and he wouldn't give up the second. In fact, he didn't want to give up either of them. He felt, when undertaking to decide which he should cleave to, like the ass between the two bundles of hay. The clergyman left him thoroughly indignant, and the community was not soothed by the appearance of Oades at church the next Sunday with his two wives.

All other means failing, it was resolved to hold a mass meeting, which was largely attended by the citizens of San Bernardino and the adjacent towns. Oades was there also. After a long discussion it was resolved to petition the Legislature to dissolve the last marriage. Oades quoted from the constitution of California, forbidding the Legislature to grant divorces. It was then proposed to call a constitutional convention to annul one of the marriages, Oades quoted from the Constitution of the United States, which provides that no State shall impair the obligation of a contract, and a marriage was held to be a contract. As nothing short of an amendment to the Constitution of the United States could reach the case, and as this was impracticable, a prominent citizen of Los Angeles proposed, as the shortest way out of the difficulty, to hang Oades. "This," he said, "was a very common way of arranging such affairs in Southern California, and it had always met the public approbation, except on one occasion, when, perhaps, they had gone a little too far in hanging seventeen Chinamen." As Oades had no immediate reply to this somewhat practical point of law, he abruptly left the meeting and went home, where, after a close race, he barricaded and defended himself from the mob with his shot-gun. With these episodes the California odes close for the present. The indignation of the community is attributed not so much to its virtue as to its envy, it having been, according to a local paper, a Mormon settlement once, in the full enjoyment of the privileges now monopolized by Oades, but of which the laws have deprived them.

The processes of law and constitution making are somewhat crude in California, if we may trust the candid confession of one of the commissioners appointed to draw up the code under which these marriages both seem to be legal. He acknowledges that the code was bad, but that the commissioners copied it from the codification made by that distinguished codifier, David Dudley Field. He thought the Legislature expected they would do this, or they would not have appointed men without any qualifications for original work calling for special training and experience—work which, under Justinian, required eighteen lawyers many years to do for the Roman Empire—a work so extensive that it had taken even David Dudley Field some time to accomplish it. As for himself, he said he never had pretended to be much of a codifier, but the position was offered to him with a good salary, and he didn't feel called upon to decline it; that he made it a rule never to decline anything that was offered on account of his own incompetency—that being a matter that concerned only those who employed him; that if any one were to offer to employ him to make a piano or steam-engine—which was as much out of his line as codifying itself—he would accept the offer, provided always that it was on a salary, and that he was not to be paid by the job; that, in his opinion, the other commissioners were no better than himself.

Mr. David Dudley Field, therefore, may be congratulated on having been rendered as famous by the Oades as by the codes which his legal ability has contributed to the curiosities of jurisprudence. Since he made himself notorious as the counsel of Fisk and Gould it is evidently not permitted him to retire into obscurity.—*Evening Post*.

#### DOUBTS.

Lay them aside my sisters, ye who are toiling up the heights of freedom, as the worthless dross of a bygone age, and wrap around ye the sunnier mantle of hope to speed ye on your way. Looking down the dim blackened vista of the past it seems lined by the ghastly shadows of broken hopes of the crushed and seared hearts of those who gave of their fresh, fair young lives to help swell the catacomb that rises amid those desert wastes like a whited sepulchre.

How long will it be ere the intuitive soul of woman will rise like the tempest in its might and demand her freedom? How long ere ye will burst the iron shackles that bind ye down



to a more ignominious slavery than ever the African dreamed of? Shame upon ye, who should be man's guiding star; shame upon ye that stand forth and counsel your sister woman to stay shut up within the four prison walls of what ye are pleased to term home, and bring unwelcome children into existence to fill our prisons and pass on from the gallows to spirit life as unripe fruit, and by virtue of natural law forced to return to our earth again to round out and perfect their lives. Call you this woman's high and holy mission, to prostitute both body and soul to men that within the depths of your inner life ye hate and despise? If so, thank God I am a man. In the past we have tried by words of cheer, by giving freely of our very life, to aid those to whom our heart goes out in love and pity, and what was the result? Why, simply this: the noble (?) men to whom these patient, broken-lived women had brought their all and cast it an offering upon the altar of man's love, had not manhood enough to come to us and say they were jealous, because, forsooth, their companions had been pleased to approve of the free and liberal views which we advanced, but must needs take their timid and shrinking wives and vent their spite upon them. I say out upon such cowardly hounds, and I fling back the charge of sensuality in their faces from whence it sprang.

Woman! oh how have ye fallen when ye counsel your sister to yield implicit obedience to such men. We are led to suppose from the experience of the past that this physical body kindly loaned us by mother Nature was intended to be used for highest development of which it was capable, both as regards ourselves and those with whom we are brought in contact. While we prefer to live in harmony, we shall say for the enlightenment of certain minds that fate has marked out a path wherein our feet must tread, and notwithstanding threats and sour looks we propose to "abide the shock," let it come ever so hard, and aid and assist the shattered wrecks of what were once lovely women. Ye who have passed through the ordeal of fire will bid me godspeed and approve of my course; ye who wish to remain like a whipped spaniel, unloved and unrespected (yes, I say, unrespected, for no man ever respected a woman who cowered down to him), within that creation of your fancy, a home, and bind the galling chains of servitude still closer; because, forsooth, ye have doubts of your companion and children approving of the free air of heaven; we ask what answer will ye give your daughters in the future when they, too, shall become mothers, and weary and heavy laden with the cares of life, they ask: Mother, why did you bid us drink of the cup when you had tasted its bitterness? Why did you counsel us to be the slaves when it was our God-given right to be the peers of men? Take heed, oh! mothers of the rising generation, lest the viper which ye have nourished in your bosom sting ye to the death.

But, said one burdened by doubts, were all to step forth into the arena of freedom as you counsel, what would become of our darlings, the children? Go ask our Father's angels in yonder spirit land what becomes of the fairest buds that are found in the gardens of earth-life. Think ye, oh weeping mothers, were conditions as they should be, that the reaper would gather them to unfold 'neath the guidance of those who make humanity the first law of life? Nay, nay; I tell you not so. To such as exist with a single individual for years, unloving and unloved, and thereby consider themselves too pure to associate with those whose path runs in the opposite direction, I say ye are objects of pity. Ye have not even entered the outer portal of the temple, and wherefore should ye hold forth on the corners of the streets of that which your eyes have never beheld? Go; and when thou hast learned concerning these things, then shall the multitude listen to thy words. To one who has doubts, I have to say, falter not, sister, though the way be thorny and thy feet be torn and bleeding. Above thee is written in letters of gold, "Freedom to our Slave Women;" and when the freed souls of serfs shall have burst their iron bondage and wander at will, then may we hope to see the glorious dawn of perfect freedom. We may have overdrawn the picture; perchance some minds are too sensitive for the analysis of our ideas. But let us remind you, friends, that we are sensitive as well, but we are in earnest, and, being a man, propose to stand erect in our manhood as the champion of woman, regardless of opinions or persons.

FRED. L. HILDRETH.

AYER, Mass., February 22, 1874.

[From the Iowa State Register, February 1, 1874.]

#### HAS SOCIAL CRIME A GENDER?

Perhaps this is not an admitted conundrum. We do not know for ourselves that it is. Indeed, we so much doubt it as not to believe it at all. And yet we don't know sometimes, but we should hold it an open question, since the pulpit itself occasionally gives timid shelter to the idea that it is. Our meaning will be much clearer as we proceed. It is that the pulpit, like the press and like the populace, is prone to do real morality the false service of condoning in a man the crime which it condemns in a woman.

We have had an illustration of this in Des Moines recently. We have had a Woodhull among us. If it were asked now, "How many persons in Des Moines condemned the woman for her life and her speech," the answer would be, "Nine out of every ten." And, it may be, this was all well enough. The vile should be denounced; this day of an open Bible leaves that not to be disputed. The virtuous, the really pure, should do it for purity's sake. The pretendedly pure, too, could not afford to let pass so good an opportunity for vanishing anew their own complete hypocrisy. So the impure were even more severe upon her than the pure themselves.

But is all said when this is said? Does the question not return, Why so great an uproar about Woodhull, and so little uproar about the others, also impure, who had preceded her. Were our lecture tribunes never before soiled by the soiled? Her shame she confessed, and gloried in it; but does her admission make any more moral the immorality of some of the others, of some of the men, before her? And this

brings us to the sharp corner which our subject forces us to turn.

What is it in society that leads it to stone to death the guilty woman and spare the guilty man? Why should the press, in advance of the coming of an immoral woman, warn society against her, but leave it unwarned before the coming of an immoral man? One good thing at least Woodhull said, when she declared, "If I find a fallen woman she is the first person I should put my womanly arm about—for, as she could not have fallen without the help of a man, so she can hardly rise again without the help of woman." Does not society too often and too constantly throw its strong arm about the strong betrayer, paying no heed at all, unless it be that of scorn, to the weak betrayed? It is guilty of that, and guilty still further. The fallen woman may cross the lecture line toward society, and in her curses in its ear, as Woodhull does, but she can never cross that dead line which separates her from society itself. The man who fell with her can; to him the returning way never closes. His red crime of betrayal has cast some cherished girl out of society into the way which is death and worse than death, but mothers of other girls welcome him to their homes, there to forget, in the forgiveness of society, that the stain of a wounded soul rests its scarlet curse upon him. His first sin may not be his last. He may not only debauch the pure, but he may haunt the purlieus of the impure, and still society does not close its doors against him nor refuse to listen to him on the platform. He is a man! therefore he may not be cast out with Woodhull, although he is worse than she.

These things are so, and sad it is that they are. The press pleads guilty to its share of the blame. Like the pulpit, it is often cowardly when it should, of all other times, be brave. So, in the after-thought of Woodhull's coming and going, we awaken to the conviction that we are guilty of having censured harshly in her that which we have left uncensured in others. We don't know why it is so, unless it is that we have acted upon society's excuse, and spared the others because they were men. But we have good company in this. Some of our home preachers are with us. Some of them preached sermons on Woodhull's wickedness last Sunday, and it is said that all of them kept loyally within the current, popular idea that social crime is only a crime when it is in the feminine gender. We notice one newspaper correspondent writes home to his paper that he heard one minister here, whom he knows to have given his enthusiastic support to a confessed adulterer for a high office, call Woodhull a "hag of hell," condemning, also, as "lost to all decency and all purity" the "Des Moines women who went to hear her lecture." We don't know whether this is so or not; we hope it is not. We should hate to think that any minister would get so far away from the Bible as this would indicate. And yet it may be so. If it is, we have no wish to apologize for a man who would thus belie his cloth. If adultery in a woman makes her a "hag of hell" and an outcast from all decent people, then adultery in a man should put him so far outside of the recognition of decent people that ministers would not think of inviting him into their society, nor of "supporting him enthusiastically for a high office." We don't know but we had as soon be an editor as that sort of a preacher. The truth is, probably, that all of us, preachers and editors, full saints and half saints, all need a good deal less cowardice and a great deal more courage.

#### SPIRITUALISTIC.

##### THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS—FACTS OR FALLACIES.

S. S. JONES, Esq.:

Dear Sir and Brother—We call your attention to your editorial remarks (in the *R. P. Journal*, No. 24, vol. 15, in the article "Stop my Paper") in regard to the Northern Illinois Association of Spiritualists, which is false in every essential—to wit:

1st. We did not resolve "to meet in Chicago, because the Spiritualists of no other place in Northern Illinois would have them." But we did resolve never again to place ourselves as an association in the hands of a few bigots devoted to a creed, or paper, or its editor. Nor will the Northern Illinois Association of Spiritualists ever again ask the Spiritualists of any place for a call to hold their meetings in any town or city, but will be ready to go on our call and where we please, and will act in accord and harmony with Spiritualists of any place who are willing to maintain a free platform.

2d. The Elgin Spiritualists went back on their call for our Convention to meet in Elgin; hence the Association rented a hall and maintained a free platform, as they will do at Chicago on March 13, 14 and 15, 1874, and ever after.

3d. The Northern Illinois Association of Spiritualists is not a Free-love Convention, has never been under the control of the Moses-Woodhull-Severance party, the *R. P. Journal*, or any other clique or faction, and never will be, as our resolutions passed at the Elgin Convention warrant us in affirming, which, by the way, you declined to publish because it conflicted with Mr. Shaw and others in their report to you.

4th. The officers and Business Committee of the Northern Illinois Association of Spiritualists will compare well and favorably with any other class of men and women in the world for honesty of purpose, truth, morality and virtue.

5th. "True Spiritualism and true Spiritualists" were at the Elgin and McHenry Conventions, and will be at our Seventh Quarterly Meeting at Chicago; and that, too, in the face of the bitter and malevolent crusade published against us by the *R. P. Journal*.

6th. Our Elgin Convention was a grand success, and there were present over one hundred delegates from Illinois, Wisconsin and Michigan; besides, we had an increasing audience, which filled Dubois Opera House on Sunday night, and all expenses were paid, even to paying our speakers, which no other Convention in Illinois has ever done.

7th. We want the Spiritualists of Illinois, Wisconsin and adjoining States to let us alone, and stay away from us just as they did at Rockford, McHenry and Elgin, and the way

that they let us alone was a warning to the opponents of a free platform and free speech. They let us alone to the tune of a full house, a careful hearing and the prompt payment of all our expenses. Therefore we urge them to do as they did before—that is, come up to our seventh quarterly meeting of the Northern Illinois Association of Spiritualists, to be held in Grow's Opera House, Chicago, Illinois, on March 13, 14 and 15, 1874. Come as you ever have done, with well-filled baskets and purses and careful of the truth. Let the friends and enemies of true Spiritualism come up to Chicago, and let us reason together. We pledge you that there shall nothing be said but the truth; nothing that the mother, the daughter and sister, as well as their fathers, brothers and sons, may not hear without a blush. Every true Spiritualist should be present; and if there is a social evil in our midst, let us purge ourselves of it, let the blame fall upon whom it may.

8th. The charge made by you that the Northern Illinois Association of Spiritualists "is fully officered by full-blooded Moses-Woodhullites, with Mrs. Severance as commander-in-chief, to whom all other officers are submissive tools," is simply false in every particular. These officers are: first, Dr. O. J. Howard, of McHenry county, Illinois, our President, and of whom we as an association are proud, an honest man, upright and just in his dealings, honored in his county, surrounded by a loving and pure family, living with his wife and keeps no mistress, and many have shared his hospitality at our conventions in McHenry county, Illinois. Second—Jacob Powell, Esq., of Whiteside county, Illinois, our First Vice-President, no purer man ever lived. Of Quaker antecedents, well known in that part of Illinois for his sterling worth and honesty, lives with his wife and believes it wrong to keep a mistress. Third—Dr. Juliett H. Severance, of Milwaukee, Wisconsin, our Second Vice-President, the wife of one man, and she loves him with all her woman's soul, and as true to him as the needle is to the pole. This man, A. B. Severance, her wedded husband, is honored and respected in society in Milwaukee, and is known all over Wisconsin as an honest and upright man, and an artist in music that has few equals if any superiors in Wisconsin. Fourth—Milo Porter, Esq., of Dupage county, Illinois, as pure a man as is in Illinois, our Third Vice-President. Fifth—E. V. Wilson, of Dupage county, Illinois, the brother and father of the Northern Illinois Association of Spiritualists as well as its Sec. an out-spoken opponent of Mrs. Woodhull and Moses Hull, and of their specialty or peculiar views, and always has been, as both of them will attest. Who does not know him and how he has worked for Spiritualism, standing by S. S. Jones and the *R. P. Journal* through adversity and trial; who has done more for the *R. P. Journal* than any other living man, S. S. Jones himself not excepted, in soliciting subscribers.

These men, the officers of the Northern Illinois Association of Spiritualists, "are submissive tools of Mrs. Severance," and "allied with the free-love infamy." Why? Because we will not join in the bitter war made by the *R. P. Journal* on Mrs. Woodhull and her friends; because we maintain a free platform and free speech; because we believe that Moses Hull and Mrs. Woodhull have a right to be heard, to be tried by their peers, and not condemned without a hearing; because we do not obey the beck and will of the *R. P. Journal* and its editor.

And now, Spiritualists of Illinois, Wisconsin and all other Western States, we invite you to come to our Convention on the 13th, 14th and 15th of March, 1874, hear and see for yourselves, and if there is error help us put it down. Do not trample a soul under foot, but purify every soul. Let S. S. Jones come and join us in purging Spiritualism of all impurity and sensualism, in whatever place it may be found. Let Moses Hull and Mrs. Woodhull come, and all others. They are our brothers and sisters; feel and have souls as we have, and if they are in error and full of sin why should we be afraid of it? Is it catching in our families? We trust not. Therefore come, and we will do all we can to feed, lodge and entertain you; to entertain all that come. Let us be just and true. Let our platform be free, Let the press be untrammelled. Let all be heard.

DR. O. J. HOWARD, President,  
E. V. WILSON, Sec'y,  
Of the N. Ill. A. of Spiritualists.

#### ERRATUM.

In our last issue, the article headed Rev. Thomas C. Brown-ing, should read Rev. THOMAS C. BENNING.

#### PRIMARY COUNCIL OF LYNN, MASS.

LYNN, February 15, 1874.

Mrs. Woodhull, President of the Universal Association of Spiritualists—This is to notify you that a Primary Council has been formed in this city, with the following officers:

President—A. C. Robinson.  
Vice President—Sarah G. Todd.  
Secretary—W. P. Conway.  
Cor. Secretary—Amanda Robinson.  
Treasurer—Wallace Osborne.  
Finance Committee—W. P. Conway, P. McFarland, Mary Ann Darling, Irene Clarke, Mrs. Dwinell.  
Executive Committee—A. D. Johnson, Wallace Osborne, J. W. Crooker, A. C. Robinson, George James, Isaac Childs, G. P. Benzezt, Sarah G. Todd, P. McFarland, Emily B. Johnston, Emma D. George, W. P. Conway.

For the month of February we have our esteemed sister, Nellie L. Davis, as speaker; for the month of March we are to have Bro. W. F. Jamieson; April, Jenny Leys.

The Proscriptive Spiritualists are still holding meetings at their chapel on Oxford street. Whether a permanent coalition has been formed with the Y. M. C. A. I have not been informed; but the latter association, I notice by the papers, hold entertainments on Monday evenings in the same chapel. The grounds which both occupy are very nearly the same, with only slight differences, such as the atonement to be admitted on the part of the proscriptives, and spirit communion on the part of the Y. M. C. A., points easily to be arranged,



since the all-important plank of proscription of liberty of speech is the fundamental plank of both parties.

I do not wish to be understood as saying that a permanent union will be established, only that present events indicate upon the dial of prophecy such coming history. It is with peculiar strangeness that a society exists in our city bearing the name of Spiritualists, who evidently could not harmonize with others of their brethren and sisters because they saw fit to tolerate and perpetuate liberty of speech. I wish distinctly to say that we, as a society, repudiate the idea that we are responsible for the utterances of any speaker that we may employ, and the question of indorsement does not in any manner enter into the relation which we sustain as hearers to those speakers.

The position of the proscriptions is open to criticism, inasmuch as they demur against the recital of Moses Hull's experience, and yet Sabbath after Sabbath parade before their audiences a book containing the history of men whose sexual experiences are infinitely greater than any that poor Moses may have brought to light. Now, does the parade which the proscriptive Spiritualists make of the written personal experiences of David and Solomon, and a host of others in the sexual relations, commit them to the indorsement of their course of conduct? If not, why ought any society who may permit a verbal experience, receive condemnation? Will our good brethren or sisters in any part of the country answer the following questions:

1. Can it be said that any person that owns a large library commits himself or herself to the entire contents of the same?
2. What kind of a library would that be, the books of which contained only sentiments which the owner could approve?
3. Does the Catholic indorse the Protestant because he allows him to build a church upon land which he has sold him for that purpose?
4. Does the man who rides in a horse car approve of tobacco-chewing in his friend sitting opposite simply because he is found in his company?
5. Does A. C. Robinson, or any other person who may be found tolerating Moses Hull in free speech thereby indorse said speech?

#### CHRISTS OF TO-DAY.

BY MRS. SARAH BRIDGES HYNES.

Men do not know their Christs; they walk the crowded street  
Robed like unto themselves; day after day they meet  
The well-known, homeborn face, hear the familiar voice,  
And no faith-visioned dove bids their dull souls rejoice,  
That, unsuspected, stand,  
'Neath God's anointing hand,  
Their Saviors of To-day in their own Holy Land!

They wear no aureoles; unseen their thorny crown;  
Hosannas hail them not; before them are cast down  
No homage robes and palms; in no awed watcher's sight  
Share they with prophet shapes transfiguration light;  
Nor yet do sleepers see,  
In lone Gethsemane,  
Mid blood-sweat agonies, truth's angel ministry!

Their Judas they have known; by Peter been denied;  
Felt doubting Thomas thrust rude hand in bleeding side;  
At parting sacrament heard, speaking for the rest,  
Some bitter question asked by loved one on their breast!  
Earth's Calvaries are not  
But on one sacred spot;  
Her crucifixion crimes are countless and forgot!

A word of God made flesh, His Son is with us now;  
Tis this man, that, you, I—whose'er with fearless brow  
Dares pluck the Sabbath corn, and bid the hungry eat;  
Snatches dead husks away to give the living wheat;  
Rebukes the Pharisee;  
With true humanity  
Holds fast man's brotherhood in bonds of charity!

World's scorn may compass them, and stones may be their bread;  
And Pilate's mocking scroll be written o'er them dead;  
Or thronged with fellowships, beloved by brave and good,  
Stand infinitely sad in unguessed solitude—  
The sure Promethean pain,  
Sharper than beak or chain,  
Of all who with heaven's fire bring life to earth again!

And yet perchance some day, in unimagined space,  
A spirit far advanced in truth's immortal grace,  
With loving longing seized, to angel-guide shall say:  
"Show me my Christ!" and lo, illumining the way,  
Shall see the face of one  
Met oft beneath the sun,  
And wonder, "Is not this the carpenter's known Son?"

To whom shall answer then the bright celestial friend:  
"Through death-won light divine thy vision backward send,  
To fateful impulse given by this man's word or deed,  
From which thy growth began, thy resurrection seed;  
If his name Jesus be,  
What is it unto thee?  
Behold, he is thy Christ—thy true Redeemer, he!"

*The Index, Boston.*

[From the *Leavenworth Times*, February 3.]

#### VERY EXTRAORDINARY.

#### THE SPIRIT OF A DROWNED MAN TELLS WHERE HIS BODY LIES.

Our readers are well acquainted with the details of the drowning of the two men, Seyferth and Sarstedt, some three or four days ago, while crossing the river. Ever since the accident occurred hundreds of men have been at work sawing places in the ice and dragging the bottom of the slough in the hope of recovering the bodies, but without success. Rewards were offered by the Turners, experienced divers and river men came from St. Louis and St. Joseph, but up to Saturday night nothing had been accomplished, and it is feared that the undertaking would have to be given up.

Sunday morning Mr. Julius Haug, brother-in-law of Seyferth, one of the drowned men, was sent for by a woman

living in the north part of the city, who said she had something of importance to communicate.

Mr. Haug went to the woman's residence, and was told by her that if he would not be too skeptical and sneer at the very idea, she could tell him where the body of Seyferth could be found. He agreed to listen to what she had to communicate, and the woman then said she was a medium and had had a communication with the drowned man, who said that his body, as well as that of his unfortunate companion, could be found seventy feet from the place where they had fallen in, down the stream and near a small bush which was frozen in the ice.

Having obtained this description, Mr. Haug left the medium, and, procuring a horse, rode to the scene of the accident, where he found the bush as described by the woman, and from the nature of the surroundings and the course of the current concluded that possibly there might be something in what the woman had said. Monday he visited the place again with a large number of his neighbors and friends of the deceased. The ice was cut away from around the bush, and at three o'clock in the afternoon the body of Seyferth was found within ten feet of the spot pointed out by the medium. The body of Sarstedt has not yet been found, but it is supposed to be frozen in the ice, which reaches nearly to the bottom of the slough where the men fell in. There was considerable excitement among the German citizens over the strange and mysterious information furnished by the medium and the fulfillment of her voluntary prophecy.

#### EMBRACING A PHOTOGRAPHER.

Salvini, the actor, when having a photograph taken, was so delighted with the proof that he flung his arms about the operator and embraced him. This was gratifying to the operator and did not cost Salvini anything. A gentleman in his place, whose name we will not mention, was very much pleased with the great actor's artifice—as he persisted in terming it—and believing that appreciation is dearer to a true artist than money, he concluded to have some photographs of himself. When the proof was shown him he knew that was the time to fling his arms around the operator, but he could not pluck up sufficient courage. He thought he would wait a more favorable opportunity, and became very nervous in consequence. Pretty soon the operator had occasion to reach under a case of specimens for a cloth, and as he turned to come out, the agitated patron, full of desperation, shut his eyes and swooped down upon him. The frightened artist, believing that this was a new process for garrotery, straightway screamed murder and sought to defend himself, until the arrival of aid, by beating the assassin over the face and head with a brush full of varnish. Every lick of the brush developed additional ferocity in the face of the customer, and consequently increased the terror of the operator, whose shouts aroused the inmates of the building, and brought to his help in quick succession a tailor, two dressmakers, four clerks, and a one-legged basket-maker. The benumbed and varnished victim was quickly overpowered, and being set upon by as many of the masculines as could be accommodated, was firmly held until the arrival of an officer. Fortunately, he was known by the officer, who recognized him from his apparel—not being able to see his features for the varnish—and upon explaining that the cause of his coming down upon the operator was a sudden dizziness he experienced, he was released. A hack was obtained, and he was taken home, and his head put to soak in lime-water for the removal of the varnish from his face. But it was found necessary to shave his scalp, as it was impossible to save his hair. He is glad now he got the pictures when he did.—*Danbury News.*

[From the *St. Louis Democrat*, February 13.]

#### BROTHEL CHRISTIANITY.

#### A PRAYER-MEETING IN A ST. LOUIS BAWDY HOUSE.

Several of the inmates of Mme. Stillman's house of ill-fame, on Christy avenue, sent a note to Rev. Mr. Hammond, the evangelist, the other day, asking him to call and hold a prayer-meeting in the house. Mr. Hammond never refuses to go where he thinks he can do good, and yesterday, after the morning services in Dr. Burlingham's church were concluded, he visited Mme. Stillman's in company with several city clergymen and some well-known ladies. The madame was not aware that the girls had sent the invitation, and when the visitors rang the bell she was taken considerably by surprise, but when told what had been done she politely invited them in and called all her girls into the parlor. The latter were dressed in their best style and behaved themselves in such a decorous manner that many of the visitors were astonished, and the ladies especially found the situation hard to comprehend. The nature of the occupation of the girls suggested to them everything repulsive, and the surprise, in one sense, was an agreeable one. After prayer had been offered, and several speeches made to the girls urging them to reform, Mme. Stillman turned orator, and made quite a lengthy speech, in which she upheld the social evil law as affording fallen women more protection than they could ever gain in any other way. She said if the same treatment was extended to men of lax morals that women receive some good could be accomplished; but as long as the seducer and the libertine are received into good society, and if they happen to possess money or influence, courted and flattered, there is no hope for women. When a woman goes astray she is denounced by society, while the author of her ruin is made its pet, and all efforts at reformation on her part are rendered useless, by the fact that the world will not countenance or trust her reformation, but forever taunt her with her disgrace.

It is said that several of the girls have signified their intention of abandoning the life they lead and strive to gain a living by honest labor.

Another meeting is to be held in the house to-day, when several more converts will be made.

A rather curious incident occurred at Mme. Stillman's when the clergymen arrived there yesterday. A gentleman, said to be a member of Dr. Brookes' church, had been in the house several days drinking wine and enjoying the society of one of the girls, and was sitting in the back parlor when the door was opened. As soon as he recognized the face of his pastor he made one spring for the window and was out of the house so quickly that the girl thought he was crazy. He escaped, however, without being seen by Dr. Brookes.—*Chicago Times.*

#### SPRING IS COMING.

TOLEDO, O., February 27, 1874.

*Editors of the Weekly*—Spring is near, and your planting and sowing already are putting forth bud and blossom of promise. Wondrous indeed is the advance made in the last year! I see it more and more as I move Westward among the people—having just closed my fourth season as lecturer to the Liberal Society at Salem, in this State.

Salem is a "right smart," little, smoky, dingy, Dutchy-looking place, of only 4,000 inhabitants, built over an underpinning of bituminous coal, which is consumed in enormous quantities by the large manufacturing works and by all the people—the smoke of ten sectarian churches intermingling, making an *under sky*, to the great darkening and detriment of the upper one, much obscuring the light of sun, moon and stars that should be beaming there.

And yet, a good deal of light is ever shining, as you will believe when told that the largest and best Free Religious Society west of the Alleghany Mountains is there found, made up of extreme Spiritualists and solid Materialists, and all the betweens. Most of the members, men and women, are brave as martyrs; not afraid even of falsehood when confronted in open field with truth. And so even orthodox, Quakerism, etc., finds free access to its platform. It was but a slight misapprehension which shut the door against the gifted and eloquent Miss Addie Ballou a few weeks since; but even that stumble was overruled for greater good. She had more hearers in the other halls, both of which were opened for her use, and in both of which she spoke to most admirable purpose.

And now, Mrs. Editor, let me just whisper in your ear, that I have heard several of the best persons in Salem, women and men, wishing that you would condescend to visit it, some time when you are between Pittsburgh and Cleveland, or Chicago. And were I still there, you would surely have one eager listener; as I have long greatly desired to listen, for once at least, to the voice now "heard round the world" as never human evangel has heard before.

My former experience as editor makes me wonder how you continue to sustain the WEEKLY so bravely and so well—editorially, financially and mechanically. I think, considering your much absence, you may well be proud of it in all these respects. Your women contributors—Helen Nash pre-eminently among them—and your editorials, almost shame, as well as cheapen, all other attempted newspaper or other progressive and liberal writing or writers.

And so I hasten to close what I am sure you may well grudge space for in columns so constantly crowded and so nobly filled as are yours.

Congratulating you most heartily on what your eyes see and your ears hear of your own signal success already achieved, as well as on your auspicious prospects for the future, and the final triumph of every true and holy principle you so heroically and self-denyingly advocate, I am ever, in the cause and defense and service of all such,

Your humble but faithful fellow-worker,

PARKER PILLSBURY.

Against the charge of vulgarity, with which an impure press frequently attempt to meet the impeachments hurled at Society and Christianity, we are willing solely to oppose the living, breathing sentiment of a wife and mother:

JANESVILLE, February 12, 1874.

*Dear Victoria*—Each day since you were here, my precious sister, has my heart indited a letter to you in spirit, but a press of practical cares and duties has held me in thrall, and so prevented the activity of my pen. It blessed me wonderfully to greet you, to take you by the hand, to look into your eyes and to feel the charm and calm presence of your courageous soul.

I did not see you after your lecture, though I walked down town for the special object of again meeting you; but you had gone. I wanted to tell you of the enthusiasm, the inspiration with which you thrilled anew my womanhood by the marvelous powers and eloquence of your words. Scathingly and thrillingly you spoke the truths the world should hear; and even your enemies applauded your courage and approved your earnestness in the exposure of the political and social corruptions and wrongs which now endanger the very life of society and government. I do not see how your most bitter opposer could listen to your inspired utterances as they fell from your lips, all aglow with the deep coloring of truth, without at least giving you credit for honesty and earnestness. Your plea for the exaltation of manhood and womanhood to the height of its natural and divine status was grand, sublime and beautiful; and oh, my sister, your appeal in behalf of a holy and divine motherhood was incomparably touching and exalting, and could not fail to reach the inmost life of every soul with eyes upturned to your own calm but prophetic vision.

My own heart sends forth daily blessings to you, while it pours forth its praise and thankfulness that there is one woman worthy the crown of martyrdom for truth's own dear sake. I love you and bless you evermore. Love to Colonel Blood, Tennie and your little girl.

Thine for truth,

ELVIRA WHELOCK RUGGLES.



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NEW YORK, SATURDAY, MARCH 14, 1874.

## THE CHILDREN QUESTION AGAIN.

As we have often remarked in treating in these columns of various subjects, one of the principal reasons that tends to make many reformatory propositions appear either absurd or ridiculous is, because they are not considered in their necessary relation to all other reforms equally advanced. Or, to make what we mean still more evident, the following proposition is made: The propriety of any given movement, in any single department of reform, can only be clear when all other reforms to which it is related are considered in a like progressed condition. To a failure to heed this evidently necessary rule, is to be attributed very many of the failures, or at least poor successes, of various reform movements, which as single propositions seem self-evidently right. A forcible illustration of such a case is that of free-trade, while the country proposing it maintains a high rate of interest—free-trade and free money being necessary allies in reform. So, again, it will be readily conceived that it would be impossible to establish co-operative industry, in a single branch or trade, while all other trades or labors were conducted upon the competitive plan.

Nevertheless, in a discussion of a principle of right or of action as related to any given single subject, we are often virtually compelled to limit our views to the principle as involved in the special subject under consideration. This, to our mind, is the cause of much, if not all, of the confusion that exists in the minds of reformers regarding the children question. When the proposition is advanced that the rightful custodian and guardian of children is the community, very many reformers fly the question altogether because they cannot see how such a condition could possibly be maintained in the present state of society. Now, this is the mistake. They conceive of the proposition as related to present customs and organizations, while in reality it belongs to a state greatly advanced upon this; in fact, to that state in which all departments of the community will be in an equally advanced condition; all the industries organized and society itself really a single vast community, instead of as now, consisting of a multitude of pieces of a community, each at competition with every other, and all at variance with the best interests of each.

Now, we are acquainted with a number of individuals who are strenuous advocates of industrial organization, who are equally strenuously opposed to our position upon the children question. Let us examine their position for a single moment and see if it be consistent. In a complete system of organized industry, each individual of the community, let him or her be engaged in whatsoever special department, would have an equal interest in the common results; while each individual would naturally gravitate to that special industry for which he or she is naturally fitted. The most perfect form of society is not that one in which each individual of which it is composed is entirely independent of all other individuals, but the very reverse of this—where the individual, while being specially adapted to some particular necessary department of society, is at the same time the most dependent upon other individuals for all other necessities of life produced by them in their departments. The human body is itself a perfect example of this double process of dependence and independence. Being the highest organized form of matter, its various parts are most thoroughly individualized, and while so are also most dependent upon all other parts. This axiom may be-

come still more evident if we consider the law of evolution as laid down by the most recent authorities, and as most concisely but at the same time generally expressed:

The progress of society is a continuous establishment of physical relations within the community, in conformity to physical and psychical relations arising within the environment, during which, both the community and the environment pass from a state of incoherent homogeneity to a state of coherent heterogeneity, and during which the constitutional units of the community become evermore distinctly individuated.

Thus it will be seen that the highest forms of expression and of matter are those which include the several parts most distinctly individualized, and yet which embrace the widest and most general range.

Now apply this rule to an advanced state of civilization in which the people are organized in the common human family, and let us see what condition the children would occupy. Clearly, the education of the young is an industry, or at least it ought to be. While it is now in a measure so considered in so far as education in literary matters is concerned, in almost all other departments they are left to the merest hap-hazard chance, without either system or order, and each family of them differently circumstanced from every other family. The rearing of children, then, is an industry, and a very important, indeed, the most important one. Education is a necessary part of their rearing; but only a part. As now conducted, the several parts are seldom in harmony. The precepts learned at schools are upset by the practices at home, while both are often in direct opposition to those inculcated at the Sabbath schools. Is it any wonder that the children grow up, branching in half a dozen directions, all out of harmony and proportion in almost everything?

The reason that the education of children, mentally, has been divided from the duties of parents is because they were, in many instances, manifestly incompetent to be teachers; and unwisely considering intellectual advancement the most necessary part of child-rearing, it has been delegated to those who specially prepare themselves for this industry. Now when it comes to be considered that parents are equally unfitted to rear their children in other branches as they are in mental education, as it is now only too self-evident that they are, their care in these other things will be committed to those who, by culture and nature, are specially prepared for this industry. We have no doubt if the facts could be obtained, they would show an equally tenacious clinging of parents to the mental education of their children as there is now to that of their physical, industrial and moral training. Undoubtedly, they objected to the proposition when this question was being agitated something after this manner: What! take my children away from me, to send them to school and teach them just what you please without consulting me! I'll never submit to it. I guess I know what I want my children to learn a great deal better than anybody else knows! We repeat, there is no doubt that these objections to public schools were common one hundred years ago. How foolish they now appear; but they are really no more so than are the similar objections now raised against the further commitment of the interests of children to the community. Scarcely anybody will contend that public schools have operated adversely to the real interests of children, nevertheless they are a trespass upon the same kind of rights which parents pretend now to hold in their offspring—which any analytic mind can see are often at direct antagonism with the true and best interests of children.

The question that has got to be considered is, not what rights parents really possess in children, but what do the best interests, future interests, of children demand, outside of any parental authority? The answer to this question will be evident to any one who will take the trouble to look at the general condition of children to-day, even in our best societies, to say nothing of our worst.

We contend, therefore, that it is utterly inconsistent for any one to advocate the organization of industries, and, at the same time, to oppose the—to us—self-evident proposition that that same society, when thus organized, is the responsible guardian of all its children. To hold otherwise, is to deny that women have any place in an organized system of industry, other than as rearers of children; and, consequent upon this, that the proper sphere of all women is to bear, rear and educate children, and nothing more. This deduction cannot be escaped. It is this system that now makes every mother who conforms to it, a virtual slave, and condemns her to the confines of the isolated home during what should be the best part of her life; besides, also, making her the appendage of and dependent upon man, rather than an individuality separate and apart from him, and his companion and peer.

We hold that every demand and attempt made by women for pecuniary independence and self-support, is a protest against and a condemnation of the present system of rearing children, and an effort to break away from the enslaving and debasing custom which holds that the woman lives only to become the wife. Indeed, to hold to the present systems regarding children, is to deny to woman the right to attain to any other than the now so-called home duties. Shall women in the future, by becoming mothers, be compelled to give over the industries in which they shall be previously engaged, and with them the means of maintaining their personalities? Think of all these things, women of the nineteenth century, before you call in ques-

tion the proposal to commit the entire interests of children to the care of the organized community; and consider well before you array yourselves, not only against your own interests and welfare, but also against those of coming generations.

## STRIKES—RIOT—REVOLUTION.

"True, the mob disperses; but the riot, unpunished, is the revolution begun."—BULWER.

Not any body who calmly observes the signs of the times, with anything approaching to analytic conception, can doubt that incipient revolution exists. It is no longer whether there is to be revolution, but it is, rather, when is it to begin? Indeed, if we are to accept the conclusions of perhaps the most philosophic of all writers of romances, it is already begun, since riot goes unpunished when the mob disperses, having gained its ends. True, it is not in all places that the mob can compel its ends and peaceably disperse; but the exceptions to this are in or near the large cities, where large forces of police or such regiments of militia are at hand to crush out the mob before it makes its demands. Even this would not prove an exception were there anything like complete organization previous to demonstration, and were the mob to be direct and stern in its demands, making revolutionary uses of its real power; because there is no organized police or military force in this country that can cope with the thoroughly organized classes of the various trades. It is only the inherent respect for the law and really for order, that holds the present revolutionary elements in check. Even the most oppressed in this country have deep-seated ideas that their grievances may be redressed by peaceful methods, and, therefore, hesitate to use the power they really possess.

It is not safe, however, for the oppressors to rely too firmly upon this well-evidenced respect for law on the part of the oppressed classes. It may burst these bonds and assert itself outside of law at any time; and it is not an irrelevant question whether it is not ready to do this even now; aye, if there be not danger already that it may do this any day. There was emphatic evidence upon this point in the "strike" of the brakemen, switchmen and trackmen of the Erie Railway, last week, at Hornellsville. It does not matter, for the purposes of this article, whether there was or was not any sufficient cause for this strike; or whether the official administration of the company was oppressive or not. We are here dealing with the powers and dangers, aye, the probabilities, of the near future in the contest that is already inaugurated between the employer and the employee. These employees felt that they were oppressed, and resolved to secure redress. Nor did they stop to consider what might, or might not be, strictly within the realm of enacted law. They resolved to use the power they knew they possessed to compel—yes, that is the word—compel the company to yield to their demands.

But they approached the extreme use of this power very cautiously, which showed a marvelous degree of shrewd management, as did also the locality selected in which to operate. Like a wise general, having the choice of position, they chose the strongest in the whole field of operations—that furthest away from organized resistance to their actions, and the most vital as to the effects that would follow the initiation of their movement. There is no doubt that this strike was really for all the men belonging to these classes on the whole road; but those only on the Susquehanna division, including that part of the road between Susquehanna and Hornellsville, actually struck. In this there was great wisdom exhibited, since between these points were the only outlets from the Erie to other roads over which passengers might escape; and, from the first, the strikers undoubtedly intended to make use of this power to force the company to terms. They would allow all the trains to run upon each end of the road up to these points, but would stop them there. At Hornellsville, where the trains from the three western divisions of the road concentrate, the cars and passengers accumulated so rapidly, that the strike had not progressed a single twenty-four hours before the switches were full of cars and the town of passengers.

The instant a train arrived, the brakemen deserted it and the strikers took possession of it, cutting every car apart, removing the brakes, and making it utterly impossible to move the train. They would only permit an engine and the postal cars to depart, and no passengers were permitted to go with them; they were forcibly detained. The company's property was taken from its control and put in such condition that it could not be moved or used. It is useless to attempt to evade it; this was riot and it was maintained to the end. When the strikers were approached by a committee from the passengers, asking that they would permit one train to pass each way so as to take the delayed passengers on their route, under the guarantee from the company that no more trains should be run until the strike was ended, they deliberately refused, saying: "It is through you, as hostages, that we expect to get our demands. If you want to get off, make the company yield to us" (we speak from personal observation); and, undoubtedly, this was one power that ultimately induced the company to yield as it did.

But what was the alternative? Simply to call upon Gov. Dix for a regiment or two of National Guards to quell the riot; but had this been attempted, before it could have been done, all the company's fine property in locomotives and other equipments would have been destroyed, together



with a thousand cars loaded with freight. This loss the company could not invite by taking this alternative. Besides, had they done so, there would have been no future safety on the road. There would have been such a series of accidents, as virtually to have made the road of no value. No passengers would have traveled over it, nor any shipments of freight been made. Bridges would have been burned, tracks torn up, and violence in every conceivable form have been done in revenge upon the company. The strikers did not hesitate to use the public to enforce their demands; neither would they have hesitated to do the same to secure revenge, and all the police in the country could not have prevented them from obtaining it. They threatened all this, and, for prudential motives, the company yielded. The admirable tact with which the negotiations were conducted for the company by Mr. Wright, the Superintendent, and by Mr. Clarke, the Vice-President, without their apprehension even appearing on the surface as though influencing their action, cannot be too highly commended; but whether their motives were not discovered by the strikers is entirely another question. It was sufficient for the latter to know that they had the power in their hands; and for the former, that they could not afford, at any cost, to invite the consequences of a recurrence to law to suppress the riot. Thus, the strikers—really rioters—dispersed; the riot goes unpunished, and the revolution is inaugurated.

It is inaugurated for this reason: the success of this strike, conducted in this way, has shown all others who may strike, that they may set at defiance all law, and for the time become revolutionists to obtain their ends, and then escape scot-free. Although seemingly an unavoidable act, the yielding, in this instance, is a most dangerous precedent for capitalists. It only puts off the evil day when, if they will hold their power, they must call on the strong arm of the law to aid them. Then the revolution will be accomplished. We are inclined to think that Mr. Clarke and Mr. Wright fully realized the import of their act, but they could not do otherwise; it would have been better for the railroads and better for the capital side of this question, had they determined to test the matter then and there. Indeed, well could the capitalists of the country have afforded to have repaid them for whatever damage they might have suffered, rather than that they should have yielded to these demands pressed in this way. But this time labor had the advantage. Finding capital unprepared to cope with its measures, it pushed mercilessly toward its end, and it obtained an easy victory and inflicted a costly defeat. But, as we said before, the results are not so important as belonging to this special case as they must be to other cases to which it furnishes an example. It says to the men of all other roads: Do as we did, and you, too, will come off victorious; it says to the men of whatever trade: Take the law into your own hands, and you, too, may dictate terms to those who have hitherto ruled you; it says to the distressed trades of the cities: Combine together and make your demands; enforced, as we enforced ours, they will be granted; in a word, it says the law is powerless; and so, too, are they who are set to execute it powerless, when you become revolutionists; aye, it does more than this, it not only says this to all laborers, but it invites them to the issue. These are the lessons taught to all classes of work-people by the recent strikers on the Erie railroad. In the eyes of the law they were rioters; but they dispersed and are unpunished, and this begins the actual revolution.

#### TO THE CAPITALISTS AND MONOPOLISTS OF NEW YORK:

In view of the recent successful issue of riotous striking on the Erie railroad, at Hornellsville, what have you to fear from the same elements in this city? Suppose they whom you are to-day feeding with soup to keep them from starving become dissatisfied with this sop and demand something more—something nearer what would be justice to them—are you prepared to refuse and accept the alternative of forced suppression? Of what avail, think you, would be your few thousand police? aye, your several thousand National Guards against a hundred thousand determined men with starving families? How long would it take them to destroy your millions, as the men at Hornellsville threatened to destroy the thousands of the Erie should they have dared to call for legal aid? Think of these things and be wise in time; and remember that for once a power is raised that cannot be subdued by force, but is ever ready to yield to justice.

#### GERALD MASSEY.

Few people in the world are engaged in so great and so needed a work as Gerald Massey, and still fewer are so competent to carry it forward to successful issue. We have until very recently entirely misapprehended the character, mission and motor principles of this grand mind; and we take pleasure in saying that we never spent any half dozen hours of our life more pleasantly or profitably than we did the half dozen with him recently in Chicago.

We had known Gerald Massey as a poet merely; yet, as we now remember, there always seemed to be something more than poetic expression in his sturdy lines—a something which seemed to reach far down into the soul of things, the real meaning of which was but half foreshadowed by the language in which it was clothed, just as if great thoughts were struggling in the soul of the writer, who was half fearful to clothe them in explicit terms lest they should startle the world too suddenly from its long, dreamy,

spiritual sleep, and awaken it too rudely to the recognition that its salvation was to come from that which it had not received, being its own to receive; to the consciousness that its worship was but idolatry, based upon things which it pretendedly most condemned and fiercely damned.

But all this is now clear to us. Gerald Massey is something more than a poet. Indeed, if we mistake not, he became a poet in order to put forth to the world thoughts which it would not receive in plain prose—those that he had gained in his real character as a student of ancient lore. In this role Gerald Massey is grandest and greatest. Here he rivals the best. There is no hidden meaning in aught that is spiritual into which he has not dived deep to the bottom and brought it to the surface. All of his lectures indicate the deepest and broadest research, but his familiar conversation indicates what his lectures do not. It speaks of the purposes that induced the research, and to what ultimate use he intends to put the results of his life-long labors.

It is to be the province of Gerald Massey to tear from under the Churchianity of the present its last support, and to cause it to tumble in an eternal chaos. Geology has caused the Bible to totter only, but Gerald Massey's ology will send it headlong from its present pedestal and consign it to its own and appropriate sphere, and show to the world that its spirituality and its religion have been not a whit better than the blindest and, what is worse, the absurdest idolatry, conjured up in the minds of the bishops and priests of the earlier centuries to enslave the people, and especially to hold the women in bondage; and by them entailed upon later generations as the inherited curse.

But we must not too clearly foreshadow the effects of his great work, as gathered from the few hours' conversation which we were so fortunate as to have had. Suffice it, when it shall be launched upon the world, Churchianity will have received its death-blow, and the religion of humanity be definitely recognized by those who have so many centuries bowed in blind submission to the dogmatism of priestcraft, hatched in its wicked brain, as we said before, willfully, to enslave the world to its selfish purposes.

Of the relations which his labor bears to our own, he may perhaps be indifferent, but he cannot be ignorant; nor do we care to remind either him or his friends of them. They will be evident enough to everybody when his labor is given to the world, as it will be within two years, complete, in the form of an immense volume, which will indeed startle the sleepy ones of earth when it shall come. It is sufficient for us to know Gerald Massey, from his own lips, and to be known to him in the same way, rather than through the meddlesome interpretation of those who, having performed their missions in life, have nothing better to do than to manufacture characters with which to daub others who are actively engaged in humanitarian labors. Verily, shall all such have their reward, aye, even in the contempt with which they shall be regarded by those whom they have warned of the "dangerous shoals of social freedom," and of the "piratical character" of those who are attempting to navigate among them.

That Gerald Massey is alive to the fact that there are shoals in social slavery seems evident, since he sings:

"As physical means of quenching legal lust,  
A husband takes unto himself a wife.  
'Tis cheaper when the bones begin to rust,  
And there's no other woman you can trust;  
But, mind you, in return, law says you must  
Provide her with the physical means of life.  
And then the blindest beast may wallow and roll—  
The twain are one in flesh, ne'er mind the soul.  
You may not beat her, but are free  
To violate the life in sanctuary;  
In virgin soil renew old seeds of crime,  
To blast eternity as well as time.  
No matter how you use her, no divorce  
Is granted by the law of physical force."

No person could write such lines as these who does not feel deeply upon the vital questions involved in legal *versus* natural love, and we are satisfied from them that Gerald Massey fully appreciates the issue, if not, indeed, that his work is a necessary precedent to its attainment. Let this be as it may, we repeat again, that we never had more genuine pleasure or obtained more real profit from the personal acquaintance of any one than from that of Gerald Massey. We shall take pleasure in repaying this in a measure, by from time to time, presenting to our readers the substance of some of his lectures as we gather it from the very full reports that have been made of them by the press. Our advice to the readers of the WEEKLY is, to secure Gerald Massey for a series of lectures whenever you can.

#### SOCIAL EVIL LEGISLATION.

From the following extract it appears that the people of St. Louis are getting disgusted with the "Social Evil Ordinance," which was put into operation in that city some three years ago. The infamous distinction made in it between male and female prostitutes is producing its proper results. It is not expedient for law to sanction crime, whether it be committed by women or men. It would be invidious, probably, to suggest that men may have objections to submitting to a law they are willing to impose upon women, and so have concluded it is best to let it drop:

"The social evil ordinance in St. Louis has been thoroughly tried and has not answered the purpose, and accordingly it will be repealed at an early day. The ordinance, it will be remembered, provided for a license system, for the registering of names, the regular employment of physicians, etc. Many of the earnest advocates of the law are now warmly opposed to it. Disease is not lessened by it. The ablest physicians de-

clare that no such system can guard the public; the city is not improved in moral tone; vice, on the other hand, is more bold, and, what is worse, it is rendered more respectable. Another thing: 'The abolition of the ordinance,' says the St. Louis Democrat, 'will do good in this direction, if in no other, that it will put an end to the public discussion of a topic that has no proper place in the family, in the store, the street or in the newspaper. For the past two years, and more or less since the enactment of the ordinance, debauchery has thrust itself forward, or been thrust forward, as a topic of most common conversation. Every school boy and girl has been made acquainted with its details, and read or heard discussions that are depraving of necessity. The very atmosphere has been polluted with the smoke of the battle. God forbid that any American city should ever again be compelled to reek in the pollution of such a discussion. When we chronicle, as we hope to do very shortly, the expunging of this abomination, we shall hope to bid farewell to the topic and all connected with it from our columns forever.'—Rochester Democrat and Chronicle.

We differ from the St. Louis Democrat, as above quoted, in one particular. No subject effecting the welfare of humanity is unworthy of discussion in our columns. And these sexual questions we hold to be the most important questions that can possibly be submitted to public consideration. To the celibacy of the Catholic, and the criminal silence of Protestant Churches, we are mainly indebted for the social and sexual disorders of the present time.

#### THE CITY OF YEDDO.

The WEEKLY presents to its readers, this week, an Englishman's description of the heathen city of "Yeddo," in Japan. As a city it ranks in population between London and New York, and contains about two and a half millions of inhabitants. To the dwellers in those Christian cities, where the people are packed like herrings in barrels, where the parks (the lungs of cities) are appropriated for post-offices, etc., the description below must read like an eastern legend or a fairy tale. It is true that in Yeddo there is not near so much charity exhibited, nor is there any thing like so great a provision made for paupers and criminals as in Christian cities. The reason why this is so, is probably that inasmuch as there are but few criminals and still fewer paupers, it is not needed; and no doubt the benighted heathen are satisfied with the position in these particulars, at least, in the opinion of the WEEKLY, they ought to be. Here is the picture:

YEDDO.—Yeddo is a city of gardens and palaces, and, with its thirty hills, is unequalled in the world. It stretches out beyond the limits of sight, like a vast park; it is built upon the sea and a great river runs through it. The "Siro," or Taikoun's palace, rises in the centre like a huge citadel from wide-spreading glaciis or turf, which descend to circular lakes and canals. Thirty bridges of granite unite the citadel to the City of the Princes, or "Soto-siro," which is quite unlike all other Japanese towns. It does not contain a single wooden house, but is built in a severe rectangular style of white stone, and surrounded by ditches supplied with pure running water. In this immense section of the great city are the official residences of all the Japanese nobility, of the warlike daimios who are the lords and masters of the laboring population, and of the fertile plains from whence they derive immense revenues. Among the things which have passed away, is the custom that obliged all these vassals of the Taikoun to pass one year in three in the sacred city, as an act of homage to the suzerain. They came, accompanied by their harems, their officers, and their troops. What a magnificent exhibition of feudal state must that have been—which no European ever beheld—for there were eighteen daimios "of sacred origin," 380 created by the Taikoun during two centuries, and nearly 80,000 "hattamothos," or great captains and knights! Each man prided himself on the brilliancy of his escort and attendants; each man's suite amounted to at least 900 persons, and they were all lodged in the inner city, called the palace of the daimios, which must have needed all its exquisite proportion and simple arrangement to accommodate them. The revolt of the daimios had changed all this before M. De Beauvoir's visit, and the great palace was empty. But there was plenty of stir in the city, notwithstanding; and the outside of the palaces, with their splendid ornaments and gilded blazonry, was no less imposing than there were no armed crowds within the towering gates. From Soto-siro to "Midzi," the commercial city, the way lies along a hill-side, and between great granite walls which inclose immense parks. Immediately above these walls are hedges, six feet wide and forty feet high, cut and trained to marvelous perfection; they are formed of camellias, azaleas, and rose laurels; they are enameled in rich colors upon their dark green background, and whole flocks of sacred birds, white plumaged, are always fluttering among them. It was while the travelers were lingering in this enchanted spot, reminding them of all their imaginations of the hanging gardens of Babylon, that they witnessed one of the characteristic sights of Yeddo—one of the great princes going down to the public promenade. He was escorted by heralds in sky-blue, armed with formidable wooden swords. Then came a procession of halberdiers, battle-axe men, falconers, gentlemen in waiting, and pages pompously escorting the lackered "norimon," carried by eight men, in which His Highness sat cross-legged, a sword sticking two feet out of each window. His Highness did not deign to cast one glance upon the sacrilegious foreigners. On reaching the commercial city they were chiefly struck by two things; first, the incomparable cleanliness of the streets, which are like the carefully-tended paths of a park; and, secondly, the precautions against fire. At regular intervals at all the principal points of the town, high belfries are erected, columnar in shape, which are ascended by means of ladders, and from whence the whole quarter can be minutely inspected. On the summit of each is a magnificent bronze bell wherewith to sound the alarm. In almost every house there is a wooden pump ready for use, and at intervals of fifty feet there are pyramids of water-pails with shining copper hoops, and always full of water. The French travelers formed the third European party which had ever been admitted to visit the gardens of the Taikoun, into which they passed through the cyclopean gates of the vast fortress. It is a scene of complicated prettiness, with kiosks overlooking the sea, lakes covered with sacred birds with golden and silver plumage; thickets of purple trees; falconries, with all the curious apparatus of the lordly sport; summer-houses fitted up for music, for dancing and for feasting, with all the fragile elegance of the highest style of Japanese art. The next great sight in Yeddo is the famous temple of Asaxa, which the French travelers visited when it had the additional attraction of a fair going on in its avenues. This extraordinary place is known as the "Sojourn of the thirty-three thousand three hundred and thirty-three divinities," of whom one is in particular favor. He is the god of toothache. Each sufferer brings him his offering; he then chews a little ball of paper into a complete pulp, and spits it out against one of the pictures with great dexterity. He then retires convinced that he has given the toothache to the god.—Chambers' Journal.

The WEEKLY would have preferred to have left out this



last toothache arrangement, though Christians have little reason to laugh at its folly. Those who eat their God occasionally, and know who was their God's grandmother, cannot well afford to smile at the innocence of the Japanese, or to scoff at their windmill praying posts. One thing is certain, that these heathens understand the laws of moral and physical health as regards cities, far better than we do; and, what is better, put them into practice. They know the value of space, air and light, which we do not, and are unwilling to sacrifice yearly hecatombs of their people in their populous centres, to Mammon, as we do. After reading the above description of Yeddo, and contrasting it with the condition of the larger Christian cities, there is no reason to wonder that the Japanese condemn the introduction of Christianity into their territories. But, alas! nothing is more certain than that they will soon be compelled to open their country to its influences. First the sailor, then the missionary, then the soldier! Before "the followers of the lamb" will give up the rich prize of trade with Japan, they will elevate the standard of "the Prince of Peace" and bombard their beautiful cities into submission. The soldiers of the Cross, "whose kingdom is of this world," give but little quarter to their enemies. Verily, to the heathen, during the past four centuries, both in Asia and America, to use the words of Shakespeare, "the lamb has ba'd like a bear."

#### A REJOINDER.

The necessity for freedom in love matters, in other words, the right of individual sovereignty, is one of the cardinal doctrines of the WEEKLY. If people are naturally married at present, it will effect no changes in the social condition of the world. If they are not, it will, when admitted, introduce a wholesome reform. We consequently take exception to a statement of Judge Edmonds, as reported by the *Sun* newspaper on Monday, Feb. 23.

"Judge Edmonds says that he has received a special communication from the spirits saying that they are opposed to the exaltation of any one mind above another in the way of leadership, as destroying independence of belief and individual faith, and that organizations would necessitate leadership and sectarianism. He adds that it has also been revealed to him that the phenomena of these spiritual manifestations, which began about the middle of the nineteenth century, are merely an event accompanying the progression of the human race; that human beings will, hereafter, come more positively in contact with the spiritual world, and then there will be more peace and harmony among men; that the only duty expected of mankind at present, is to investigate the truth and receive it; to teach it to others when it will do good, but not to throw pearls before swine. One great object attained is to convince man that he has an immortal spirit, to reveal to him the nature of heaven and hell and the end of his creation. Another object is to make us believe and realize that our every thought is known to God; but through these manifestations we will learn to regard God with love, not fear. We shall be attracted to God, although we cannot comprehend him."

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelled every doubt and convinced me that there is a God, and that we certainly have immortal souls. It is that immense multitude of human beings who are without faith in a God or a future state to whom this manifestation is addressed. The field in which the spirits operate is that of infidelity. Spiritualists may be Christians, but not necessarily so. The Church and the Bible are full of Spiritualism. The Catholic Church teaches the very thing she warns her children not to investigate. In spite of that warning, manifestations come to her members in the same manner as they do to us—by rappings and apparitions of departed spirits. We claim all as Spiritualists who believe in the existence of a spiritual world. We are not free lovers—we deny that universally—though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social or civil laws."

We fearlessly assert that, in spiritualistic meetings, the subjects of God, hell and heaven are rarely mentioned. Furthermore, that more reverence is shown to the Deity by the omission of His name, than by taking it in vain; that, with most Spiritualists, "heaven" is around us; and that "hell" has no place in our vocabulary. As to Spiritualists being "universally" not free lovers, we respectfully hint that such a statement is not warranted, after the actions of the conventions at Boston and Chicago.

#### WOMEN VERSUS RUM.

In the present phase of the Western temperance movement the following resolutions of the Metropolitan Catholic Total Abstinence Union are of importance. It would seem that upon no one subject can our Catholic and Protestant brethren agree, so great is the animosity engendered by their rival credal religions:

PRAYING BANDS REPUDIATED BY THE CATHOLIC TOTAL ABSTINENCE UNION.

"The Metropolitan Catholic Total Abstinence Union of the State of New York convened at 1 P. M. yesterday, and occupied the entire afternoon with business and animated discussion.

"The Union deprecates the Ohio movement, which acts by destroying the supply. The Union works to destroy the demand, by bringing the appetite under the control of sacramental grace. Thus, having totally different tactics in the temperance war, it believes that the Ohio crusaders have taken a weak, mistaken position, and really injure the cause."—*N. Y. Sun*.

While the WEEKLY has little hope of the stability of the reform instituted in Ohio, it cordially wishes the women success in their enterprise. It holds intemperance to be a product; too arduous toil is its father, and wealthy idleness is its mother, and until these are reformed and something like equality established among us, intemperance will not cease to exist. Still, much good may come out of the movement, for women that are not afraid to storm bar-rooms and taverns, need not falter when asked to deposit a ballot at the polls.

#### THE DOCTRINE OF PROGRESSION.

Dr. Darwin asserts that man is only a developed monkey. This is disputed. But geologists go still further, and claim that man is only a developed mollusk. The order of the day, in the stone histories of nature, which lie not, is mollusks, fishes, reptiles and mammals. From the oyster to the animal man, such is the grand march of the ages. Shall we stop there? All creeds, save Spiritualism, say yes! But, in the light of the past, such assertion is folly. Basing our ideas on our knowledge of the past, it is certain that, in the grand future, beings will populate this earth as superior to what man now is, as man is to an oyster. It is true that this is not a pleasant consideration, but is it not a reasonable deduction? The poet Pope hit at human arrogance well in the following couplet:

"While man exclaims: 'See all things for my use;'  
'See man for mine,' exclaims the pampered goose!"

and truly, as things are, the goose is right. We are all interlocked together, for good or ill; no sections of the animal creation are so grand that they cannot be spared; and on the contrary, there are none so humble but their absence would be deplored.

According to geologists the animal man is the product of millions or myriads of years. He represents, on earth, in his person, the growth of all past ages. Slowly and laboriously nature has advanced from the shell-fish to the mammal, man. So much for his physical formation. But is that all. The universal world, all creeds, all races, answer no! to that. There are reasons why we should hold that, even in quadrupeds, there is some animating principle ruling their bodily forms, understandingly, without which, as they are, they could not exist. But this principle, which is dim in them, shines out luminously in man. The question is, has that not a growth also? It is mere folly to believe that the first man sprung into life armed and equipped, like Minerva from the brain of Jupiter. Everything we see around us contradicts such a monstrosity. No! the mind of man has had its growth, as well as his bodily shape. In the lowest forms of our primary schools, in reading, writing and arithmetic, our children are reaping the fruits of the concentrated labors of thousands of years of the wisest and most learned of mankind. All admit this, for all know it. There is only one point on which the world disagrees with the new development called Spiritualism. It is this, viz.: that the religious faiths in the world are not subject to this law of progression, which rules everywhere else.

Let us see whether this assertion be correct. Setting aside all other faiths, we will examine Christianity, and apply to it the law of progression. God is perfect, and perfection cannot be improved. If Abel's method of worship was right in the morning of creation, it is right now; if Seth's manner of "calling on the name of the Lord" was pleasing to the Deity then, it must be pleasing to the same unchanging Being now; if the "patriarchal covenant" entered into between God and Noah was correct, there was no need of a Moses to alter or improve it; lastly, if the "Mosaic law" needed not to be abrogated, why did the Nazarene quote it, and condemn it? These are questions for Christians to answer. As Spiritualists, we answer the same, not by an unwise, general condemnation, but by referring the necessity for such changes to the gradual growth of the mental and spiritual powers of mankind.

As with the Christian, so with all other creeds. Buddhism, Brahmanism, Mohammedanism and all other "isms" claim perfection, and the denial of this claim has been the cause of the far greater part of the wars which have decimated mankind. Religions based on perfection cannot dwell together in harmony; it is contrary to their nature. "I am exactly right, and you are wrong," is their motto. More than this, religious animosities increase in intensity in proportion to the propinquity of the faiths of the contestants. A Shi-ite Mohammedan hates a Sun-nite Mohammedan worse than he does "a dog of a Christian." In the Greek Church, the "Old Believers" of Russia will neither eat, drink nor sleep with the New Believers or State Church people. In our own country we know the antipathies which exist between our Catholic and Protestant brethren. It is not too much to say that both parties take a far greater interest in the reclamation of African savages than they do in the conversion of one another. What are the consequences of these frightful credal divisions? We see them in the public school war, in twelfth of July massacres, and elsewhere; and feel that in them exists a discordant element which may eventuate in the near future in the division, if not the destruction, of our republic.

Nor are the contestants to be blamed for their frequent sanguinary religious wars. Two "perfections" cannot exist together, and all credal faiths claim to be perfect. The only hope of the world for spiritual and temporal peace now lies in the people's embracing the progressive development of Spiritualism, which suits equally well the most advanced and the least developed specimens of humanity; which assimilates itself with the best parts of all credal religions, only rejecting their assumptions and their follies; which is always ready and willing to acknowledge excellence in Confucius or Zoroaster, in Christ or Mohammed; a religion, if it may be so termed, without a hell and without a devil; which only claims to be striving to attain truth, and which rejects faith for science; which has no pariahs and no heretics; whose creed is not and never can be completed, and whose priesthood embraces all mankind.

It is true, that as yet it has done little real service to hu-

manity. At present, its energies appear to be devoted to the spreading of its doctrines throughout all communities. Its success here may be seen in the following Catholic estimate of its progress, which is taken from the *N. Y. Sun* of February 23:

"Judge Edmonds, whose name has been conspicuous as an avowed Spiritualist for over twenty years, said, a few days ago, in a conversation with the writer, that the Rev. Father Hecker, the Superior of the Paulist Fathers, had told him that when the last general council of American bishops and priests of the Roman Catholic Church met in Baltimore, just before the Session of the Ecumenical Council in Rome, they had, in obedience to a Papal command, made reports of the religious condition of their various dioceses and parishes; and according to the statistics of those reports, as received by a committee of which he (Father Hecker) was one, there were in the United States between 9,000,000 and 10,000,000 Spiritualists and about 50,000 mediums and Spiritualist lecturers."

In all the nations of Europe it is also certain that great progress has been made, while Mr. Peebles reports that the phenomena of Spiritualism are well known to the swarming populations of China and Hindostan.

Unquestionably the masses at present only accept the phenomenal aspect of the new development. All that Spiritualism has done for the many is to release them from credal bondage. They are free, and their very freedom prevents them as yet from combining their forces to act in concert. But this state of affairs must soon change; outside pressure will compel union among the believers in the new gospel. Already the State of Alabama has passed a bill declaring that any person or persons giving "Spiritual manifestations" in that State shall be subjected to a fine of five hundred dollars. This is only the first gun, there will be batteries of the artillery of intolerance unmasked against Spiritualists before long. In the near future it will be found necessary for all who believe in the new development to stand shoulder to shoulder round the flag.

And in spite of the conservative Phariseism which has already obtained among Spiritualists, it is evident that there is no repressing of the force with which the reformers in their ranks have entered upon the task of the regeneration of mankind. Embarrassed by no absurd ideas of deities and angels, they fully recognize that their work lies with their race. With them, far more than with Christians, "their field is the world;" the development of their own souls depending upon the zeal with which they perform their duties toward those of their neighbors. For this reason, they are compelled to enter upon all reforms tending to elevate humanity, and to supplement the teachings of the scientific with the religious element which alone can warm "their marble coldness" into life. That this commingling is needed may be seen from the following remarks of J. H. Noyes upon the subjects of "Positivism and Spiritualism":

"I have read the writings of the Positivists. Have you read the writings of the Spiritualists? I assure you that, with all their nonsense, they have an extensive and respectable literature. The exclusion of the vast accumulation of evidence for the existence of another world which is furnished by the facts of Spiritualism, seems to me to be narrow-minded and unscientific. In my view, the Positivists have one side of the truth and the Spiritualists the other; and in the final clash between them, which is even now coming, they will mutually correct each other. Positivism will be compelled to accept the facts of Spiritualism and enlarge its scientific domain. Spiritualism will have to respect and adopt the rigid cautiousness of Positivism. And out of the union of these schools—the learned and the popular—will issue the system of all-persuading truth. I have come to think that the Spiritualists represent the sails of the great ship of progress, and the Positivists the ballast. The ship needs both sails and ballast. Steady, conservative, learned men, who will not give in to anything that cannot be rigorously proved, must be carried in the hold, or the world would have a sorry time with the top-sails of Spiritualism."

Nothing but good could arise to the world from such an auspicious union of knowledge and power; and when our present chaotic condition is superseded by the new order of the ages, mankind will be as much indebted for such happy change to the labors of men of science as they are to the progressive faith of the Spiritualists. They are the complements of each other, and the labors of both are needed in the grand movements of the time; the one dealing mainly with the souls and the other with the bodies of mankind.

#### A NEW MARRIAGE SERVICE.

For two fallible human beings to swear to love each other forever, or even till death, is "tall swearing." In Queen Anne's time, the *Spectator* offered a fitch of bacon to any couple who could affirm that they had never quarreled. Only two parties came within a stone's throw of obtaining it. One Joceline Jolly swore that he and his wife had never had a "spat" during their honeymoon, and got rewarded with a slice of bacon in consequence. Another man asserted that angry words had never passed between him and his wife during his married life; but he failed of success, for, on being appealed to, it was found that his wife was dumb. But now, it seems, a lady has taken the question of marriage in hand, and we may look for better results. Parties henceforward are to be bound together so strong with "black tape" that they cannot separate. Here is the programme of the way in which this result is to be accomplished:

"Miss Elizabeth Stuart Phelps, writing for the *Independent*, desires a new marriage service, and a very long one. The suppositious chief participants in the marriage service, as revised by Miss Phelps, are to be required to certify that they are 'of their own free will's inclining and whole heart's desire' to take upon themselves the vows; that no 'voice of their secret souls' cries out to them by any reproach of memory, by any uncertainty of hope, to forbid these bans; that neither feels within his or her heart that any other ought to hold, or in 'the sweet mood of your affection' could hold the place which the other then occupies; and then the clergyman is to pronounce the following before consummating the union:



"You promise to cleave unto each other in sickness and in health, in prosperity and in adversity, through trial and triumph, in temptation, peril, joy, sorrow, through life, unto death. You promise to be faithful each to the other in deed, word and truth. You promise to be considerate each of the other's happiness, above all other earthly claims. You promise to assist each other in your mutual and individual life's work, rendering each to each such tender thoughtfulness, and such large estimate of the other's nature that neither shall absorb in petty exactions or in selfish blindness the other's subject life. You recognize it to be the duty of every man and of every woman to live a life of individual service to an individual God, and you hold it to be the especial aim of marriage to assist men and women in the pursuance of such a service, by a union which brings mutual responsibility, mutual forbearance and mutual comfort, to replace solitary labors and lonely failures and unshared successes. You, therefore, promise to regard each the other's preference in all your plans of life, and to consider any claim of one to legislate for the other as foreign to the spirit of a righteous marriage and of the letter of your vows. You believe that the sweet restraints and large liberty of mutual love shall serve you in the settlement of all difference of opinion, and that your happiness will be increased by your recognition each of the other's freedom of personal judgment and action. You promise to reverence in each other all that is essentially different in your natures, and to meet generously upon all that is common, and to elevate each for the other and each in the other your ideals of manhood, of womanhood and of marriage. Do you thus believe and promise?"

"(Both shall say) 'I do.'"

"Then do I pronounce you to be husband and wife. The great necessity of love is laid upon you. Love is no longer its own, but each other's. You have set yourselves to learn the largest lessons of human experience. You have entered upon a condition of the highest duties, as well as of the deepest joys. As earnestly as you have come to it may it come to you. As solemnly as you have chosen each other may God's blessing choose out you. Even as tenderly as you are drawn to each other may His heart be drawn unto you. As sacredly as you cherish each other may His protection cherish you. 'Love,' we read, 'is stronger than death.' O, whatever there shall be in human love which outlives human life, may the love of this man and woman be found worthy to partake. For all that the love of man and woman may mean, in a world where they neither marry nor are given in marriage, God grant that this earthly marriage may fit these two heaven-born souls. Amen."

"It is very pretty indeed; but, good heavens! before reaching the conclusion of such a ceremony, it would be quite time for the contracting parties to begin thinking of a divorce."

As an uncompromising advocate of the right of individual sovereignty, the WEEKLY has no objection whatever to the union of a man and woman for life. Probably monogamy is fitted for the most perfect specimens of the human species. We only question the right of monogamists to condemn polygamists. But we are glad to note in Miss Elizabeth Stuart Phelps' proposed marriage service, that "recognition each of the other's personal freedom of thought and action" is decreed. The chief aim of the WEEKLY is to secure that for both parties. As to whether its recognition may serve to unite or to divide such parties in the future, it is not the province of the WEEKLY but of the parties themselves to determine. In marriage and out of marriage, honesty, integrity and truthfulness are the only basis upon which human happiness can be built; all laws to the contrary are and will be, in matters of the affections, void and of none effect, although they be sanctioned by all the bishops and all the legislators in the world.

#### GOVERNMENTAL DUTIES.

Governments cannot develop the virtues of a people by sumptuary laws. All that ought to be required of them is, that they ordain and preserve such conditions of human existence as are favorable to such development. To this end, in the purest days of the Republics of Greece and Rome, even the amusements of the people were subjected to the strictest surveillance. They did not, at the time specified, permit their youths to be debauched in the theatres as we do, holding that the prevention of crime was as much a duty of governments as the punishment thereof. Virtue had a chance to grow amongst them, but its advance rested and must rest with the people themselves. There is a moral as well as a physical slavery, and the first is worse than the last. The chains of the vices are made of something tougher and heavier than iron. The political battles of the present are superior to those of the past; for while the former aimed only at the improvement of governments, the latter seek the improvement of the peoples. These wars are commenced rightly, also, first, by claiming an enlargement of popular power by the admission of the legal and political equality of the sexes; secondly, in asserting the right of the people to bear arms and to assemble; and, finally, in demanding that the lion's share of the results of labor shall remain with the producers, and not be legally hounded out of their hands by laws favoring traffickers and financiers. All these are within the legitimate sphere of governmental duties, and are a needed preparation of the ground for a healthy growth of humanity.

#### SUBSCRIBE FOR THE WEEKLY.

Even if the panic has drained your small means. This condition has been brought about by our false systems of government—finance, taxation and internal improvements. It is one of the special missions of the WEEKLY to explode these fallacies and to advocate better systems. Read the prospectus in another column, and compare a system based upon its propositions with this one that has culminated in the anarchy and confusion that reigns in the country now—politically, financially, socially. The WEEKLY is devoted to practical measures of reform, and to the elucidation of the principles upon which they must be based; and is, therefore, the most important journal published.

#### MISCELLANEOUS.

##### BLACKGUARDISM DOESN'T ALWAYS WIN.

VICTORIA C. WOODHULL:

Madam—I hesitate to trouble you, knowing how you must be bothered with so many communications; still I think it best to do so.

As regards self, I am an old mesmerist, phrenologist and Spiritualist, and of course take some interest in your social movement; have written frequently for *Human Nature* and *Medium* (London), where you have also figured. Having accidentally picked up your WEEKLY, over a year old I think, with the historic "Beecher Scandal" case in full, I sent it to a gentleman in England foremost in all the social reforms existing there, and whose house is made a rendezvous for all the peripatetic reformers who pass his way. He is a man of superior talents, highly philosophical and of great liberality in purse and the truer charity which thinketh no evil. Some of the American mediums have located a day or two with him, and he has heard of you through them—not advantageously, as you will see further on.

I have just received a letter from him, thanking me for the WEEKLY sent, in which occurs the following, which may interest you:

"That Woodhull paper interested us very much. Of course it is awfully impolite to tell so much truth about social relations. From personal knowledge, I can attest to much that she advances; and although I don't see daylight through the matter, yet it must be moved in before it can be altered. I don't think either Mrs. W. or any one would like *lust* and *love* to be synonymous terms; indeed, I exonerate her entirely from any sensuality in the matter. And yet love's consummation is part of the affair, and must be considered. We don't, on the other hand, want to break down, for the benefit of the 'cuckoos' of society, any barriers which the present marriage laws may oppose to their already too lecherous courses. Nature, nevertheless, will assert herself; and when true love and respect and admiration spring up in one's heart, it ought to be consummated, spite of all economic and lower laws—only, if so, counting the cost must enter into the bargain; and it has been said that when poverty enters at the door, love flies out at the window; but I, for one, don't think that *was* love—it has been mixed with the other thing.

"Miss —, the test medium, has been here. She had met Mrs. Woodhull somewhere. Her opinion isn't worth two pence. . . . One thing was, that Mrs. W. didn't compose her own articles; they were written by a fellow who is on the press in New York, and that Mrs. W. also lectures from this same fellow's written matter. I look on this as all stuff from its inherent shakiness as well as my informant's calibre.

"I want you to get me a good portrait (cabinet, if you can) of Mrs. W., for I hate these foul attacks made on her of sensuality, etc., and I think her portrait will probably best rebut such. I don't mean to say that I either comprehend or indorse her views, but I somehow feel she isn't bad. My wife and I have had many a discussion, the product of that paper, so you needn't scruple to send another. Finding the seeds of all social badness and goodness in one's own character, what a rootage charity should have in us!"

These are all the sentiments *specially* interesting to you, although no doubt his cheering sentiments as regards Spiritualism would be pleasing.

I may say that these sentiments are almost identically my own. While sailing as surgeon on one of the Transatlantic steamers, I have defended you against American passengers, although I really knew little of the matter, but I felt convinced you were *truthful and in earnest*. You had everything to lose and nothing to gain but obloquy, and I felt assured no lady could assume your part unless sincere. As a mesmerist, Spiritualist, I have been pretty well spat upon, and I felt you weren't wrong simply because the crowd was against you.

My object in writing was chiefly for you to aid me as to the portrait desired. I don't know where I could see any. And then I would wish one or more suitable from a *phrenological point of view*. If you would please select what you think best for the desired purpose, and forward them to me with price, I shall be obliged.

Yours in Spiritualism and general freedom, W.

##### INCIDENTS CONNECTED WITH MRS. WOODHULL'S LECTURE IN DAVENPORT, IOWA.

The friends of free discussion in the vicinity of Geneseo, Henry county, Illinois, desiring to hear Mrs. Woodhull, applied for the use of Freeman's Hall, but were refused by the thin-skinned proprietor. I have been informed that before he refused he consulted the Lord Mayor of that holy town as to the propriety of allowing Mrs. Woodhull to speak in his hall, and was replied to by that very virtuous functionary that "the ministers said she must not be allowed to speak in town." The said Lord Mayor probably having some doubts of his own virtue, and desiring to prop it up before the public, took that course to prove himself one of the extra pure ones, and now it stands on record that he is pure and virtuous; and if he has any doubts about it himself he can read the record, and if others doubt it he can proudly refer them to the placard on his back announcing the fact to the world. Has he not given the highest evidence of it, by helping to persecute a little defenceless woman, who, almost alone and single-handed is fighting the monster evils of society? Valorous man! noble biped! Well, the friends of freedom determined not to be thwarted; so at the expense of about \$5 each they went to Davenport and heard the lady, and think themselves well paid. Mrs. Woodhull spoke in Hill's Opera House on Saturday evening, January 21, to a full house, and the writer of this article was told by Col. Hill, proprietor of the house, that he had never had a better audience in his hall; and he also said that Mrs. Woodhull should have had the house if he had not received a cent for it. What a contrast between this manly, independent course, and the low, whining, cringing course of the proprietor of the Geneseo

hall. Near the close of Mrs. Woodhull's lecture ten persons, having to take the 10.40 train for home, left the hall. One of the Davenport papers, commenting on that item, said that seven ladies were so disgusted that they left the hall. As I was one of the "seven ladies," I will say that one of the ladies was so "disgusted," that she repented and went back and heard the lecture out, and staid over Sunday to hear the Sunday evening lecture. Two others left the train at Moline and went back to hear the same, and two gents of the party gave each a dollar to the writer with which to buy Mrs. Woodhull's speeches and life. Yes, they were a disgusted set, and they are still disgusted with Mrs. Grundy, however, instead of with Mrs. Woodhull. Notwithstanding the storm, and the advice of some of the Davenport papers to stay away from the lecture, the house was again well filled with people anxious to hear what Mrs. Woodhull had to say on social freedom. That most of those present were well pleased was evident from the cheers which went up from every part of the house. After the lecture several of the listeners went to the Burtis House, where Mrs. Woodhull's theories were discussed; most of those who heard her spoke in her favor. One individual said she spoke the truth; "but," said he, "what is she?" "Well," said one, "what is she! A black-mailer and I can prove it." He was promptly met with an offer of \$50 if he would step to Mrs. Woodhull's room in the morning and say the same, and as promptly the offer was declined. In conclusion, I will say Mrs. Woodhull will speak in Geneseo in April, unless the Lord Mayor is omnipotent. And so the world moves.

JOHN M. FOLLETT.

CAMBRIDGE, Henry Co., Ill., Feb. 12, 1874.

CARTHAGE, Jasper County, Mo., February 12, 1874.

##### WOODHULL & CLAFLIN'S WEEKLY:

Dear Friends—Ever since the Order of Patrons of Husbandry began to be successful in the West, I have felt that it was a step in the right direction, but that the Order was not liberal enough to accomplish any great and lasting good while it would not include in its membership all of the laboring or industrial classes. Being for the elevation of one class only (myself a member of that class), I felt that whatever success the Order might attain to, our battles would all have to be fought over again. Feeling this, and seeing no prospect of the P. of H. opening their doors to any but farmers, there has been an Order instituted here in the West (and several lodges organized) known as the "Industrial Brotherhood," with principles broad enough to include in its membership all laboring classes, without regard to sex, nationality, color or previous condition. The Order is calculated to co-operate with the P. of H., and will not in any manner conflict with their interests.

You will observe by referring to the last page of our Constitution (which I inclose), that the County Council of P. of H. indorses the Order of I. B. They like the idea, and say it is just what is needed. Already we are beginning to co-operate. The Patrons are starting a co-operative store and manufacturing establishment at this place, and it is understood that members of the I. B. will be allowed to take stock in both, and the mechanics and laborers of the I. B. be employed in the manufactory. This is the first step toward uniting their interests, and it will be followed up in a similar manner all over the United States.

I also inclose you (in confidence) a copy of our manual. If, after examining our work, you think it worthy a favorable notice, you will add another link to the silken chain that binds the hearts of the enslaved and oppressed of America and the world to the WEEKLY.

All letters of inquiry addressed to Isaac C. Hodson, R. T. Sitterly or myself, will receive prompt attention.

Yours for the right,

A. W. ST. JOHN.

The following resolution was introduced into the N. E. Labor Reform Convention lately held in Boston. As it involves the liberty of American citizens, it is worthy of consideration:

WHEREAS, The freedom of United States mails to all who pay the prescribed rates for transmitting letters or other packages, is an inalienable right of American citizens; and

WHEREAS, The Federal law against circulating so-called obscene literature, enacted by the special aid of Senator Buckingham, of Connecticut, and B. F. Butler, of Massachusetts, and which puts the mails under the inspection of a special government agent, is an invasion of natural right; therefore

Resolved, That the recent indictment and conviction (under said law) of certain reputed physicians in Boston and Chicago, by the efforts of the Young Men's Christian Association, through Anthony Comstock, were an outrage on civil liberty which enlightened reformers and all right-minded citizens will condemn.

Anna Dickinson has repeated at Quincy, Ill., the trifling fiction regarding her oft-recited lecture, "For your own Sake." The *Golden Age* recently congratulated her upon having remodeled this lecture so that it was "almost as good as new." At Chicago she declared that she had no such lecture, or if she had, it related to the recent Spanish troubles, forgetting that the lecture in question was written before the late unpleasantness, and that her allusion to our Spanish troubles, when she delivered it in New York, was cleverly interpolated. However, this entire change of base at the eleventh hour is an old trick of Anna's. She disappointed a large audience last winter at Courtland, N. Y., just as she did in Chicago, and received \$200 for an old lecture that people had heard before, and cared not to hear again. Miss Dickinson told a fib at the outset of her career, and was approached at the close of her lecture by a venerable Quaker friend with the question, "Anna, when did thee lie? Did thee lie to-night when thee said so-and-so, or did thee lie to us in our home, for so many months?" It is said that Anna, for the first time, was quite speechless. This story would not have been recalled had not this woman, so richly gifted, by her egotism, her selfishness and intolerable arrogance, disappointed the hopes of those who had fondly regarded her as a worthy representative of American womanhood, and if she



had not taken such pains to prove that she had not mended her ways.—*Detroit (Mich.) Daily Union.*

#### THE WOMAN'S TEMPERANCE MOVEMENT.

Our contemporary, the *Jewish Times*, does not seem to admire the above-named movement, which is driving King Alcohol out of Ohio. The Israelite fears that the women will, by their actions, bring contempt upon Christianity. But let the paper speak for itself:

"When Prof. Tyndall made his famous proposition of testing the efficacy of prayer, he had probably no idea that a solution would be offered by a number of American ladies, demonstrating in the most positive manner that prayer is of practical value. We doubt, however, whether the persons who are the subjects of solicitation feel very much elated at the peculiar application of that Divine instrument; we fear their notions of prayer will not be of the most elevated nature. They must feel like victims, and religion to them cannot appear in the garb of a Divine institution. There is a Divine injunction which says, 'Thou shalt not use the name of the Lord in vain,' and these extemporized meetings in grog shops and beer saloons may for a time have the effect of praying a few people out of their occupation, but will in the end bring contempt and contumely upon religion and the cause which these probably well-intentioned people represent.

"The Jews who so firmly keep their eyes closed against the benefit, the enlightenment, the advanced morality of Christianity, have never had any need of any temperance meetings, of being converted from drunkenness to sobriety. They indulge in drinking, they enjoy the things that God has provided so bountifully for his creatures; but as a class they never abuse it, they keep within proper bounds, and, without indulging in any cant, they observe the practical injunction of religion; they never lose their self-respect, hence they do not bring themselves into a condition of degradation and humiliation. The Germans, they too drink; they enjoy their lager and their wine; they do it in the presence of their wives and daughters; they never enacted any prohibitory laws, and needed no special legislation looking to the suppression of drunkenness, and nevertheless a drunken man in Germany, among the beer-consuming Teutons, is a *rara avis*.

We admit that some of the Christian people, pillars of the Church, are victims of that dreadful passion; but the religious effort in that direction will have no lasting effect. You cannot abolish the traffic in articles which nature has provided as things to be enjoyed; but what you can do is to abolish the barrier which sends the husband, the son, the brother away from his wife, mother, sister if he wishes to enjoy the luxury of a stimulus. The women who, in our opinion, degrade themselves by becoming the tools of cunning temperance apostles, should accompany the members of their families when they go into society; should be present when the wine bottle is opened; should share their company in the beer-garden, and the remedy will be offered for an evil which requires energetic efforts in order to suppress it. Your husband, your son, your brother will not get intoxicated in your presence, therefore do not withdraw yourself. Reform your social habits of exclusiveness and a false pride, and you will reform the habits of those you love. And above all, do not pray too much, but give part of the day devoted to recreation to social enjoyment, and you will remove the necessity of the bar-room and the drinking-saloon. 'Wine gladdens the heart of man,' says the psalmist; and he knew as much as you do what is proper and permissible. We are sorry to see religion brought into contempt by this new feature of American charlatanism. It is on a par with that of the Constitution mongers."

Although the WEEKLY does not believe that the Lord is likely to be injured by the women of Ohio, for they certainly have not taken his name "in vain"—as is proved by their success; and although we doubt the superior temperance of our Jewish and German fellow-citizens, yet we admit there is some sound reasoning in the article before us. We allude especially to the last paragraph, in which our contemporary asserts that woman ought not to be separated from man in his social enjoyments, and that the company of woman would purify the atmosphere of the drinking saloons. We trust that our contemporary, having invited wives and mothers to bar-rooms, will not think it will degrade them to introduce them to our polling-places also; probably their presence there would purify the political air of our country, which at present is very dingy and murky. Above all, we trust that after this vigorous Western crusade, we shall hear no more of the demoralization that will occur if women are politically enfranchised. Veterans who have stormed the grog-shops of the cities of the Union with prayer, have a right to turn their victorious "swords of the spirit" against our public enemies in Washington.

#### AN INDEPENDENT PAPER.

The following from the editorial columns of the *Burlington (Ia.) Daily* evinces a manliness worthy of emulation by the whole fraternity:

"The editor of this paper has been taken to task by some well-meaning people, and even had the paper 'stopped' by a few irritable ones, because, forsooth, the *Daily* happened to say something which was contrary to their notions, or did not agree with their way of looking at passing events. These good people forget that an independent newspaper may frequently express the opinions of an intelligent minority, or even of a few independent minds only.

"The *Daily* is not a republican paper nor is it a democratic paper. It is no more an irreligious paper than it is a religious one. But it is an honest little fellow. It believes in republicanism and democracy and religion and brains, and consequently it cannot silently stomach Grantism in lieu of republicanism, accept Henry Clay Dean as representative of democracy, look upon a Hammond as related to religion, or worship brains in the shape of an average alderman. Everybody knows (or if they don't it is time they did), that there are quacks and black sheep in all the walks of life—in poli-

tics, in law, in medicine, in public and private life, in and out of the church. And it is the *Daily's* duty and delight to make war on all shams, with all the artillery at its command. The proof that the tone and character of our infant *Daily* is duly appreciated, and that manly independence and sincerity is never wasted on an intelligent public, rests in the fact that it already has more readers in this city than any other paper."

#### GOD IN THE FEDERAL CONSTITUTION.

The House Committee on the Judiciary, to whom was referred the petition of E. G. Goulet and others, asking Congress for "an acknowledgment of Almighty God and the Christian religion" in the Constitution of the United States, having considered the matter referred to them, have reported: That, upon examination even of the meagre debates by the Fathers of the Republic in the Convention which framed the constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that Convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or Pagan, and in full realization of the dangers which the union between Church and State had imposed upon so many nations of the Old World, agreed, with great unanimity, that it was inexpedient to put anything into the Constitution or form of government which might be construed to be a reference to any religious creed or doctrine. And they further find that this decision was accepted by our Christian fathers with such unanimity that, in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none had ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid on the table.—*N. Y. Herald.*

#### HAROUN AL RASCHID.

The renowned Caliph rose one morning in a very melancholy humor. He at once summoned his Grand Vizier, who hastened to obey. He thus addressed his premier:

"I feel very disconsolate. I had a dream last night, when I beheld all the women of my kingdom at the foot of my throne, beseeching me to help them. Their grievances were that they were unhappy, asking me to remove their wretchedness; and I must admit it is true, their life is very hard."

The Grand Vizier replied: "Sire, I assure you there is no ground for their complaint, and that among all not one would consent to exchange her condition."

"I am aware that my ministers are always ready to deal in such phrases whenever they are reproved that the people and their interests are neglected. But I swear by Allah I shall have you strangled if you do not produce in the space of one month one happy woman. Do you hear? But one single instance out of my whole kingdom. It is certainly a demand of no great hardship. And now you may go in peace, and I shall expect your return after one month. But if you have not complied with my commands by that time, fear my wrath."

The Grand Vizier retired disheartened, as you, my gentle readers, may well imagine. He at once sought an interview with the President of the Bagdad police, from whom he obtained poor comfort, who expressed a serious doubt whether one happy woman could be found in Haroun al Raschid's entire kingdom—nay, in the whole world. Leaving him with a heavy heart, the Premier undertook the task himself, well knowing that his life was at stake. As a man of acute understanding, he commenced his inquiries with the Sultana. Taken by surprise, she replied: "Do you expect me to be happy when the Caliph scarcely devotes an hour to me, but instead, walks the street all night in disguise, while I must be filled with constant dread of his meeting with some accident at any time? Do not think of it! The very poorest woman is happier than I am."

The Premier, cast down, left the palace, when he met a maiden with blooming cheeks, carrying a water vessel on her head, and singing merrily as she went. He called to her, saying, "Art thou happy?" "I happy? Oh, no! I am as handsome as the Sultana, and should like to be in her place. I know I should please the Caliph as well, if he would but direct his attention toward me."

Again defeated, he left her, cogitating upon new adventures. Suddenly he thought of his own wife and asked her, "Are you happy?" "Happy!" she answered; "with such a man it would, indeed, be a difficult undertaking."

He had already turned his back upon her, to try his fortune with some other ladies of Bagdad. But the further he went the less hopeful he was. Wherever he inquired, nothing but complaints, the same fatal result. Admitted that it was rather a peculiar idea to ask the ladies whether they are happy, would they tell the truth? The Grand Vizier thought so. In his place I would have seriously questioned it. He went to the market place, and there asked an honest woman, a vender of dates. In reply to his query whether she was happy, she said, "Happy? I happy? No, indeed. I work from morning early until evening late, and scarcely make a living. I am obliged to rise early and retire late to my rest, not having earned enough frequently to pay for a scanty meal."

Fool that I was, the Minister concluded, that I should come here to look for a happy people, and quickly went to the wife of a rich Jewish banker. She certainly must be happy, reflected the Vizier, she is comfortably situated, clad in the richest of apparel, decked with the most costly jewelry, and surrounded by slaves to do her bidding. She knows neither care nor want.

"Alas!" was the reply to the general question, turning her handsome dark eyes with longing toward heaven, "Sire,

I am the most unhappy of all women of Bagdad. My husband loves naught but money and money matters, leaving his wife to her own sadness. A wife is like unto a flower, but to live and flourish when supported by the majestic palm tree, but neglected and forsaken, as the wife is without love, she is made to wither."

"By the Prophet, one who loves her husband with such ardor certainly deserves to be happy. Where shall I find the desired person?"

The sigh had hardly escaped his breast, when, as if pursued, he ran to the opposite part of the city. There dwelt a woman who had been married but two months ago. He exclaimed, "I have found her! I have found her!" and entered the house with joy.

"Hail to the happy woman!" were his words of greeting, making a low bow to the young wife and waiting with anxiety for an answer.

"Happy? I happy?" replied the young bride, shrugging her shoulders. "Oh, no, no longer; my husband gives me not a moment's peace. He cannot bear to leave me alone for an instant. I know he loves me, but he repeats the story too often, and if a pause does ensue, he thereupon expects me to begin. He swears some thousand times a day that he loves me; yea, he seals it with the most awful oaths, and seems not to be satisfied until I join with him in a like strain. At first this little game was quite pleasant, but now—"

The ill-fated Minister now began to despair. He abandoned his search in the capital, and determined to try the country. But despite of his zeal, he there too did not succeed—could not discover the precious pearl demanded by the Caliph. Besides, the time allotted was nearly at an end, and he had but one village more to explore. When about entering it, he observed a peasant and his wife in the field. The latter was crying aloud because her husband had struck her. The Vizier separated them, and said to the man, "It is not right that we should render our wife's lives miserable."

"I miserable! I unhappy!" exclaimed the woman. "On the contrary, I am very happy."

"But did I not see your husband strike you?"

"True, he does strike me at times, but it matters not; he is able, also, to protect me, with a strong arm."

"Then you admit you know what it is to be happy?"

"Most certainly, I am perfectly happy."

The Grand Vizier, now relieved of his heavy burden, exclaimed: "Finally I have found one happy woman!" and he took her triumphantly to Bagdad.

Appearing with his conquest before the Caliph, the latter said: "Well, you have found a happy woman?"

"Yes, indeed, Sire."

"Oh, mighty Caliph," exclaimed the peasant's wife, at his feet, have mercy upon me, miserable."

"What is that?" The Grand Vizier became frightened, saying, "Did you not tell me that you were happy?"

"Yes, at home with my husband and children, from whom you have torn me away. How is it possible that I should be happy at this place, so far away from them?"

"Be at ease," Haroun al Raschid addressed his Premier, with a malicious smile on his countenance, "I pardon you; for during your absence, I have discovered a happy woman even here in Bagdad."

Opening his eyes widely, the Vizier asked, "Here in Bagdad?"

"Yes, your own wife. I sent a page to ask her, in my name, whether she was happy."

"And what did she answer?"

"She answered: 'Of course I am happy, my husband being on a journey.'"

#### THE SOUL'S FREEDOM.

(BY SAMUEL PHELPS LELAND.)

Shame, coward! sell thy manhood for paltry sums of gold,  
And, for the sake of public smiles, leave noble thoughts untold!  
Must Freedom veil her god-like form, and Virtue blush for shame,  
And great thoughts, kindled in the soul, be silenced for a name?

None but a coward slave will bow at superstition's nod,  
And leave a monstrous lie uncursed—though sanctioned by a God.  
No! chain the fiery lightning's steed, and hush the thunder's roar,  
And blot from evening's sky the stars, and bid them shine no more.

Go, hurl from Heaven's high throne the sun so full of life and light,  
And bid the modest moon no more shine in the face of night;  
Go, bind old ocean's tidal flood, her restless waves make still,  
And hush the bubbling of the brook, the music of the rill.

Go, chain the swift-winged flight of time, bid fleeting moments pause,  
And from the face of Nature blot the impress of her laws;  
Go, picture frightful devils, or build a horrid hell,  
Where angry gods in fiery hate their bitterest curses tell.

Go, change a vice to virtue, make truth and falsehood one,  
Thou can'st not change a manly soul, or still a manly tongue;  
My scorn upon the coward slave! In freedom raise thy head,  
The noblest truth is valueless while it remains unsaid.

To be respected by the great, and honored by the wise,  
They say my thoughts I must suppress, though bleeding manhood dies;  
My soul was made for freedom, its impress on it rests,  
And smiles or frowns shall never quench its fires within my breast.

—*Our Age, Mich.*

#### THE PETER'S PENCE FUND.

It is well known that of late years His Holiness Pope Pius has been very largely supported by the contributions of "the faithful" throughout the world, which have been collected under the ancient and historic name of St. Peter's Pence. The *Unita Cattolica* gives the following statistics of the annual receipts, which, we believe, have never before been published together: In 1861 the "Pence" amounted to 14,184,000 francs; in 1862 to 9,402,000; in 1863 to 7,047,000; in 1864 to 5,832,000; in 1865 to 6,445,000; in 1866 to 5,939,000; in 1867 to 11,312,000; in 1868 to 11,000,000; thus giving a total of 71,161,000 francs in eight years. The exact sums collected in the last four or five years are not given, but the same authority states that they are greatly in excess of previous years, and reckons that the total of "Peter's Pence" collected



up to the present time cannot fall much short of 400,000,000 francs. The great falling off in the years 1863-66 is accounted for by the same authority and by Catholic opinion on the ground of the general belief then prevailing that, after all, the temporal possessions of His Holiness were safe, and that, consequently, he had less urgent need of external subsidies.—*Boston Index*.

#### REVOLUTION.

So. NEWBURY, O., Feb. 1, 1874.

Dear Weekly—How fearfully the storm rages. "God's people" (?) seem to be possessed of a devil, who is pushing them on to fanaticism and ruin. One by one the landmarks of freedom are giving away before the onward march of bigotry and superstition. Will the masses arouse to a sense of their peril before it is forever too late to save what little of liberty remains, without another bloody revolution? I doubt it. We are rushing toward absolute despotism with fearful strides, and yet the cry is "peace, peace—all is well." When the enemy of free thought and free speech shall have established a garrison over every household, we may awake to a sense of the situation and the causes that led to it.

It is said "revolutions never go back," but it really seems as though we were on the returning wave of religious bigotry and superstition. The inroads made by science and the increasing knowledge of the age upon the ancient landmarks of theology have aroused the fears of an hireling clergy to the necessity of beating back the invading army of free-thinkers, so they send out their "sappers and miners" to gobble up every stray heretic that may be in advance of his fellows. By thus making examples of the advanced guard who are not supported as they should be by the army of progress, they hope to establish precedents whereby they may ere long defeat the main corps and re-establish the reign of religious tyranny. A few brave watchmen on the towers of reform are sounding the alarm and warning the people of the impending danger.

The lecturing tour through the West of Mrs. Woodhull has a deep significance at this juncture of affairs in Church and State. Everywhere her lectures are like the clarion notes of a bugle-call to battle. She may be branded as seditious and revolutionary, but only by heeding her warnings can revolution be avoided.

For another reason is this journey across the continent most opportune. In this way and in this alone could she at this time get the ear and the attention of the people. The metropolitan press is so thoroughly subsidized, so completely under the control of capital, corrupt politicians and canting priests, the masses could get nothing but the most distorted and garbled reports of what she might do or say, while confining her labors to large cities. In going out among the sturdy yeomanry lens of thousands either hear her speak or get a tolerably fair synopsis of her lecture through the local papers, which are less under the thumb of capital and political and priestly rule than is the city press.

Thus the work of redemption goes on, and multitudes are born into the kingdom of truth through the saving grace of free discussion.

D. M. ALLEN.

[From the San Francisco Figaro.]

#### A PERTINENT COMMENT.

The Sacramento correspondent of the *Call* says:

"A true reform measure is urged in the bill to-day introduced by Senator O'Connor. Under the present law it is made unlawful for persons to employ women under seventeen years of age in dance-houses or cellars. O'Connor's bill increases the restrictive scope of the law, so that it will apply to all women of whatever age. If passed, it may serve to restrain much of the wickedness which emanates from those foul dens which infest our city. The bill should and will pass; but it is not from lack of laws that we suffer; it is rather that the good laws are made a dead letter because of the failure on the part of the executive departments to enforce them."

It is amazing the interest the Legislature takes in protecting the morals of the people of San Francisco. We have a sufficiently good opinion of women to believe that they do not take to low and degrading pursuits from choice, but are driven to them by necessity. These women are degraded by men. Wouldn't it be as well to pass a "true reform measure" abolishing by law all discrimination against women, opening all avenues of industry to her, and providing that when she does "man's work" she shall be paid man's wages?

#### LIFE IN NEW YORK.

THE condition under which half the people of the city of New York live, and under which many of their babies are abandoned, or die, or are murdered, is thus sketched by a correspondent of the New York *Herald*:

"I have, since that time, taken some pains to observe the workings of our various great charities. Manhattan Island contains only 16½ square miles of land, or about 10,750 acres, with a population, according to the census of 1870, of 952,000, which has since, doubtless, increased to over 1,000,000. Of that 1,000,000 we have 468,492 people living in 14,872 houses, being an average of over 31 persons to each house. It is among these people that the greatest want exists. How severely many of these people suffer, God only knows, and few of their fellow-men ever take the trouble to find out. The sufferers are left, for the most part, to friends who are attracted to them by personal appeals, to the chance visits of the police, or to starvation. The vital records of 1873 show a total of over 909 deaths in our city from 'marasmus.' Any intelligent and truthful physician will say that in 99 cases out of 100 of these, 'marasmus' is but another name for starvation."

"Besides these there were, last year, 3,000 infants abandoned to the tender mercies of our institutions under the charge of the Commissioners of Charities; hundreds more found a home in the Orphan Asylum of the Good Sisters of Charity; and in addition to them, 113 infants, born alive, were found dead in old ash-barrels, garbage-boxes, etc.,

where they had been abandoned by mothers who could not hope to feed them."

#### FATHER BEESON AMONG THE INDIANS.

We have received the following article with a letter from this man who has devoted almost his whole life to the amelioration of the condition of the Indians. The article was first published in a Kansas City paper, the name of which does not appear. We gladly give it space in the WEEKLY, with a hearty good-speed to the prospects of Father B., who probably knows more of this peculiar race than anybody else in the nation:

INDIAN TERRITORY, Feb. 10, 1874.

HON. E. P. SMITH, Commissioner of the Indian Bureau, Washington, D. C.:

Dear Sir—Impelled by sympathy for the Indians, together with a desire to know and to make known the truth or falsity of many conflicting reports about the occupants of the Indian Territory, and especially to learn the point of difference between the parties which so unhappily divide the Cherokee Nation, the subscriber made them a visit during the month of January, 1874, and after many interviews with intelligent Indians and white men (five hundred of whom are connected with them by marriage) he is able to give the following as a condensed statement of what he heard and observed while in their midst. The differences arise in a great measure from a difference in race, one being progressive the other content with nature as it is; but education has also had very much to do in making contentions more bitter and irreconcilable. They have had for more than fifty years mission schools and missionaries in abundance, but it is apparent that owing to some fatal mistake in the systems taught, their social and pecuniary condition is far from being truly Christian and satisfactory to themselves or their friends; for, with all the material elements of plenty, the majority of them are poor and cramped for want of means. Their chief missionary, who is also agent and a fluent speaker of their language, and on these accounts stands as the representative head of the ruling party, seems to exercise no power to facilitate their progress, for where before the war there were eight mission schools, there are now but two, and the children learn the English tongue only while studying and reciting their lessons in the public schools, but not using it at their homes they do not learn its application to things, so they know not the sense; even though they read and recite with great fluency, it is only by rote, like the talk of a parrot, and this must ever be the case until the children can be kept sufficiently apart from their families for the English tongue to become as familiar as their own.

Previous to the war the Cherokees numbered 22,000, all of whom, except twenty families, were driven, alike by the Northern and Southern armies, from their territory, and during their four years' absence and exposure to cold and hunger their infants and aged and infirm died, and many of their houses and furniture and fences were burned, and their live stock, which was valued at six million dollars, was all driven away. From this terrible loss they have not yet recovered, for on their return to their homes many of the pure bloods brought nothing with them, and those who did have had to subsist themselves upon the increase, which makes it impossible almost to raise a surplus for sale; and if the war had not closed at the time it did they would have been in a still worse condition, for a bargain had just been made with a large force of Camanches to raid and destroy all they could, beginning on one side of the Indian Territory and to finish on the other. The recollection of this murderous plot and of their actual sufferings, caused by the war of their Christian neighbors, has burned into their very souls a distrust of everything which the white man proposes, even though it is intended for their good; and in order to protect themselves from frauds they (the pure bloods chiefly) have a secret association, which makes and administers its own laws, utterly regardless of the civil authorities, the rifle and revolver being their executive instruments, by which so many have fallen, that no public man, not even their Delegates at Washington, dare imperil their lives by the utterance of a word in favor of the survey of their lands or the development of their material resources. Even their mineral wealth, which is known to consist in mines of silver, lead, copper, iron, coal and salt, is kept undeveloped, through fear that the white man's greed would take it from them. And to-day their law subjects them to a penalty of \$500 for employing a white man, except he be a millwright, and then not without a legal permit and the payment of \$24 tax per annum. This is a serious cause of suffering, for there are many widows and helpless persons who own farms who are nevertheless dependent upon charity for their daily bread, because they cannot get any one to work their land; and though they have a large amount of government bonds, the interest of which brings them in an annual income of about \$150,000, it all goes for the support of their government officials and for the payment of school teachers and Delegates to Washington, and for lawyers' fees. The last two items have cost them since the war \$200,000, and still they are beset by those who are trying to get from them a strip of land twenty miles wide and five hundred miles long, or ten miles on each side of two railroads through the best portion of their country. In view of the many frauds to which the Indians have been subject, it is no wonder that they are still in fear of losing that which justly belongs to them, especially as there are tens of thousands of landless white men anxiously looking for homes somewhere in the 168,000 square miles which the Indians possess but which they do not occupy. It is a domain that is full of all the natural elements of wealth, and capable of sustaining a dense population numerous enough for an European kingdom, and yet all its present inhabitants together would only make one respectable city, or three or four villages in the Eastern States, and the experience of successive generations demonstrates that all the methods which have been used to develop the Indians so that they can make a proper use of their material resources is in the main a failure, and the question now to be solved is, can it be otherwise? The subscriber believes it can, and would respectfully submit the following for your consideration:

Inasmuch as Christian creeds differ and induce contentions, it is therefore only Christian virtue that should be taught to Indians, such as the love of our neighbor, and overcoming evil with good, and that "charity is greater than faith or hope," and no person should be authorized to teach in their territory but such as can teach these virtues by their example as well as by precept.

And whereas, the mutual wrongs between the races has produced mutual suffering, which can only be remedied by mutual compromise; therefore, let a solemn compact be entered into between the Government and the representatives of the confederate tribes, to the effect that no settlement whatever shall be made upon the Indian Territory without their consent, and that its government and laws shall be made and administered by them as friendly allies until they are prepared for American citizenship.

And in order to insure to them the advantages of general commerce, and the more perfect development of all the tribes, as well as the material resources of their respective territories, let groups of co-operative white families, with experts, as farmers, gardeners and mechanics, and of persons skilled in the various departments of art and science, be furnished with stock and tools and building materials, and free transportation to form settlements in all parts of the Territory; and at each settlement let there be accommodations for the board and education of all the children (orphans included) in their respective districts, and also for as many adults and Indian families as choose to join the co-operative groups.

The object of these groups being expressly for the development of the Indians and their Territory, the Indians should be participants in every branch of labor, and be thoroughly instructed in the theory and practice of every vocation in civilized life, both in the house, in the mechanic's shop, in the field, at seed time and at harvest, and also in the market and in the counting-house. The children and infirm persons should be supported by the funds which are now appropriated for that purpose. The adults should be sustained by the profits of their united labor and the increase of their herds. The expense of transportation and for building materials, and for implements, teams and stock, should be provided for with the funds belonging to the Indians, because the land with all the improvements would remain theirs, while the whites would receive their proportion of the annual profits, and when any of them desire to leave, the respective communities will allow them only a reasonable amount for the value of their labor in the improvements made. And in order to insure families for the various groups who will sustain the Indian Territorial government in the promotion of temperance industry and fair dealing in all the relations of life, none should be admitted but such as are fully commended by well-known advocates of temperance and peace, and the commendation, accompanied with a photograph likeness of the parties, should be sent to a committee of Indians and their friends to be appointed to examine and to authorize those who are to form the groups.

It will be seen that by the adoption of this proposed plan the following good results would be attained:

1. The English language, with all the literature and arts, and science and commerce in which it is used, would sooner be diffused among the Indians than by any plan hitherto adopted.
2. The prosperity of the neighboring States would be greatly enhanced by helping the Indians to become a prosperous people.
3. It would become a settled Indian policy that would stop frauds and present wars, and obviate the necessity of Indian agents and military posts.
4. It would insure the supremacy of law, the allegiance of the Indians, and the honor and strength of the American Government and people to an extent never before attained.
5. It seems the only way by which justice and a truly Christian civilization can be established, and it need not cost the national treasury a dollar to put it in full operation.

Respectfully,

JOHN BEESON.

BROOKLYN, N. Y., Sunday, February 21, 1874.

Editors of Woodhull & Claflin's Weekly—I wish to briefly draw the attention of your readers to the mediumship of Mr. and Mrs. Melville and Annie Fay. They are at present stopping at the beautiful residence of Bro. Whitney, where it was my pleasure to meet them for the first time a few evenings since. I must confess that the false reports which I had heard regarding them had not prepossessed me in their favor; but the ease and childlike grace of Mrs. Fay, and the gentlemanly deportment of Mr. Fay, disarmed my prejudices, and their wonderful spiritual powers made them my warmest friends.

It will not be necessary to detail the physical manifestations which occurred in their presence, both in the dark and light seances, but suffice it to say spirit hands touched and handled us, and whispered their names—names that had long been silent in the shadow of the grave; and in many other ways gave evidence that the angel-door of communion was in truth opened to the children of earth.

They have already in their short stay met with great success, winning to their side some of the most influential citizens of New York, as well as Brooklyn, and I bespeak for them a great and glorious future.

BISHOP H. BEALS.

Miss Smiley, the eloquent Quaker lady who has won the respect and admiration of all who have heard her speak, has refused the solicitation of Dr. Dio Lewis to unite in the Temperance movement. Miss Smiley is a very sensible woman, and an advocate of temperance, but believes in quieter and more effectual, if slower methods of exorcising the demon. The leader of one of the "Praying Bands" has become insane.—*Daily Union, Detroit, Mich.*



## REFORMATORY LECTURERS.

C. Fannie Allyn, Stoneham, Mass.  
 J. I. Arnold, Clyde, O.  
 J. O. Barrett, Battle Creek, Mich.  
 Chas. G. Barclay, 121 Market st., Allegheny City, Pa.  
 Capt. H. H. Brown, Brownsville, Mo.  
 Mrs. H. F. M. Brown, National City, Cal.  
 Addie L. Ballou, Terra Haute, Ind.  
 Warren Chase, St. Louis, Mo.  
 Prof. J. H. Cook, Columbus, Kan.  
 Mrs. Amella Colby, Winona, Minn.  
 Mrs. Jennette J. Clark, 25 Milford st., Boston, Mass.  
 A. Briggs Davis, Clinton, Mass.  
 Miss Nellie L. Davis, North Billerica, Mass.  
 Lizzie Doten, Pavilion, 57 Tremont street, Boston, Mass.  
 Mrs. L. E. Drake, Plainwell, Mich.  
 R. G. Eccles, Kansas City, Mo.  
 Dr. H. P. Fairfield, Ancora, N. J.  
 James Foran, M. D., Waverly, N. Y.  
 I. P. Greenleaf, 27 Milford street, Boston, Mass.  
 L. A. Griffith, Salado, Bell Co., Texas.  
 Anthony Higgins, Jersey City, N. J.  
 E. Annie Hinman, West Winsted, Ct.  
 D. W. Hull, Chicago, Ill.  
 Charles Holt, Clinton, N. Y.  
 Mrs. Elvira Hull, Vineland, N. J.  
 Moses Hull, 871 Washington st., Boston, Mass.  
 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, Ogden, Utah.  
 Anna M. Middlebrook, Bridgeport, Ct.  
 Dr. Geo. Newcomer, Jackson, Mich.  
 Thos. W. Organ, Painesville, O.  
 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, Janesville, Wis.  
 Julia A. B. Seiver, Houston, Florida.  
 Mrs. J. H. Severance, Milwaukee, Wis.  
 C. W. Stewart, Box 1306, Janesville, Wis.  
 Laura Cuppy Smith, Daily Union Office, Detroit, Mich.  
 M. L. Sherman, Adrian, Mich.  
 John Brown Smith, Amherst, Mass.  
 Mrs. H. T. Stearns, Corry, Pa.  
 Dr. I. D. Seely, La Porte, Ind.  
 Russell Skinner, Lyle, Minn.  
 Mrs. C. M. Stowe, San Jose, Cal.  
 Dr. H. B. Storer, 137 Harrison avenue, Boston, Mass.  
 C. W. Stewart, Janesville, Wis.  
 J. H. W. Tozhey, Providence, R. I.  
 F. L. H. Willis, Willimantic, Ct.  
 Lois Waisbrooker, Battle Creek, Mich.  
 Elijah Woodworth, Leslie, Mich.

## BUSINESS EDITORIALS.

## WARREN CHASE

Lectures in Council Bluffs, Iowa, March 15th and 29th, and in Omaha, Neb., March 18th, 19th, 20th and 22d. Address at Council Bluffs, Iowa, till March 29th; after that, Colfax, Jasper Co., Iowa, till further notice. He will receive subscriptions for the WEEKLY and for our pamphlets.

## THE WORD,

## A MONTHLY JOURNAL OF REFORM,

Favors the abolition of speculative income, of woman's slavery and war government; regards all claims to property not founded on a labor title as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed on it. Not by restrictive methods, but through liberty and reciprocity, *The Word* seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.

E. H. HEYWOOD, Editor.

Contributors, correspondents, and those from whose works extracts may be printed, are responsible only for their own opinions; the editor must not be understood to approve or reject any views not editorial unless he says so.

Terms, 75 cents annually, in advance; 5 copies, \$3.30; 10 copies, \$6; 20 copies, \$11; 50 copies, \$20; 100 copies, \$37.50. Single copies 7 cents. Subscribers who wish to continue will please remit in time, for the paper is not sent except on payment in advance. Address

THE WORD, Princeton, Mass.

## "THE GREAT SENSATION."

We have just been shown for the first time a copy of this new book. We have received a great many letters of inquiry regarding it, which, from want of knowledge, we could not answer. We are now prepared to say that it is all that its publishers claim for it, and a book that every person interested at all in the great social movement now in progress in this country should have. It will be a necessary volume in every library of the immediate future. Those who desire to do so can order it through this office. It will be promptly transmitted on the receipt of its subscription price, \$2.50.

## HALL'S CRUCIBLE.

The office of this radical journal has been removed to No. 871 Washington st., Boston, Mass., to which place all communications for the *Crucible* should be addressed.

## PERSONAL.

W. F. Jamieson is engaged by the Society of Radical Spiritualists of Lynn, Mass., for the Sundays of March.

MISS NELLIE L. DAVIS, in answer to calls received from the Pacific coast will go West next autumn. Friends along the route, desiring one or more lectures, can secure her services by addressing her at North Billerica, Middlesex Co., Mass.

## TO THE SPIRITUALISTS OF THE WEST.

The Northern Illinois Association of Spiritualists will hold their seventh quarterly meeting at Grow's Opera House, No. 517 West Madison street, Chicago, Ill., commencing on Friday, March 13, at half-past ten o'clock, A. M., and continue over Sunday, March 15, 1874.

The platform will be free, on which every subject may be discussed germane to Spiritualism and humanity.

The Convention will be governed by strict parliamentary usages. Spiritualists of America, we invite you to participate with us in this our seventh quarterly meeting.

Speakers, editors, mediums and seers, you are cordially invited to our Convention. Come and help us in this our great work of reason and soul truth.

Speakers will not be guaranteed pay at this Convention. The Convention will make every effort to lodge and feed all who come.

By order of the Executive Board of the N. Ill. Association of Spiritualists.

E. V. WILSON, Secretary.

ROBERT G. ECCLES' engagements for the next two months are as follows: Bowerston, Ohio, March 3d, to 9th; New Philadelphia, O., 10th to 16th; Alliance, O., 17th to 23d; Salem, O., 24th to 29th; Wilmot, O., 30th to April 4th; Norwalk, O., 5th to 11th. After this date engagements solicited from the West. Address R. G. Eccles, Tenth street, Kansas City, Mo.

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266.

THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. An ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

The above "Report of the Proceedings of the Tenth Annual Convention of the American Association of Spiritualists," is an accurate and impartial account of what was said and done at the above convention. The speeches are presented to the public word for word as they came to us from the hands of the able reporter employed by the convention. The orations of the members, on both sides, discussing the question of "Free Love," or rather "Personal Sovereignty," are worthy of the serious attention not only of all Spiritualists but of the community at large.

In proof that we have not overstated the merits of the work, we respectfully submit the generous testimony of Judge Edmund S. Holbrook, who so ably defended the position of the conservative Spiritualists at the above convention:

"I have seen the report you have published of the doings and sayings of the Chicago Convention, and I take pleasure in saying that, in the publication of such a report, so full, so accurate and impartial as it is, you have done a work worthy of high commendation. Some could not be at this convention, either for want of time or means; but now, such of them as may choose to read, can almost imagine that they were there; and though they may not attain whatever there may be in personal presence, in the eye, and the ear, and in soul-communion, yet whatever of principle has been evolved they may well discover and understand; and also, as I hope, they may profit thereby."

Price of the "Proceedings" and the "Elixir of Life" 50 cents; or the "Elixir of Life" alone 25 cents. Orders for the same addressed to Woodhull & Claflin, P. O. box 3,791, will be promptly filled.

## 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 \$1.15. Liberal terms given to agents.

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

The First Primary Council of Boston, of the Universal Association of Spiritualists, meets every Thursday evening, at Harmony Hall, 18½ Boylston street. Seats free.

JOHN HARDY, Cor. Sec'y.

ADDIE L. BALLOU contemplates a trip to the Pacific Coast, and will make appointments to lecture at points on the route if early applications be made to her at Terre Haute, Ind.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 413 Fourth avenue.

## DR. L. K. COONLEY.

This active, able, zealous and practical reformer intends to return again to the open field. He will answer calls to speak anywhere in the country. No word of ours is needed with the people in regard to this worker. He has been before the Spiritualistic public for twenty years, and returns to it now refreshed and reinvigorated by two years of fruit growing in Vineland, N. J., at which place he may for the present be addressed.

## MRS. F. A. LOGAN.

This earnest worker in the reforms of the day, has been speaking of late in Ogden, Utah, to large and appreciative audiences and proposes visiting California soon. Parties along the line of the C. P. R. R. desiring her services will address her immediately at Ogden, Utah.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

## MR. MADOX,

Of the Internationals, will hold himself ready to lecture before workmen's organizations and lyceums throughout the country; subjects, "The Political Economy of the Internationals," "The Suspension of our Industries—the Cause and Remedy," "The Currency and Finance." He will also organize Sections of the Secret Order of U. O. I. Address, G. W. MADOX, Sec. U. O. I., 42 John st., N. Y. City.

MOSES HULL will lecture in Chicago before Primary Council No. 1 of Ill. of the Universal Association of Spiritualists during the month of March.

## CARD.

The friends and correspondents of A. Briggs Davis, of Clinton, Mass., will address him for the present at 135 Jay Street, Rochester, N. Y. He will answer calls to lecture.

A LADY contemplating starting an Educational Institution for Youth would like to meet with a party with means that would be willing to invest that way for the good of rising generations. Site a short distance up the Hudson. It can be made a paying Institution. \$5,000 is needed immediately to make a beginning. Address, Anna Wilson, No. 7 Jane Street, New York.

## PROSPECTUS.

## WOODHULL &amp; CLAFLIN'S WEEKLY.

[The only paper in the World conducted, absolutely, upon the Principles of a Free Press.]

It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.
2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.
3. A new industrial system, in which each individual will remain possessed of all his or her productions.
4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.
5. A new financial system, in which the government will be the source, custodian and transmitter of all money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited.

The WEEKLY is issued every Saturday.

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VICTORIA C. WOODHULL AND TENNIE C. CLAFLIN, Editors and Proprietors.

COL. J. H. BLOOD, Managing Editor.

All communications should be addressed

WOODHULL & CLAFLIN'S WEEKLY,  
 Box 3,791, New York City.





**Dr. Geo. Newcomer,**  
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STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street.	8.40 "	10.45 "	" Chambers street.	7.00 "
" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.30 "
" Susquehanna.	3.40 P. M.	8.12 P. M.	" Susquehanna.	2.43 A. M.
" Binghampton.	4.40 "	9.20 "	" Binghampton.	3.35 "
" Elmira.	6.30 "	12.16 A. M.	" Elmira.	5.35 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Ar Suspension Bridge.	1.00 "	10.00 "	Ar Suspension Bridge.	12.27 P. M.
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar St. Catharines.	1.35 "	2.00 "	Ar St. Catharines.	2.00 "
" Hamilton.	2.45 "	2.55 "	" Hamilton.	2.55 "
" Harrisburg.	3.55 "	3.53 "	" Harrisburg.	3.53 "
" London.	5.35 A. M.	5.55 "	" London.	5.55 "
" Chatham.	7.55 "	8.12 "	" Chatham.	8.12 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
Lv Detroit.	9.40 "	10.10 "	Lv Detroit.	10.10 "
Ar Wayne.	10.21 "	11.25 P. M.	Ar Wayne.	11.25 "
" Ypsilanti.	10.45 "	11.43 "	" Ypsilanti.	11.25 "
" Ann Arbor.	11.00 "	1.00 A. M.	" Ann Arbor.	11.43 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Marshall.	1.15 "	1.00 A. M.	" Marshall.	1.00 A. M.
" Battle Creek.	2.03 "	1.00 A. M.	" Battle Creek.	1.00 A. M.
" Kalamazoo.	2.55 "	1.00 A. M.	" Kalamazoo.	1.00 A. M.
" Niles.	4.32 P. M.	4.40 A. M.	" Niles.	4.40 A. M.
" New Buffalo.	5.25 "	4.40 A. M.	" New Buffalo.	4.40 A. M.
" Michigan City.	5.45 "	4.40 A. M.	" Michigan City.	4.40 A. M.
" Calumet.	7.18 "	4.40 A. M.	" Calumet.	4.40 A. M.
" Chicago.	8.00 "	4.40 A. M.	" Chicago.	4.40 A. M.
Ar Milwaukee.	11.50 A. M.	1.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	1.55 P. M.	1.50 A. M.	Ar Prairie du Chein.	1.55 P. M.
Ar La Crosse.	1.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.	7.05 A. M.	Ar St. Paul.	7.05 A. M.
Ar St. Louis.	8.15 A. M.	7.05 A. M.	Ar St. Louis.	7.05 A. M.
Ar Sedalia.	5.40 P. M.	7.05 A. M.	Ar Sedalia.	7.05 A. M.
" Denison.	8.00 "	7.05 A. M.	" Denison.	7.05 A. M.
" Galveston.	10.45 "	7.05 A. M.	" Galveston.	7.05 A. M.
Ar Bismarck.	11.00 P. M.	7.05 A. M.	Ar Bismarck.	7.05 A. M.
" Columbus.	5.00 A. M.	7.05 A. M.	" Columbus.	7.05 A. M.
" Little Rock.	7.30 P. M.	7.05 A. M.	" Little Rock.	7.05 A. M.
Ar Burlington.	8.50 A. M.	7.05 A. M.	Ar Burlington.	7.05 A. M.
" Omaha.	11.00 P. M.	7.05 A. M.	" Omaha.	7.05 A. M.
" Cheyenne.	10.40 P. M.	7.05 A. M.	" Cheyenne.	7.05 A. M.
" Ogden.	11.00 "	7.05 A. M.	" Ogden.	7.05 A. M.
" San Francisco.	12.10 "	7.05 A. M.	" San Francisco.	7.05 A. M.
Ar Galesburg.	6.40 A. M.	7.05 A. M.	Ar Galesburg.	7.05 A. M.
" Quincy.	11.15 "	7.05 A. M.	" Quincy.	7.05 A. M.
" St. Joseph.	10.40 P. M.	7.05 A. M.	" St. Joseph.	7.05 A. M.
" Kansas City.	11.00 "	7.05 A. M.	" Kansas City.	7.05 A. M.
" Atchison.	12.10 "	7.05 A. M.	" Atchison.	7.05 A. M.
" Leavenworth.	7.00 A. M.	7.05 A. M.	" Leavenworth.	7.05 A. M.
" Denver.	7.00 A. M.	7.05 A. M.	" Denver.	7.05 A. M.

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