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Vol. VII.—No. 1.—Whole No. 157.

NEW YORK, DEC. 6, 1873.

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[From the Chicago Evening Post.]

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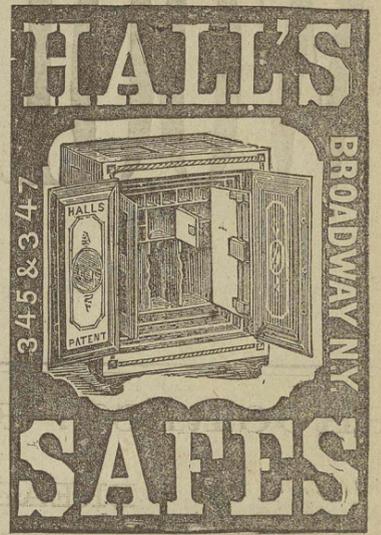
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SOCIAL FREEDOM COMMUNITY No. 1.

This Institution is situated in Cheserfield County, Virginia, about nine miles from Richmond. It is founded on the principles of Social Freedom, as laid down in the address of Victoria C. Woodhull, in Steinway Hall, New York, November 20, 1871. The Community owns three hundred and thirty-three acres of land, half of which is improved—the balance is valuable timber. There is a good water-power on it, and they propose to erect a saw mill. A few more congenial persons can be now admitted on probation. SARAH L. TIBBALS, Pres.

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She will be assisted by S. M. SAWIN, M. D., educated at Conception Medical College, Chili, S. A., an experienced army-surgeon.

The Academic Department is headed by S. N. WALKER, A. M., a graduate of Vermont University, to whom application for circulars should be made. 146]

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New York, 1873.

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INDUSTRIAL JUSTICE.

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

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

Gen. Ep. James, v. 1.

[From the New York Herald, Nov. 20, 1873.]

THE RIGHT MEN ON THE RIGHT TRACK.

"The several associations in the city, organized for the promotion of the welfare of the workingmen, are laboring industriously, through committees appointed for the special business, to induce the authorities who have the power in New York to give them employment. For weeks the important topic around the City Hall has been the labor question, and heads of departments have been interviewed and talked to with such zeal and persistency that at last they expressed their willingness to receive officially such deputations as were entitled to have a hearing. The 'field day' in this respect was yesterday, and there was much consultation in various ways with the municipal authorities who have the 'say' in this respect. At noon the Committee of the Workingmen's Central Council, led by James Connolly, called upon Mayor Havemeyer and Comptroller Green to present their claims and ask them to assist the unemployed of the city. The deputation was divided, and one portion visited the Mayor, while the other went to the Comptroller. The former, comprising 15 or 20 well-dressed persons were well received by the Mayor, when their spokesman (Connolly) presented the case of his associates. He did not desire to trouble the Mayor, but his association comprised fourteen organizations, and the body of the members were in such a strait that they must appeal for help.

"Not since the year 1837 were there so many men without work in New York, and they felt that if the Board of Apportionment would only indorse the action of those who have the power to order improvements, there would be work enough of all kinds for artisans to give employment to 10,000 men. Mr. Connolly also referred to the proposed Industrial Exhibition buildings in the city, and while he did not vouch for the honesty of the project, of which question the workingmen had nothing to do, he asked that the buildings, if construction were ordered, should be of American materials, and the men employed residents of the State, whether citizens or not. He also requested that the stone should be cut on the ground, as there would be a saving in this wise of 40 per cent.; and in addition, he suggested that the Department of Docks commence work, as through this channel hundreds would be saved from want, and perhaps utter destitution. In the course of his remarks he forcibly averted to the fact that whenever there is trouble in the financial world or revolutions of any character in society the burden fell upon the laboring classes.

"In response, the Mayor went over a wide field. He knew the wants of the laboring men and fully appreciated them. The years of reckless administration in the city had saddled it with a debt so large that it was appalling, and it should be the first aim of all who held the reins of the government to sustain its credit. This could not be done unless economy was practiced in all its branches. He would aid them all that he could, but they must remember that, as in all callings, the employer had the right to name his own terms for what he wished done. Mr. Connolly fully accorded with the Mayor regarding his position, so far as wages were concerned, and it was far from the policy of the organization which he represented to dictate the least in this respect. All they wanted was work, and there would be but little trouble respecting wages. The committee then retired.

"The interview with Comptroller Green was of like character as that narrated of the Mayor, though not quite so satisfactory. He talked to them of the contracts that had already been made, and said that while he was trying to be economical, he did not wish to lose sight of the claims which the workingmen undoubtedly had. At least this was the burden of his remarks, as reported by one of the men who was deputed to see him.

"Upon the whole, the committee were not displeased with their interviews, yet they shook their heads when the question of 'Have the conferences been of any practical use?' were asked them. They feel that the city should give them work in this season of depression, and affirm that if it is not done they will move in a manner that their claims will be listened to. They say that general dullness exists, and that so few men are working that there cannot be any fair quota-

tion of wages given by the few of the different trades employed."

[The demand for work is the right kind of talk. The wealth-creators of the nation are not and will not be paupers. The workingman does not understand the magnificent workings of our politico-economic system, under which, finding ourselves in debt, we propose to pay off the same by stopping labor. Workingmen know that, in their individual cases, such a proceeding don't work at all satisfactorily, and consequently they justly demand work; in other words, that they may be employed to help this nation out of its financial difficulties. The willing toiler may, by adhesion to a false system, be compelled to starve in the midst of plenty; but before he dies he ought to make the non-producing loafers who live by their wits, and the tom-noddies who riot on their father's leavings, pilot him the way to Hades.]

SOCIALIALISTIC.

THE SCHOOLMISTRESS ABROAD.

[The N. Y. Herald of November 20 gives the following report of the lecture of Mrs. Lucinda B. Chandler, on the "Education of Women," which was delivered at Plimpton Hall the evening previous. Mrs. Chandler may not be a social reformer of our stripe, but as to the address, we can speak of it as the Highlander spoke of his friend's dog: "If it is not Bran, it is Bran's brother:"]

"A meeting of the Woman's Social Education Society was held yesterday afternoon in the Liberal Club rooms, Plimpton Hall, and was presided over by Mrs. Shepard.

"The Chairwoman informed the Herald reporter that the society is over a year in existence. It was initiated by some of the members belonging to Dr. Chapin's and other Liberal congregations throughout the city. A number of the Society of Friends also belong to this new association. The Chairwoman proceeded to state that the press and male spectators were to be excluded from the meeting, which was called for the purpose of hearing a paper read by Mrs. Lucinda B. Chandler, on 'Woman at Home and in Society.'

"The following is the synopsis given by the Chairwoman of the lecture:

"That intellectual teaching does not necessarily or practically furnish knowledge of the laws of life and health. Religious teaching has not entered the domain of physiology and sociology. Badly-ventilated apartments, heated rooms, stimulating food and beverages, though presided over by the devotions of a family altar, do not save from headaches, tendency to inflammatory disease, nor from the appetite which often results in alcoholic inebriety. Where have we the doctrine taught that motherhood is the most responsible of human functions? The ghosts of half the children whose eyes were permitted to see the light—and Heaven knows how many who never arrived at that state of growth!—point reproachfully to the medical adviser, the pulpit, the school-board and parents who neglect the most important of all branches of instruction—sexual physiology and laws of transmission. Reforming is patchwork and transient; right forming is permanent building. What shall we offer to the young men and women of to-day? How shall we reach the victims of secret vice which undermine body and mind? Either there are no perfect conditions to result from laws inherent in human constitution, or mankind have failed signally of learning and obeying these laws. Social putrefaction sends its miasma into the upper chamber and parlor as well as the lower grades of life. Moral and social education, as well as science and religion, if they would reach causes and find remedies for physical degeneracy, weakness, imbecility, sexual and alcoholic intemperance, must carefully search out and steadfastly obey the laws of equalization of forces, the principle of wise continence and the requirements of an undisturbed maternity—prostitution and child-murder are but effects. These societies are intended to make a centre for private, and, to some extent, public consideration and discussion of these momentous problems. There is an imperious demand among the mass of toiling, the ignorant and unthinking classes, for souls and bodies to be made according to the divine methods of Nature; dwellings and schoolrooms to be swept by the pure air of Heaven; wholesome food and wholesome knowledge provided. These societies will seek the best opportunities for making the conditions which will abate sensuality, and promote healthful relations of soul and body and of the sexes, both in and out of marriage, and to make these the subject of wise teaching."

TOWARD TRUE GOVERNMENT.

BY O. F. SHEPARD.

Recognizing as the only just government, that exercised by each individual over themselves, we may estimate the significance and power of reform movements by the nearness of their approach to a recognition of this principle of sovereignty.

All existing governments, fashions and customs are based upon the false assumption that the individual belongs, first, to the State, next to society, then to his mate, and last and least to himself. Hence the State may tax, imprison, kill; society may ostracize, the mate may tyrannize, and all the tendencies of civilization are to meddlesomeness, uncharity, denunciation and war.

Social freedom, dress reform, the labor movement, free money are each separate phases of the struggle humanity is making to rid itself of the incubus of external control.

In the struggle democracies or the majority rule, ecclesiastical authority and arbitrary fashions will go down and the individual be left free to make such use of brain and heart and muscle as judgment shall direct. Could any truth be plainer than this, that since no other person nor all others combined can have so great an interest in any discussion pertaining to the individual as he himself, the responsi-

bility and opportunity of decision should always rest with him? This would put an end to the oppressive inquisition of events, abolish scaffolds, prisons and penitentiaries, disband armies and navies, and send judges, jurors and lawyers, presidents, congressmen, statesmen and warriors, tax-gatherers, fashion mongers and priests, to find honorable employment in the useful vocations of life.

The varriest school-boy would tell us that nothing multiplied by thousands still remains nothing, and yet the Republic of the United States basis its authority upon that fallacy alone; it declares in practice that a body of people may justly exercise power which does not exist in any unit of that body. It denies the right of any man to tax his neighbor or enact laws for his control, and yet declares that a set or body of men have the right to levy such a tax and enact such law.

There is yet no foothold on the planet for those who scorn alike to rule and to be ruled; but all reform work is helping to clear away the rubbish and make such standing-room.

Education must be substituted for legislation, the true governing power recognized as internal and attractive rather than external and compulsory before there can be any rest for the reformer or peace for the world.

VINELAND, Nov. 18, 1873.

MATRIMONIAL INFELICITY.

A cat and dog lay by the fire,
And neither had the least desire
To molest or harm each other,
Till a boy said to his mother:
"I will tie the two together."
Then right soon there was squally weather.
The cat did scratch, the dog did bite,
And soon it was a fearful fight;
The dog was minus hide and hair,
And flying cat-fur filled the air;
Until the boy cut them apart,
When for his folly he did smart.
For both used up what strength they had
To scratch and bite the luckless lad,
And he wished that he had never
Tied this cat and dog together.
For he found it was a blunder,
And worse still the pair to sunder.
Now, although they are not human,
They are like to man and woman,
Who lived in friendship side by side,
Until the fatal knot is tied.
The bands of love tied them before,
But now the knot doth gall them sore,
And they sometimes in after years
Become just like a pair of shears,
Though they work in opposition
Are alike in disposition,
For then whatever gets between,
They both agree to cut it clean.
So when you hear that there is strife
Existing between man and wife,
You'd better not have business there,
Or in their quarrel have a share,
Else you'll regret, whichever's right,
You volunteered to stop the fight;
For they will prove just like the shears,
To any one who interferes,
And when the lovely quarrel ends,
You'll bear the blame and they'll be friends.

THEODORE PARKER AND MARGARET FULLER.

Victoria—I confess I am surprised and lost in wonder that so few men and women of education, talent and influence do not speak out and come to the support of the grand truths you are advocating at such cost.

Is God dead? Have we forgotten the lessons of 1776, or did we never learn them? Is America to be free only in name?

Where are all the brave men and women of culture and position of New England, that have been praising Theodore Parker and Margaret Fuller Ossoli, and justly so, too? If you are to have such mountains of contumely scorn, misrepresentations and filthy ignorance hurled at you by a rabble for discussing questions of the utmost importance to mankind, and all these brave souls (whom I have learned to love, and whose noble words in time past I have hung over with delight) are to sit still or get out of the way of this accursed mob, then I must call them poltroons and cowards, or else have a broader charity than human nature can command.

If Parker and Margaret Fuller need no condemnation for their views of marriage and the social relations, then you deserve none for yours.

Parker said: "A whole marriage is when each portion of each person finds its satisfaction in the other; a partial or fractional marriage, when but a part is thus met. Hence there are whole marriages, half marriages, one-third marriages and so on *ad infinitum*. Sometimes the unmarried portion is infinitesimal, and neither party knows of the loss. Sometimes the married portion is infinitesimal and none knows of the marriage.

"Sometimes by society, friends, good breeding, etc., the parties are so welded together that they cannot easily be sundered, but are yet only welded, not wedded. Solitude is the trial of marriages; for, if the shoe does not fit and you wear it but in going up-stairs to bed, you think little of the pinch; but when it must be worn all day for travel and for rest, with never a change, if it be not completely accommodated to the foot, it will in the end gall you sorely.

"All marriages that I have ever known, or almost all, are fragmentary. If I read aright, a perfect and entire marriage can only take place between equals or at least equivalents.

"I know a man whose wife has not passion-sentiment enough, but the passionate part of marriage is hateful to her. In this point, then, the man is not married. I know many where in soul there is no equivalent, and in soul the man is not married. So with intellect, affection, benevolence, etc. A man not mated or a woman not mated, seeks, sorrowing, the other half, and wanders up and down without

rest. Most men are married only in their philoprogenitiveness or their acquisitiveness, perhaps in their amativeness.

"Marriage is mainly a discipline to most men; to few is it mainly an enjoyment. A man's courtship often begins after his marriage, and he tries to piece out a wife a little here and a little there. With women the case is worse still. To a sluggish nature this is a slight thing. He wants to sleep, and sleeps. But to a great, active soul it must be a terrible curse. A man marries a wife far superior to himself. He cannot carry her. She wants sympathy in the unsupported part, and she must have it. Suppose she does not have it? That part of her nature perishes and corrupts the rest. If she does have it, then in that point her legal husband is not the true one. So it goes; the world is polygamous from necessity. You can only marry your equal. A man may be tied to your soul, but it droops and hangs down awhile. Then it must have some one else to hold it up, or it will die. I have seen a foolish man so silly because he was to be wedded to a fine woman. Poor fellow! So he was; but he married only a fool. All the rest of his wife hangs down, and will die.

MARRIAGE AND DIVORCE.

"From psychological considerations, I should think that monogamy was the natural law of human nature. I find the same thing shown in the numerical equality of the sexes; and the same conclusion is confirmed by history. For example, among the negro slaves there is no marriage form; the whole is voluntary, but separations almost never take place. The same is true of the North-American Indians, *e. g.*, the Osages know nothing of divorce, though there is no law or custom to prevent it. If intercourse were more free in social life, I doubt not that marriage would be happier and divorces more rare. What a deal of prudery is there about the matter here in New England."—*Weiss's Life and Correspondence of Theodore Parker*, vol. 2, pages 23-24.

Theodore Parker has grown very respectable of late years, and many of his old persecutors speak his name now with reverence and commendation.

Still more ultra, if possible, does Margaret Fuller Ossoli speak. She says:

"My law is incapable of a charter. I pass all bounds, and cannot do otherwise. Those whom it seems to me I am to meet again in the ages, I meet soul to soul now. I have no knowledge of any circumstances except the degree of affinity."—*Memoirs*, vol. 2, page 11. J. C.

TOWANDA, Pa.

WHAT IS LOVE?

[Found among the Posthumous Papers of Thomas Paine.]

'Tis that delightful transport we can feel,
Which painters cannot paint, nor art reveal;
Canst thou describe a sunbeam to the blind?
Or make him feel a shadow with his mind?
So, neither can we, by description, show
This, first of all, felicity below.
When contemplation spreads her rainbow wings,
And every flutter some new rapture brings—
When happy love pours magic o'er the soul,
And all our thoughts in sweet delirium roll—
How swiftly, then, our moments glide away!
And dreams renew the transports of the day!
We live in ecstasy! to all things kind!
For love can teach a moral to the mind.
But, are there not some other things which prove
This splendid wonder-of-the-soul, called love?
Ah! yes, There are—but, of a different kind—
The dreadful horrors of a tortured mind:
Some jealous fiend throws his empoisoned dart,
And rends in pieces the distracted heart!
What are the iron chains that hands have wrought?
The hardest chain to break is made of thought!
When love's a tyrant, and the soul a slave,
No hope remains for thought but in the grave;
In that dark den it sees an end to grief,
And what was once its dread, becomes relief.
Think well of this, ye lovers! and be kind—
Nor play with torture on a tortured mind.

—*Boston Investigator*.

THE HIGHER AND LOWER PLANES.

BY S. H. ATKINSON.

* On last Sunday night (November 16) I was present with an assemblage at Washington Hall, called for the purpose of indulging in "free speech" upon that subject which might be considered of the most importance by the speaker who should essay, within the limits of ten minutes, to give forth his thoughts in words. The subject chosen by your correspondent was that of "Promiscuity vs. Monogamy," in which he undertook to show that no such thing existed in the animal kingdoms, not excluding that of man, as "true and unmixed monogamy." He referred to the fishes, the fowls, and the beasts; and almost at a glance was it perceived that monogamic marriage did not obtain among either, not even among the light and feathery songsters, who mated in pairs only for a limited period, when, the purposes of the conjugal alliance having been fully accomplished, they again returned to their former status, and knew each other only as separate units in one harmonious and collective family; when, again, in the succeeding spring-time, they again united with other mates, only to proceed onward in their loving and beautiful marriage-bond until the destined time of dissolution should again separate them. We then directed our attention to man, and inquired whether, *naturally*, he were any exception to the great law which universally swayed throughout the so-called lower kingdoms. We inferred that he was not, and that but for the *legal* bonds by which he was tied, hand and foot (but not soul), he would demonstrate it to an admiring as well as a thinking world. But our "ten minutes" were up, and we were compelled to take our seat. Upon this, a lady medium, who had occupied the floor in the introduction for at least half an hour (eloquently and entertainingly, if not in edification), took exception to our views by the remark that "those persons only resorted to the lower animals for instruction who occupied the lower plane of feeling, while those who had reached up to and found a footing on the higher plane, looked away from the animal, and gathered their inspiration and knowledge

from a mere elevated source." But the lady mentioned is not the first to make the declaration; it has been made many times—so often, indeed, that, if true, it is time that the facts upon which it is based should be made manifest, and, if untrue, that it should be probed to the bottom and its unsoundness fully exposed. And now we will not be so impertinent as to inquire if the parties themselves who make the declaration know from *experience* whereof they teach; we will only appeal to the nature of man himself, and to the so-called civilized society of to-day, to riddle the proposition beyond the possibility of repair. And here the question at once presents itself: Is man's nature capable of a radical, or constitutional change, in consequence of any conditions, other than those of violence, through which he may be required to pass in his journey from the cradle to the grave? We answer in the negative. He is essentially the same, without a single element, organ or function of his nature revolutionized. The quality of his adhesiveness and his amativeness, as well as his conscientiousness, his benevolence and his spirituality, continues the same under all circumstances and subject to all conditions. True it is, that their degree of manifestation will be determined by the strength of their respective organs and the opportunities for their exercise, but the nature of these functions is incapable of change. This proposition is so nearly self-evident, that it would, perhaps, be a waste of time and space to make it more evident by illustration. Beauty will always captivate the eye that is able to perceive it. Deformity will always offend the organ of form or symmetry wherever it is found. The animal passions will always be aroused where their corresponding opposites are brought into contact. True, these organs may have become deranged, or, possibly, by excessive exercise or violence, entirely destroyed; but for that reason no one will contend that the individual is elevated to a higher plane, or that he is better qualified to give forth the expressions of a man. Then what becomes of your "higher plane" and your orthodox "change of heart" or "new birth" (for they are all the same)? There is no place for them in all the wide domain of human existence as found upon this mundane sphere.

"But he who is elevated to the higher plane seeks not for knowledge in the animal kingdoms below him." Then what a multitude of human beings must occupy this higher plane! Instead of their number being the exception to the rule, they are the rule itself, and society needs no further improvement beyond the conversion of a millionth part of the inhabitants of the entire globe! What a glorious consummation! Truly, the millennium has already flashed its beauty and grandeur upon us, and we can sing hallelujahs to the Lamb who has redeemed us with all the peoples and nations of the earth! For has not mankind been taking their observations and lessons from this higher plane almost from its inception to the present time? Has it not steadily and persistently refused to "consider the lilies of the field, how they grow; how they toil not, neither do they spin; and yet that even Solomon in all his glory was not arrayed like one of them?" And likewise has it not refused to "behold the fowls of the air, how they sow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them?"

But, seriously, is civilized society—even misnomered Christian society—to-day an improvement upon the aboriginals as discovered by Columbus? To the history of Washington Irving let the reader make his appeal. And, further, will civilized society bear even a comparison with that of the "birds of the air or the beasts of the field?" Indeed, is there a single member of the human family who will compare in symmetry of form, in utility and beauty of covering, in harmonious association and unerring instincts, or in any attribute whereof he is possessed in common with what we are pleased to denominate "the lower animal?" And if there be not one—and I know there is not—is not the inquiry paramount to that of every other: What is the cause of this? The cause must be found in the successful endeavors of man to carve out other channels of thought and action than those which nature has impressed upon the broad heavens and the wide earth, and upon all the inhabitants thereof. In a word, the cause is found in damming up the natural and appropriate channels, and arresting the flow of limpid waters which then become stagnant, and thus deface the otherwise transcendently beautiful portions of our being. To be literal, then, it is the restraint upon natural liberty—it is the ignoring of that freedom which God and nature have eternally made indispensable to the ennobling and rounding out of the human constitution. Allow me, then—for the present at least—to stand upon this "lower plane," and let me take my instructions from the kingdoms which ought to be, but which are not now, much below us.

PHILADELPHIA, Nov. 18, 1873.

[From the *St. Louis Daily Globe*, November 17.]

THE SOCIAL QUESTION.

FREE-LOVE LECTURE BY A YANKEE WOMAN.

Miss Nellie L. Davis, of North Billerica, Mass., delivered a lecture yesterday morning before the Free Religious Society. The subject announced was: "The Social Question," and there was a respectable and numerous attendance.

The speaker is a young lady. Her appearance was intelligent and prepossessing. Her diction was very correct, and, as may be supposed, she spoke with much fluency. The lady first read a poem entitled, "On the Town," by Richard Henry Stoddard, depicting the sad fate of a fallen woman, and the cruel means that had procured her ruin. Miss Davis proceeded to deliver her lecture, which was entirely extempore, and of which the following is a summary:

Marriage is purely an experiment. It is an attempt to blend elements that may have an affinity for each other, but the chemistry is such that its laws seem unreachably. The laws applying to one do not apply to another, and it seems to me that absolutely free divorce, the conditions of which shall be arranged by the contracting parties, without the interference of others, is the only door by which the experimenters can escape from the consequences, if they have been

led by folly. The allegory runs that Cupid and Folly were at play together, and Mrs. Folly dealt Cupid such a blow that he was deprived of his sight. Venus hastened to her son, invoked the powers above, and Jove decreed, in reparation of the damage done, that Folly should lead love for all time to come, and most justly has she done her work. Marriage is not founded upon a rational basis, and the tyrannies of domestic life are unsparing, because the poor victim is without appeal; and if the only bond was mutual love and mutual respect, their mutual rights would be respected in the proportion the parties could right their wrongs, irrespective of any appeal to a divorce court.

In our social fabric, restriction and non-cultivation of the back brain means virtue; the education of woman means a training that unfits her for the position of wife, mother or companion; the laws are conspiracies to keep her in ignorance, and marriage is a system of slavery, in which we have only such rights as are granted us, and such love as we inspire, and never any more. It is said that if we remove these bonds, wholesale prostitution would run riot over the land. This is equal to affirming that, for every man to become a libertine and every woman a prostitute, there is nothing wanted but opportunity. This is a great error. We would not give free run to licentiousness. This bond, it may be argued, makes hypocrites, but not saints; and when any bond, especially the marriage contract is sustained under protest, its result is promiscuity and licentiousness. If it were not so, your houses of ill-fame would not be principally supported by married men, and houses of assignation would not be frequented mainly by the married of both sexes. The natural appetites of the human family are so distorted in the service of a false chastity that genuine unchastity is the result. The affectional nature must be left free, that it may produce the Christ-like child of love and wisdom, with its body moulded in symmetry, and its mind adorned with perfection. I impeach the present marriage system, because it does not produce such children. Society will nurse its own hideous deformities, and ostracize those born without its pale, and pronounce them illegitimate. For woman we claim equal advantages, equal labor, equal opportunities to make her way in the world as are granted to man. Give her the same privileges, give her the same interest in her labor, teach her the same pride in her labor, and she will soon laugh to scorn this evil you call prostitution.

The sexes have standards of their own. Each conforms to the requirements of the other in social and sexual practice. Woman does not demand of man that exalted life, that chastity, that freedom from vulgarity, that he requires of her. All the novels of the day teach this one-sided justice. In the story of Jane Eyre, a girl marries a man stained with sin and sensuality. What if he did have some admirable traits of character! What man who had one particle of self-respect would marry a woman who had been in the company of libertines all her life? It ill becomes any person who is an advocate of the social civil laws of this city to cast an aspersion on any reformers in this great social movement, for to this city belongs the doubtful honor of subsidizing vice in the interest of the municipality. The unutterable shame of those laws stamps with disgrace any man who was directly or indirectly concerned in their enactment. Every wife, every sister, every daughter, should blush with shame to own relationship with such men who were the open mockers of all decency, honesty and justice. The Mosaic law treated women as unclean beasts for two-thirds of the time, and as a necessary evil in the camp. According to the St. Louis municipal law, one class of women are unclean beasts all the time, and the remainder of the sex are objects of suspicion. One fall is eternal death to woman anywhere, especially so under these laws that rivet beyond all hope of escape the bands of infamy. Even granting that prostitutes seek this life through choice, the men who seek them go there also voluntarily. There is no compulsion in the matter. Therefore the crime is equal. If there is crime in one there is crime in another. [Applause.] They urge that these laws are enacted for the protection of the innocent. Who are the innocent? Not the prostitutes; not the men who go there—surely you would not be mad enough to call them the innocent—and two-thirds of these men have wives at home. It must be the wives at home who are innocent, but I think it would be a doubtful protection to let their husbands have immunity to run loose among prostitutes without the danger of detection.

I do not believe that these women seek the life through choice. Earnest reformers have told us that ninety-five per cent. of these girls were formerly of the class known as working girls, girls who in large cities stitch from morning till night, making shirts at six cents apiece, as George W. Curtis says, keeping back dishonor at the point of the needle. The effect of this physical toil is to open the door for temptation until she sinks down to infamy. If you want to kill out prostitution, register the names of the men who support houses of prostitution. [Applause.] It is very plain on the face of it that your city fathers have no desire to kill out prostitution. They simply wish to curb the evil, that it may go in that direction that they choose to indicate as the least dangerous and most remunerative to themselves. In this city of all others it may be said it is perfectly safe for a man to practice promiscuity. Society here, as elsewhere, uses the vitiated and depraved woman to shield the virtuous woman; but one woman cannot be dragged down to hell to preserve another without feeling the curses uttered by the former.

It is said that there are two hundred thousand professional prostitutes throughout the length of the land. I ask what can be the nature of that social system that demands a quarter of a million prostitutes to sustain it. Those men who urge that the safety of a certain number of virtuous women demands the degradation of a certain number of vicious women are guilty of uttering the grossest libels against humanity, and arrogate the right of exercising slavery and dominion over one class of women. This vast army of prostitutes, two hundred and fifty thousand strong, have an average life of four years, and have to be replenished with sixty thousand more every four years. It is quite as likely to be Dick's sis-

ter or Tom's mother who joins it. The claims of one are no stronger than those of another.

The man who says that prostitution is necessary to preserve society should not complain if his nearest and dearest relative is swept away by the remorseless waves. If a Jesus was necessary to save the world by his death, a Judas was necessary to betray him; and if a savior is necessary for the preservation of society, then prostitutes are the most necessary class we have, and they should occupy the highest position, both here and hereafter. [Applause.] It is true that the victims are of but one sex, and that is why so many men are selfish and callous about the matter. If it ostracized them as it degrades women, they would be the first to arise and throttle it by the ballot or the bullet. If women take the former, they are strangled by a political rope they did not help to twist; if they want the latter, they are told they are not of sufficient importance to be represented. We now demand the right to legislate on these evils that so closely affect our interests. You say these laws only refer to the low and brutal classes of men. Who support houses of prostitution? Clearly not your poor men, or these women could not pay nearly \$200,000 a year for licenses and inspection. The most dangerous man is not he who has knave, thief, blackguard written on his countenance, but it is the gentlemanly fellow, clothed in broadcloth, who never gets into the penitentiary, who can work more villainy in one year than the other can work in a lifetime. Who support houses of prostitution? Not your uneducated and unrefined men, for the luxurious adornment of these houses, the æsthetic taste displayed in their ornamentation, cannot be afforded by poor men who are engaged in fighting the wolf at their own door. It may be truly said that if a dozen of the worst women collect together in a city, you may find a few of the best men in their company.

If these men of the town were as ready to remunerate and encourage virtue, you would soon have no social evil to contend against. Supply waits on demand all the world over, and surely these women are more ready to answer the demand than the male prostitutes are in creating the demand. Nearly every worker in social reform will give testimony against the force of legislative enactments to compel morality. I believe that your official figures show that prostitutes have taken to this life from choice. I dispute the statement. No woman was yet ever sunk so low in the mire of degradation and infamy that she did not possess a latent spark of womanhood and purity innate within her, and she would be likely to tell a different story to one with humane considerations of pity in his heart than she would be likely to tell an inspector, or the person who went as the emissary of a brutal social law. Association without reciprocity is the parent of all sexual demoralization, and no woman can sell her love, though she may be reduced to a pure animal plane. No portion of our nature is purely animal, unless we make it so by abuse, and this function of amativeness which you degrade is as truly god-like as any qualities in our heads. Our physical energies, if properly disciplined and controlled, constitute the great motive power of our being; and if not properly controlled, and if prostituted by mere animal gratification, they will overflow and lay waste our whole being, because we have neglected to follow out that golden mean between beastly excess and improper sacrifices of love. Love is a free gift, unable to be compelled by mastery.

The speaker dilated to some extent on what she considered the dark side of modern society, and argued that marriage ought to be simply a civil contract. She said that no one could safely promise to love another for a life-time. She would have them promise to love one another as long as they were lovable, and honor one another as long as they deserved honor and no longer. The eloquent speaker concluded with a glowing peroration relative to the good time coming, when vice should disappear and human nature attain its divine perfection.

EQUALITY.

Whence is woman? What is woman? Whither is she tending? These are questions the true answers to which have been suppressed during the past ages, but which, in the course of human events, are fast becoming prominent among those principles which permeate society and disturb the long-established curriculum of the human family. Views that were once upheld on account of the seeming virtue and morality which they inculcated are now looked upon as the most ignoble, contemptible and mischievous of all the popular feelings of the age. For generations the earth has groaned and travailed on account of the tyrannical sway that was wielded by those principles with which the minds of men were infused during the dark ages. But, at length the nobler feelings of humanity prevail and proclaim, not—as some would have it—that equality is presumably expedient, but that, in itself, it is always expedient. The principle which regulates the existing social relations of the two sexes—the legal subordination of the one sex to the other—is wrong in itself, and one of the chief hindrances to human improvement. That principle must be replaced by one of perfect equality, admitting no power or privilege on the one side nor disability on the other. That woman should be subordinate to man is an almost universal opinion, but truth and right must and will eventually triumph; aye, already are we living in a state in which the law of the strongest seems to be entirely abandoned as the regulating principle of the world's affairs. Few profess it, and, as regards most of the relations between human beings, none are permitted to practice it. This being the ostensible state of things, people are beginning to flatter themselves that the rule of mere force is ended, and that love will be the governing principle of man.

Anti-liberals affirm that the actually existing generation of women do not dislike their position; but when we take into consideration the relations which men and women have sustained to each other through all preceding ages, we observe that the allegation is preposterous. As, in many in-

stances, the slaves in classical times were bound to their masters by the strongest ties of affection; so, now, the female portion of the human family, each individual of which has been in a chronic state of bribery and intimidation combined, have been accustomed to regard their circumstances as beyond redemption, in consequence of which they have become resigned to and apparently happy in their sphere of action. Modern conviction—the fruit of a thousand years of experience—demands a change. Free love is the principle which will satisfy the legitimate demands of the times. Human society of old was constituted on a different principle. All were born to a fixed social position and were invariably kept in it by law. But the peculiar character of the modern world is that human beings are no longer born to their place in life, and chained down with an inexorable bond to the position to which they are born, but they are free to employ their faculties and avail themselves of every opportunity to achieve the lot which may appear to them most desirable.

These statements are based upon a sound view of history, a sound view of morals, an impartial view of facts, and, I believe, that its practical application would be as beneficial as its theory is true.

Already the work of reformation has begun; but many baleful influences are at work detrimental to the moral health of society, and it will require the earnest co-operation of the grandest minds and brightest intellects to cope with those propensities of man, which are engendered by public tastes, habits and demoralization.

When men and women of mind and energy turn their attention to and concentrate their power of mind in the cause of freedom—that freedom which nature gives; when they look in kindness upon those unfortunate ones who have fallen through the tyranny of man; when this glorious cause receives the sympathy and support of the people, then shall we gain a public virtue and intelligence which will secure the safety and happiness of our homes and the glory and stability of our republic. MRS. SARAH JANE PILKENHORN.

SPIRITUALISTIC.

CHICAGO, 1873.

There is good reason not to doubt that a very large majority of the Spiritualists have already got beyond the mere A B C of Spiritualism, and not only acquiesce with delight in the Spiritual phenomena, the communications from those gone before, able, eloquent, inspired and inspiring lectures, the so promising children's progressive lyceums, and the local, the State and National Conventions, but feel deeply interested in every branch of reform in all departments of life, in the great social questions and upheavings of today; and that they have seen or felt, with intense satisfaction that the youthful yet Herculean Spiritualism nobly and bravely arrays itself on the side of the struggling masses—by the spiritless, antiquated Churches, through so many centuries, betrayed and insulted—and that from its foothold on the American soil it is extending its spiritual arm even across the Atlantic to shake hands in spirit and in truth with the rising masses on yonder Continent.

All such, methinks, would appreciate the following extract (I have not a copy of the letter in full) from the pen of an earlier exponent of Spiritualism—an exponent so far and deep-seeing, so eloquent and truly-inspired—while to those who may not yet have gone beyond the elementary departments of Spiritualism, this fractional letter might prove a most valuable, pleasant and inspiring guide to read with understanding the signs of the times, anticipate the coming events, perceive more fully the universal and ubiquitous mission of humanity's new dispensation, and feel our common "call" as Spiritualists, our call to individual duty in the service of "Thy kingdom come on earth as it is in Heaven."

And, therefore, permit me to solicit for the following a place in the columns of our *Weekly*:

From Leo Miller's Letter to the State Convention of Spiritualists, held at Fond du Lac, Wis., June, 1868.

* * * "There is work ahead; work that will require unity of effort, together with stout hearts and brave souls. Spiritualism means something more than table-moving, something more than assurances of the hereafter, something more than sentimental lullaby influences from the higher life: Spiritualism means change; it means reform; it means revolution; it means the breaking up of the old and the making up of the new; it means the new heaven and the new earth, the new state, the new church, the new government, the new society, wherein shall dwell unselfishness, harmony and brotherly love.

"Before the mission of Spiritualism shall be ended, every form of tyranny and oppression and injustice shall be swept away, and in their places an order of society, modeled after the heavenly and divine, shall be organized on earth. But let no one suppose this will come about without severest trials of suffering, persecution and even martyrdom. The old devil of selfishness and power will not surrender his hold on this earth without a determined resistance. Upon the heads of the reformer, the agitator, the Spiritualist, will descend his fiercest wrath. In that day there will be many professed Spiritualists who will tremble and quake with fear. There will also be Judas Iscariots in our midst to betray, and Peters to deny, but God and the angels will give victory to the new and the true, and crown the faithful with diadems of light.

"Let us band ourselves together in bonds of brotherly union, and be prepared for the coming conflict. Let us be prepared for whatever ordeals we may be obliged to pass through for truth's sake, resting assured that the hosts of heaven are arrayed on our side, and that those who are for us are mightier than those who are against us."

To all of which we might well all say "Amen!"

N. H. JORGENSEN.

NOW IS THE ACCEPTED TIME.

Dear *Weekly*—There never has been, since the formation of the United States, so opportune a time for the friends of Spiritualism to work. The masses have become so unsettled in the matter of religious belief and doctrine, that the Church has in a very great measure lost its hold. The people think of, investigate and analyze the doctrines so long received as orthodox, and the result is anything but favorable to a settled mental condition on the questions involved. When it is now boldly and defiantly asserted from the pulpit that the present position occupied by the civilized world is due wholly to the influence of Christianity, intelligent, thinking people do not readily give their assent, but on the contrary contrast the history of Pagan Greece three to five hundred years B. C. with the present condition of affairs, morally, socially, and in matters of art and literature, and are surprised when they find the preponderance of evidence is vastly in favor of the Pagan rather than the Christian country. From this time forward they doubt each assertion of a like character, and thus they are led on, until by investigation and analysis, they find the whole "Christian church and its cherished dogmas" rest upon authority not greater than antiquity.

Spiritualists are denounced by the Church because they have laid open the designs of the clergy to undermine this government where unlimited freedom of religious opinion is tolerated. "That human events are all tending in one direction, and that toward universal freedom, individuality of opinion and impartial human rights, the clergy well know, and knowing it they have concocted a scheme to arrest it, and have for the last ten years been secretly trying to undermine this free government." This fact, together with many others, in which the "immaculate clergy" have been and are to-day engaged, has been unearthed by spirits through mortal media, and has brought the concentrated wrath of this bigoted, intolerant and tyrannical priesthood upon the devoted heads of the Spiritualists. Yet so far in the battle the flag of truth, justice, right, true Christianity and victory waves over their impervious ranks and brave and pure leaders.

Where there was one Spiritualist ten years ago, now there is a hundred. Where there was one ten years ago who doubted the truth, purity and authority of the (so-called) Christian doctrines, there is now a thousand who stand wavering between Spiritualism and Materialism, while the mass of the wavering, doubting multitude tend toward the former; and to secure, in the coming ten years, in the United States alone, from five hundred thousand to one million of adherents to the blessed cause, will be an easy matter, if our lecturers and friends but do their duty and live the life taught by the principles of Spiritualism, void of hypocrisy.

It is useless to say that we desire no one to join our circle, for to the reflecting mind it is at once apparent that without numbers, as the world now stands, we can accomplish but little. To attain the end desired, we must change the opinion of the masses. To do this we must seek and admit all who come to our door. At the same time, however, we do not wish those to join us who would prove detrimental to the advancement of our principles. The church and society are allied against us, and they resort to any means—to the rack, the thumbscrew, the wheel, the cross, the caldron of boiling oil, and other tortures without number, to compel us to become, as they, hypocrites. We must not overlook the fact, that to accomplish all we aim at we must have a preponderance in numbers. We cannot overlook this fact and succeed. So armed, and being thus conscious, let us disseminate the principles we love; let them, in all their force and beauty, be carried to the home of every man and woman, from the Atlantic to the Pacific and from Maine to the Gulf.

Be not afraid of side issues. Spiritualism stands upon a foundation sufficiently broad and solid to carry with it all needed reforms without damage to itself. Do not permit yourselves to become sectarian, or you lose all we have now gained.

If we will work with half the energy our opponents do, in ten years we will number fifteen million adherents in this country; and long before that time we can look with satisfaction upon the good work done and being done, not in the acquiring of numbers, but of the moral and real Christian work accomplished by us.

And this forget not: Support each other in all things that tend to advance our cause; and, in so far as we can, take the work from our President, that, by undue mental exertion, she be not taken from us in the springtime of her life and labor.

Yours in the cause,
PITTSBURGH, Nov., 1873.

CHAS. G. BARCLAY.

We have been requested to publish the following peculiar message, purporting to come from the "Spiritual Congress of Nations" through the mediumship of Julia C. Franklin.

[A CARD.]

To Spiritualists and Reformers of every name and nationality, Greeting:

Bound to no creed, sect or nationality, we, "The Spiritual Congress of Nations," do solemnly declare, before all men and the world, that we are about to inaugurate an era of peace on the earth through the impressibility of woman, the most perfect representative of truth on this planet, to be assisted by a corps of men and women whose names will be found in another column of this paper, collectively designated as "The Central Bureau of the Harmonial Brotherhood."

Now, all who will come under the jurisdiction of this chosen body of men and women shall be protected in person and property.

We solemnly pledge ourselves to so conduct our internal regulations that all who will join us, by taking the oath of

allegiance that will be presented for their acceptance, shall be saved from suffering for life's absolute necessities.

We have labored long and faithfully to bring this body of men and women up to a condition where we could control their movements to our liking, and now we boldly declare before all the world that we, "The Spiritual Congress of Nations," hold the balance of power in our hands, and shall use it, according to our best judgment, to elevate, refine and purify human life.

We therefore invite the co-operation of not only this government to assist us in our enterprise, but also all other governments on the earth.

Our watchwords are "Justice, Freedom, Truth and Purity," and we desire the assistance of all liberal men and women to aid us pecuniarily, as well as socially. And they who are willing to give of their abundance will be rewarded by our protection from encroachments of vice and crime; but those who prefer to put their trust in the strong arm of the law of man, must not blame us if their ill-gotten gains take to themselves wings and fly away, for we will not hold ourselves responsible to only such as desire to lend a helping hand in seeing our enterprise properly sustained by both capital and labor; for those who have not capital have that which is better, if they will only make good use of the strength of body and vigor of brain that God and nature has given them.

So come one, come all, and rally around our standard, and you shall be rewarded with health, happiness and peace.

We'll greet you all in the city of Washington, on the 23d day of December, 1873, and continue our deliberations three days, at such times and places as shall hereafter be designated.

The plan of organization will be so simple and plain that a child of a dozen years can comprehend it.

The order of exercises will be novel and varied, but quiet and very decorous, our chosen bureau of counselors presiding through and by the direction of our chosen medium,

WOMAN.

Solon, the Athenian; Galen, an Ancient Physician, and the Beloved John, of Bible renown, delegates from the Spiritual Congress of Nations.

Come sing the song of Freedom, Love and Truth,

Whose echo's ring,
And all shall sing.
Mankind shall hear
Its tones so clear,
That all will shout,
And ring it out
Upon the air,
The joyous hour,
When all shall know
That Heaven's below;
That God's angels
Earth's evangel
Hands have shaken,
Chains to slacken,
And that the dove,
Emblem of love,
The "branch of peace"
Brings to release
The sons of men
From falsehood's chain,
That Love may reign
The rightful queen
Of all below;
That all may know
The right and do
The earth unite
With Heaven's light
A marriage rare,
But very fair,
To all who view
With open eyes
A glad surprise,
And joy shall come
To every home
Who rightly see
This jubilee
Was meant to show
That Heaven's below.

THE CENTRAL BUREAU OF THE HARMONIAL BROTHERHOOD.

Mrs. J. H. Conant, our Sister in Spirit—One who trod the pathway of life under difficulties many centuries since, desires to say to you in this public way that although you have entered on a new course of holding "circles" and in a new "hall," your work there is of short duration, for we of spirit life shall summon you to appear in the City of Washington before the close of the present year, to aid in the inauguration of a Harmonial Brotherhood, to be then and there put into complete working order for immediate and constant action for the space of six months, preparatory to "entering into rest" in a spot that will have been prepared to receive the Central Bureau as head of the organization, so that they can quietly enjoy the happiness they have earned through trial, suffering and sorrow.

And what we say to you we also say to Luther Colby, the senior editor of the *Banner of Light*.

He's borne the burden of life long and faithfully in many respects, and therefore is worthy a place in that "haven of rest."

We think best to notify you both in this public way, so that the patrons of the *Banner of Light* may be apprised of the change in the aspect of its reading matter, for "the message department" will have to be given up, and also the entire management of the paper editorially must fall into other hands for at least six months, and by that time the business of its publication will fall under the jurisdiction of the Brotherhood, and be conducted by a corps of managers selected by us as controlling genius of the organization.

Yours, in the words of peace and good will,

"THE SPIRIT OF TRUTH,"

Through the impressibility of "woman."

S. S. Jones, our Brother and our Friend:

We take this time, way and means to also notify you that you are chosen to act in the capacity of a counsellor in the

Brotherhood, to be inaugurated in Washington before the close of the present year, so that you can be making preparation for the change in your business as editor of the *Religio-Philosophical Journal*, which will suspend its publication when you leave the editorial chair.

Your manner of conducting the paper for the last eighteen months has reflected no credit on yourself as its principal editor, and it's fitting it should "die the death that knows no resurrection" before the close of the year.

The trouble it has cost you to be false to your convictions and life has been your "rod and scourge," so we of spirit life are ready to forgive you when you publicly ask the forgiveness of those you have sought to injure, by being false to truth, justice and right.

Come up to the mark like a man, and your reward is sure, and you will be given a post of honor in the Central Bureau of The Brotherhood.

We would also say the same to Mrs. Robinson.

You have long braved public opinion by being true to yourself, and now you are called to an office of trust in the Brotherhood.

Yours in sincerity and truth,
Through the impressibility of "Woman,"

Hull Brothers—The *Crucible* must be conducted by others, as editors, for you both belong to the Central Bureau of the Brotherhood.

Elvira Hall is also chosen a member of that august body. She has proved herself a heroine, and shall be crowned as such by

QUEEN OF MORN,
Through "Woman."

A. J. and Mary F. Davis, Greeting:

You have borne the cross long and faithfully: come now and receive the crown of justice, righteousness and peace, at the hands of

SWEDENBORG,

And others, of "The Spiritual Congress of Nations."

S. B. Brittain, Greeting:

A crown awaits you for long and faithfully performing your duty.

MRS. HEMANS.

Warren Chase, Greeting:

Come and "enter into rest," with other chosen ones.

SOLON.

Dr. H. T. Child, Greeting:

The victory is won, over death, hell and the grave.

GALEN.

Emma Hardinge Britten, Greeting:

The crown awaits you when you have borne the cross, by confessing that a selfish ambition has made you false to yourself and therefore false to others.

THE HUMBLE NAZARENE.

Hudson and Emma Tuttle, Greeting:

The "good" is yours to enjoy when you can publicly declare that you have been, to say the least, very unbrotherly and unsisterly to those as good and pure as yourselves, for all that comes of any personal knowledge.

QUEEN OF MORN.

James M. Peebles and Dr. E. C. Dunn, Greeting:

Go to Washington and be crowned heroes. For you must brand the world to "sow the good seed."

AARON NITE.

Dudley Willits and Mary A. Trego, Greeting:

The day long prayed for dawns at last. Come to Washington and greet your Spirit child.

"WOMAN."

W. F. Jameison, Greeting:

Ever faithful at the post of duty. Your presence will be required in Washington.

DR. BLASLY AND QUEEN OF MORN.

A. B. Severance and Juliet Stillman Severance, Greeting:

"Thou hast been faithful over few things, we'll make thee rulers over many."

THE HUMBLE NAZARENE.

Rev. J. O. Barrett and Olive Barrett:

"To the pure all things are pure, and to the chaste all things are chaste." We'll greet you in Washington through our chosen medium.

"WOMAN,"

The spirit of truth.

Prof. E. Whipple and Mrs. Whipple, Greeting:

Come and see what the spirit saith about the length, "breadth" and depth of truth.

THEODORE PARKER.

James G. Clark, Greeting:

Come to Washington to sing the songs of love and truth.

SARAH C. EDGARTON.

Mrs. Carrie Hager, Greeting:

Come to Washington at the call of "BIG SUNLIGHT."

Mrs. F. O. Hyzer, Greeting:

Love to be pure must be free is the burden of your song. A "crown" awaits you.

SPINOZA.

Mrs. M. D. Colt, Greeting:

The winter of the soul is past, come and enjoy the spring in Washington with

WM. H. COLT.

John W. Ewarts, Greeting:

Seek first the "Kingdom of Heaven" and its righteousness and all else shall be added unto you."

THE HUMBLE NAZARENE.

L. J. Franklin, Greeting:

Thy "cross" has been severe. Thy "crown" shall be bright.

SOLON.

Addie L. Ballou, Greeting:

"Be firm, be strong, be true, and dare to stand alone."

Thy true soul-mates will meet thee in Washington.

QUEEN OF MORN.

C. Fannie Allyn, Greeting:

True to thy convictions of right a crown awaits thee in Washington.

SOLON.

Rachael Lukens Moore, Greeting:

Be true to thyself and "face a frowning world."

HIPPOCRATES,

The Healing Guardian of "Woman."

Laura Cuppy Smith, Greeting:

Thou hast been ever faithful to thy trust. A coronet of spiritual flowers awaits thee in Washington.

DEMOSTHENES.

Victoria C. Woodhull, Greeting:

The highest jewel in the crown of life is a pure, true womanhood. Thy central soul will meet thee in Washington.

QUEEN OF MORN.

Tennie C. Claflin, Greeting:

When thou canst say in the depths of thy soul I have found my "pearl of great price," then art thou indeed blest. It shall be pointed out to thee in Washington.

By QUEEN OF MORN.

Theodore Tilton, Greeting:

The Cross of Life is hard to bear, when falsity takes the place of truth in the soul, through the inspiration of a selfish ambition.

Would you be worthy of the crown awaiting you in Washington; be first just and then generous to those who would bless you.

THE SPIRITUAL CONGRESS OF NATIONS.

Rev. Henry Ward Beecher, Greeting:

We have strewn thy gilded pathway of life with many secret thorns, to wear away the dross of selfishness in thy soul.

Thy golden calf cannot save thee from being crushed by the car of Juggernaut if thou dost not heed our warning voice in time to appear in Washington and make a public confession of thy guilt, in being false to thy convictions of right before the world, and ask its forgiveness.

Thy only true Saviour, the Spirit of Truth.

Elizabeth Cady Stanton, Greeting:

Thou art blessed as are but few, in being gifted in many ways.

Come to Washington and let us strew thy path with spiritual flowers, whose aroma shall be like the incense before the Throne of God, pure and white with the chastity of love that is true and undefiled.

QUEEN OF MORN.

Stephen Pearl Andrews, Greeting:

Thy soul has been luminous with the radiance of truth. We'll crown thee king in Washington. The Spiritual Congress of Nations.

Col. Jas. H. Blood, Greeting:

Thou lovest truth for its own sake, so thou shall be crowned with the crown of peace in Washington.

SOLON.

Julia C. Franklin, Greeting:

Thou hast walked the pathway of life alone and unloved, because not understood.

Come to Washington, and we'll crown thee queen among the best and purest of thy sex, for thou hast been true to our instruction, if it led thee down into the deep, dark valley of sorrow, suffering and humiliation.

THE SPIRIT OF TRUTH.

N. Frank White, Greeting:

The laws of God are greater than the laws of man. Choose whom ye will serve in Washington, bearing thy cross like a true nobleman.

QUEEN OF MORN.

Seneca White Lincoln, Greeting:

Thou has builded wisely. We have work for thee in Washington.

SOLON.

Emma M. Martin, Greeting:

As Burns loved his Highland Mary, so lovest thou thine own. Meet him in Washington.

ROBERT BURNS.

Jennie Leys, Greeting:

Fearless and brave, you are a chosen one. Beloved of John, the true friend of

WOMAN.

Rev. William Brunton, Greeting:

"United we stand, divided we fall." Come to Washington.

THE SPIRIT OF TRUTH.

Mrs. M. S. Townsend, Greeting:

"Be of good cheer; thy faith hath made thee whole."

THE HUMBLE NAZARENE.

A. C. Robinson, Greeting:

The guardianship of angels is steady and constant. Come to Washington.

SPINOZA.

Ellen Willits, Greeting:

Meet thine own in Washington.

QUEEN OF MORN.

Mrs. F. A. Logan, Greeting:

The day is breaking. Come and see the first bright rays of

BIG SUNLIGHT.

Elvira Wheelock Ruggles, Greeting:

Be up and doing. You are a chosen one.

SPINOZA.

J. H. W. Toohey, Greeting:

Teaching "generation" is your mission. Come to Washington.

THE SPIRIT OF TRUTH.

Emma F. Jay Bullene, Greeting:

You have borne the cross: a crown awaits you.

THE CELESTIALS.

Nellie J. T. Briggan, Greeting:

God and my right hand.

THE ORACLE.

George Francis Train, Greeting:

Eccentric as an *ignis fatuus*, thou hast woven into thy web of life, many a tangled skein. But thy soul is as bright as the crystal stream of youth, in whose limpid waters thou wilt ever bathe thyself if the whole world turns its back on thee.

"Well done, good and faithful servant," enter into rest by coming to Washington to receive thy crown of life.

THE SPIRITUAL CONGRESS OF NATIONS.

After thus selecting the Central Bureau of Officers and Councilors for the Harmonial Brotherhood, to be organized in Washington, we invite all mediumistic minds who are in sympathy with *true reform*, in this country or any other, to meet us in council, and we will select such as we need to carry forward our work to a successful issue, viz., to elevate, refine and purify human life.

Through our chosen medium, "Woman."

SOUL COMMUNION AS HARMONIZATION.

Friends of Reform, Greeting:

There has been much "said and sung" about "spirit communion," but our subject is one that you can more easily

comprehend, for "spirit communion" is as yet but little understood by even those who so often use the word.

For spirit communion is but another name for conception, the communion or interblending of the creative forces in Nature, for the purpose of procreation or reproduction, be it in geology, physiology or astrology.

It is the same elements uniting to form the innumerable combinations that are found in all these departments of Nature's universal domain.

Therefore you are not quite ready to solve the problem of life or spirit communion.

But soul communion is within your reach when you study Nature more and custom less, casting aside the carplings of Mrs. Grundy, and living true to the laws of attraction and repulsion, socially as well as chemically. For all chemical combinations obey this law universally.

These dual elements in Nature are everywhere operating and ever seeking equilibrium when left free to follow their attractions.

Look at the rose, the violet, or the white pond lily. Each draws to itself such elements as it needs to perfect itself, and when these combinations are perfected in each, each gives off a fragrance peculiar to its own individuality, and blesses all that come within the sphere of its influence who are attracted by its peculiar aroma.

Now it is just so with human life when left free to follow its attractions, unrestrained by any false conventional rules that cramp and restrain the spontaneous action of the law of equilibrium.

In view of this fact, how much longer will reformers curse themselves and the world by stifling the voice of God in the soul?

We answer, no longer. For we of spirit life shall upbuild a power in the earth that will protect all who desire to live the true, pure lives that the angels teach by precept and example, and thus bring heaven, or harmony, down to earth. "But," says a "doubting Thomas," "you cannot control the forces of life here sufficiently to save us from the strong arm of man-made law."

We'd just say to such, Resist our instructions, any of you who are "called and chosen," and see how you come out.

We have not come to earth to dally with those who are willfully blind to our power to accomplish what we design to do, viz.: elevate, refine and purify human life, by instituting a code of laws that are in harmony with Nature in its cultured spontaneity.

So we give all fair warning that we mean business now, and our plans and purposes we shall carry out—peaceably if we can, forcibly if we must.

THE SPIRITUAL CONGRESS OF NATIONS,
Through our chosen medium, "Woman."

"WOMAN."

As the question will naturally arise in the thinking mind, and especially in the minds of those chosen to form an organization of such magnitude as to invite the co-operation of all the governments of the earth, we think it best to state a few facts, to satisfy, to some extent, the inquiry.

In and of herself, she's one of the most unpretending of her sex. Quietly pursuing her daily routine of business, as mistress and servant in an humble farmer's cottage in a retired nook of the Empire State, where she has lived all her life long, and for twenty years as the wife, by law, true to a man who, as yet, cannot be made to see that any public good "can come out of Nazareth."

Therefore, she has labored from day to day and from year to year, to bring herself up to her present mental, moral and spiritual status, under difficulties that would have overwhelmed less heroic souls, no matter how greatly gifted by Nature.

Her access to books and newspapers has been limited for one of her naturally inquiring mind; and as for lectures, she's not been able to listen to but few of such a character as could interest one of her reformatory tendency of mind and heart.

But through a thorough and strict disciplinary training by us for many years, her mind has now reached its equilibrium, and therefore she is qualified by intuition and genuine inspiration to handle the most abstruse subjects in a clear and forcible manner.

And when she is blessed by the genial magnetism of loving and sympathetic souls, she'll astonish you all with her eloquence from the rostrum.

Her true soul-mate is one of the most learned men of the nation and world; but she'll throw him into the shade on social architecture, for it's "Woman's" peculiar sphere to not only mould and fashion both men and women, but to hold the balance of power in the organization of society itself.

So be patient a little longer, and we'll show you what one woman can do who is naturally timid as any child.

THE SPIRITUAL CONGRESS OF NATIONS.

SPIRIT COMMUNION.

When will men and women think, when reflect, when gain something from a daily experience, personal to themselves? It would seem that mankind have lost all significance to everything appertaining to the interests of the human soul, by giving credit to all that is of value to themselves, to a something, that in some way writes itself out as an extravagance. It is nearly fifteen years since I have felt any interest in what may be termed demonstrative Spiritualism; and I have settled this point with myself, and what I denominate a philosophical basis; for I am to-day a spirit as much as I ever shall be. And comprehending this fact with a distinctness that makes it perfectly truthful to myself, a spirit, out of the material form, can reach me with much the same ease, as that by which they communicate with each other. While, if I depended upon a spirit in the control of Media to communicate with me, I should force the spirit to violate the most sacred interest known to individual being, viz.: The consciousness of my sole sovereign to myself in momentary being. Besides, for a spirit to control a material organ-

ism not his own, is unnatural. And if I had no other proof at hand, I would cite the grimaces of the medium—a perfect type of inanity. But I will add the unqualified tyranny exercised to temporarily cripple the medium's use of him or herself. And then I would throw in the unsatisfying nature of the control, beyond the mere fact of demonstrating the presence of spirits; if we note our own feelings, we can find more distinctly than any abstract performance through another can ever fix upon us. Now, I assumed to say that Victoria did not hear the voice of her sister Utica, only in her personal spirit nature; which I have found more or less common for the last fifteen years. And the only obstacle to its constancy and perfection that I have ever found, has been the interruption of a counter-class of spirits, adroitly maneuvering to disrupt the conditions by throwing me out of balance in my spirit nature, destroying both my susceptibility and appreciation. And this may be termed mediumatic, for I had really lost the uses of myself for myself. The human feelings are much like a thermometer, itself indicating not the quality of the instrument but the weather status of its surroundings. So our feelings, instead of denoting the character of ourselves, enjoying them or being annoyed by them, denote in the conditions of being that are upon us the welcome or distastefulness of our unseen surroundings. For there is no place for the spirits of this planet but more or less directly about it; for a heaven is only constructed out of fine feelings, not fine places.

But I find myself wandering from my original design, which was to elucidate the nature and condition under which Utica spoke to her sister Victoria almost the instant upon leaving the outer form. I will narrate a few of the many instances with which I have been familiar and which I have never looked upon as extraordinary, but simply natural, where conditions favored. We as yet comprehend very little of the remarkable capabilities of the human soul—simply that we have never enjoyed its uncrippled uses. When Abraham Lincoln first became conscious of being an emancipated spirit, I felt an interest in knowing his first impressions. He left the form at a time of great interest, and from an elevated position, humanly speaking. His first remark was: "Is this all there is to existence, while we have been making so much fuss about everything else?" A few months later in the same year my father threw off his old form. While we were passing to take the last look of the remains, some of the members of my family were much affected, and I found myself impulsively getting into sympathy with them, when I instantly heard my father say, "Be a man." In 1863, the mother of my wife took her leave of the material form, and within five minutes afterward she said to me, "blessed Edward." The year following my daughter Adrienne sloughed the mortal casket, and very soon said to me, "I am well now, father." Last spring a lady friend died some sixty miles away. Soon she said to me in her usual cheerful way, "I shall join your circle." On the 30th of May a friend I shall call Jennie vacated an old tenement. Within a week after, I was demonstrating my usual good feelings by extemporizing a whistle, deeming myself so much alone that no one could feel afflicted by it, for my whistling would punish any one having any decent regard for music; when Jennie laughingly surprised me by saying: "You have got a little whistle, haven't you, Neddy?"

Recently a young lady died in this city, and while her brother and I were talking about it, he casually mentioned that his father had not been well since, that his feelings were very much wrapped up in Lizzie. She at once said to me: "Tell Charley that father won't get well." This is already demonstrated. An acquaintance of mine came in from the country a short time past for a load of lumber. Before getting out of the place his horses took fright at the street car; he jumped for the reins, and losing his balance fell under the wagon, and took leave of his body within some twenty minutes, and within ten minutes more said to me, "This is better than I expected"—meaning the condition of matters in the unseen.

People by the corrupting nature of education and impression are so apt to associate their dear ones out of the material form with the wo-begone condition of matters here, that it renders it very difficult for them to overcome the advantage that these impressions give to a false class of spirits (not unfortunate) against any attempt that they may make to reach us. In an article written out by W. W. Story, an American Sculptor at Rome, detailing a conversation which the artist had with Marcus Aurelius, and published (or rather quoted) in the *R. P. Journal* of Chicago, in Nos. 16 and 17 of current volume, there is much to interest a thinking mind, when having the key to the facts in the case. I seldom read anything that is printed, yet I unwittingly felt an interest in reading this long article.

While perusing it I found my interest deepen, and soon I realized the cause, for I found the once Roman Emperor present with me. After finishing reading the article I said to him: "Why did you talk in abstractions?" He quietly rejoined: "If you knew the difficulties with which our association with you is surrounded, you would wonder more that we say as much as we do, instead of marveling that we say no more." He then added that he got so in sympathy with Mr. Story's spirit nature, that he held him in a kind of dual condition, in which he could see both the material and spiritual; and that it was his impression, to get Mr. Story's attention to a point of deeper interest, that prompted him to ask the concluding question, and which so abruptly terminated the interview. A watchful spirit, jealous of what might be said, and having no objection to debating the merits of old theories, but the moment the talk pointed to something of interest this spirit clouded Mr. Story's spiritual vision, and impressed him with the lie, that his spirit companion was gone, while Marcus Aurelius assured me that he had not moved, but his auditor was thrown out of his sphere of communication with him. When it shall be accepted that ours is an imposed-upon condition of being—that everybody is more or less unnatural, by constraint and misdirection, having their origin in the unseen—the scale will turn in favor of those who love us,

For the difficulty now is in man's ignorance of the real condition of things. For man is conscious of being unnatural, without directly suspecting the cause, which cannot be a result from himself; for whatever that should be, would be natural. Hence our condition here under the circumstances may not be inaptly compared to a steel bow, the opposite ends of which are drawn toward each other by a strong cord. This sunken, the bow assumes its natural condition. So, at death, the soul—out of its natural, loveable element here, by the network of constraint thrown about it and the direct oppression of subtle spirits—when released from these oppressions, is at once itself. And just here is the glorious significance of "Vicky, it's all right now," and the deep interest that Utica had that her sister might understand it. And though a stranger to this dear one in the conventional use of the term, the exquisite charms of her loving soul were as full of the holiest satisfactions to me as if we had been not only live-long friends, but the most devoted of lovers and sweethearts. For introductions are too far off when spirit-wealth and soul-sweetness are beforehand with them. A better class of spirits are more familiar with us than we can be with each other here. For with them there are no disguises. It is your cheap kind of trash that deem great names important to give them a consequence, from whom the world has always needlessly suffered, from the self-styled "Great I Am," down to "Mr. Chairman, I am ready for your questions;" and that creature, who calls himself Professor Hare, and makes such a foolish spread to establish his claim. If the question should be asked in the light and interest of abstract Spiritualism, why spirits have not manifested to the world before, it is easily answered in the fact that they have told us nothing of very great importance now. Man, go into your own independent soul, and spirits can find you as easy as bees can find flowers. Wait for them to manage you, and you cannot coax me to share your folly. Never was happiness in this more perfect than mine, yet it is not dependent upon it. E. W.

AUBURN, August 18, 1873.

NEW HAMPSHIRE CONVENTION.

At the annual meeting of the State Association of Spiritualists, held at Bradford, Oct. 31, Nov. 1 and 2, the following resolutions were adopted, viz.:

Resolved—That Spiritualism has demonstrated the fact of continued existence, and brings into healthful activity all of the moral, social and intellectual powers of humanity.

Resolved—That Spiritualists should never submit peacefully—should resist to the bitter end all infamous attempts of the Young Men's Christian Association and the Evangelical Alliance to subject the religious belief of the country by converting it to a religious despotism.

Resolved—That the Spiritualists of the old Granite State hail with gladness every honest and earnest effort put forth to reform the race, and will use every honorable means to maintain a free platform in our State and nation.

Among the speakers present were Mrs. Craigie, Dr. H. P. Fairfield and Moses Hull.

G. S. MORGAN, President.

Dr. F. WEBSTER, Sec., *pro tem.*

WASHINGTON, D. C., November 24, 1873.

Ladies—The Spiritual Society of Washington has been struck by lightning, and the president and four respectable members have been killed outright. The vice-president has been badly wounded, and will not be able to attend to any official duties in the future. The stroke came in the shape of an intensely respectable resolution, presented by the president, condemning "Woodhullism, Free-Loveism, Promiscuity, Prostitution, the Chicago resolution, etc., etc." This resolution failed to pass, and an amendment was introduced so much modifying the original, and containing so little "respectability," that the president sent in his resignation, and, with four others, withdrew from the society.

The Vice-President being a "free-lover," is suffering from the shock occasioned by even the small amount of respectability contained in the amended resolution, and while he did not withdraw from the society, felt that he could not honestly represent it officially, and retired to the ranks.

The society in general is very liberal in its views, and has always tolerated the utmost freedom of expression upon all subjects which interest humanity. The vacancies caused by the above resignations were filled last evening by two very liberal, able and popular gentlemen, who will give a new impetus to the society, and as Jennie Leys and W. F. Jamieson are to visit them this season, it will be difficult to kill any of their number by "respectable resolutions" after their ministrations. F. B.

DIRECTORY OF SOCIAL FREEDOM.

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

Francis Barry, Ravenna, Ohio.
Julia H. Severance, Milwaukee, Wis.
Thomas W. Organ, Tuscola, Ill.
Loren Hollister, Turner, Ill.
J. W. Evarts, Centralia, Ill.
Laura Cuppy Smith, care this office.
Anna M. Middlebrook, Bridgeport, Conn.
J. K. Philleo, Parkman, Ohio.
L. K. Joslin, Providence, R. I.
E. H. Heywood, Princeton, Mass.
— Heywood, Princeton, Mass.
Seward Mitchell, Cornville, Me.
Carrie Lewis, Cleveland, Ohio.
Daniel Wood, Lebanon, Me.
Lessie Goodell Steinmetz, Amherst, Mass.
Nellie L. Davis, North Billerica, Mass.
J. K. Moore, Oil City, Pa.
Mrs. M. E. B. Sawyer, 27 Milford St., Boston.
Frances Rose Mackinley, 769 Mission St., S. Francisco.
Sada Bailey, Waukegan, Ill.
James Ormsby, 127 Spring st., Milwaukee, Wis.
T. S. A. Pepe, Grand Rapids, Mich.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, DEC. 6, 1873.

CHANGE OF ADDRESS.

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

OUR NEW EDITORIAL ROOMS.

We have permanently located our editorial rooms at our residence, No. 333 West Twenty-third street, where we will be pleased to see our friends.

THE LAND MONOPOLY—A CRIME AGAINST THE RACE.

No proposition can be more evident to the logical mind than that all persons are born equal. This, however, does not necessarily imply that they are all born alike. Likeness and equality are essentially different. The former, when applied to persons, has special reference to their individuality; while the latter involves their positions and inheritances as compared with each other. A pound of feathers and a pound of lead are equal, but not alike. Heirs-at-law in this country are equal as to their inheritance, but they are not necessarily like each other.

Therefore when it is said that all persons are born equal, it is not to be inferred that that equality has any reference to personal similarity. It means, rather, something a great deal more comprehensive than that. It virtually declares that each person coming into the sphere of physical existence has the same rights that any or every other person has who has already so come, or who is to come. It means that each person has an equal right to the life he or she has received, and to all things that are requisite to the sustenance and comfort of life that exist in the order of nature. Man, collectively, as the outgrowth of all that has gone before, is its natural inheritor; and whatever this may be, it cannot be rightfully alienated, forfeited, or conveyed away. Man individually, then, has a personal inheritance in the riches of Mother Nature, of which he or she cannot be rightfully deprived.

Man lives upon the elements of nature in their simple state and in their various combinations, as evolved by natural laws. He requires the land to produce food, with which to build up the physical system; the water to drink, with which to keep the blood in proper circulatory condition, and the air to breathe to furnish the oxygen required to maintain the warmth of the system. Let any of these processes be suspended for any considerable time, and life will also be suspended. It seems impossible, then, to not conclude that each person born inherits the right to a suffi-

cient quantity of the land, the water and the air to sustain life; and if man collectively inherits the whole, man individually inherits a just proportion of the whole, to take which away from him or her, or to permit him or her to barter the same, is equal to taking or bartering life itself, because life depends upon them.

We are prepared, then, to assert the proposition, as a logical necessity of the fact of life, that each person born has a natural right to the use of his or her proportion of the land, the water and the air, and, as a corollary to this, that whoever monopolizes to his or her use more than a fair proportion of these natural elements does so at the expense of other individuals, since if each have a right to a share, no one can rightfully have possession of more than a share. If a part of the people have several shares, some other part cannot have any share. Hence, looking at this question from the standpoint of natural right—against which legal right has nothing except a position of might—it is, as we said, impossible to not conclude that each person inherits, by the fact of life itself, a right to all the natural elements sufficient to sustain life and to add to its comforts and development.

Monopoly of land by individuals is therefore human robbery, and all the enacted laws in the world can no more make it right and just than they can make it right and just to monopolize life itself. Individuals have equally as much right to assume that they can acquire a legal title to the lives of other individuals, as was the case in slavery, as they have to assume that they can acquire a legal right to the ownership and disposition of that upon which individual life depends. One of these rights, if it exist at all, follows naturally after the other; but if the right to the lives of others does not inhere in individuals, so neither can the right to that upon which life depends.

There is another proposition that follows as a necessity from the above. If an individual can have no right to the land, over his just proportion as compared with all individuals; neither can he have the right to the products for his own use of more than this same proportion, that is to say: One individual has no right for personal gain, to use the products of more than his own proportion of the land or water; or again, he cannot rightfully till two shares of land, and compel the person to whom one of the shares belongs of natural right, to pay for the product except an equitable price for the labor in producing the same.

In this proposition lies the rule upon which exchanges should be based. The farmer has the natural right to as much land as will yield a support in food for himself and family. If he use more, which he may do as the agent of the mechanic, he should exchange its products with the mechanic for his products—a day's products for a day's products. If it require a day's work to make a pair of boots, and a day's labor to produce a barrel of flour, then one should be exchanged for the other. This is natural right and natural honesty, while to demand two barrels of flour costing two day's labor, for a pair of boots costing one day's labor is natural dishonesty. Cost, as the regulator of price, is honest; while price, regulated by demand and supply, is simply taking advantage of others' necessities and wants, and consequently is dishonest. What the human race now demands is what is naturally right, and in doing this they will also demand that all enacted law shall be in conformity with it. We make the bold assertion that there is not a single law upon the statute books that is framed in accordance with natural right; but one and all are calculated directly to subvert it.

But it is not alone in the assumed ownership of large tracts of land that the people are robbed of their natural inheritances. Not satisfied with stealing the land, in the first instance, the thieves lease back to the people, for gain, that which they have stolen, and even have the impudence to pretend to sell it. Now it is an impossibility that any person can acquire any title to land. Follow backward the chain of title to any land and it will be found to have originated in a "squatter's" title: that is, somebody at first took possession of it; and this title is all there is to any land on the earth, and no land can rightfully be held by any individual as against the claim of any other individual; and more especially can this not be done where the former individual claims to possess more than his just share of the land. The leasing of land is not a whit different in principle from the loaning of money by one person to another from whom he had stolen it. It is basic principles at which we are endeavoring to arrive, and these declare every holder of large tracts of land to be a common thief. Nor is this all the infamy that results from monopolizing the land. Holders not only claim it by right of legal title, but they also claim a right to its increased value, which, in no single instance, is a result of their individual efforts, but rather of the community at large. Instance: a person goes into the country and purchases a large tract of land at, say, \$1.25 per acre. Soon a railroad is built which passes through it, and a station is located on it. A town suddenly springs up, and lots are rapidly sold for as much, each, as was at first paid for the whole tract. Nothing could be more manifestly unjust than this. The railroad, which is a public institution, was the cause of all the increase, and for this reason there is no possible theory upon which this increase can be accredited to the pretended owner of the land—no more so than there is for assuming that a house built by one person on ground pretendedly owned by another, of right belongs to this other. And yet it is by just this system of robbing the public of the

results of its own movements, that the Astors are possessed of the immense wealth which they hold to-day. By the income from this property they are enabled to purchase from producers that for which they would otherwise be compelled to labor; and every person in the world who exists without labor is a labor tyrant—compelling others to produce for them what they should labor and produce for themselves.

Naturally, there is but one thing that can give title of ownership, and this is the fact of production. Whatever a person produces is his or hers of right, and any such production may be exchanged, equitably, for any other production and the rightful title continue; but whoever has in his or her possession or under control any thing that he or she did not produce or obtain by an equitable exchange for something he or she did produce, wrongfully possesses or controls it; since, if everybody is possessed of his productions or exchanges obtained for them, nobody could have what he did not produce, or its equal in value. Judged by this standard of right, Stewart, said to be worth sixty million dollars, has stolen the products of the life labor of more than a hundred thousand persons; and so also of every other wealthy person.

We would not, however, have it understood that we charge theft upon these individuals. They but take advantage of a system for the existence of which the very people who suffer are responsible. The system was made and is maintained by the people, and so long as it is thus maintained, the people have no right to complain. Anybody else would become a Stewart if he could, hence it is not against their persons that we wage our warfare, but against the system that permits them to take such advantages of the people. We want the people to wake up to the fact that it is robbery merely that takes from them all they produce and lodges it in the hands of the wealthy few, and so make a demand that the system be changed, and that of which they have been robbed be remanded back into their possession; but first of all, as the basis of all the rest of the robberies, that the land be restored. Its monopoly now enables its holders to draw from the people more than a thousand millions of dollars every year, for which there is no equivalent whatever rendered. It is leasing to the people for gain what belongs to them of original right, and which gain, if applied to the payment of the national debt, would cancel it in three years. It is only by the direct application of these facts that the masses of the people can be made to see the terrible injustices that are practiced upon their ignorance by the designing and the well-informed few, who hold the wealth of the country, and who spend their time in devising ways and means not only to keep what they have already got, but to get all that is to be hereafter produced by the masses. If these understood this question, is it to be for a moment supposed any of them would permit themselves to be deprived of work and to suffer for bread? We tell ye, rich ones, no! and also that this understanding is being rapidly gained. We also warn you to take heed lest ye do "weep and howl for the miseries that shall come upon you," for having "kept back by fraud" the hire of the laborers "who have reaped down your fields," since it "crieth" for justice, and the cries have entered the ears of the God of Justice, and they shall surely be answered.

CO-EDUCATION AND LABOR OF THE SEXES.

Last winter Dr. Edward H. Clarke, of Boston, by invitation addressed the New England Women's Club upon the co education of the sexes, and by his treatment of the subject created considerable interest in the question among those who had been active in their investigation into the subject. Being an eminent physician and well versed in physiology, his views had great weight, and no doubt went largely to cool the ardor of many who embraced them; without first subjecting them to a close analysis. So deep was the impression created by the lecture, that Dr. Clarke conceived the idea from it of preparing a book in which to go over the whole subject. This he has done, under the title of "Sex in Education," a volume of nearly two hundred pages. It is written in a trenchant, vigorous style, and has internal evidence of considerable thought and wide observation.

But we are not to dogmatically accept the reasonings of any person, let him be never so well-informed, or of even so high a reputation and practice; and more especially should we not accept the deductions of Dr. Clarke, unless we first find them logical and unescapable. If it be true, as he finds, that women are virtual slaves to their sexual functions, why then they may as well sink their growing demands for equality and fashion and gravitate to their true positions. But we say we cannot accept this conclusion of Dr. Clarke's. It seems to be an impeachment of Nature and of woman, entirely at variance with the common order of events and evolution; and we were the more inspired to carefully review his arguments and citations of cases, which he supposed supported them, from the fact that they have been eagerly seized upon by the opponents of equality for woman and held as final and irrefutable arguments against it. Almost every paper in the country, whose editors are known to be unfriendly to woman's present claims, has given an extended notice of this book, and done every possible thing to give it a wide circulation.

Here is an example from the New York Sun, illustrative of what we say:

"The one great evil which Dr. Clarke seeks to expose and have remedied, is the disregard in female education of the

physiological difference of the sexes, particularly at the critical period when girls are passing from childhood to womanhood, and undergoing that development which should fit them to become wives and mothers. He does not question the intellectual equality of males and females, nor the capacity of girls to learn all that boys do; but he insists, and backs up his insistence with terrible examples from his experience as a physician, that girls cannot be kept to the same unvarying routine of mental labor as boys can, and consequently cannot be placed in the same classes with them, nor subjected to the same discipline. They can only study with safety, he says, three weeks out of four, and the effort to make them do more than this often results in life-long injury.

"It is to the ignorance or neglect of this vital fact that he attributes much if not most of the notorious ill-health of American women. Corsets and tight-lacing, pies, doughnuts and candy, heated rooms and sedentary habits are not nearly so much to blame as the injury inflicted on their organizations in girlhood by untimely body and brain work. At the period when the womanly functions begin to manifest themselves, and the girl's physical system demands most urgently care, repose and abundant nutrition, in order that it may expand symmetrically into the full flower of that health and beauty which constitute the distinctive features of her sex, she is tasked beyond her strength with lessons, compelled to stand and recite when she should sit, and walk to and from school when she ought to be in bed."

We are willing, however, to present verbatim some of the most striking cases cited by the Doctor in support of his theory, and if we fail to find any other solution for them, then to accept his reasonings. Here is one of them:

"Miss A—, a healthy, bright intelligent girl, entered a female school—an institution that is commonly but oddly called a seminary for girls—in the State of New York, at the age of fifteen. She was then sufficiently well developed and had a good color; all the functions appeared to act normally, and the catamenia were fairly established. She was ambitious as well as capable, and aimed to be among the first in the school. Her temperament was what physiologists call nervous—an expression that does not denote a fidgety make, but refers to a relative activity of the nervous system. She was always anxious about her recitations. No matter how carefully she prepared for them, she was ever fearful lest she should trip a little and appear to less advantage than she hoped. She went to school regularly every week, and every day of the school year, just as boys do. She paid no more attention to the periodical tides of her organization than her companions; and that was none at all. She recited standing at all times, or at least whenever a standing recitation was the order of the hour. She soon found, and this history is taken from her own lips, that for a few days during every fourth week the effort of reciting produced an extraordinary physical result. The attendant anxiety and excitement relaxed the sluices of the system that were already physiologically open, and determined a hemorrhage as the concomitant of a recitation. Subjected to the inflexible rules of the school, unwilling to seek advice from any one, almost ashamed of her own physique, she ingeniously protected herself against exposure, and went on intellectually leading her companions and physically defying nature. At the end of a year she went home with a gratifying report from her teachers and pale cheeks and a variety of aches. Her parents were pleased and perhaps a little anxious. She is a good scholar, said her father; somewhat overworked, possibly; and so he gave her a trip among the mountains and a week or two at the seashore. After her vacation she returned to school and repeated the previous year's experience—constant, sustained work, recitation and study for all days alike, a hemorrhage once a month that would make the stroke oar of the University crew falter, and a brilliant scholar. Before the expiration of the second year nature began to assert her authority. The paleness of Miss A.'s complexion increased. An unaccountable and uncontrollable twitching of a rythmical sort got into the muscles of her face, and made her hands go and feet jump. She was sent home and her physician called, who at once diagnosed chorea (St. Vitus's dance), and said she had studied too hard, and wisely prescribed no study and a long vacation. Her parents took her to Europe. A year of the sea and the Alps, of England and the Continent, the Rhine and Italy, worked like a charm. The sluiceways were controlled, the blood saved, and color and health returned. She came back seemingly well, and at the age of eighteen went to her old school once more. During all this time not a word had been said to her by her parents, her physician, or her teachers about any periodical care of herself; and the rules of the school did not acknowledge the catamenia. The labor and regimen of the school soon brought on the old menorrhagic trouble in the old way, with the addition of occasional faintings, to emphasize nature's warnings. She persisted in getting her education, however, and graduated at nineteen, the first scholar and an invalid.

"On this case the Doctor remarks that 'it is not difficult to discern the cause of the trouble or to trace its influence, through the varying phases of disease, from Miss A.'s school days to her matronly life. She was well and would have been called robust up to her first critical period. She then had two tasks imposed upon her at once, both of which required for their perfect accomplishment a few years of time and a large share of vital force; one was the education of the brain, the other of the reproductive system. The schoolmaster superintended the first, and nature the second. The school, with puritanical inflexibility, demanded every day of the month; nature, kinder than the school, demanded less than a fourth of the time—a seventh or an eighth of it would have probably answered. The schoolmaster might have yielded somewhat, but would not; nature could not. The pupil, therefore, was compelled to undertake both tasks at the same time. Ambitious, earnest and conscientious, she obeyed the visible power and authority of the school, and disobeyed, or rather ignorantly sought to evade, the invisible power and authority of her organization. The system does not do two things well at the same time. One or the other

suffers from neglect when the attempt is made. At first the schoolmaster seemed to be successful. He not only made his pupil's brain manipulate Latin, chemistry, philosophy, geography, grammar, arithmetic, music, French, German and the whole extraordinary catalogue of an American young lady's school curriculum with acrobatic skill, but he made her do this irrespective of the periodical tides of her organism, and made her perform her intellectual and muscular calisthenics, obliging her to stand, walk and recite at the seasons of highest tide. For a while she got on nicely. Presently, however, the strength of the loins, that even Solomon put in as part of his ideal woman, changed to weakness. The nerves and their centres lacked nourishment. There was more waste than repair—no margin for growth. St. Vitus' dance was a warning not to be neglected, and the schoolmaster resigned to the doctor. A long vacation enabled the system to retrace its steps and recover force for evolution. Then the school resumed its sway, and physiological laws were again defined. Fortunately, graduation soon occurred and unintermitted, sustained labor was no longer enforced."

Now all this may seem at first glance to be very convincing; but ought it to be so received? To make the doctor's application of this case correct, it must be not only conceded that the real causes of the symptoms which he details were what he assumes them to have been, but that the same causes produced the same effects upon all the girls similarly situated with this one. We must not be asked to accept exceptional cases as general rules, nor be blinded by special cases to the common condition in which such cases exist. It may be possible that the case as stated here did result from a too severe application to study; but we must not forget that a too severe application to study will not only ruin any girl's health, or any woman's, but any boy's or any man's as well. The question to be considered is not whether this girl's case resulted from over-study, but whether the same amount of study, with a similar physical condition at the beginning, would not have resulted in a like impairment of health in any given male case; or, on the contrary, whether all girls similarly constituted and studying similarly were also afflicted in the same manner? There were probably other girls in this school. Why does not the doctor state the general condition of them all? Were they all physically debilitated by study, or was this girl an exceptional case, because she applied herself more severely than did her companions? In the first instance, if not, why should this case be cited to prove that girls cannot bear severe study? and, in the last, if so, why does not the doctor say in substance, not leaving it to be inferred, as his argument does leave it to be inferred, that any boy cannot be physically ruined by too severe application to study?

We have observed the failure of physical health in both girls and boys who were at school, but no more frequently in the former than in the latter.

We have also noted that with an equal amount of application, other conditions being also equal, girls learn more readily than boys. From all that we have seen, we can find no reason to conclude that severe application to study is any less deleterious upon boys than it is upon girls; but on the contrary we believe that an equal number of boys and girls may be educated together, and that the girls will endure equal pressure with the boys.

There is another objection to the final acceptance of the Dr.'s cases and arguments as conclusive, which is even more fatal to them than is what we have considered. His statement of the case, and the arguments adduced and conclusions drawn leave it to be again inferred; that girls do not fail in health in the manner described in this case, except as a result of severe application to study. We say this inference is not to be escaped else the Dr. should have said this case might be attributed to other causes than to the study. We fear that the Dr. was too ready to accept the deduction that he desired, and that he did not care to find another solution of the case. By his applications he says in substance if not in words, that there could have been no other cause for the case, and that had she not been subjected to that cause she would not have been affected as she was, let her circumstances have been what they may. Now we have seen girls fail in health in the same manner in which this case is described, who were neither at study or other employment; while as bloomingly healthful as any who ever lived, were severe students. If the doctor's conclusions be correct this could not have been.

To our judgment the error into which the Dr. has fallen is evident. He was looking for some case to establish an opinion he had already formed and which he wished to establish, and this one coming in his way it was seized upon as conclusive, thus taking an exceptional instance in which even the causes ascribed are doubtful, and making it an illustration of a general proposition without regard to the other members involved or without regard to other girls who have studied as severely, who were not ruined in health; or of boys who have been ruined as apparently by study as was this girl.

The same objections apply with similar force to each case cited by the Doctor. He fails to show that any of them could not be traced to other than the causes which he cites, the attempt of women to equal men, which their maternal functions virtually prohibit. But we cite several of these so that our readers may see upon how narrow a supposition the Doctor bases his conclusions, that women are physiologically prevented from maintaining individual freedom or of becoming independent of men for support, and consequently, that however much effort they may make so to become free, that ultimately they will be compelled to remand themselves

to men and remain slaves to their sexual demands and to their maternal functions.

"Miss G— worked her way through New England primary, grammar and high schools to a Western college, which she entered with credit to herself, and from which she graduated confessedly its first scholar, leading the male and female youth alike. All that need be told of her career is that she worked as a student, continuously and perseveringly, through the years of her first critical epoch, and for a few years after it, without any sort of regard to the periodical type of her organization. It never appeared that she studied excessively in other respects, or that her system was weakened while in college by fevers or other sickness. Not a great while after graduation she began to show signs of failure, and some years later died under the writer's care. A *post-mortem* examination was made, which disclosed no disease in any part of the body except in the brain, where the microscope revealed commencing degeneration."

The same principles apply to women who attempt to rival men in other careers, thus:

"Early associations and natural aptitude inclined Miss B— to the stage; and the need of bread and butter sent her upon it as a child, at what age I do not know. At fifteen she was an actress, determined to do her best and ambitious of success. She strenuously taxed muscle and brain at all times in her calling. She worked in a man's sustained way, ignoring all demands for special development, and essaying first to disestablish and then to bridle the catamenia. At twenty she was eminent. The excitement and effort of acting periodically produced the same result with her that a recitation did under similar conditions with Miss A—. If she had been a physiologist she would have known how this course of action would end. As she was an actress, and not a physiologist, she persisted in the slow suicide of frequent hemorrhages, and encouraged them by her method of professional education, and later by her method of practicing her profession. She tried to ward off disease and repair the loss of force by consulting various doctors, taking drugs and resorting to all sorts of expedients; but the hemorrhages continued, and were repeated at irregular and abnormally frequent intervals. A careful local examination disclosed no local disturbance. There was neither ulceration, hypertrophy or congestion of the os or cervix uteri; no displacement of any moment or ovarian tenderness. In spite of all her difficulties, however, she worked on courageously and steadily in a man's way and with a woman's will. After a long and discouraging experience of doctors, work and weaknesses, when rather over thirty years old, she came to Boston to consult the writer, who learned at that time the details just recited. She was then pale and weak. A murmur in the veins, which a French savan, by way of dedication to the devil, christened *bruit de diable*, a baptismal name that science has retained, was audible over her jugulars, and a similar murmur over her heart. Palpitation and labored respiration accompanied and impeded effort. She complained most of her head, which felt 'queer,' would not go to sleep as formerly, and often gave her turns, in which there was a mingling of dizziness, semi-consciousness and fear. Her education and work, or rather method of work, had wrought out for her anemia and epileptiform attacks. She got two or three physiological lectures, was ordered to take iron and other nourishing food, allow time for sleep and, above all, to arrange her professional work in harmony with the rythmical or periodical action of woman's constitution. She made the effort to do this, and in six months reported herself in better health—though far from well—than she had been for six years before."

And another is this:

"Miss C— was a book-keeper in a mercantile house. The length of time she remained in the employ of the house, and its character, are a sufficient guaranty that she did her work well. Like the other clerk, she was at her post, standing, during business hours, from Monday morning till Saturday night. The female pelvis being wider than that of the male, the weight of the body, in the upright posture, tends to press the upper extremities of the thighs out laterally in females more than in males. Hence the former can stand less long with comfort than the latter. Miss C—, however, believed in doing her work in a man's way, infected by the not uncommon notion that womanliness means manliness. Moreover, she would not, or could not, make any more allowance for the periodicity of her organization than for the shape of her skeleton. When about twenty years of age, perhaps a year or so older, she applied to me for advice in consequence of neuralgia, backache, menorrhagia, leucorrhoea and general debility. She was anemic, and looked pale, careworn and anxious. There was no evidence of any local organic affection of the pelvic organs. 'Get a woman's periodical remission from labor, if intermission is impossible, and do your work in a woman's way, not copying a man's fashion, and you will need very little apothecary's stuff,' was the advice she received. 'I must go on as I am doing,' was her answer. She tried iron, sitz-baths, and the like: of course they were of no avail. Latterly I have lost sight of her, and, from her appearance at her last visit to me, presume she has gone to a world where backache and male and female skeletons are unknown."

Of these cases and the Book the *Sun* concludes as follows:

"Not only does bodily ill-health result from such untimely effort, but even, as Dr. Clarke shows by citations from an eminent medical authority, insanity sometimes follows. Dr. Fisher, of Boston, mentions in his 'Plain Talk about Insanity' several examples of this, and he unites with Dr. Clarke in declaring that it is owing to the uninterrupted mental exertions demanded of the unhappy subjects at life critical period of their youth. Drs. Anstie and Maudsley, of London, and Dr. S. Weir Mitchell, of Philadelphia, give testimony to the same effect. The obvious bearing of this physiological fact upon the question of the co-education of the sexes is pointed out in a chapter specifically devoted to that branch of the subject. Girls and boys may be educated

in the same locality and in juxtaposition, but they cannot be subjected to the same regimen. Girls must be allowed to rest oftener, and the effort to drive them along abreast with boys in every respect is simply the ruin of their future womanly career."

We are aware that in civilized countries women, as a whole, are not capable of bearing the same amount of physical exertion as are men; but we also remember that in other countries women perform all the drudgery, and are as hardy and enduring, physically, as men. Constant inaction and want of exercise on the part of women endangers physical weakness, and for this reason women are not adequate to cope with men when mere physical endurance is the test. But it must be remembered that this is the result of practice and habit, and not of any natural physical difference. We have known many women of greater physical strength than many men; but, as a rule, women are not capable of the physical endurance that men are. But to say that women are organically the inferior of men in any respect, is to assert what, in our opinion, will require more than the isolated and exceptional cases cited by Dr. Clarke to establish.

But we admit that there is a great problem lying back of this question, which has barely come into the minds of any. Why is it that all the derangements of females, between the period of life when the catamenia appears and when they are married, involve the organs of generation; and why is this involvement in some form related to these monthly periods, when not in the form of suppression, then in that of profusion? Has it ever occurred to anybody that menstruation is itself a disease of which these specialties are only aggravations, and that in this sense womankind is wholly laboring under a common disease? Suppose that Dr. Clarke, instead of endeavoring to prove that special cases are to be ascribed to the ambition of girls to free themselves from slavery to men, should endeavor to arrive at the meaning of cases where the catamenia never appeared, and to account for the health of the subjects. We say there is a vast and most-important problem involved here, which (when solved) will, if we are not greatly mistaken, have the effect of entirely changing the views that are commonly entertained about the sexual functions and their uses and abuses. One thing, however, appears to be entirely in accordance with development as found everywhere in Nature: exercise of functional capacity always accompanies the possession of capacity, beginning when it begins and ending when it ends. Our established social customs, however, entirely disregard this law, and we go on utterly ignoring some—aye, many—of the plainest facts of development.

For one thing, however, we are most thankful to Dr. Clarke. At last the profession and the press have come up to the plane where they dare treat of physiological facts and functions that already have too long been tabooed or else ignored. In the article in the *Sun* to which we have referred, all the maternal functions and organs are spoken about in language that any one can understand; and nobody will dare say it is obscene. This is as it should be. But it should not stop at this, even. It should go on until we can treat, either in the press or on the rostrum, all the facts and phenomena, both of generation and the organs involved, and nobody, except the debased mind of the Y. M. C. A., be able to see any obscenity in it.

We might have analyzed each stated case presented; but the same line of objection holds against all of them; therefore we are willing to submit them to our readers, leaving them to make the application to each—fully certain that none of them will be able to come to the conclusion at which Dr. Clarke has professionally arrived.

THE APPEAL OF THE LABORER.

Work! work! work! That is the cry at present. From all the great centres of the Union it wells and surges through the land. Bands of stalwart mechanics throng the halls of our city legislatures, and the burden of their cry is—Work! There they stand—willing and able to do good service, their tools idle in their hands—repeating over and over their simple demand for work. They want to create wealth for the nation, and cannot get the chance to do it. Why? Because a few idlers and non-producers in Wall street have decreed otherwise. The great Labor Locomotive is brought to a stand-still, because a number of money-drunk financiers lie sprawling on its track.

For once the workers are entirely right in their demand. They have a right to obtain work—peaceably if they can, forcibly if they must. But the British charity-mongers among us are on the alert. They say: "Establish soup-houses; when the workers get hungry enough they will be willing to be pauperized after the English fashion." But the toilers do not ask for soup; they demand work. Gentlemen Legislators, Mayors, Aldermen, etc., etc., what will you do with that elephant? Will you tell the millions that they have no right to toil; that it is their bounden duty to remain idle, and die of starvation? You cannot, you dare not!

It is true there are some factories running on half or three-quarter time, and some holding on at reduced wages. These are held up as models; it would be difficult to tell why. But such, you will say, has latterly got to be the case every winter. In that desolate period of the year, when human beings need double sustenance and double clothing, then man rises to prey upon his fellow-man; and the little that the worker receives in return for his toil is usually diminished. Man is the same avaricious animal in the country that he is

in the city: if you want to get your wood cut cheaply, have it done in the winter.

But, gentlemen-political-economists, is the present prostration of labor—the present idleness of the toiler—sound doctrine? The worker knows that, in his individual case, it does not answer for him to waste time. Is it correct, nationally? First, run in debt, then, in order to pay off the same, to cease the creation of wealth. Verily, there is a screw loose somewhere—a hole in the mournful ballad of the British Labor System—which has been sung so long, and which is so doleful and melancholy that it may be termed "the dirge of the laborer." Alas! for us, that the millions in our broad land should have to take up the refrain, and every weary winter the wretched, alms-giving, pauperizing system of the old country, make greater and greater inroads among the workers in our most populous manufacturing and commercial centres.

But our intent in this article is to inquire, rather than to instruct. It is to demand from our national, State and city authorities, an answer to the appeal of the laborer. He has appeared before them, and he demands work! As Mr. Tweed, lately their leader, said: "What do you mean to do about it?" It is a modest request, although it may be earnestly pressed. Do you mean to deny the wealth-producer, while you are cosily consuming the products of his past labors? That would not be quite correct. If you answer him that there is no money to be got, he will tell you to make some; there is plenty of blank paper in the country, and that is the material out of which the present circulating medium is manufactured. Do anything but one—when he asks for bread do not give him a stone; when he demands work, do not, in reply, offer him soup!

Verily, this labor question, which has been so many years in agitation, is coming to the front with power. It is indeed "Reformation or Revolution, Which?" At present the demand is for work. There is only one word which, under the present circumstances of the country, is more terrible. It is the cry for bread! Whenever that popular thunder is heard in Europe, wise statesmen make ready for its consequent (which is) Revolution!

PROMISCUITY.

Social reformers are generally charged, and often by those who know better, with advocating promiscuity. They do not. They simply assert that three systems are to be found in use among mankind: monogamy may possibly prevail in the North temperate zone, but polygamy prevails in the torrid and arctic zones, and polyandry is the rule in Thibet, and in sundry other parts of Asia and among some people in Africa. Whether a man ought to restrict himself to one woman, and *vice versa* according to the Christian doctrine; or one man ought to own many women according to Mohammedan law; or whether the reverse of that system, as in use in Thibet, be the best for humanity, social reformers leave all peoples, whether they be men or women, to decide for themselves.

"This is the head and front of our offending."

We only assert that in no case ought one human being to own another person, all laws to the contrary notwithstanding. Furthermore, that all laws, whether of Church or State, are useless and inoperative when they presume to invade the right of personal sexual sovereignty. They may and do make millions of hypocrites and liars; they are the cause of hourly brutalities and daily murders, of that there is no doubt; but they do not and cannot control the operations of nature, either in woman or man.

There are many social reformers who think it is a part of our system to advocate promiscuous sexual intercourse. It is not. We advocate the bringing together of the sexes from childhood to old age, because in it we recognize the best foundation for purer morality and healthier and better children in the next generation. As to how these good effects are to be brought about we leave to the operations of nature and the interested parties. If the sexual question is the question of the day, it is because the world at present is diseased upon that subject. In a purer and happier time, when freedom reigns over sexual intercourse, it will not be the absorbing topic that it now is. If Spiritualists have closely examined into it, it is because we are now laying the foundation for a nobler race, and sexual intercourse is that foundation.

Once more then let us caution all, that, as social reformers we do not advocate any special system on the subject of intercourse between women and men, but demand that all people, as in fact they do now, shall settle their positions for themselves. We are like a worthy clergyman of the old country of the name of Dr. Crofts, whose custom was to marry gratuitously the poor of his diocese. As he traveled among the miners of Warwickshire, when the poor fellows heard of his arrival, they got up some pretty large marriage parties to meet him. On one occasion, after he had married about fifty couples at one ceremony, a young miner, with a very anxious look, addressed him as follows: "I say, Dr. Crofts, but you ha'e tackled me to the wrong girl." "Ah, my good fellow," replied the worthy Doctor, "Ye must sort yourselves, ye must sort yourselves!"

This is our position exactly. If the world is, as we believe, very much debauched and corrupt on social matters, social reformers are not to be charged with the bestial crimes at present committed both by women and men, for social freedom or personal sovereignty has never yet been instituted

among us. Men are what they now are, and women are what they now are, the effects of a monogamic Christian system which has obtained among us for over a thousand years. But whatever they may be, we only say to Church and State: "Hands off, you can do no good whatever, the past proves it. Bring the sexes together or let them come together if you please, and then, let them sort themselves, let them sort themselves."

CRAB-APPLE CHARITY.

[The following letter from the *Christian Index* is a startling comment on the text, "There now abideth these three, faith, hope and charity; but the greatest of these is charity." Considering that Christians altogether, Greek Church, Catholic and Protestant, are but a small portion of the people of the earth, they ought to exhibit some harmony and affection toward each other if they wish outsiders to credit their doctrines. Of course, there is nothing in the teachings of the Great Nazarene which justifies the acerbity in the epistle given below, but that same great medium also tells us, "We are to judge of trees by their fruits;" and from the specimen given we pronounce the so-called Christianity of the writer to be of the crab-apple species.]

WATCH THAT PRIEST!

In these days, when churches are struggling for municipal strength and for moral and political power, it stands the lay people much in hand to be continually on the watch, guarding not only their religious liberty, but the gospel itself, lest its most precious truths be wrested from their place, and the good book itself so mutilated by translators and revisers that little of profit may remain to furnish the man of God. But I have strayed, and must return to the subject in hand.

WATCH THAT PRIEST.

Watch them, for they are in our midst, at our doors, in our houses, mingling freely in our society; and they are silently, slowly, yet surely perverting the minds of the less informed adults and corrupting children by their pictures, which teach a false sentiment; by their doctrine, which unchurches, unchristianizes every church and every body but the Church of Rome and those who worship at its altars. Whether the Roman Catholic Church has formally adopted disintegration absorption, and a miserable system of proselyting as its base of future dealing with Protestant communities, I am not now prepared to say; but one thing I can and do say, and to it I call the attention of minister and people of every denomination. There is in Louisville, certainly, possibly throughout the South, a set of men who represent themselves as being priests in the Roman Catholic Church, and under this guise enter the domicile of members of Protestant churches, in the absence of their regular pastors, and seize such opportunities for denouncing them and their doctrine, inculcating instead papal supremacy, purgatorial emendations, the holiness of the priest, the necessity of making confessions to them, and the real presence in the Eucharist. Watch "them" priests, if they be priests, for they bode us no good as a race or as Christians. Watch them, preachers; watch them, people; they are here because they are sorely pressed in Europe; they seek to regain their lost supremacy, and again control the religious destiny of this nation. Watch them, lest they succeed. Eternal vigilance is the price of freedom in Church or State.

MARSHALL W. TAYLOR,
Pastor Coke's Chapel M. E. C.

PHILADELPHIA, Nov. 22, '73.

EDITOR OF WEEKLY:

Will you publish the inclosed preamble and resolutions in your paper? Yours are the only columns opened to the cry of the poor.

The resolutions were passed on last Sunday, Nov. 16, at a meeting of workmen and workingwomen, held at Tenth and Chestnut streets, in this city.

Very truly,

J. F. BYRNES.

WHEREAS, The columns of the entire press of the country are filled with the accounts of the recent outrage perpetrated against the crew of the steamship *Virginius* by the Spanish authorities of the island of Cuba, and a war spirit is being engendered throughout the land; and

WHEREAS, While we heartily sympathize with the friends of those who have suffered, as well as with the cause of the Cuban patriots, we, at the same time, recognize the fact that here are at this moment thousands of American workingmen and workingwomen in our midst out of employment and suffering from want of the necessaries of life, and who have staring them in the face the gaunt spectres of hunger and destitution, more cruel than the Spanish executioner, and that we cannot therefore be diverted, either in our thoughts or actions, to any subject of real or supposed national honor until our families are relieved from hunger and our heads and hearts from overwhelming care. Therefore,

Resolved—That it is idle for the working-people to clamor upon the subject of a national insult while we are oppressed with the weight of a great domestic social wrong; and we utterly repudiate all attempts to embroil the nation in a foreign difficulty, while the people are starving at home.

Resolved—That foreign war, as a relief from domestic suffering, is the policy of despots and tyrants, and we denounce any attempt to make it the policy of the American Republic.

Resolved—That we demand the attention of the National government to our present social difficulties rather than to any foreign and less important matter.

Resolved—That in the present national difficulty with Spain, we demand a policy of peace in favor of the working people, since war, in almost every conceivable case, is hostile to their every known interest.

Resolved—That we call upon our representatives from this city to give to Congress their best efforts to the cause of relieving their constituents from the effects of the present financial disaster.

MISCELLANEOUS.

LYING AS A CRIME.

Dear Mrs. Woodhull.—There is one paragraph in your great speech on the "Principles of Social Freedom" which I wish to see emphasized as much as possible in this age of scandal. It is that in which you express your thought touching "that class of persons who have a propensity to steal or to destroy the character of others. This class of encroachers upon others' rights, in some senses, are more reprehensible than any other, save only those who invade the rights of life."

I have often seen accounts of persons convicted of cheating by false pretenses, but never yet have seen one convicted of lying or slandering, which, though not dealt with by law as crimes, are more culpable, morally, than many a case of cheating; because in the case of the culprit who takes my money or my goods, there may have been many temptations, growing out of pecuniary distress, which the poor, weak creature could not resist, while in the case of the character-thief there is nothing but his own "innate cussedness" to be gratified by the offense. There is no better presentation of this thought than that of the immortal Bard of Avon. "Who steals my purse steals trash," he says, and proceeds to condemn with the greatest severity the culprit "who robs me of my good name."

An experienced prosecuting attorney remarked to me, on reading this part of your speech, "Mrs. Woodhull is right there. There are no criminals who cause so much injury to the peace and happiness of society as liars and slanderers, though unfortunately the law never treats them as criminals. I wish that all lying were made a crime by law, and especially lying tending to the injury of others."

When you consider how many fortunes have been lost, how many hopes wrecked, how many hearts broken, how many lives blasted by lying and slandering, are you not ready to have those penalties which the law now inflicts upon what are called "sexual offenders" transferred to the liar, the traducer, the calumniator of his neighbor? Detestable as this vice is, I am sorry to believe that it is especially prevalent among "the better sex."

WILLIAM FRIAR.

POMEROY'S DEMOCRAT AND MISS ANTHONY.

[The following having been rejected by Mr. Pomeroy, we gladly give it space:]

M. Pomeroy—I have read from time to time in your paper some of the most delightful and refreshing sentiments—overflowing with the true spirit of reform and justice to all mankind, and have been thankful for the moral courage that enabled you to rebuke hypocrisy and crime in high places—that dared to defend woman when oppressed and persecuted, as in the case of Mrs. McFarland, etc.

And recently, since you have entered more thoroughly into the discussion of the Spiritual Philosophy, defending its solid truths, I have been especially interested, and glad that the subject has been brought before the public through the medium of a secular paper.

I feel sure that these outspoken truths will prove to your advantage and largely increase the circulation of your paper. But, sir, lest you suspect I am given to flattery, I am forced to confess that I have "somewhat against you;" and it is because I believe that you have no desire to deal unjustly with man or woman, that I ask a place in your paper for this criticism.

I wish to call attention to the article on page 4, in your issue of July 12. The slur aimed at Miss Anthony, and at all woman suffragists through her, is unworthy any justice-loving person, and we have reason to expect better things of one who has at times so bravely defended our sex.

It seems by that article that thirty dollars was raised for the benefit of Miss Anthony, at a meeting held in New York, and you say:

"With this thirty dollars it is expected that Miss Anthony will succeed in making a man of herself, or supplying herself with some defect, or enactment, or something of that kind, whereby she can vote like any other man when comes the next election."

Would it not be well to inform the public when and in what way it became the exclusive prerogative of man to vote? How came he by the right any more than woman? Was it not a self-constituted right, on the principle that "might makes right," or, in other words, "I have the power, and therefore I vote?" Even if Miss Anthony assumed a right to vote, how was her act a crime any more than that of men who assumed the right?

I have never heard that the women who hold property in England, or the women of Wyoming, changed their sex by voting; and I cannot see how Miss Anthony could be suspected of a desire to "make a man of herself," if by doing so she must also accept, with a change of sex, the usual thieving propensities of those politicians who steal the birth-right of half of "we the people."

Then you proceed to say: "Verily, verily, the women of this country would be a queer set if they were all mentally modeled after that spinster Susan, who * * * * * I omit the closing sentence, and denounce it as an insult and a slur on the virtue of a woman who is entitled to a thousand times more respect for her unflinching adherence to a principle, than the great majority of those ignorant male voters, who are held by political demagogues to be capable of making laws for her; and who, while they insist that women shall live up to their standard of virtue, are ever ready to slur them for doing it, at the same time that they have none themselves, and would be first to rob women of its possession."

If, on the other hand, Miss A. could be suspected of immorality, you would think her entitled to contempt, and would deride and abuse her, as you now treat her with contempt for being virtuous.

If this is your policy, where, in the name of humanity, would our natural protectors (?) have her stand, in order to

escape their derision? The "better class" among women are those who are so well-informed as to be capable of thinking and voting for themselves, and not the ignorant, willing toys of man's pleasure, who are content to allow him to think and act for them; and Miss Anthony certainly belongs to this better class, and no man or woman has been found who could successfully refute her claim to woman suffrage, by sound argument. As a general rule, ridicule is resorted to when argument fails, as yours concerning State rights will certainly fail if simmered down to sound democratic principles.

Even if we admit that the Congress of the United States has no right to regulate suffrage, but that this power belongs to the States (inasmuch as the States are made up of the people), what does a State amount to while crippled and shorn of its power by the deprivation of half of its citizens of their right of legislation? The State is based upon the "consent of the governed;" without this every State is illegitimate and every enforced law a despotism.

ANNA M. MIDDLEBROOK.

BRIDGEPORT, CT.

CLEOPATRA.

We have been requested to republish the following poem, which has before appeared in the WEEKLY. It was written by W. W. Story, the American sculptor, who made some stir in the world by his refusal to permit his "Jerusalem" to be exhibited at the "British Art Exposition."

The poem, which originally appeared in "Blackwood's," presents in a startling and fascinating way the doctrine of Metempsychosis:

Here, Charmian, take my bracelets,
They bear with a purple stain
My arms; turn over my pillows—
They are hot where I have lain.
Open the lattice wider,
A gauze on my bosom throw,
And let me inhale the odors
That over the garden blow.

I dreamed I was with my Anthony,
And in his arms I lay;
Ah me! the vision has vanished—
Its music has died away—
The flame and the perfume have perished,
As this spiced aromatic pastille
That wound the blue smoke of its odor:
Is now but an ashy hill—

Scatter upon me rose leaves,
They cool me after my sleep,
And with sandal odors fan me
Till into my veins they creep;
Reach down the lute and play me
A melancholy tune,
To rhyme with the dream that has vanished
And the slumbering afternoon.

There, drowsing in golden sunlight,
Loiters the slow, smooth Nile
Thro' slender papyrus that cover
The sleeping crocodile.
The lotus lolls on the water,
And opens its heart of gold,
And over its broad-leaf pavement
Never a ripple is rolled.
The twilight breeze is too lazy
Those feathery palms to wave,
And you little cloud is as motionless
As a stone above a grave.

Ah me! this lifeless nature
Oppresses my heart and brain!
Oh, for a storm and thunder,
For lightning and wild, fierce rain!
Fling down the lute—I hate it!
Take rather his buckler and sword,
And crash them and clash them together
Till this sleeping world is stirred!

Hark! to my Indian beauty—
My cockatoo, creamy white,
With roses under his feathers—
That flashes across the light.
Look! listen! as backward and forward
To his hoop of gold he clings,
How he trembles, with crest uplifted,
And shrieks as he madly swings!
Oh, cockatoo, shriek for Anthony!
Cry "Come, my love, come home!"
Shriek "Anthony! Anthony! Anthony!"
Till he hears you, even in Rome!

There—leave me, and take from my chamber
That wretched little gazelle,
With its bright black eyes, so meaningless,
And its silly, tinkling bell!
Take him—my nerves he vexes—
The thing without blood or brain—
Or, by the body of Isis,
I'll snap his thin neck in twain!

Leave me to gaze on the landscape
Mistily stretching away,
Where the afternoon's opaline tremors
O'er the mountains quivering play;
Till the fierce splendor of sunset
Pours from the west its fire,
And melted, as in a crucible,
Their earthly forms expire.
And the bald, bear-skull of the desert
With glowing mountains is crowned,
That, burning like molten jewels,
Circle its temples round.

I will lie and dream of the past time,
Æons of thought away,
And through the jungle of memory
Loosen my fancy to play;
When, a smooth and velvety tiger,
Ribbed with yellow and black,
Supple and cushion-footed
I wandered, where never the track
Of a human creature had rustled

The silence of mighty woods,
And, fierce in a tyrannous freedom,
I knew but the law of my moods.
The elephant, trumpeting, started
When he heard my footsteps near,
And the spotted giraffe fled wildly
In a yellow cloud of fear.
I sucked in the noontide splendor
Quivering along the glade,
Or, yawning, panting and dreaming,
Basked in the tamarisk shade,
Till I heard my wild mate roaring,
As the shadow and light came on,
To brood in the trees' thick branches
And the shadow of sleep was gone;
Then I roused and roared in answer,
And unsheathed from my cushioned feet
My curving claws, and stretched me,
And wandered my mate to me.
We toyed in the amber moonlight,
Upon the warm flat sand,
And struck at each other our massive arms—
How powerful he was, and grand!

His yellow eyes flashed fiercely
As he crouched and gazed at me,
And his quivering tail, like a serpent,
Twitched, carving nervously.
Then like a storm he seized me,
With a wild, triumphant cry,
And we met as two clouds in heaven
When the thunders before them fly.
We grappled and struggled together,
For his love, like his rage, was rude;
And his teeth in the swelling folds of my neck
At times, in our play, drew blood.

Often another sutor—
For I was flexible and fair—
Fought for me in the moonlight,
While I lay crouching there,
Till his blood was drained by the desert;
And, ruffled with triumph and power,
He licked me and lay beside me
To breathe him a vast half hour,
Then down to the fountain we loitered,
Where the antelopes came to drink;
Like a bolt we sprang upon them,
Ere they had time to shrink.
We drank their blood and crushed them,
And tore them limb from limb,
And the hungriest lion doubted
Ere he disputed with him.

That was a life to live for!
Not this weak, human life,
With its frivolous, bloodless passions,
Its poor and petty strife!
Come to my arms, my hero,
The shadows of twilight grow,
And the tiger's ancient fierceness
In my veins begins to flow.
Come not cringing to sue me!
Take me with triumph and power!
As a warrior that storms a fortress!
I will not cringe or cower.
Come as you came in the desert
Ere we were women and men,
When the tiger passions were in us,
And love as you loved me then!

"I AM DYING, EGYPT, DYING."

[Having been requested to publish this poem—entitled "Antony and Cleopatra," by Gen. W. H. Lytle—and being this week kindly furnished it by one of our subscribers, we give it herewith, together with a little anecdote in connection.]

A literary friend of the general's was walking along the street in Cincinnati one day, when he was slapped on the back by Lytle—who had been plainly imbibing—and accosted with:

"I say, G—, I have perpetrated a poem, and want your opinion of it. Come in and hear it."

They accordingly repaired to a room in a neighboring hotel, and, over a couple of "brandies," Lytle recited his "Antony and Cleopatra." The general had a full, rich voice, and was an excellent elocutionist, and G— declared he was perfectly enchanted, and praised the poem enthusiastically. Lytle seemed surprised, for he said:

"Why, G—, I am glad you think well of it, for I was afraid to send it for publication until I had somebody's opinion of it. The fact is, I wrote it last night when I was tight."

He then related that he had been "around" with some friends, and returning to his room, picked up a volume of Shakespeare; opening it at the play of "Antony and Cleopatra," the first words that met his gaze were those of Antony's dying speech—"I am dying, Egypt, dying!" Struck by the words, he seized a pen and scribbled off the poem. It was published in the *Commercial* a few days afterward, and created a marked sensation. W. W. Fosdick, a fine poet and critic, pronounced it, in its peculiar style, unequalled in the English language. Annexed is the poem:

ANTONY AND CLEOPATRA.

"I am dying, Egypt, dying;"
Ebbes the crimson life-tide fast;
And the dark, Plutonian shadows
Gather on the evening blast;
Let thine arms, O, Queen, unfold me!
Hush thy sobs and bow thine ear;
Listen to the great heart-secrets
Thou, and thou alone, must hear!

Though my scarred and veteran legions
Bear their eagles high no more,
And my wrecked and scattered galleys
Strew dark Actium's fatal shore—
Though no glittering guards surround me,
Prompt to do their master's will,
I must perish like a Roman—
Die the great Triumvir still!

Let not Cæsar's servile minions
Mark the lion thus laid low;
'Twas no foe's arm that felled him,
'Twas his own that struck the blow—
His, who, pillowed on thy bosom,
Turned aside from glory's ray—
His, who, drunk with thy caresses,
Madly threw a world away.

Should the base, plebeian rabble
Dare assail my name at Rome,
Where the noble spouse, Octavia,
Weeps within her widowed home,
Seek her; say the gods bear witness—
Altars, augurs, circling wings—
That her blood, with mine commingled,
Yet shall mount the throne of kings.

And for thee, star-eyed Egyptian,
Glorious sorceress of the Nile,
Light the path to Stygian horrors
With the splendors of thy smile!
Give the Cæsar crowns and arches,
Let his brow the laurel twine,
I can scorn the Senate's triumphs,
Triumphing in love like thine!

"I am dying, Egypt, dying"—
Hark! The insulting foe's cry.
They are coming! quick, my falchion—
Let me front them ere I die!
Ah, no more amid the battle
Shall my heart exulting swell;
Isis and Osiris guard thee,
Cleopatra, Rome, farewell!

[From the Norwich Morning Bulletin.]

WOMAN SUFFRAGE IN GLASTONBURY.

When woman suffrage comes, if it ever comes at all, it will come as will the formal establishment of the principle of settling international quarrels by arbitration. It will come peacefully, and because the common sense of mankind has discovered it to be wise and just. It can come in no other way. It cannot be established by force. Susan Anthony and her friends who persistently go to the polls on election day, as they did last week in Rochester, and as they have done many times before, and try to make them take their votes, follow a very mistaken policy. Woman suffrage needs advocates of an entirely different stamp, the times need them, women are content to argue the question of their rights calmly and strictly on its merits, and leave the question to the sense of justice of the men, in whom we may be permitted to remark Herbert Spencer reminds us, that sense is after all developed in a far higher degree than it is in women.

Glastonbury, in this State, has produced just such a woman as the times and the cause of woman suffrage demand. Among the taxpayers of the town are two maiden sisters named Smith. Their father dying, left his farm to them, and they have been paying the taxes that once he paid. At the town meeting last week these sisters appeared before those present, and one of them in a very sensible and well-considered speech related her grievances.

She stated that the owners of part of the property of the town taxed the owners of the other part without even consulting them, and declared that she and her sister "cannot see any justice, any right, or any reason in this thing." "Are we not as far-seeing," she asked, "and do we not manage our own affairs, as far as we are permitted by the laws, as well as they do? Is it any more just to take a woman's property without her consent than it is to take a man's property without his consent?" And so she went on, urging the general principles of the case in a manner that was both forcible and unanswerable, and must have made a powerful impression.

She hit them very hard, too, when she said: "We have every reason to think that the officers of the town add what they please to our taxes," \$100 having been added to their homestead last year, without any notice, and the same amount to two widows in their neighborhood who cannot work their land, while not a man who could work his land had his property raised, "for he could find it out and a woman could not." The tax collector had called for the \$200 a few days before, and they told him they "would prefer to wait till we had been heard by the town, for if they gave us no hope of voting, we wanted them to sell our farm for the taxes, for it was but reasonable, if they owned it, to get the taxes from it—we could not; and we wished they would begin at the east end and come into the street, for we wanted to save our homestead while we lived, and thought it would last us."

The Misses Smith did not get the right to vote granted them by the town, but if we are not greatly mistaken they are nearer to it than Susan Anthony by a score of years.

THE JUDICIAL OATH.

"We demand that the judicial oath in the courts, and in all other departments of the Government, shall be abolished; and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead."

In connection with the above "Demand for Liberalism," the following extracts from the *Pilgrim*, and the *Shrine* appear to me sufficiently interesting and appropriate to merit being placed before the readers of the *Index*:

"But it is our system of judicial swearing that has struck me as exceedingly curious.

"His evidence was essential and satisfactory, but the lawyer who was on the other side very nearly succeeded in rejecting it, and was only foiled by the singular wit of the witness. He was reputed to be an 'infidel,' whatever that may be, and on his entering the witness-box, the counsel stopped the clerk, who was about to administer the oath, saying that he wished to ask the witness a question about his religious opinions.

"The witness observed that when sworn he should be most happy to answer any questions about the case before the court, but that his opinions concerned nobody but himself:

they were not evidence and nothing he could say unsworn could be evidence; he hoped, therefore, his honor, the judge, would save him from any irrelevant curiosity.

"The judge, however, answered—what seemed to be a most reasonable appeal—by intimating that it was necessary to answer the counsel's questions.

"Perhaps, then," said the witness, "I may be informed if, not being sworn, I am bound to speak the truth?"

"Not legally," said the judge.

"Witness thanked the judge, and, turning to the counsel, said, 'Now, then, sir, you may just ask me what you please, and I will endeavor to frame my answers to suit you!'

"Seeing that an examination under such circumstances would be a farcical, the lawyer requested that the oath might be administered. This done he again commenced:

"Now that you are legally bound to speak the truth, I desire to know if you believe in the New Testament, on which you have been sworn?"

"Turning to the judge, with an expression of mock humility, witness said, 'I pray your honor's protection.'

"The judge told him to answer the question.

"But, your honor, it's not fair. He wants to make me commit myself, because he knows my evidence will tell against him."

"Exactly so," said the counsel, blandly smiling.

"What," asked the judge, "do you mean by making you commit yourself?"

"Why, your honor, he wants me to disqualify myself for being sworn as a witness, by acknowledging that I believe in the divine authority of a book that contains a positive injunction against swearing at all!"

"On hearing this most unexpected reply, the lawyer answered the judge's inquiring smile by throwing himself back in his seat and declining to oppose the witness.

"Does it not seem strange that the very truthfulness which would induce a man to acknowledge his disbelief should be used to discredit him?"

"It seems to me absolutely certain that a little advance in the public intelligence will cause the oath to be discarded altogether. As an appeal to the supernatural, it really means nothing, and as a legal contract it might be made equally binding and less objectionable."—*The Index*.

SETTLED AT LAST!—It will be seen by the following from the *Christian Union*, that "the vexed question" of the reading of the Bible in the public schools has been settled in Ohio and settled right—that is, against the Bible:

"At length, after a tedious experience of legal delays and uncertainties, the resolution of the Cincinnati School Board, prohibiting the reading of the Bible in the Common Schools, has gone into effect. The resolution was adopted November 1, 1869, and its operation as a law began September 1, 1873, the Supreme Court of Ohio having dissolved the injunction against the Board which the Superior Court had granted. The principle of this decision will eventually be accepted by Protestants generally as a true definition of the relations between Church and State in a Republican Government. It presents, moreover, the only basis on which it will be found possible to defend the Common-School against its most insidious foes."

So far so good. Now, if there is praying [and any kind of religious reading in those schools, let that be prohibited also, and confined to the churches; and then the schools, being placed on a secular basis, justice will be done to all parties, and the sectarians will no longer have an opportunity to "rule or ruin" the best institutions in the country.—*Shaker and Shakeress*.

[From the Detroit Union.]

A MARTYR TO SCIENCE.

If I hadn't got married, it wouldn't have happened; for, you see, my wife had a brother, who became my brother-in-law, and through him came my many tribulations. Jim was an inventive genius, hardly out of the cradle before he invented a patent self-rocking crib, with churning attachment. He was an enthusiastic fellow, and worried as many as five dogs of the neighborhood into an untimely grave, attaching them to weeding machines, and bug mashers, and lawn waterers, and such like. When he was ten, he made a double-increment momentum velocipede with one wheel, like a drum; and having got inside and wound it up, it rushed through the street like a thunder-gust trying to catch the mail—apple-women went heels over head, the air was filled with cantelopes and garden truck generally—and still Jim rolled on. He hadn't any stopping apparatus; and after jumping a five-rail fence, and racing through the pasture, he just plumped into the river and had to swim ashore. But none of his steam pianos and fire balloons and flying machines hurt me any. They all went up or down or out before Jim's father died, and he came to live with us. "*Hinc ille lachrymæ.*" Then trouble began.

Jim's first day passed quietly; but on the second he brought out a double back-action pea-sheller, that looked like a young clothes-wringer with a bustle. Maria—that's my wife—tried it, and it mashed the peas all up and threw them into her best currant-jelly, just making; and then when she tried to take it off, she knocked the head off the tack-hammer and it hit Bridget on the head, causing her to sit down in a tray of bread dough and spill a tureen of soup on the baby. Poor John Augustus has been barefooted on the left side of his head ever since then; and the cat got so scared that she upset a bottle of ink on my manuscript on the "Origin, Rise and Fall of the Custom of Blowing the Nose with the Fingers."

Then Jim got up a wringing-machine that tied my shirts into a double bow-knot, and mashed all the buttons into fragments. He put a fertilizer on Maria's best verbenas, and they all curled up and died. He undertook to rid my setter-dog of fleas, but he rid the fleas of the dog. He got up a patent vertical-acting garden gate, and as Bridget and her beau were cooing over it, and he reached over to say good-by, it raised up and hoisted him up about

four feet, and waved him round, and neighbor Tomkin's beef hound came along and took a steak out of his best leg.

He got up a weeding-machine that chopped off all the asters; and put a bug-killer on the rose-bushes, and turned them all yellow and blue in blotches. He attached an upward feed-pump to the kitchen range, that filled our tank and made it run over, and then worked backward and put the fire out.

One morning we couldn't get the shutters open, because Jim had attached a new-fangled shutter-catch that wedged the whole frame in tighter than the devil's grip on a dead hackman. When I went away on business Jim "protected" the house with a burglar-alarm, that woke up everybody at one in the morning with a gong-ringing that lasted an hour—and all on account of our Thomas cat coming in late from courting. My business requiring me to get up early sometimes and catch trains at an unearthly hour, and my habit being that of a heavy sleeper, Jim got up an alarm bedstead that was to wake me up at a certain hour, and, if I didn't rise up in my wax-works and stop it, would pitch me out of bed. The first time I tried it it worked very well, and roused me at three o'clock from dreams of trying to cram a bushel of gold into the lining of my hat. But at four tribulation came. The sound of a whizzing wheel woke up Maria, who remembered the intelligent contrivance, and peacefully dropped into a sweet slumber, in which she tried on a succession of bonnets, each more charming than the others. But in about ten minutes the head-board vibrated, then the mattress quivered, and the whole affair rose on its hind legs and wriggled, dropping Maria and John Augustus on the floor, and then, bombarding them with pillows and laying the mattress on them, sidled down to the blissful consciousness of having done its duty.

My wife and I have fled and left the inventive James to take care of the house and of himself. But what shall we do? We dare not return. We are wanderers on the face of the earth, and I am a martyr to science. B. JABERS.

P. S.—Since writing the above I learn that Jim has been the victim of his fertile genius. Desiring protection in our absence, he took my double-barrelled gun and a coil of bell-wire, and made unto himself a man-trap and a snare unto burglars. He set it with a hair-trigger, so that any one turning the door-knob would be assailed with the gun from behind. When all was ready Jim went out to take a look at things, and then, going in to gloat over imaginary prowlers, turned the knob and filled his coat-tails so full of buckshot that his clothes looked like a map of the oil wells. He takes his meals standing now, and has a little delicacy about sitting down before people older or younger than himself.

FROM THE "SHAKERS."

CLEVELAND, Ohio.

Dear Victoria—We patronize your WEEKLY because it advocates freedom. This is what the world needs—true spiritual freedom; freedom in purity, not in licentiousness. The world have got to become first free before they can be pure or live pure lives. And when once set free and left to their own volition, they will be more likely to choose the path of purity as the only direct road to happiness than they will the opposite, especially if they have been sufficiently burned by the fire of truth, as, saith the poet:

"Ah! mistaken souls, who dream of heaven,
And make their empty boast
Of inward joy and sins forgiven,
While they are slaves to lust.

Watts.

It was freedom from legalized lust that Jesus struck at, that brought down upon him the wrath of the orthodox clergy of his day, because he boldly testified of them that their works were evil, because they were doing the very same things that they accused him of. They were preaching one thing and practicing another, hence he denounced them as a set of hypocrites.

Victoria, did you ever see a beautiful rose growing among thorns? What were those thorns for? Why, evidently, to protect the rose from the ruthless hand of the invader. So, in like manner, is the testimony of truth and the exposition of living witnesses given for the protection of the virtuous from the unwelcome approach of the seducer and destroyer of female virtue.

"Men saw the thorns on Jesus' brow,
But angels saw the roses."

JAS. S. PRESCOTT.

[Special Dispatch to the Chicago Tribune.]

LEGAL INTELLIGENCE.

SERIOUS CHARGES AGAINST A BROOKLYN EDITOR.

NEW YORK, Nov. 10, 1873.

Application was made on Tuesday last to Judge Neilson, in the City Court of Brooklyn, by Ernot, Hammond & Stickney, attorneys, of this city, for the arrest of Thomas Kinsella, editor of the *Brooklyn Eagle*, on a charge of criminal intercourse with the wife of Thomas W. Field, Superintendent of Public Instruction in Brooklyn, for the latter of whom these attorneys are counsel. Mr. Field demands damages to the amount of \$50,000. Judge Neilson granted the prayer, issued an order of arrest, fixed the bail at \$30,000, and placed the order in the hands of the Sheriff of Kings County. Kinsella was arrested this morning and taken to the Sheriff's office, whither he was accompanied by William C. Kingsley and Michael Chauncey, who became his bondsmen in the above-named amount. The substance of the affidavit of Thomas W. Field, on which the order of arrest was granted, is given below:

"This action is commenced to recover damages from Thos. Kinsella for debauching the virtue and alienating the affections from me of my wife, Emeline Field, and I claim damages for such injury to the amount of \$50,000. I was, on the 15th inst., and had been for twelve years prior to that, living with said Emeline as man and wife. Since August, 1872, defendant, Kinsella, has known my wife. He has corresponded with her. They have made appointments and assignments. By such appointments they have met secretly, sometimes accompanied by another person and sometimes alone

at various places in the cities of New York, Brooklyn, in the County of Kings, in the County of Orange, and in the County of Warren. Correspondence of defendant has come into my possession since Nov. 15. It is of an amatory character, and leaves in my mind no doubt of the purpose and conduct of Kinsella and my wife. On Nov. 14 and 15 they met in Warren County, and then and there had criminal sexual intercourse and connection, as I have become convinced since I come in possession of Kinsella's letters. Such interviews were without my knowledge. Such intercourse for more than a year was used upon my wife, who was at times in a state of excitement approaching unsoundness of mind."

Kinsella had made arrangements to sail to Europe to-day, but these proceedings will postpone his trip indefinitely.

AROUSE FROM YOUR SLUMBERS.

Dear Woodhull & Claflin—We are aroused from our slumbers at what seems to us the tendency of Spiritualists and reformers generally to fall back into the bigoted cesspool of their sectarian education. Although we profess to no literary attainments, yet we cannot refrain from venturing a word of warning; not, we trust, in the inflated assumption of a dictator, but with an earnest and fervent love for all humanity. The recent undulating waves of "socialism" seem to so shake the masses of humanity, that even the veriest school-boy (your humble writer included) is startled at the thundering and jarring of the surrounding elements. And after reading the *R. P. Journal* and a goodly number of periodicals of a less enviable and elevated position, we are led to inquire what power is this welling up through the brain of a little woman that causes every editor throughout the land, together with many literary lights, to "seize the pen to bless or to curse?"

The world has had its epochs, its eras, its stages, its ages. Wars, pestilences and famines have devastated it again and again; commotions, revolutions and reformatations have here and there fashioned anew the aspect of society. A trying ordeal, a severe discipline, a terrible school hath humanity passed through. And were not all of these necessary?

The history of earth's inhabitants thus far has been a series of rapidly-changing events—a constant succession of new characters and new scenes in the drama of life; and all has been progressive. And yet how little is known, even now; how small is our treasury of wisdom; how meagre our resources for happiness; how insignificant our ideas of man and his destiny; how almost vain our power to predicate aught of the future or understand our relations to each other. More experience is necessary; greater and mightier revolutions must still go on. "There is no peace for the wicked," nor will a millennial sun ever shine upon a world in ignorance. There is bloodshed and carnage among the nations of the East, while contention and strife estrange the sections of our republic. The images of God, by scores of thousands, are gathered together to maim, mangle and murder each other, they care not how; while citizens, townspeople, neighbors and kindred are quarreling about boundaries, territories, institutions and rights, they know not why. Vice, and intemperance—with its countless horrors and startling crimes—o'erspreads the land; disease, with its wailing train of the crippled and bereaved, is everywhere before our eyes; pauperism, with its gaunt form and pale, worn face, stares out from behind the palaces of the rich, and crucified innocence points its long fingers from every corner of the street. And yet God is good, and His unerring laws are crowned with universal justice; and, believing in that unerring truth, let us rest satisfied that it will yet prevail.

Let us then take courage from the rapid progress that has been made within the last decade, and hope for the best. Let us meet each other in frank and respectful debate, and cease to condemn while striving to elevate, knowing that it is alone through the reason of those around, and the predominating, liberal, equitable love and charity that we in good will to all extend, that we can ever hope to succeed in producing universal harmony. And in the room of Bro. S. S. Jones's "Club of Truth," may we not substitute our most attractive influences of gentleness and charity to lure, if possible, those who are unhappily beneath us in organism and condition, away from the paths of vice and ignorance.

And as we all hope for the love and tender watchfulness of the superior intelligences that are constantly hovering o'er us, and the universal sisterhood and brotherhood of all, let us be bound by no isms that do not embrace the wants and necessities of all humanity.

R. ADAMS GATES.

PERSONAL PIETY.

[The editor of the Boston *Investigator*, is answerable to all orthodox Christians for the following impious atrocity:]

A CHRISTIAN ARGUMENT.

"Some of the arguments that Christians use to convert us 'wicked' unbelievers are rather peculiar, to say the least. Here is one from the pious Washington (D.C.) *Daily National Republican* of the 10th inst., the editor of which must have been short of copy when he published the silly paragraph:

"As an instance of God's retribution on the unbeliever, the following fact is presented: Yesterday morning a young man well known to our citizens, while coming down the steps of Clark's hall on Pennsylvania avenue, between Four-and-a-half and Sixth streets, where a meeting of the 'Free Thinkers' was being held, met a friend going up and entered into conversation with him relative to the subject under discussion by the Free-Thinkers, which was: 'Is man a free, moral agent?' The young man contended that he is a free, moral agent, and said he did not believe there is a God, and started to go down the steps, but before reaching the foot of the stairs, he slipped and fell to the bottom and broke his leg. He was picked up by some friends, when he expressed himself to the effect that he would never again make the assertion that there is no God. A carriage was procured and the repentant young man was removed to his home."

"Probably, or such is the inference, if the young man had believed there is a God, he wouldn't have slipped and broke

his leg. (Here is something worth thinking of, especially in Winter time, when the walking is slippery, for it seems that safe pedestrianism, in Washington, depends on Orthodox theology.) As an offset to the above story, which we shall expect to see before long in an Evangelical tract, we will relate what befel a holy man who did believe in God:

"Some years ago we were requested to speak at a funeral, but as a portion of the family of the deceased were Christians they determined on having a Methodist minister from a neighboring town to officiate on the occasion. And in order to make sure of him, he was earnestly desired to drive fast, so as to reach the house before us. He followed the directions, and the consequence was, the upsetting of his chaise and the breaking of one of his legs. It was a bad enterprise for him: he was seriously hurt, the vehicle almost spilt, and the horse running away, was with difficulty captured. But the catastrophe was not supposed to be 'an instance of God's retribution,' though probably it would have been if it had happened to us!"

COMMENTS.

[If before the termination of the in-coming winter the editor of the Boston *Investigator* does not fall and break both his legs, we shall no longer repose any confidence in an over-ruling providence. More than that, we shall cease to reverence that pillar of the churches—the devil.]

LECTURE ENGAGEMENTS

Those who desire to secure the services of Mrs. Woodhull at any time during the coming lecture season, should make early application. She expects to make a trip during the fall reaching as far West, probably, as Salt Lake City.

[From the Chicago Times, Nov. 22, 1873.]

THE TRUTH OUT AT LAST.

[Special Correspondence.]

NEW YORK, NOV. 25, 1873.

We live in an age of social dramas. The actions of the men and women of the day will form those shadows of the past from which the coming dramatist will sketch his most intense pictures.

Brooklyn, the city of churches, love-feasts, and "moral" entertainments, has been during the past year the stage on which have been enacted tragedies more sombre and lurid than any which the mind of the dramatist has hitherto conceived; tragedies only relieved by those ever-recurring episodes of conjugal infidelity, which, containing, as they generally do, all the elements of the lowest of low comedy, furnish liberally that food for laughter which is needed to dispel the horror inspired by sterner deeds. * * * But terrible as are these deeds of violence, corruption and immorality, they don't work half the mischief that is done to the cause of morality and religion by the efforts of religious bodies and the religious press to whitewash the iniquitous transactions that have taken place inside a religious community. Such a scene I witnessed on the evening of October 31, in the Plymouth chapel. It was the culmination of the Beecher-Bowen-Tilton-Woodhull imbroglio, where the hatchet was buried in the violated hearthstone; where the Great High Priest of the New Dispensation and his pupil embraced each other, and where two hundred and one idolators out of a congregation of one hundred and fourteen, cried "Amen!" After all of which there was prayer. Never before did the Christian church witness such a spectacle. Never was there such an exhibition of lying hypocrisy. Never was there such a shameless profanation of Christian virtues as took place that night between Henry Ward Beecher and Theodore Tilton. The entire proceeding from beginning to end was a flagrant insult to the intelligence of the community. Every effort was made to exclude the press from the investigation; so much so that three days before the appointed time, the Brooklyn *Eagle*, Mr. Beecher's organ, positively stated, in answer to a paragraph that had appeared in a New York paper, that "Mr. Tilton had written no letter to the examining committee of Plymouth Church; that he had not refused to answer any charges; that no charges had been made; that there was no committee, and that no investigation was contemplated."

There was one zealous, God-fearing member in Plymouth Church who believed that the truth should be told. He had no knowledge of the plotting and counter-plotting that had been going on, and believed his pastor pure as the driven snow, and demanded an investigation.

The investigation, however, did not take place. One Brother Sherman—Fisk & Gould's attorney—during their control of the Erie Railway Company, fixed things, and every motion for an investigation was voted down. The meeting was more disorderly than was to have been expected, and at the termination, one innocent member asked: "Are we to understand that the simple dropping of Mr. Tilton's name settles the whole of what is called 'the scandal,' without a censure of anybody?" It is needless to say that at this point there was the cry of "question," and the question was put and carried.

The press the following morning published full reports of the meeting, but there were no comments. It would seem from the numerous communications published that the public is not satisfied, and the question is asked: "Please explain why it is that Plymouth Church, the most conspicuous and every way notable Congregational Church in the land, is wholly silent while its pastor and some of its most eminent members are publicly and repeatedly accused of adultery, licentiousness, lying, intrigue and treachery?"

The whitewash covering the Plymouth pulpit is so thin that the impious are asking such conundrums as the following:

1. "Is it in order in a Christian church for any member to leave at his option? Does it require the assent of two parties, the church and himself, to get in, while he can go out without asking permission, and even without the church being aware of it? Mr. Beecher's argument in favor of this position was rather strange. He says, as reported in the *Sun*: "His relations to the church were severed by his own act. That severing may not have been regular, but it was certainly valid. The rules of churches and equity do not always require regularity. If parties regard themselves as married, and others regard them as married, the law holds that they are married, although there has been no marriage ceremony."

"Allowing this, will the same apply to divorce? Does Mr. Beecher hold that when a man deserts his wife the separation is valid, if not quite regular?"

"2. Is it in order in a Christian church to allow a man to avoid discipline, or for a church to avoid the disagreeable duty of self-purification, by declaring the relation of membership already severed? To an outsider it seems like a farce for a church which provides for discipline to allow a member charged with murder, or adultery, or slander, to say, 'I withdrew last week, or last month, or last year.'

"3. Does not Mr. Tilton equivocate when he says in *The Eagle*, 'So far as I know, no committee, either in church or state, has ever made charges against me of any sort?' This is verbally true, for the charges in question were not made by the committee, but to the committee, and by them communicated to Mr. Tilton. He adds: 'Nor have I been summoned to appear before a Plymouth church committee for any purpose whatever.' True again. The committee in presenting the charges made

against him did not summon him to appear before the committee, but only to answer their letter and appear before the church. We are quoting his language from the later amended report of his denial, as made to *The Eagle*.

"4. Has Mr. Beecher really denied that Mr. Tilton has ever made calumnious charges against himself?' So Mr. Tilton says of the story that 'I have slandered the minister of this church. Last summer Mr. Beecher published an explicit card in *The Brooklyn Eagle* exempting me from this injustice.' Any one who will read Mr. Beecher's accurately-worded card will see that in it he carefully avoids any reference to Mr. Tilton's charges against himself, but refers only to those quite different charges mentioned in the 'document' to which the card alludes; which document omits all reference to Mr. Tilton's well-known charges against Mr. Beecher, and only refers to those other charges which Mr. Tilton alleges were repeated to him by Mr. Bowen. It is a little puzzling to see that Mr. Beecher's exoneration of Mr. Tilton in reference to certain charges is claimed by him as covering all other slanderous reports, without a word of denial from Mr. Beecher, who sits by and hears the claim.

"5. What does Mr. Beecher mean by taking so much pains to show the public that he has no grievance against Mr. Tilton? This is the greatest mystery of all. He said, in his card to the *Eagle*, 'I am unwilling that he (Mr. Tilton) should even seem to be responsible for injurious statements whose force was derived wholly from others.' Last Friday night he said: 'Whatever differences have been between us have been amicably adjusted, and so far as I am concerned, buried. I have no charges.' And yet this miraculously forgiving man knows that Mr. Tilton is the man who has again and again charged him with a crime which involves the peace of his own home; who says that his 'fiery spirit' 'burns to defend his wife and little ones,' but who forbears to do it lest his answer should 'shoot forth like a thunderbolt through other hearts.' Mr. Beecher knows that this is the great scandal which so nearly undermined his usefulness in his own church and his position in the hearts of the whole people. He knows that this horrible calumny came from Mr. Tilton and from nobody else, and that Mr. Tilton has never retracted it in any way. He knows that Mr. Tilton has, within scarce six months, publicly charged him with 'moral insincerity' and 'a plentiful lack of conscience and courage,' such as leads him to 'think one thing and to say another; to hold one philosophy in public and another in private; to offer one morality to the multitude and keep another for himself.' Knowing all this, he can yet assure the public that he has nothing against Mr. Tilton. He can sit still and say nothing while Mr. Tilton asserts before his face: 'A story has filled the land, covering it like a mist, that I have slandered the minister of this church. Last summer Mr. Beecher published an explicit card in the Brooklyn *Eagle*, exempting me from this injustice.' Mr. Beecher had done no such thing, nor could he truthfully have done any such thing; but had exempted him from injustice in reference to quite different slanders; and yet he allowed Mr. Tilton to spread the mantle of that card broad enough to cover all Mr. Tilton's real offenses. How he could have done it is what no man can make out.

"6. Are we to understand that Mr. Tilton is left master of the situation? Charges of slander are made against him. He refuses to reply, claiming that he is no member of the church. The Committee of Examination admits this claim; Mr. Beecher admits this claim, and the church votes to admit it, and also votes upon that plea that his name 'be struck from the roll.' He has got all he asks; but, determined to secure not merely immunity but triumph, he proceeds to confront the church and its pastor, and to say:

"I come here to-night in order to say in Mr. Beecher's presence, surrounded here by his friends, that if I have slandered him I am ready to answer for it to the man whom I have slandered. If, therefore, the minister of this church has anything whereof to accuse me, let him now speak, and I shall answer, as God is my judge."

"He knows he has uttered these slanders, and has never retracted them; and Mr. Beecher knows it. And yet he dares to speak this haughty challenge, and Mr. Beecher meekly replies: 'He asks if I have any charges to make against him. I have none. Whatever differences have been between us have been amicably adjusted.' Most mysteriously forgiving and forbearing of men, who does not even ask a public confession and apology before he forgives the calumny which has covered the land like a mist!"

There is no sincere Christian in the land that does not feel the taint which has polluted the pulpit in Brooklyn should be purged away. As Theodore Tilton has succeeded in intimidating Mr. Beecher, and as he did not scruple to basely use his friends to accomplish that end, it is but just that his knavery and duplicity should be exposed. Either Henry Ward Beecher is the boldest libertine living, or Theodore Tilton is a malignant traducer and scandal-monger, and when he faced Plymouth Church and said that he had never made any charges against Henry Ward Beecher, he lied. The lie was so palpable—for I know that which I affirm—that I felt that "judgment had fled to brutish beasts, and men had lost their reason." In the true story of the Beecher-Bowen-Tilton-Woodhull "scandal," there is an entire absence of those incidents which form the eddies in the current of married life. There is in it neither love, jealousy, nor revenge. The parties for the most part are all humility and Christian benignity. The only shield they offer to public attacks is their reputations, forgetting that this has been a sorry year for Christian statesmen and bankers. As if it were a special interposition of Divine Providence, a wonderful concatenation of causes has kept this case before the public; and, strangely enough, the very precautions, deliberately contrived and adopted to insure safety and concealment, have become the means of publicity.

Leveling the very bulwarks of our social system in more than one city in this country, is a coterie of people who, in accordance with their epine philosophy, believe that society has no laws that they, peculiarly constituted as they are, are bound to respect. Hence they are conspicuous for their contempt of morality. They are eccentric in manner, *outré* in dress, and decidedly coarse in features, but have an abundance of "cheek." The peace of hundreds of households has been destroyed by their pernicious doctrines; and in the case of the Richardson-McFarland tragedy, that culminated in a marriage that shocked the moral sense of the community, the great high priest, Henry Ward Beecher, did not hesitate to put asunder what God had joined together. * * * And now I would like to say why it is that I write these lines. It can be said in a few words:

Theodore Tilton and I were at school together, and together we started up the thorny path of journalism. Consequently, I felt a sympathy for him that can hardly be expressed when I saw him battling, as I then thought, against a legion of foes. I went to him with words of comfort, which he responded to by donning a mask and acting a part. In piteous tone he told me the story of his woe. It was exquisite acting, there is no question about that. Behind the flash of the footlights it would make his fortune; and it is morally certain that Brooklyn, in preserving a cuckold, has robbed the stage of a star. But I didn't know it then, and gave him commiseration when I should have cried "Bravo." It was on Thanksgiving Day that he read me his statement, a lengthy document, since read to at least a dozen, in which he recited eloquently the narrative of the manner in which the first divine of the land had sought to debauch his hospitality, his hearthstone and his bed.

The reluctance of Tilton to publish his statement I attributed to his Christian benignity, and that it might appear he was goaded into defending the honor of his hearthstone, I received from his hand the following for publication:

"174 LIVINGSTON STREET, BROOKLYN, Dec. 27, 1873.

"My Complaining Friend—Thanks for your letter of bad advice. You say, 'How easy to give the lie to the wicked story, and thus end it for-

ever. But stop and consider. The story is a whole library of statements—a hundred or more—and it would be strange if some of them were not correct, though I doubt if they are. To give a general denial to such an encyclopedia of assertions would be as vague and irrelevant as to take up the *Pellico Gazette*, with its twenty-four pages of illustrations, and say, 'This is all a lie.' So extensive a libel requires (if answered at all) a special denial of its several parts; and, furthermore, it requires, in this particular case, not only a denial of things misstated, but a truthful explanation of other things that remain unstated and in mystery. In other words, the false story (if met at all) should be confronted and confounded by the true one. Now, my friend, you urge me to speak; but when the truth is a sword, God's mercy sometimes commands it sheathed. If you think I do not burn to defend my wife and little ones, you know not the fiery spirit within me. But my wife's heart is more a fountain of charity, and quenches all resentments. She says: 'Let there be no sufferings save to ourselves alone,' and forbids a vindication to the injury of others. From the beginning she has stood with her hand on my lips, saying 'Hush!' So when you prompt me to speak for her, you countervail her more Christian mandate of silence. Moreover, after all, the chief victim of the public displeasure is myself alone; and so long as this is happily the case, I shall try, with patience, to keep my answer within my own breast, lest it shoot forth like a thunderbolt through other hearts.

"Yours truly,

"THEODORE TILTON."

Subsequent events have proved that the suspicions of every editor whom I have importuned for the publication of the above letter were only too true.

When, some time ago, I became convinced that the letter placed in my hands was meant for Henry Ward Beecher's private eye, and had produced the desired result; when informed by Tilton that he had read the true story to Beecher, and that Beecher had asked for twenty-four hours' notice of the *expose* to prepare for his departure to heavenly realms; when I saw around the corner of the mask of humility and contrition and detected the gleam of gain in the Tiltonian eyes; when I knew the whole thing was a juggle and a farce; and when, at the expression of my doubts, the Woodhull placed in my hands the incriminatory letters, the existence of which had been denied, I determined to puncture the bubble with my quill. It could no longer be disguised that Tilton had settled with Beecher, and that his pastoral pressure was the balm that had quenched his "fiery spirit." Because all this is true, because the temple of the Lord from which our Saviour drove the money-changers with his whip of cords has come to be a lustful market-place, have I attempted to unfold the mystery of this "scandal." Immediately following the revelations of the Woodhull woman, the Hon. Thos. Kinsella, a crafty jobber in the journalistic profession, published almost daily in the columns of the *Eagle*, of which paper he is editor, communications regarding the scandal. Beecher and Kinsella are both Jesuits, but of different persuasions, and Kinsella determined to compel Beecher to select the *Eagle* as the medium whereby he could present his first statement. There was a bitter feud existing between Bowen of the *Union*, and Kinsella. Bowen, however, remained quiet, while Kinsella daily accused him of having originated the stories that were then in circulation regarding Beecher.

A slight ripple in the current of Kinsella's domestic relations gave Bowen the long-desired opportunity to make Brooklyn uninhabitable by Kinsella for several days. Kinsella had secured the removal of the superintendent of public instruction, and the attentions of Kinsella to the wife of his successor were very annoying to Mrs. Kinsella; so much so, that she followed him one day last summer to a hostelry on the Coney Island road, where she found him in the parlor with the wife of the new superintendent. Bowen made the fur fly, and said much that was naughty. Kinsella soon returned and re-opened the Beecher "scandal," to "get square," at Mr. Beecher's expense, if that were necessary. In the *Eagle* office there had been lying for months the incriminatory letter from Tilton to Bowen of Jan. 1, 1871. It was the rod that Kinsella kept in pickle for Bowen, which was to appear at the critical moment.

The publication of the letter was the first intimation that Bowen had of the conspiracy existing to crush him, and if he had any doubt as to Beecher's hostility, it was immediately dispelled when the famous tripartite treaty appeared in all the New York papers.

In 1870, Bowen and Tilton made a compact to drive Beecher from his pulpit. This they did not do; but in 1872, they, with Beecher, signed a triple-compact, in order that they might continue to traffic on religion. They agreed to wipe out the past, and Bowen and Tilton condoned the crimes that involved the honor of their families. Tilton kept a printed copy of the letter which he had delivered up to Bowen, which found its way to the *Eagle* office. To save Beecher, the covenant was given to the press, and it was at this stage of the scandal that Bowen endeavored to form a coalition with Victoria Woodhull. Too cowardly to use the evidence already in his possession and thereby dirty his own nest, he appointed a meeting at Victoria Woodhull's house, and, unfortunately for him, after an interval of a week, accompanied by Mr. H. B. Claflin, he visited the free-love priestess, and found to his surprise that her admiration for Beecher was unbounded. Bowen should have known that delays in love or war are dangerous. At the same time that Vic was manifesting an angelic delicacy regarding the contents of the terrible letters, Beecher defied Bowen in the following letter.

To the Editor of the Brooklyn Eagle:

"In a long and active life in Brooklyn it has rarely happened that the *Eagle* and myself have been in accord on questions of common concern to our fellow-citizens. I am for this reason impelled to acknowledge the unsolicited confidence and regard of which the columns of the *Eagle* of late bear testimony. I have just returned to the city to learn that application has been made to Mrs. Victoria Woodhull for letters of mine supposed to contain information respecting certain infamous stories against me. I have no objection to have the *Eagle* state in any way it deems fit, that Mrs. Woodhull, or any other person or persons who have letters of mine in their possession, have my cordial consent to publish them. In this connection, and at this time, I will only add that the stories and rumors which have for some time past been circulated about me are grossly untrue, and I stamp them in general and in particular as utterly false. Respectfully,

HENRY WARD BEECHER."

In fact, Beecher made the publication of the letters criterion of his innocence or guilt. Little more remains to be said regarding these sanctioning teachers of morality. Bowen, crushed and despised, crawls to his hole like a poisoned rat, and sells his paper much to the delight of Kinsella. The *Eagle*, perched on the shoulders of Beecher and Tilton, shrieks victory! and flaps its wings, while they embrace each other. At this final tableau, the Plymouth pagans roll their eyes up at their fleshy idol, unmindful of the fact that Trinity, of New York, had its Onderdonk, and Tremont Temple, of Boston, its Killock, and they were cast out.

BUSINESS EDITORIALS.

The Eighth Annual Convention of the Michigan State Association of Spiritualists will be held at Jackson, Mich., commencing on Friday, the 12th day of December, 1873, at 2 o'clock P. M., and will continue its sessions for three days. Good speakers will be in attendance. A general invitation is extended to all, and a cordial welcome is assured by our friends at Jackson to all who may come.

Arrangements will be made to entertain those coming from a distance as far as possible. Come one-come all, and let us reason together.

E. C. MANCHESTER, President,
Bedford, Mich.

L. E. DRAKE, Secretary,
Plainwell, Mich.

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-communication, 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.

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A. BRIGGS DAVIS,

Of Fitchburg, Mass., has a new and startling lecture under preparation, and will be open to engagements to deliver the same on and after the 15th of November proximo. We cheerfully add that Mr. D. is an able and earnest advocate of the principles of the New Dispensation.

EMANCIPATION CONVENTION.

We invite all who desire the emancipation of woman from the slavery of all institutions, laws or customs which interfere in any manner or degree with her absolute freedom in any department of life, or in any sphere of activity, to meet at Ravenna, O., on Sunday, December 7, 1873, to organize an American Woman's Emancipation Society.

Seward Mitchell, Maine.
Parma V. Olmsted, Vt.
E. H. Heywood, Mass.
Angela T. Heywood, Mass.
Benj. R. Tucker, Mass.
Moses Hull, Mass.
Anna M. Middlebrook, Ct.
C. S. Middlebrook, Ct.
Joseph Treat, N. Y.
Austin Kent, N. Y.
Anthony Higgins, N. J.
Elvira Hull, N. J.
Annie E. Higby, Pa.
Lewis Morris, Md.
Sarah I. Tibbals, Va.
J. Q. Henck, Va.
Mary H. Henck, Va.
G. W. Gore, Va.
C. M. Overton, Ohio.
Mary Overton, Ohio.
Oliver Stevens, Ohio.
V. F. Stevens, Ohio.
J. H. Philleo, Ohio.
Jennie Leys, Mass.

Helen Nash, Ohio.
Orson S. Murray, Ohio.
Iantha P. Murray, Ohio.
Wm. A. Poor, Ohio.
L. M. R. Pool, Ohio.
A. Bailey, Ohio.
Sarah M. Day, Ohio.
Ann B. Spink, Ohio.
Francis P. Sutliff, Ohio.
Francis Barry, Ohio.
Addie L. Ballou, Ind.
Sada Bailey, Ill.
J. W. Evarts, Ill.
Franc P. Evarts, Ill.
J. F. Hollister, Ill.
Jonathan Walker, Mich.
George Roberts, Mich.
Julia H. Severance, Wis.
C. L. James, Wis.
Warren Chase, Mo.
J. H. Cook, Kan.
Francis Rose Mackinley, Cal.
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Dr. Slade, the eminent Test Medium, may be found at his office, No. 413 Fourth avenue.

A CARD.

Applications having repeatedly been made to us by many different parties on the subject of securing for them rational amusement for private entertainments, we beg to notify the public that we have with us an able elocutionist who is desirous of giving evening readings from the poets. We know he has an almost unlimited repertoire of recitations (without book), comprising selections from the first English and American classics, together with translations from Swedish, Moorish, Spanish, French, German, and even Persian and Turkish authors. Proprietors and proprietresses of houses of amusement and recreation can arrange for evening readings and recitations by applying to J. F., office of WOODHULL & CLAFLIN'S WEEKLY, 113 Nassau street, New York.

QUARTERLY MEETING NOTICE.

The next quarterly meeting of the Western Reserve Woman's Emancipation Society will be held at Citizens' Hall, Ravenna, Ohio, commencing at 11 A. M., Dec. 6.

D. M. ALLEN, President.
FRANCIS BARRY, Secretary.

PROSPECTUS.

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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 every child 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.

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Criticism and objections specially invited.

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

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For Philadelphia via Camden, 7 a. m., 2 p. m. THROUGH TRAINS. 9:00 a. m., Great Southern Morning Express, for Baltimore and Washington; for the West, via West Philadelphia, Baltimore, and for the South, via Baltimore, and via Washington, with Drawing Room Car attached.

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

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

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

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

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

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