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NEW YORK, APRIL 18, 1874.

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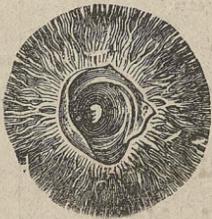
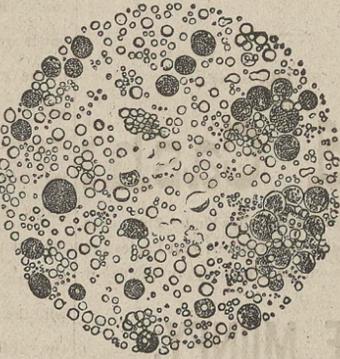
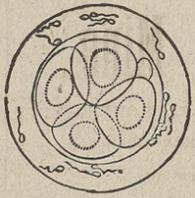
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PART II.

The objective existence of things, the coming into reality of phenomena, can only be conceived, therefore, as the work of a certain number of differentiations taking place in the deep of that universal energy of primal matter, which is the last result of our analysis of the world. Motion of itself alone is enough to explain a first attribute of that energy, namely, resistance, and its consequence, impenetrability; but this is only on the condition that this motion shall take place in various directions. Two forces urged in opposite directions, and coming to a meeting, manifestly resist each other. It is probably by conditions of this sort that those variable condensations of matter and those heterogeneous groupings of which the world presents the spectacle, have been determined. A rotary movement, communicated to a mass without weight, can only engender concentric spheres, which gravitate toward each other in consequence of pressure by the interposing ether. The famous experiments of Plateau are decisive in this respect. That accomplished physicist introduces oil into a mixture of water and alcohol, having exactly equal density with the oil itself. He inserts a metallic strip into the midst of this mass of oil, which is free from the action of any force, and turns it about. The oil takes the form of a sphere, and as soon as the rotation grows very rapid, breaks up, and parts into a number of smaller spheres. The celestial spheres were probably formed in the same way, and an exactly similar mechanical action produces those clear dew-drops glittering like diamonds on the leaves of plants.

All physical phenomena, whatever their nature, are at bottom only manifestations of one and the same primordial agent. We can no longer question this general conclusion of all modern discoveries, Senarmont explicitly says, though it is as yet impossible to formulate with precision its laws and its particular conditions. If this be true, and we hope we have proved it to be so, it is plain that those conditional particularities of which Senarmont speaks; that is to say, those diversified manifestations of the sole agent to which he alludes, can depend only on differences in the motions which impel it. Now the very existence of these differences necessarily implies a co-ordinating and regulating intelligence; but how much more extreme is the necessity for such a cause in chemical phenomena, which display such endless complications issuing from that primal energy to which everything in the last analysis is reduced! We have seen that the variety of those stable and homogeneous energies known under the name of simple bodies, the number of which is now increased to sixty, depends on the variety of the vibrations that each one of these little worlds performs. This is the earliest intervention of a principle of difference. This principle does not merely determine the multiplication of simple bodies; it also acts in any one element with such intensity that the same element can acquire very unlike properties and attributes. What things are more heterogeneous than the diamond and charcoal, or than common phosphorus and amorphous phosphorus? Yet charcoal and diamond are chemically identical, just as the two sorts of phosphorus are. These cases of isomery, which are quite numerous, attest with the strongest evidence the excessive variability of which combinations of force are capable. When we see the same elements, combined in the same weight proportions, produce sometimes harmless substances, sometimes terrible poisons, in one case evolve colorless or dingy products, in another brilliant hues, we become convinced that primal matter is of little consequence in comparison with the weaver who arranges its threads and knows beforehand what the aspect of the web will be. Besides, it is not alone in the whole that the formative principle is displayed; it shows forth also in the elements, considered individually, since every one of them exhibits tendencies, elective affinities, that bear witness to some obscure instinct toward harmonious completion.

There is not only a prodigious variety in the disposition of the atoms which make up molecules and in the arrangement of the molecules among themselves, but this arrangement is governed beside by admirable geometric laws. The atoms that make up molecules are not heaped and flung together at random and in disorder; they enter into composition only in

fixed proportions and in fixed directions. Marc-Antoine Gaudin has proved, in a late treatise devoted entirely to these refined inquiries, the existence of some of the most important laws in the geometry of atoms. This ingenious and persevering writer demonstrates that all chemical molecules, whether they are fitted to produce crystals or not, are formed by a symmetrical aggregation of atoms. The latter are arranged in equilibrium in two directions, perpendicular to each other, one parallel to the axis of grouping, and the other at right angles to that axis, so as always to compose a symmetrical figure. The most complicated bodies, so soon as they are brought under the law of definite proportions and compose chemical species, are made up of molecules in which the atoms are grouped in prisms, in pyramids, in a word, in polyhedra more or less many-sided, but always of perfect regularity, so that in this case the differentiation is regulated with marvellous harmony.

We must now rise another degree, and pass from inorganic matter to living matter. What is it that distinguishes the latter from the former? When we make the answer depend on the results of direct experiment, nothing is easier than to establish the differential characteristics of living matter. In the first place, it is organized, that is, the anatomical elements, instead of being homogeneous and symmetrical in all points of their mass, are composed by the association of a certain number of different substances, in which carbon predominates, and which are termed immediate organic principles. Then these elements grow. At no time the same throughout as to the substance which makes them up, they are in a state of unceasing molecular renewal, of constant metamorphosis, of simultaneous and continuous assimilation and dissimulation. Besides, the various properties these elements may exhibit, contractility, neurility and so on, are, in consequence of the growing state that characterizes them, in so unstable a condition of equilibrium that the slightest variation in the surrounding medium is enough to occasion some change in the expression of their activity; in other words, they have excessive excitability and irritability. Such at least is the region within which physiology is limited; but the fact which it does not clearly enough bring out, yet the thing which is the distinctive mark of life, is the harmonious seeking for each other of all these vital monads, the disposition of biological energies to compose groups of which the end and the reason are found in what we call the individual. The differentiations of inorganic matter occur in molecules that are specific, in whatever bulk they are regarded. The differentiations of living matter take place only in individuals whose build and proportions are strictly determined. An iron bar, an iron crystal, and iron-dust are all still iron. An organic substance fitted for life is nothing whenever deprived of connection with organism. It can display energy, can act; in a word, can be, so far as to be a living substance, only in virtue of taking place and rank in a certain whole, and assuming certain dependencies and connections with other more or less analogous substances. By itself it is not distinguished in essence from dead matter. It is raised to the rank and clothed with the dignity of life only from the time of its reception into that gathering of which the steps all move toward the same end, which is the functional action of the organism and the perpetuation of the species.

What takes place in the ovule is a miniature image of what takes place in the universe. The differentiations occurring in that mucous drop are a copy of the differentiations unfolding and expanding in the ocean of the world. It is at first a microscopic mass, homogeneous, uniform in all its parts, a collection of energies identical with each other, and the group of which does not differ perceptibly from a drop of gelatine, hanging, hardly seen, from a needle's point. Yet soon a dull motion spontaneously stirs these nearly inert atoms, and this motion is expressed by a first condensation of the ovular or vitelline substance, which is the germinating vesicle. This passes off, but at the same time other vibrations arrange the molecules of this shapeless, transparent microcosm, in the order of more complicated groups. The vitelline substance swells toward the surface, where it forms the polar globules, while at the centre it thickens to produce the vitelline nucleus. This in turn cleaves and breaks into a great number of secondary nuclei, around each of which the ovular mass distributes itself while contracting. Instead of a single cell, the ovule, which has enlarged, is now found to contain a great number. These cells, called blastodermic, then tend to arrange themselves in two layers, two leaflets placed back to back, within which the elements of the embryo appear, and little by little develop, pursuing a continuous growth, in which forces becoming forms go on incessantly producing and multiplying new forces and new forms.

Now, these separations and distributions, these orderings and classings, these harmonies that are set up in the ovule to compose by slow degrees the structure of the embryo, reveal a principle of differentiation analogous to that which has caused the infinite variety of things we see come forth from the confused mass of cosmic energies. There is, as many biologists had felt assured, and as Coste has had the glory of clearly demonstrating in a work which is one of the noblest scientific monuments of this age, there is a force which gives reality, direction, life, to the forms of organized matter in the egg. All eggs are alike at first. There is a complete similitude in structure and substance between those which will produce a lion and those which will produce a mouse. The forms are identical, though the future of those forms is different. It is, as Coste very well says, that "beneath that form, and beyond what the eye views, there is something which sight cannot reach, something which contains in itself the sufficient reason for all those differences now concealed under unity of configuration, and to become visible only later." This guiding idea, which Coste has brought forward, and which is admitted by all physiologists at this day, is as far from issuing out of the elementary forces of nutrition as the painter's picture is from being the creature of his palette. Yet nothing in the ovule reveals its hidden and potent vitality. Claude Bernard, who has repeated Coste's ideas on this subject, dwells strongly on the guiding

force which is in the egg, and those savants who agree with Robin in denying this force, so far as it acts on the totality of elements in the embryo, regard it at least as shared, distributed, and acting in each of these elements separately, which, at bottom, is the same thing. We see, in any case, that there is in the inmost depth, and there dates from the most rudimentary sketch of the organized being, the fixed and formed idea of those differences in choice and those sympathies in work whose system shall build up the individual. The differential co-efficient of organized matter is thus of a far higher order than that of mineral matter. It is this which is a distinct and peculiar result from the impotence which experimental science betrays more plainly every day, when attempting to convert physico-chemical activities into energies of the vital order. Even could this conversion really be effected, and it is not metaphysically impossible that it might be, the existence of a spiritual principle of differentiation would be in no wise put in doubt. Hitherto, at least, such a conversion seems beyond the reach of man.

Something that yet more completely baffles his research, while commanding too his highest admiration, is the supreme degree of complexity together with refinement of that energy which is the soul. Human thought is the sum of all the forces of Nature, because it assimilates them all, while distinguishing between them, by the work that it performs upon sensations. Sensations are to thought what food is to growth. Growth is not a result of feeding; thought is not a result of sensations. Nutrition, in shaping the living organs, determines the differentiation of the concrete forms in the individual's substance; thought, in shaping general ideas determines the differentiation of the abstract forces in the world. Thus thinking energy is as much superior to sensations as nutritive energy is to aliments. In another order of thought, we might compare the soul to a paper covered with writing in sympathetic ink. At ordinary temperatures the letters are unseen, but they appear in fine color whenever brought near the fire. So the soul has within itself dim marks and confused shapes which sensation tints and brightens. We have seen that, in the mucous drop, a two hundred and fiftieth part of an inch through, called the ovule, the forces and tendencies of the whole nutritive and intellectual life of man lie prisoned and asleep. So, too, in that force without form or extension, which is the soul, there dwells a miniature picture of the whole universe, and, by some mystic grace of God, a dream, as it were, of that God himself. Thought consists in becoming acquainted with all the details of that picture in little, and unfolding its meaning. Thus, that which makes the whole reality of material things is form, and form, such as it is shown to us in the world, is at once a principle of differentiation and a principle of agreement; in other words, it is the work of an intelligence. Body and motion are mere phenomena. The first is only an image of substance, the last an image of action; but substance and action both are only effects of intelligent force—that is, of activity operating in view of a result. That activity, however, presents infinitely varied degrees of condensation, and we may say, with Maudsley: "One equivalent of chemical force corresponds to several equivalents of lower force; and one equivalent of vital force to several equivalents of chemical force." It is thus that modern science unites the gordian knot of the composition of matter.

A first exclusively analytical view of the world has led us to a first undeniable certainty, the existence of a principle of energy and motion. A second view of the universe, exclusively synthetic, leads us, as we have seen, to another certainty, which is the existence of a principle of differentiation and harmony. This principle is what is called spirit. Thus spirit is not substance, but it is the law of substance; it is not force, but it is the revealer of force. It is not life, but makes life exist. It is not thought, but it is the consciousness of thought. A distinguished English savant, Carpenter, has said lately, with decisive clearness, "Spirit is the sole and single source of power." In a word, it is not reality, yet in it and by it realities are defined and differentiated, and consequently exist. Instead of saying that spirit is a property of matter, we should say that matter is a property of spirit. Of all the properties of matter, in fact, there is not one, no, not a single one, which is not bestowed on it by spirit. The true explanation, the only philosophy of Nature, is thus a kind of a spiritualistic dynamism, very different from materialism, or from the mechanism of certain contemporary schools.

Materialism is false and imperfect, because it stops short at atoms, in which it localizes those properties for which atoms supply no cause, and because it neglects force and spirit, which are the only means we have, constituted as our souls are, of conceiving activity and the appearances of beings. It is false and imperfect, because it stops half-way, and treats compound and resolvable factors as simple and irreducible ones; and because it professes to represent the world by shows, without attempting to explain the production of those shows. In a word, it sees the cause of diversity where it is not, and fails to see it where it does exist. The source of differentiations cannot be in energy itself; it must be in a principle apart from that energy, in a superior will and consciousness, of which we have doubtless only a dim and faulty idea, but as to which we can yet affirm that they have some analogy with the inner light which fills us, and which we shed forth from us, and which teaches us, by its mysterious contact with the outer world, the infinite order of the universe.

The danger from materialism is not, as we usually incline to think, corruption of morals by degradation of the soul. Too much use, for censure's sake, has been made against this system, of the seeming ease with which its professors have convinced themselves that they cut up by the roots the very principles of morality and duty. History proves, by examples too infamous, that barbarism and license are the privilege of no philosophic sect. The real enemies of society always have been, and always will be, the ignorant and the fanatical, and it must be frankly owned that, if these exist within the pale of materialism, there are quite enough of them outside. The danger in the doctrine which reverses the natural relation of things, and asserts that spirit is a product of mat

ter, when in truth matter is a product of spirit, this danger is of another kind; materialism is fatal to the development of the experimental sciences themselves. If, in such a case, the example of men of genius might be appealed to, how eloquent would be the testimony of the two greatest physicists of this age, Ampere and Faraday, both so earnestly convinced, so religiously possessed by the reality of the unseen world! But there are other arguments. "All that we see of the world," says Pascal, "is but an imperceptible scratch in the vast range of Nature." The claim of mere experimentalism is that it may sentence men to the fixed and stubborn contemplation of this scratch. What folly! All the history of the development of the sciences proves that important discoveries all proceed from a different feeling, which is that of a continuation of forces beyond the limits of observation, and of harmony in relations, overruling the singularities and deformities of detached experiences. To hedge one's self within what can be computed, weighed, and demonstrated, to trust such evidence only, and bar one's self inside the prison of the senses, to hush or scorn the suggestions of the spirit, our only true light, because it is a spark of the flame that vivifies all—this is, deny it or not, the condition and the subject state of materialism. Only reason can conceive the fixity, the generality, and the universality of relations, and all savants admit that the destiny of science is to establish laws possessing these three characteristics; but to admit is to confess by implication that partial, incoherent, imperfect, relative details must undergo a refining, a thorough conversion, in the alembic of the mind, whence they issue, with so new an aspect and meaning, that what before seemed most important becomes as mere an accessory as it is possible to be, and that which looked most ephemeral takes its place among eternal things.

The conception of atoms dates from the highest antiquity. Leucippus and Democritus, the masters of Epicurus, several centuries before the Christian era, taught that matter is composed of invisible but indestructible corpuscles, the number of which is as boundless as the vastness of the space in which they are diffused. These corpuscles are solid, endowed, with shape and motion. The difference of their forms regulates the difference of their movements, and consequently of their characteristics. The conception of a principle guiding these diversities, that is, of an intelligence as the supreme cause of differentiation, is not less ancient. "All was chaotic," Anaxagoras of Clazomene said; "an intelligence intervened, and regulated all." Plato, after defining matter as an existence very hard to understand, an eternal place, never perishing, and furnishing a stage of whatever begins to be, not the subject of sense and yet perceptible, and of which we only catch glimpses as in a dream, tells us that the supreme ruler "took this mass which was whirling in unchecked and unguided movement, and made order come out of disorder." And this order grows real in conformity with ideas, the prototypes of things, whose totality makes the divine essence itself. The world's activities are reflections of God's thoughts. To these two fundamental notions, that of atomism and that of idealism, Aristotle added a third, that of dynamism. As he holds, indeterminate matter, in the highest degree of abstraction, is without attributes. If it tends always toward form and action, that is because it contains a principle of power, a force. Force is in Aristotle's view the principle of form. The latter relates to substance. We have here the whole ancient philosophy regarding the world. Modern philosophy has taught us nothing different. Atomism, strengthened and widened by Descartes, and borrowed from him by Newton, is identical at bottom with that held by the teachers of Epicurus. In the same way, Leibnitz's dynamism is only a revival of Aristotle's. And, just as Descartes and Leibnitz reproduce the old Greek masters, contemporary science renews Descartes and Leibnitz.

"But what!" it will be said; "always repeating, never inventing, must that be the fixed doom of metaphysics?" Not so; these renewals contain continuous growth toward perfection. The old truth has been preserved, in its original sense, but it has been constantly illuminated and made exact in the lapse of time by happy efforts of speculative genius. Greek atomism had an immense chasm which Descartes filled by the conception of ether, the most marvellous of modern creations. Aristotle's dynamism was vague, and Leibnitz gave it precision by showing that the type and the fountain of force is and can be nothing else than spirit. He lifted the conception of force to the conception of soul. And what has been done in our days? We have computed the motion, we have detected the action, of that subtle ether, we have proved the absolute imperishableness of force, we have shown by many instances the fundamental identity of the appetitive and elective powers of chemistry and crystallography with those which psychology reveals. Here is the future of science and of metaphysics. Both will henceforth follow in their development the very course they have held since the first day; they have never, like Penelope, destroyed yesterday's work the day after. They have pursued the same end with continuous advance, that is, the conception of invisible principles, and of the ideal essence of things. This end will remain the ever unattained goal of their ambition. The farther we shall advance, the more clearly and convincingly will they persist in defining those primal forces and elementary activities half guessed at from the very dawn of thought. Never false to themselves, they will always, at whatever point in history we appeal to them, represent the human soul unchanging in its nature, its powers and its hopes. Let them never muse over the mournful question whether the work of the past will not vanish at some time without leaving a trace. All of it will survive, and from this confidence those who strive to increase the sum of knowledge draw their courage and consolation.

The conceptions of matter now entertained agree not only with the boldest deductions of most splendid discoveries of contemporary science, as well as with the oldest truths and the most instinctive faiths of humanity, but also with those loftier convictions, more precious and as solid, which form our moral and religious inheritance, and the crowning prerogative of our nature. The most advanced science rejects

none of the traditions and objects to none of the great and lasting sentiments of past ages. On the contrary, it fixes the stamp of certainty on truths hitherto lacking adequate proofs, and rescues from the attacks of skepticism all that it coveted as its prey. No proof of the soul's immortality is so strong as that we have drawn from the necessary simplicity and eternity of all the principles of force. Nothing bears witness so powerfully to the majestic reality of a God as the spectacle of those diversities, all harmonious, which rule the infinite range of forces, and bind in unity the ordered pulses of the world. It is enough to fix the truth that the moral greatness and the intellectual dignity of a nation must always be measured by the standard of the esteem and credit it accords to high metaphysical speculations, and chiefly to such as relate to the constitution of matter. Meditation on the constitution of matter is the best method of teaching us to know spirit, and to understand that every thing must be referred to it, because from it every thing flows.—*Revue des Deux Mondes.*

## 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.

### LABOR REFORMERS—FARMERS AND GRANGERS—WHAT IS OUR DUTY TO-DAY?

NEW YORK, April 2, 1874.

What are our enemies doing through Congress on finance? and what is the prospect for us?

To the first question the answer is simple and short, and just this:

Congress has taken four months to show how to do nothing to meet the difficulty. The Senate proposes, and, so far as it has the power, has given to bankers more millions to aid them in perpetuating their system of robbing the people. All that has been done, or is proposed to be done, will fail to restore confidence or reinstate our lost industries. The additional money will be hoarded, and be just so much more in the pockets of the monopolists.

The system which by this action of Congress is extended, adds just so much more burden to the industrial classes, without affecting the price of money or bringing it within the reach of the people. It is simply vicious legislation, and wholly in the interest of the money-lending class and Wall-street speculators. There has been scarcely anything said thus far in the late discussion of finances upon the only question which really concerns the laborer, the agriculturist or the manufacturer. These ask for and demand that a system shall be established which will give them the use of a medium of exchange as cheap—at as low a rate of interest as their competitors in Europe have it. This has not yet been done or as yet even attempted. What the people, the masses want—what they ask for, is that the government will inaugurate a system which will make no premium to those whose business is to deal in money and usury, and continue to prey upon the industries of the people. Wall street, and the agents of foreign capital, which run the government, saw that attempts were to be made to induce Congress to inaugurate measures looking to the relief of the people. Straightway a hue-and-cry was raised in favor of "specie payment;" this ruse was shrewd to turn attention from the real demand of the people. The monopolists never for a moment expected or hoped for specie payment. They well knew that such a thing was wholly impossible, and it never was seriously thought of; it was only sharp playing. With a foreign debt aggregating two thousand five hundred millions of dollars, and only about one hundred millions of gold to redeem with, they put this pretence forward as a kind of "counter-irritant;" their real object was to defeat us, and, so far as the United States Senate is able, they have done it. The present fraudulent system gave the money-lenders all and more than all the people could earn, and they determined (even in the face of starving millions and general ruin) to have it continued, and it is continued and increased to enable them to keep on their same infamous system through the so-called national banks; the proper name of which should be the monopolists' newly invented fiscal agency for robbing the people of the United States, under the pretense that it will relieve the West and the South, while, they know it cannot, and that the benefits will only enure to the monopolists here on the Seaboard and their confederates in Europe.

It now remains to see if the monopolist can also control the House of Representatives.

The simple case, as we see, is this: The United States have out 1,700 millions of paper promises in the form of Bonds which draw interest, and these promises, are better to-day than gold—really worth more. The people ask that these bonds, these so much slandered paper obligations which rest only upon the faith and resources of the nation, shall be converted into other and more convenient paper obligations of the government and be made a legal tender for all purposes without bearing any interest. And the way to make the conversion has been pointed out and adopted by the people in their financial system of a 3-65 convertible bond. The people mean to have the currency of this country based just as these United States Bonds are to-day, viz.; "upon the faith and resources of the nation," but interconvertible with certificates of value, actual paper money which does not bear interest, and when converted again at the will of the holder into bonds, that the bonds shall bear such a rate of interest that it is no longer an object to hoard and monopolize them as is the case under the present fraudulent system which has already brought the country upon the borders of anarchy.

England owes \$3,700,000,000, represented by consuls corresponding to our bonds. These are in substance a circulating medium. It is double the debt of the United States, and this large debt bears three per cent., and the holders of these

paper obligations of England have to pay on them an income tax. Why should the producers of this nation, which has more solid real wealth than England, pay ten to twenty per cent. for the use of money, while the industries of England and other European States pay but three?

From what we have seen for the past four months, and from what we see at this dark hour, the monopolists will keep up this war upon the industries of the country. A change will come; and when it does come, in anger and vengeance, the people will find a way to compel the monopolists to disgorge; and the issue is now, thank God, fairly made and understood. The question has been ventilated and its effects illustrated, and the people know now just where they stand and what they have to do.

The only present hope for the people—the producing masses—is in the House. To this body the hirelings of monopoly point in the press of this morning; to this body the rings are now addressing themselves in full confidence. And what hope have we here? Butler, Field, and a few others, with the half-way plan of Kelley, point the way, and speak for the industries and producing classes of the country; but with nearly if not half of this House known to be directly, personally interested in the bank monopolies, and the other half mostly lawyers, accustomed to work for fees, the prospect is remote indeed. Had we hope of anything from Grant, we might pray that he would veto any bill that looked to perpetuating or extending the infamous National Bank robbery system, and thus force Congressmen to hear the people or go back to them for new curses. But experience with Grant assures us that he will be as ready to sign the Bankers' bill of to-day as he was in 1869 to convert a debt payable in currency into one payable in coin. Grant goes with the rich monopolists.

The farmers of the West and the South are thoroughly organized, and outside of the corrupt Republican and Democratic parties, both of which are used by the monopolists. The other industrial classes are organizing on substantially the same as the Grangers' plan.

The Catholic Church understands the secret of power. The working people of America have discovered that an organization not political but which holds the people to a superior allegiance than to political parties, is the secret of their power, and the work will go on. Let us be more than ever vigilant and see to it that our enemies do not get into control by persuading us to make a political party. Under no consideration must the working masses at present become a political party. There is only one way; let us keep on that way. The Knights of the Golden Circle were not a political party, but experience demonstrated their power. The Church is not a political party, but experience has demonstrated the measure of power due to its wisdom in this respect. The revolution is upon us, let us move as one man, and make no mistake, nor be disturbed by the artful play of our thoroughly drilled and unscrupulous adversaries.

HORACE H. DAY.

### COMMUNISM IN THE MIDDLE AGES.

The middle ages were the period of association pre-eminently. The sense of individuality, of man's personal worth and strength, had not yet dawned upon the mass of men. The strongest did not feel able to stand alone, but must seek close and formal association with his fellows. Was he pious? let him enter a religious brotherhood, if not as a monk, then at least as a lay member of a third order. Was he industrious? the guild had a place for him. Was he learned? the university opened her arms to him. Was he a soldier? it was his duty to find his place among his brothers in arms in some military order. Was he an enterprising trader? the Hansa, or some similar bond of merchants, gave play to his activities and fixed their limits. Was he a singer? the Minne-singers and the Master-singers had their guilds also, in which the joyous art was cultivated. Almost all that men do singly and alone in our days, men did in companies and associations in those times.—*Penn. Monthly.*

The following circular has been issued by the Workingmen's Central Council, and is intended to promote a general mass meeting of the workingmen in favor of the Eight Hour law all over the country:

"JUSTICE TO LABOR—THE WORKINGMEN'S CENTRAL COUNCIL TO THE LABOR ORGANIZATIONS OF THE UNITED STATES.

"We appeal to the organized workingmen of every village, town and city of the Union to hold a mass meeting on Monday evening, May 18, 1874, in conjunction with the workingmen of this city, which will be held at the Cooper Institute, for the purpose of demanding the removal of the corrupt agents of the government connected with the Department of Architecture from office, on the ground that instead of enforcing they flagrantly violate the Eight Hour law by extending the contract system in every department of building, which contracts are given to special favorites for corrupt purposes, as has been clearly proved by the Central Council to the Congressional Committee who were authorized to investigate the violation of the law on the new New York Post Office.

"We appeal to the secretaries of all labor organizations to at once communicate with their representatives in Congress and especially request their attention to this subject, and insist for further legislation in order that the working people may derive the benefits originally intended by the framers of the law.

"We appeal to the labor organizations of this city to at once appoint committees and assist in arranging the details for a mass meeting such as never was witnessed in this city, and let the voice of the working people be heard in thunder tones throughout the length and breadth of the land.

"We propose to fearlessly expose the corruptions existing in all departments of government, and the manner in which the claims and rights of the working people are ignored by the powers that be, and we shall propose a proper remedy.

"It is hoped that organizations outside of this city will

make no delay in making arrangements for meetings. The New York resolution will be sent upon application.

"Chairmen of mass meetings, please communicate with us by telegraph.

"By order of the Standing Committee,

"R. G. WILLIAMS, Chairman,  
"226 Eighth avenue, New York.

"N. B.—All committees, when appointed, will report at once to the Standing Committee every Sunday, at three o'clock P. M., at Munzinger Hall, No. 147 West Thirty-second street."

"NEW YORK CITY, March 30, 1874."

SOCIALISTIC.

THE ORIGIN OF FREE LOVE.

BY AUSTIN KENT.

I understand Judge Edmonds to assert that modern Spiritualism is in no sense responsible for Free Love. I ought to be better posted than the Judge on this subject, and I say no class, order or society of men can exclusively claim or discard it. Almost forty years ago, in a time of great religious excitement in Maine, a company came out of the churches, moved to Allegheny county, N. Y., and lived a conjugal life with little or no regard to the laws of marriage. For twenty or more years every form of conjugal order existed among them unmolested. Some of them were men of strong mental, moral and physical power. I am too feeble to write the good and the bad in their history. Their children are generally good and are respected. Later, a large company—now the best represented by the Oneida Community—left the churches in a like religious excitement, and introduced great freedom in conjugal relations. The Oneidians have published their own history.

About the same time, over thirty years ago, a few infidels—Robert Owen, Fanny Wright and others—took the stand that Barry, Andrews, Nichols and wife, and, of late, Mrs. Woodhull and many others have since occupied. Other free-love and semi-free-love writers, like H. C. Wright, the Fowlers and Miss Branch, I must pass here. Nine in ten of the earlier free lovers came out of the so-called orthodox churches in some revival; yet the churches did not mean free love.

Spiritualism does not necessarily mean free love. Many Spiritualists are not specially inclined to free-love ideas, yet modern Spiritualism has generally a strong tendency in that direction—I am sure as much, if not more, than church revivals. Both are more or less from the same spiritual root. Free love has multiplied ten-fold in the ranks of Spiritualists during the past twenty-five years. Spirits, high and low, better and worse, are on both sides of this question.

I have conversed with unseen intelligences over fifty years, or since I was fourteen; I have been a Spiritualist (as was John Wesley) thirty-four years; I was converted to the free-love philosophy by the higher law of Jesus, Confucius and such teachers; then confirmed in it by the absolute laws of mind. I defend and demonstrate it from these mind laws.

I have been urged and inspired to write in its defense by a host of spirits. The most numerous convention of spirits I was ever permitted to attend met at my house to congratulate me and hold a jubilee of rejoicing over the completion of my book—"Free Love." Yet a conservative Spiritualist has sounded, and reiterates in my ear the old Roman and even Protestant-persecuting cry—"Burn that book." From what we now read in certain quarters, are we quite sure that if God gets into the Constitution we shall not hear some Spiritualists joining in the cry of the churches with the words, "Burn the authors of such books?" I would not like to trust even Judge Edmonds' "God" in that instrument. I am glad if he is not disposed to vote him in; I trust he is not. But I cannot see that there are any thanks due the Judge that Mrs. Woodhull has not been in States Prison during the past six months instead of the West lecturing to full houses. How many have failed to show her the justice all should grant their fellows?

The free-love principle must stand or fall alone on its merits or demerits. I always hold myself responsible for every line I write. I never act from the dictation of any spirit in or out of the body, be they from heaven, earth or hell.

It is useless for the Judge to try to clear modern Spiritualism of all tendency to free love when we know that one-half the Spiritualists who denounce it are, or have been, favorable to it.

The only essential meaning of free love, is the absolute and entire freedom of woman to control her sexual relations. If the Judge only means to ask freedom from all personal responsibility for free love, so far as I know, it is his right. In that case I have a right to ask him to forswear all claim to the honor and glory when it prevails and is respectable. He must not then say: "We conservative Spiritualists did it." I have always liked the Judge because I thought him honest. He was never an Abolitionist; I was. When war threatened our country, he used his great influence to escape it by dividing the Union, and so leaving the slave to his fate; and this when we had long held him for the master to rivet his chains. Then, when the slaves were freed, he claimed the honor of their freedom for Spiritualism. Spiritualists had done little to free the slave. I was a man and an Abolitionist before I was a Spiritualist.

The Judge is reported to have said of Spiritualists: "We are not free lovers. We deny that universally, though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social or civil laws."

Spirits have led thousands into practical free love. They have inspired hundreds to defend the doctrine. Anti-free lovers have taught free love in an unconscious state. Other spirits have opposed free love. Is it logical or truthful for the Judge to say: "We have no commission to destroy or even touch existing social or civil laws," after having claimed the honor of changing the laws and Constitution of the entire

Union? Such loose talk in a man of his culture is unpardonable.

Judge Edmonds, we must not misunderstand you. In our quotation, did you mean to take back your claim that Spiritualism, your conservative Spiritualism, had done much to free the slaves? Woman is to be emancipated from sexual bondage. When she is, the Young Men's Christian Association will say: "We, the Christian's God, the Bible and churches did it." Then will you and your conservative friends, following in their wake, echo the same cry? There cannot long be but two parties. You must soon work with us, or with the churches with all their rotting corruption. It is more heaven-born freedom, or more hellish despotism. Which will you have?

STOCKHOLM, N. Y., March, 1874.

MORALITY VS. BRUTE INSTINCT.

MARRIAGE VS. FREE LOVE.

CORRESPONDENCE AND COMMENTS.

Editors St. Paul Press:

Believing that the inclosed extract from an old letter will prove of interest at the present moment, I have taken the trouble to transcribe it for your columns.

Very respectfully yours,

H. Y. R.

DECEMBER 23, 1872.

MY DEAR FRIEND—Mrs. Woodhull has labored very hard to make Mr. Beecher out a free-lover in a practical way; and certainly (from the silence of Mr. Tilton and the rest as I judge) with some show of success. But as to that I feel indifferent. He at all events is not a technical free-lover, and his infirmity will be condoned by society therefore as a weakness of the will under great temptation, etc., etc., and as not indicating any hostility to marriage, or the social sentiment. This is what makes the public hate technical or professional free-love; that it is the enemy of all society or fellowship among men, inasmuch as it makes organic instinct supreme in human action, as it is in the animal nature, and gives an eternal lie to marriage as the sovereign dignity of our race. Speculative free-love has actually no case against our existing civic regime even, which a judicious enlargement of the law of divorce would not at once refute. I should have no quarrel with it, but on the contrary would bid it godspeed, if it sought only to hallow marriage in men's esteem by securing such a law of divorce as might permit every one to whom marriage was hateful or intolerable to leave its ranks as soon as possible, and so close them up to its undefiled lovers alone. Of course I am not so stupid as to suppose that there is anything essentially evil, or incompatible with innocence, in the indulgence of natural appetite and passion. But I hold just as clearly, that it is fatal to all manhood—much more, then, to all womanhood—to make such indulgence an end of action.

No man and woman can do that deliberately without converting themselves—into brutes? No! for the brute is heavenly sweet compared with such men and women—but into devils. The distinctive glory of man is personality or character, the power of transcending his organization and realizing divinity; and he attains to this personality or character, not by foolish doing, but by wise and patient suffering; that is, by subjecting his self-will, or will of the flesh, to the welfare of his neighbors whenever itself prompts injustice to them.

How infinitely remote all this marriage doctrine is from the thought of the free-lover you can easily ascertain by recurring to Mrs. W.'s indictment of poor Beecher. The free-lover aims at no mere negative legislation. He is a doctrinaire, and what he wants is, not the reformation of men's manners, but a revolution, whereby what has hitherto been subservient in human nature (the flesh) shall be supreme, and what has hitherto been supreme (the spirit) shall be subservient. He will allow no compromise with society in any form, for he doesn't believe in the social destiny of man, and disposes himself to reconstruct the world simply by overturning it, or substituting universal discord in place of partial order. He holds that every man is absolutely free—free not only in respect to outward compulsion, but free also in respect to inward constraint; thus that he is essentially devoid of obligation either to his fellow man or to himself; in a word, his own sole law, and hence is never so unmanly as when he obeys the voice of conscience in preference to that of appetite and passion.

This gospel would go down with me if I were only a chimpanzee. For in that case, knowing absolutely no other law than that of my organization, I should know nothing of the social sentiment, nor consequently of the marriage sentiment in which it originates. But you will please observe that I am not a chimpanzee, either in origin as Mr. Darwin would argue, nor in destiny as the free-lover would have it; and the gospel of free-love consequently turns my intellectual stomach. I have an animal organization, to be sure, but it is never my master from infancy to old age, unless I have perverted my human force by vice, but always my servant. This is because I, unlike the animal, am born into a miniature society, called the family, and undergo its law which is that of reverence and obedience on my part toward my parents, protection, nourishment and education on their part toward me. Such is the difference in origin and destiny between man and the animals. The latter are born to obey their organization, the former are born to obey a higher law. In a word, every man, by virtue of his birth in a well organized family, is more or less subject, inwardly, to conscience or the social sentiment. And this sentiment early awakes in his bosom a sense of personality or selfhood utterly distinct from his organization; and if it be judiciously nurtured and cultivated by outside influences, it gradually leads him to abhor nothing so much as identification with his appetites and passions. He claims an infinitely higher, purer and freer law of action. Of course, so long as he remains a child, or falls short, from any cause, of normal manhood, he feels the insurgence of his organic wants very often, and does in consequence many harmful and unhandsome things, which invite stern rebuke and discipline. But if he be

arrested in time he is sure to disavow his base tendencies, and submit himself zealously to the higher law he has found within.

Especially is this the case in respect to the sexual sentiment and its promptings. Love has now ceased to be purely animal with him and is becoming human. He now no longer loves at the impulse of his organization merely, and without regard to the personality of the object, as the animal does; but is overpoweringly constrained by something in the object exclusively, a something divine to his imagination, which he recognizes as the consummation of his being, and in the possession of which he would sacrifice his existence. In other words, love now proclaims its transfiguration into the marriage sentiment, and if it ever falls away from that sentiment, it does so no longer as love but only as lasciviousness, in which case of course the man reverts from man to monkey.

Here, perhaps, you will ask me what I mean by marriage.

Marriage has two aspects: one literal as a civic institution; the other spiritual, as a divine education or discipline.

1. I marry my wife under the impression that she is literally perfect, and is going to exhaust my capacity of desire ever after. Ere long I discover my mistake. The world, the flesh, or the devil (or possibly all these combined) suggest a pungent sense of bondage in the marriage tie. My good habits, my good breeding, my hearty respect for my wife, my sense of what is due to her amiable devotion, prevent my ever letting her suspect the conflict going on in my bosom; but there it is, nevertheless, a ceaseless conflict between law and liberty, between conscience and inclination. I know that it would be possible to make a compromise or enforce a truce between the two interests by clandestinely pursuing pleasure and openly following duty. But my heart revolts from this. I feel that the burden of my race is upon me, and I will perish under it if need be, but I will not shirk it like a sneak, and let sincere men bear it unhelped by me.

So much is clear to me. The law I have sworn to obey is beyond my strength. It crushes me to the earth. It humiliates me in my self-esteem. I see in its light that I am no better than the overt adulterer; but I dare not resent its terrible castigation. The law is holy, just and even good, though it slay me. Yes, death at its hands were better than life at the risk of dishonor at my hands; so I abide by my marriage bond. I see very well that the bond ought to be loosened in the case of other people; that divorce should be allowed more freely than it now is, so that multitudes of people to whom marriage as a divine education or discipline is mere derision and mockery, might become free from its bondage as a civic institution, and so no longer profane it and their souls by clandestinely violating it. But as for me, I will abide in my chains.

2. I don't find that there is any particular manhood, if by manhood merit is meant, in this decision of mine; for I have been becoming aware all along of a much deeper divinity in my wife than I discerned in her before marriage. The divinity she revealed to me then addressed itself to my senses, and fed me fat with the hope of being selfishly aggrandized by it. The divinity she now reveals is the very opposite of everything I find in myself. It is gentle where I am turbulent, modest where I am exacting, yielding where I am obstinate, full of patience where I am full of self-will, active where I am slothful, cheerful where I am moody, unconscious where I am morbidly conscious; in short, it is a divinity infinitely remote from my own petty self, and yet a divinity in my very nature, so that I can't help becoming aroused to the meaning at last of living worship, worship consecrated by death to self. I see that there was no other way for the Divine to get hold of me, at all events, but by first binding me in sensuous love to this noble woman, and then letting into my interiors from the camera obscura of her person the accommodated blaze of His eternal purity and beauty, that I might see myself at last as I truly am, and know Him, therefore, evermore, past all misapprehension, as my sole light and life. Thus marriage is to me my truest divine revelation. I should simply have gone to hell long ago if my wife had not saved me, not by any conscious or voluntary doing on her part (for if she had attempted anything of that sort she would have damned me past all chance of redemption); no, far from it; but by unconsciously being the pure, good, modest woman she is. She was mine by legal right, and yet she was by nature totally opposite to all I call me. What then? Shall I renounce marriage, call it a snare and a cheat, and abandon myself to concubinage instead? Or shall I accept it as a divine boon—the divinest boon imaginable to our race—and so find myself no longer debasing women to my level—the level of my selfish lusts—but elevated gradually and surely to the height of her natural truth and purity. \* \* \* \* The end of marriage as a civic institution is the family. But the family is now blocking the way of society, which is God's family, and marriage consequently being no longer necessary to be rigorously administered as of old in the service of the family, must consent to be administered in the interest of society—that is, must be relieved by greater freedom of divorce.

H. J.

My Dear Sir—I inclose a newspaper slip of a letter published in a late issue of the St. Paul Press, in which you will readily recognize the ear-marks of your old antagonist of twenty odd years ago, Henry James, of Newport.

I feel assured that Mr. James is laboring under a misconception of the motive which animates the "free lover" in assailing our present cruel marriage laws, and is thus led to misstate the issue. He is equally earnest in his desire for the emancipation of woman, and his vehement rhetoric has demonstrated on numberless occasions that the legal tyranny of marriage serves only to embitter and defile its otherwise sweet and wholesome waters. But he assumes that the hostility of the technical free lover is based on a totally different motive from his own; that it is a supremely selfish one, wholly in the interest of his organic appetites and passions. As well might he assume that the effort to relieve the hard conditions of prison-life was made in the interest of thievery, and insist that any one advocating such amelioration afforded instant evidence that he was a thief, or at least

was calculating the risks involved in some scheme of private plunder. To make good his position, it is incumbent on Mr. James to show that the men and women known as "technical free lovers," are, practically, libertines, debauchees and harlots; are lecherous, libidinous persons, who shamelessly "obey the voice of passion in preference to the voice of conscience." This is a task from which Mr. James would shrink with unfeigned abhorrence, but I see no other means by which he can vindicate his claim to candor and sober truth.

I have read the writings of Mrs. Woodhull, and heard her deliver her lectures; have read the current literature of the free-love movement these twenty years or more; and—while meeting with much that was repulsive and reprehensible—I am satisfied that the settlement of the question of social freedom involves issues of immeasurable value to the race, and invites the effort of every courageous and sincere man and woman; and I am also satisfied, that while a large proportion of the individuals who have espoused this unpopular cause exhibit a certain unhandsome egotism, and possess perhaps more vigor than cultivation, they are in all moral regards neither better nor worse than their neighbors.

But I fear Mr. James has confounded some of the exuvia of this new truth with the fair promise itself. The new truth in transition is always accompanied with irregular and sporadic manifestation. To be sure well-bred people do not want to be always talking about their sexual relations; nor will they, after these matters have been readjusted. Once woman is emancipated from the social and household subjection in which she is now (in a great measure unconsciously) held, a cooling, healing influence of modest restraint will descend from woman herself, and these turbulent waves of public discussion concerning a domain of life so private and sacred will subside into equable relations with other departments of human activity.

Henry James sits a crowned king in the realm of metaphysics. His penetration is something marvelous. His admirers become enthusiasts and declare that he alone of all men living is entitled to the name of philosopher. Time and space confess themselves mere shams, and the material universe fades out of mind under the matchless power of his analysis; the innermost mysteries of being unfold themselves, fall into order and method, and ultimate in worlds and passionate human hearts as a matter of course; history is illuminated and the splendid destiny of the race is forecast with overwhelming certainty. But in the midst of all this, or perhaps because of this, one detects in him a certain inability to cope with actual affairs as they arise in the ever-shifting drama of life. His thought turns back upon itself when it comes in contact with the raw edge of things. And I hold that in this letter he has spoken unwisely; he has made his point, but it is at the expense of his own candor and magnanimity. He perceives the stupendous frauds we suffer in our social relations—none more clearly; and he with us is moved to attack; but while the common instinct of outraged justice urges the rough onset with whatever bludgeon lies at hand, he is dismayed at the turmoil and confusion and puts up his keen and highly-tempered blade in disgust, confessing that he has no stomach for the fight. *Hinc ille lacrima.* H. Y. R.

Henry James has, in a high degree the rare qualities assigned to him by H. Y. R. But what shall we say of his persistent misrepresentation of the doctrine of Free Love? It is astounding, that a man of his intelligence can write such balderdash. The fact argues either a crass and chronic stupidity on the subject, on his part, or else that he is willfully bearing false witness against his neighbor. He asserts, not as his opinion, but *ex cathedra*, and as the undoubted fact that the free love *doctrinaire* demand that the flesh shall be supreme; that free lovers are fleshly minded or lecherous people, ignoring or subordinating the Spiritual element of man's nature; that they are chimpanzees, brute beasts, etc., etc. The free lovers have never said so. They have merely asserted the law of individual freedom, instead of, or in predominance over social constraint, as the safer and better medium through which to conduct to the higher development of mankind. They are a set of social philosophers who have arrived at this degree of spiritual insight into causes, and of faith in the self-regulative powers of freedom, in the place of regulations imposed from without. They may be right or wrong in this assurance, but if wrong it is on the side of spiritual elevation. It is because the God within them denies the necessity any longer of outward constraint and discipline to lift them to the highest social and spiritual conditions. It is surprising that Mr. James should not sufficiently well understand the working of spiritual laws, to know that in charging on others the predominance of low and animal desires and manifestations simply because they demand a free field to live their own true lives, that he convicts them of nothing, while he implicitly confesses that he is *such*, and that he would habitually so manifest himself, if outward constraint were not so laid upon him; in other words that he, individually, is still a chimpanzee and nothing else, except in so far as outward social and legal constraint, coupled with domestic discipline, compel him to the exhibition of an outward decency; with some promise, withal that by the continuance of these ministrations, he may at some future day be developed into the higher sort of humanity, upon the spiritual plane.

But if there is this hope of a better result in the future, even in his case, it may be that other individuals, with a better nature from superior inherited conditions and other causes, may long since have attained to that higher state in which they are justified in claiming to be a *law unto themselves*, and to be exempt from disciplines which they or their ancestors may have had enough of, and which are now only hindrances for them, however necessary they may still be for less progressive individualities. Mr. James and a large class which he represents may still need a course of domestic infelicities, and if I could accommodate them at the same time, I would even be willing that the dose should be increased in size and frequency; but that is no good reason why those who never had or have recovered from the chim-

panzee disease, should be required to go through, again and again, the same purgation.

I wonder whether it ever really did occur to Mr. Henry James and those of that ilk, that possibly there may be men and women in the world who are built on a higher plane, or may have attained to a higher plane, spiritually, than any that he and they have yet attained to; instead of uniformly assuming that if anybody differs from them and their personal standards, he must necessarily be on a lower plane of development. But Swedenborg, Mr. James' supreme channel of spiritual wisdom, rightly no doubt says that an angel, lifted into a higher heaven than that where he resides, sees *nothing*. STEPHEN PEARL ANDREWS.

#### SUNDAY SOCIABILITY FOR WORKING PEOPLE.

BY A. GAYLORD SPALDING.

Social intercourse is a mighty educator. Its importance and extent of influence can scarcely be measured. In all families and schools, as well as other groups for pleasure or business, association exerts a power greater even than books, to develop, refine and perfect; both children and those more advanced. Hence the advantage of village and city life over the country in this respect.

My present purpose is to apply this idea to the needs of working people, and demand that Sunday shall be used more freely and wisely for calls and visits among neighbors, for general sociability and moral and intellectual improvement. During the six working days of the week the people have little spare time; therefore Sunday is their only chance. Shall the stiff rules of sectarian discipline bear like a night-pall to keep them sober-faced and secluded? Reason answers—No! and the mental and moral interests of the people require a change. We pattern too much after old Puritan blue-law Sundayism. I invite you, then, my dear heroic working friends, to venture over the dull line of habit in this matter, and don't be afraid to step out of the ruts of custom in this particular.

Our regular Sunday church meetings afford little opportunity for unrestrained sociability beyond the mere coming together and a slight salutation. No interchange of thought is convenient or expected; for all must be orderly and give respectful attention to the minister, who is hired to do the thinking. The exercises, moreover, are largely made up of pietistic observances and formulas, while the intellectual part is everywhere monopolized by a class of non-producing, professional, paid leaders. This leaves the masses of common people—farmers, mechanics and laborers—entirely out in the barren waste of ignorance and moral stupor. Thus the atmosphere of the "day of rest" is rendered so dull and dead that it chokes the breath and dwarfs the mind; and instead of being a profitable time to the general community, it is simply a rich harvest season for the salaried priesthood at the workingman's expense.

However, some few at least of the toiling class begin to feel that they should learn to think for themselves, which the leisure hours and free sociability of Sunday would greatly help them to do. Let there be a "new departure," then, for the sake of brain and heart culture among the workers. CHAMPLIN, Minn., March 31, 1874.

#### "THE ELIXIR OF LIFE."

Even to those who despise, hate and fear her, Victoria Woodhull must remain a curious study. In a recent lecture she comes nearer describing the essence of the doctrine she is endeavoring to impart to mankind than she ever did before, and it may be interesting to epitomize it. Briefly then she believes, with some of the Positivists by the way, that man will yet find the secret of renewing his youth and achieving an earthly immortality. But unlike the Positivists, she thinks she has discovered the secret. If, she says, an earthly couple of perfect bodily and mental health can be married and live in perfect love, they will achieve immortality for themselves and show the race how to do it also. Says Mrs. Woodhull:

"This is the question directly and first at issue. This solved, and all the rest shall come. I have already said that the spirits engaged in this movement have concentrated all their power upon a single individual, and that all the opposition has also centered there, and the fiercest of battles has been waging for the last eighteen months. It was upon the point of being solved at one time, but the ignorance, weakness and foolishness of the individual thwarted it. The failure called the attention of its opponents to its near realization, and enabled them to renew the combat at that point, and thus it was waged, and thus it still wages, undecided. Meanwhile the time approaches when it must be decided or go by, and the world be remanded, as I said before, to a long age of darkness and desolation, compared to which there is nothing recorded in history. Civilization will be blotted out and the spirit world shut from earthly view a million years. Is it any wonder that I am in earnest when I know these things are threatening?"

Mr. Beecher, we presume, is the "individual" referred to, for whom the powers of light and darkness are so fiercely struggling. We fear the "immortals" are losing their grip of him, if we judge by the way he dodges that Congregational convention which is trying to get hold of him and his church."—*Pittsburgh Leader*, March 9.

SOME years ago Fanny Fern attracted the horrified attention of people of conventional ideas by writing a letter to Lester Wallack, insisting upon the right of women to attend places of amusement without the escort of men. But now it has become not at all unusual to meet ladies of the utmost respectability at public places unattended except by others of their own sex. At Miss Cushman's recent readings in New York fully three-fifths of the audience were ladies, a large proportion of whom came without the protection of men. So great a change in public sentiment is worth noticing as one of the results of the agitation of the woman question during the last ten years.—*Ex.*

#### THE SOCIAL EVIL.

ANNA DICKINSON'S DISCUSSION OF IT.

Every man and woman present knew that this question was the most widely discussed and universally known, in some shape or form, of any social question of the age. It was talked of in the pulpit, discussed in the streets, banded from mouth to mouth in ribald profusion. There were vile publications by millions to inform even those in the most hidden places; and even the delicate, fine lady, who was supposed to know nothing of it—so delicately sheltered—knew it from her brother's face and eyes, and her father's words to him when he came down to breakfast after coming in at three o'clock in the morning; and her audience knew full well that every one knew more or less of the question.

People said it was not fit for her to speak of or touch this matter, because she was a woman. In answer, she would say, just because she was a woman, this (pointing to the platform) was her place to stand, and these her words to speak. There were plenty of men who could preach, talk, argue, vote, pass ordinances and laws, which were in accord with justice. None of these things could she do, but simply bring her word and speak it into their ears. As the beautiful empress said in the cholera hospital, "It is our way of getting under fire." Not her place to speak? That sorrow, wrong, misery, crime, injustice which some women suffered in the world, another woman ought to speak and other women to hear—that sorrow, misery, wrong, injustice, wherein men helped and in many a case dragged woman down to seek and to live therein, other women ought to heed and do their best to ameliorate or destroy. To those who stood in opposition she would say, as did Fenelon to Louis XIV., "The truth must be spoken: woe to those who, comprehending, speak it not, and woe to you if you are not worthy of hearing."

Besides, this matter had been forced upon woman to consider. Men had said this thing and the other affected women, and therefore men must legislate upon it without their advice or consultation. Men had gone forward legislating, and in this part of the world they were preparing to legislate, compelling the women to look on quietly. Who were these women about whom this legislation was made? What were they? What had they done? What was it men proposed to do for or against them? How many people in the hall, who must be interested in the painful theme to come here to hear it discussed, had paused for five minutes in their lives to ask, "Who are these women, from whence come they, and why are they what they are?" There were thousands of young girls huddled in crowded tenement houses with boys and men, as Charles Brace tells us, "having lost purity before they could give a definition of the name"—growing up to swell this army of miserable women, as their mothers and older sisters grew to fill the army before them. There were thousands of the nation's orphans huddled in jails and almshouses all over the land, their only crime the parentage of sin. What did they there?

The great majority of the girls came from a class which the government ignored—a class which was, in turn, steadily undermining the government—the outcast and perishing, the poor, born in debauchery and reared in crime, respecting not themselves, and so not respecting the rights of others; poisoned by foul air and diseased by miserable surroundings; their cradle, the alms-house, jail, or street; their abode, the brothel; their death-bed, their birth-bed.

These women were made what they were without will, or wish, or power of their own to stay, to change, or to save. There were 20,000 prostitutes in New York, 35 per cent. of whom could sign their names only with a cross; and this a land of liberty and intelligence! What brought such women to the street, save abject ignorance that left them no alternative but to eke out a miserable existence that should be a living death in honesty on the one side, and a false hope of gain, of desolation and destruction on the other? She knew these girls well, and she thanked God she did know them. When she came to plead their cause she knew of what she spoke. Wheresoever she could put a kindly hand upon such an arm, and look with honest eyes of affection as a woman upon another woman in need, or speak a cheery word, she had done so. She had gone over many a dismal path and horrible road to find and see and touch and speak to them. She had asked one of these girls why she lived with a man as his mistress instead of marrying, and had been told that she preferred to be his mistress; that her mother had been married, and was ill-used and under restraint, while she (the girl) could go and come when she pleased, would gain nothing by marriage. Her position would be no more respectable, whereas now she could get away from him when she could not endure him any longer, and that was what her mother could not do. There was no use to ask a woman like her to get married, as she would be "enough sight" worse off than as she was.

Plenty of women, well reared, with comfortable and pleasant surroundings, found they had to find their own way in the world—a way from a high place to a low place; girls whose fingers pushed from them faintly want and sin, because they were never taught to stand alone or think for themselves, at last giving way and falling down. "A short life and a merry one" was their motto. A miserable slave, her time and her person never her own, even in the most elegant palaces; and below that—what?

In this connection the lecturer told the story of her visit to a New York sink of iniquity called "Canterbury," which she said was well known, no doubt, to many men in the audience. She told how she visited a brothel in Thirty-ninth street, New York, where the keeper burst into tears and told her she would to God other women would come as she had done, and not come with uplifted skirts as if they were stepping into a dirty puddle, and would be contaminated by contact. She found fault with the way women went about the matter. A man did not cry and pray over an erring brother, but took him by the arm in a straightforward way and through his manliness tried to induce him to become a Christian. "I tell you, my friends," she exclaimed, "you have got to put down your ladyhood, and in one sense your Christianity, and walk into the room simply a plain, straight-

forward, kindly-disposed woman, if you ever come to reach one such soul as that!"

The lecture closed with a pathetic and tearful story about a young girl whose parents were once wealthy residents of St. Louis, but lost their property, died, and left her an orphan. She fell into a life of shame, found her way to Denver and there died. A touching description was given of the manner in which her sisters in degradation followed her to the grave. The speaker stood still and saw it all, and asked herself what society had done for this poor girl. "Poor, poor child!" exclaimed Miss Dickinson, her eyes streaming with tears. "It was a wronged, tortured, outraged soul. May she find the justice of God more infinitely tender than the mercies of men! I said to myself, what I have never forgotten, that, though one on the right hand and one on the left should restrain me, and another behind seek to drag me back; though friend beseech, though foe assault, nay, though I should be cast out for such a course, even as one dead, I shall stand fast in such a place as that, and dead shall I speak—speak for them in their graves, whether they be above ground, or, as they speedily will be, below ground—and should I be cast out from the face of society, I should have the courage to speak for these and their griefs, believing that God will listen, and the dear Lord will at last incline some one after I am gone to take up my work and carry it on thereafter."

**SPIRITUALISTIC.**

**THE PITTSFIELD SEERESS.**

Some time ago, attention was drawn to Miss Georgiana Williams, of Pittsfield, Mass., a young lady who was dwarfed by an accident in her childhood, but who, for several years, has been gaining her proper stature by the most extraordinary fits of stretching. She has now appeared in a new character, and is healing the sick. Without any knowledge of medicine, she is performing wonderful cures, and has many patients. She calls her interviews with her patients "seeing for them." In short, she goes into a condition in which she sees the location of the ailment, knows what the complaint is, accurately describes the symptoms and sensations and has revealed to her the means of cure, which is always some native herb or root, and she, moreover, tells you just where the needed medicine grows. Some instances showing her power to direct where the material for the healing stews could be gathered, are interesting. At Tyringham, where she had seven of the Shaker family under her care, she prescribed white willow as an ingredient for some medicine. A search was made, and various sorts of willow brought to her, but she rejected them as not the right sort. Another search was made, with like results, and then she went into one of her "seeing fits," and told the parties to go across a certain meadow, over a bridge that spanned the stream there, then along the brookside until they came to a fence, and there they would find the article wanted. Her directions were followed, and the right kind of willow obtained, those bringing it seeing at once the difference between that and the variety previously taken to her. The tree grew where she had never been, and she could not have known even of the bridge or fence. Another: In Lenox where her prescriptions are said to have cured a case of St. Vitus's dance, which had been treated without success by various physicians, she selected as one of the constituents of the revealed remedy a certain kind of moss, which she said could be found upon a fallen tree, lying far away in the woods. She directed what road should be taken, and upon a fine day a wagon load of people, she accompanying them, started in quest of the healing herb. They went along an unfrequented way, driving a number of miles, where neither she nor any of the party had ever been. It was a hard test of her "seeing power," and after a time they were nearly ready to turn back. They stopped at last, to make a picnic lunch, and while they refreshed themselves she had another vision, revealing the further course plainly, and on they went, coming at last to the log lying just as she had described it, with the surroundings just as she declared they would be, and the identical moss in profusion upon it, which was also precisely like her description of it in appearance.

**CELEBRATING THE ANNIVERSARY.**

WAUKEGAN, ILL., March 31, 1874.

Dear Sisters—'Tis anniversary day—a day which I always celebrate. One year ago I gave a lecture here on the occasion, and gladly would do the same to-day; but at present my nervous system is in an unfit condition for speaking, caused in a measure by the execution of Christopher Rafferty, which took place in Waukegan lately, and whose doom I, with others, labored to mitigate. Bless you for the excellent articles in your editorial upon the death penalty, as upon all other subjects of reform. And for the love I bear humanity, for the sake of bidding "godspeed" to the triumph of truth, how can I better celebrate this glorious day than by going forth to obtain subscribers for the WEEKLY? 'Tis the hour of early dawn; my little ones yet are sleeping while I write. Oh! angel spirits, I pray you guide my mother-heart to lead these darlings in the light of purity and health to live the lives of true Spiritualists. Thus, dear editors of the WEEKLY, do I begin the celebration of the 26th anniversary of modern Spiritualism, and if I succeed in procuring even one subscriber I shall feel repaid.

Yours in love,

SADA BAILEY.

CHICAGO, April 1, 1874.

Primary Council No. 1 of Illinois, of the Universal Association of Spiritualists, celebrated the twenty-sixth anniversary of modern Spiritualism in Union Hall, the afternoon and evening of March 31.

The exercises opened at 2 P. M. with conference for an hour, followed by a song by Mattie Sawyer and Moses Hull. An address was then given by H. Augusta White, entitled "Breaking the Fetters," followed by a short speech by D. W. Hull.

Of the speeches the Chicago Times of April 1 makes the following comments:

"MRS. H. AUGUSTA WHITE

read an address which, she stated, would constitute the most important step of her life. Her topic was the familiar one of woman, her weaknesses and her wrongs, the differences, socially and in a business view, between man and woman. The protection woman has in her husband Mrs. White spoke of in not very flattering terms, her idea being that marriage has the tendency to narrow a woman's mind and make her distrustful of her sex and dependent on man. The partiality the world betrays for man degrades woman and makes her feel her dependence. The height of woman's ambition was characterized as "to become a legal wife and make a good market." In spite of opposition, however, some women come to understand the grand possibilities of life, and such she wished to encourage. A married woman, Mrs. White says, was a slave. She was even obliged to give up her own name and take that of her master—slaves always had to do this. She, however, had long ago determined to rebel against all usages which deprived her of freedom. Our social system is wrong, for it is not founded on freedom. She thought that man and woman should be placed on the same footing sexually. All distinguishing badges should be removed from her. When she marries she is branded with her husband's name. This ought to be done away with, and a married woman ought to be allowed to retain her own name. As for children they are individuals, and every child ought to be started out with a name of its own. That this would create confusion in legal matters, she denied. Another badge which woman wears, and which she must set aside, consists in her prefixes. Mrs. and Miss, and the like, must be done away, because it is a badge worn to let the world know the status of her sexual relations. It is an impertinence which should be resented. Give to every female the title Miss until she reaches womanhood, and then let her be Mrs. This was her new idea. She proposed to carry it out. Therefore, she, an unmarried woman, would hereby lay aside the title Miss, and take upon herself the one belonging to her, of Mrs. This thought had been in her mind for years, and now she for the first time carried it out. She would do it on principle, in spite of ridicule.

Mrs. White stated that she was 26 years of age, and therefore entitled to the proper appellation of womanhood. She meant to keep it, because, whether single or married, she always meant to be mistress of herself. So she charged all her friends to call her Mrs. White. She had removed the sexual badge.

D. W. HULL

said Spiritualism came to give life to the declaration made in '76. The Sunday law was enacted to support a bigoted religion. Why is it that woman is woman's worst enemy? It is because she cannot own anything in this world save her sexual nature, and that she has to sell. If she cannot sell it for life she must sell it for one week or for one night. To sell her wares for the highest price she must run others down, and therefore is her own worst enemy. But the men who bid for them in this sale are to blame.

He also said the marriage ceremony was an old heathen institution, and not of Hebrew or Christian origin. It was only to give man an ownership in women. And if man has a right to ownership in one woman he has to a dozen."

Adjourned till evening.

A bountiful supper was served in the rooms below, and all who wished for refreshments found ample provision for their wants.

In the evening a conference was held for an hour during which speeches by Mrs. Messenger, Mrs. Sawyer, Mr. Coinger, D. W. Hull, and others were made. Mattie Sawyer then sang and played the "Increase of Crime," after which Moses Hull delivered an eloquent address on the "Mission of Spiritualism."

It would be impossible to convey any just idea of the speech in a condensed report.

Spiritualists he said, had acted on the defensive a long time, but now they had taken the offensive and were attacking the false teachings of the churches and exposing the corruption of our present social system. It was the duty of every spiritualist to take an open stand in favor of freedom and progress.

At the conclusion of his lecture the floor was cleared, and all who wished engaged in dancing until after 12 o'clock. Taking it all together the celebration was a success of which the Council may well be proud.

1633 Prairie av.

H. AUGUSTA WHITE,  
Cor. Sec.

**DEATH OF JUDGE EDMONDS.**

On Sunday, Judge Edmonds, the well-known and much respected Spiritualist, died at his residence at Irving Place, New York. As an advocate of Spiritualism, he ranks second only to Andrew Jackson Davis, and his loss will be deeply felt by the members of our community. He died a true Spiritualist, and his death-bed was cheered by the presence of his spirit wife and his spirit brother. The New York Sun thus relates the circumstances attending his death:

"Judge Edmonds' wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said that they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife especially he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful ministrations and consolation. He said that his bed was surrounded with spirit forms, and that upon joining them, by reason of entering their sphere in an already advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not waver to the end."

PORT HURON, MICHIGAN, March 29, 1874.

WHEREAS, We, the first society of Spiritualists of the city of Port Huron, having been favored with a series of lectures from our worthy brother, Benjamin Todd, whereby we have been instructed and edified; in token of our appreciation of his merits, do hereby resolve—

That we regard this pioneer in the cause of truth as a man entitled to our deepest sympathy and respect.

That as a speaker he stands in the first rank, and we feel it to be our duty to recommend him to all liberal and spiritual societies who are not afraid of listening to the truth.

That we regret his stay among us cannot be prolonged, and we assure him that should he see fit again to visit us, we will bid him doubly welcome.

That these resolutions be signed by the President of the society, and copies thereof be transmitted to WOODHULL AND CLAFLIN'S WEEKLY, *Our Age*, and the *Banner of Light*, respectfully requesting those journals to publish the same.

L. S. NOBLE, President.

**THE VOYAGE.**

The tidal waves on life's full sea  
Are those which bear you ever on;  
And every change that nareth thee  
You feel before the current's strong.

The restless dreams within thy heart  
Of thoughts thy lips do long to speak,  
Are the true sensings of the soul  
Although they find thee worn and weak.

By angels helped, by spirits taught,  
You long to cast aside the toil  
In which your willing hands have wrought  
To gain your share of worldly spoil.

Fear not! Though dark your way may seem,  
Because your better eyes are blind;  
The true and real is yet your dream  
And so 'twill prove—to cheer mankind.

The threads of fate, however spun,  
Are woven still by hands so deft,  
That not a life on earth begun  
Can of its use be e'er bereft.

Your earth affairs are moving round  
Like ship upon a widening sea;  
And soon, by spirits, will be found  
A harbor in this world for thee!

Fain would my soul bring to your heart  
A satisfaction deep and true;  
But it will come, as day by day  
My spirit meets and works with you.

Trust, mother, trust! I know your sails  
Are strong and true where'er you roam;  
They'll bear the force of Freedom's gales  
And bring you safely to your home.

MISS PHOEBE COZZENS, a lady of refinement and intellect, who has practiced law in St. Louis for four years, says: "In her four years' experience she has found lawyers to be coarse, low-bred, and greatly addicted to chewing and smoking tobacco; judges to be ignorant and tyrannical, many of them spelling village with a 'w,' and court-rooms to be an utter abomination, dirty, filthy, reeking with the fumes of bad whisky and bad cigars, and filled with a wretched and unwholesome rabble. The profession of law as much needs the female element as the profession of medicine does. Women of refinement are brought into open court in the capacity only of criminals or witnesses of crime, and there are asked questions that might well bring a blush to judge and jurors; but if they come into court clad in legal armor, taking their place as the peers of their husbands, they are objects of wonder and perhaps of ridicule. The dirty stalls called court-rooms need reformation by the cleansing presence of women as lawyers."

A modest young husband in New York sent the following message over the wires to friends in this city the other day; "See ninth chapter of Isaiah, sixth verse." The dusty old Bible was hauled down in an instant, and the above chapter and verse were hunted out and found to explain all. The verse reads: "For unto us a child is born—unto us a son is given."—*Columbus News*.

MARIE VERDIN, a girl of eighteen, is attracting the attention of the medical faculty of Paris. She is afflicted with a strange infirmity known as *nyctalope*—that is, losing the faculty of sight when the sun is above the horizon, and regaining it in the night time. During the day Mlle. Verdin is obliged to keep her eyes closed and wear a thick veil. But in utter darkness she can see so as to read and write with perfect ease.

A PRESIDENTIAL PARDON.—President Grant has issued the executive pardon in favor of Leander & Byron Fox, father and son, of the firm of B. Fox & Co., No. 391 Canal street, N. Y., who, at the instance of Anthony Comstock, were prosecuted and convicted last year of sending obscene books through the mails. They claimed at the time that they had bought the books as purely scientific medical works, and were not aware of their containing anything that could be construed into mere obscenity. They were, nevertheless, found guilty and sentenced to one year's imprisonment, and a fine of \$500 each. The President, in consideration of the possibility of their being deceived as to the character of the books, now remits the term of imprisonment and orders their discharge, on condition of their paying the fine and the costs.—*N. Y. Dispatch*.

We have just discovered why Harlem is a favorite place with married people. The husbands fondly hope that one of the boats will explode some time when "her mother" is coming down town.

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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, APRIL 18, 1874.

## A RASHER OF BACON.

In the play of the "Merchant of Venice," when the Jew *Shylock* is invited to supper by a Christian, he declines the invitation contemptuously thus: "What, to eat of the habitation which your prophet, the Nazarene, conjured the devil into? No; I will buy with you, sell with you, trade with you; but I will not eat with you, drink with you, nor sleep with you!" Well appreciating the depth of the sarcasm contained in the above answer, and fully aware of the dislike all true Spiritualists have for the flesh of the unclean animal, whether cured or uncured, it is with diffidence we place before them the following article, which may appropriately be termed—"a rasher of bacon."

As a church (or united body of believers), Congregationalism claims an antiquity of about half a century. It numbers within its pale about one thirteen thousandth part of the people on the globe. It calls together its councils, but we are informed "that government is not one of their functions; that they can inflict no censure, and remove none." In other words, the only purpose for which they can be convened is to expose the lack of unity among their constituents and render their church's claim to be considered as an organized body at once absurd and ridiculous.

Our readers need hardly to be informed that the last one, lately assembled in Brooklyn, has well succeeded in establishing the correctness of the above statements. The *N. Y. Herald* aptly and accurately describes the double-barreled conclusion it arrived at, in the case of the world-renowned Brooklyn clergyman, as amounting to the verdict of "Not guilty: but don't do it again." As to Plymouth Church, it has already paid its respects to the advice tendered by the Council by dropping twenty-six of its members "a la Tilton" since the decision, thus exhibiting a proper contempt for the meddlesome interference of the Council, and also exposing the estimation in which that church holds the majority of the opinions of the clerks composing it.

One would hope that after the sycophancy, tomfoolery and impotent arrogance which that Council developed, the members of it would deem it prudent to be silent for a while, and let the world have its laugh out over their ridiculous fiasco. But Dr. Leonard Bacon, of New Haven, seems to think differently. He appears not to be contented with the folly of the affair, but has endeavored to spice the savory dish thus set before the public with malice and uncharitableness. True, he had to go behind the record in order to satiate his desire for vengeance. Probably for no other reason except their sex, he has drawn the proprietors of the *WEEKLY* into the imbroglio. It is needless to assert that Victoria C. Woodhull and Tennie C. Claflin had nothing whatever to do with the action of Plymouth Church in dropping Theodore Tilton from its roll of membership, the propriety of which action was the subject the Council was convened to discuss. Their innocence of any complicity with that affair availed them nothing. The Dr. wanted victims, and they were ready at hand. True, they were the

wrong parties, but that, to him, was of no consequence whatever.

Yet let us not too hastily condemn him. Of all people the clergy are most subject to weaknesses of the flesh. They are generally warm—too warm—lovers, and when they hate any one, charity is apt to take a back seat. The occasion was probably too tempting to the parson. Finding that his Church, himself included, was not in power over a man, he thought he would exhibit to the world what one parson (like a blind Malay running a muck) could do against a couple of women. Of course, as a clergyman, he considered that he had a *carte blanche* to slander them. Here are the words used by this Doctor of Divinity, and the public will do well to remember that they were used against two persons who never injured him, and who had nothing whatever to do with the question he was discussing:

"I believe that the infamous women who have started this scandal have no basis for it. If it was their testimony alone, it would not be worth kicking a dog for. But I doubt not he (Henry Ward Beecher) has his infirmity, which is to let unprincipled men know too much of him."

This last assertion appears to be a *non sequitur*, and unnecessary. But it is inserted here because it is in keeping with the vulgar, false and brutal statements which precede it. This is not too strong language to be used in describing this most malicious, unprovoked and wanton attack. We have no special respect for a man's position in society. We know that high Church dignitaries are liable to err as well as other mortals. We do not condemn the words because a D. D. spoke them, but because they were uttered by a human being. We do not say a man spoke them, because we know that, under the circumstances, no man would speak them. There are a great many two-legged animals in pants that are not men. We believe this is a case in point. The coiner of them may have been born of woman, but that is the farthest we can go. Daniel O'Connell asserted that the Jew Disraeli was a lineal descendant from the impenitent thief; and, with the Darwinian theory before us, we feel justified in submitting that Dr. Bacon may derive his descent from one of the hogs that the great Nazarene drove the devil into—that is, if so mean a specimen of humanity could be developed out of any tribe of the inferior animal creation.

So much for parentage, now to our task. The first item in Dr. Bacon's creed is: "I believe that the infamous women who started this scandal had no basis for it." Let us invert the terms. We might say, with greater propriety, that the "infamous man" who starts this creed has no basis for it. But why "infamous women," Doctor? Have you any carnal knowledge of the proprietors of the *WEEKLY*? Considering your position in the Church, do you think it exalts your character as a clergyman to vainly strive to condemn those whom twelve laymen have just acquitted? Again, did they start the scandal which ejected or dropped Theodore Tilton from the Plymouth Church community? If you do not know better, you ought to. As to whether there was any basis for what was published in the *WEEKLY*, we are open to prosecution, but the pastor of Plymouth church declines to press that question.

There is so much taste, delicacy and refinement displayed in the next sentence, that the *WEEKLY* feels it necessary to apologize to its readers for its reiteration: "If it was their testimony alone, it would not be worth kicking a dog for." Truly the language used by this D. D. is very like the slang which passes current among the loafers of the Five Points. Still the sentence has some meaning; it commences with an "if," and Shakespeare tells us there is much virtue in an "if." We believe it is so in this instance. As to Dr. Bacon's desire to "kick a dog," we have no wish to debar him from any pleasure he might obtain in "kicking a dog." Nay, we believe that the Doctor might excel in it more than he does in preaching, otherwise it would be very miserable kicking.

We commend the advice given in the last sentence to the Doctor himself. It is: "But I doubt not he (Henry Ward Beecher) has his infirmity, which is to let unprincipled men know too much of him." Is not this rather letting the laity into clerical secrets? Is it necessary for clergymen not to be known in order that they may be respected? If the Dr. may be relied upon, it would seem so from the above statement. As to the "infirmity" which is imputed to the pastor of Plymouth, at any rate it is one more consonant with Christianity than the Doctor's, for the great Nazarene ordered his followers to love every one, even their enemies; whereas Dr. Bacon reverses that command, and apparently hates—even women; otherwise he would not have unnecessarily stepped out of his course to attack and slander the proprietors of the *WEEKLY*, in relating a matter with which they were not legitimately connected, and in which they had no concern whatever.

To our readers this article must appear like a chapter of apologies. They know well that, for the past year, the course of the *WEEKLY* has been to avoid all personalities. The great reforms we advocate need all our efforts, and we have little time to waste on individual excellencies or antipathies. To us Dr. Bacon and the minority of Congregationalists he misrepresents, are mere flies on the wheel of progress. We have no desire to molest them if they do not bite us. If they do, we shall stamp on them and go forward as we have done in this instance. We desire peace and are willing to receive instruction. But if our adversaries are unwilling to meet us on these terms, and desire war, they can be accommodated. We will not submit to

insolence and slander without repelling both with the contempt they merit. We will prove to the world that women as well as men have rights which shall be respected. In spite of the Mosaic law and of the priestly arrogance of which Dr. Bacon is so infamous an exponent, we are determined to assert for women the same rights and the same immunities that men have so long claimed for themselves, the dictum of a soulless and false-hearted society to the contrary notwithstanding. Under this aspect this article cannot be considered as a purely personal matter, but one in the defense of the rights (and for which we ought to receive the grateful thanks) of all the women in the Union.

## OUR MONEY SYSTEM.—THE BEGINNING OF THE END.

The money system which at present curses the world, by robbing the laborer of three-fifths of his earnings, is not of very ancient date. It may be said to have been first instituted (without sanction of law) at Lombardy, in Italy, by the Jews. History tells us that there the first public (but illegal) usury was practiced among what are termed Christian nations. These usurers sat there in the market-places, and such was the moral condition of the people, that at first they loaned money at interest on any one's note, not requiring further security. But, says the *Encyclopedia Britannica*, as there is in such transactions a tendency to demoralize and derange society, it soon became necessary to demand mortgages, and litigation and extortion with their attendant evils commenced to flood the world.

But the "legalization" of usury is the foundation-stone on which the system rests; and it is believed that the first law passed in modern Europe which enabled the usurer to extort his infernal gains was passed in 1545, in the reign of Henry the Eighth, nine years after what is called the Reformation. We can hardly say that we are indebted to Protestantism for it, for the Protestant Bishops of that day, who sat in the House of Peers, voted against it, and, to ease their consciences, were permitted to brand it with its proper title, viz.: "mortal sin." A century later the next step was taken in the institution of the National Debt system by William of Nassau; the completion of the work followed soon after by the introduction of paper money, which was needed to represent the same.

Nothing human is entirely good or entirely noxious. The law of compensation operates everywhere. Wealth springs from poverty, and our money system, the mother of wars and extravagance, is at once the robber and the employer of the laborer. What alcohol is to our physical system, that is money to our industrial system. Probably enormous issues of money (labor's representative) may be regulated for human good, but it is certain that they have not been yet. The worker who takes his glass of whisky to day is apt to need two to-morrow, and it is so with nations under our present money system. The fact is, that, not only ourselves, but the civilized world, are in a money delirium tremens. We have already suffered two collapses and shall hardly tide over a third. The money changers of the East, who know the effects (and the after consequences) of the stimulus they trade in, request the fevered patient to try a glass of water and return to specie payments, but the people of the South and West prefer more brandy, and they are determined to obtain it. Desiring the utter destruction of the present financial system, at almost any cost, we are glad that the Senate and House of Representatives in Washington have endorsed the doctrine of inflation. For a time the people will bless them for it; as to what is certain to occur afterward, that is not our present business. Give us the stimulus, and if the patient, that is our present money system, dies under the operation of the reaction—why, all the better, if not for ourselves, for our posterity.

## CLUBS! CLUBS!! CLUBS!!!

We desire to call the attention of those of our friends who have been instrumental in getting up clubs, at our very low club rates, that a large number of such clubs are upon the eve of expiration. May we not ask that the same interest that first induced the effort may now secure the renewals? We have just passed through a severe legal ordeal which has taxed us largely. The character of the battle fought and the victory won is such as to warrant us in calling it a battle and victory for the general cause in which all who believe in Free Love in contradistinction to enforced lust are directly interested. We hope, therefore, that all such will now put forth renewed efforts not only to maintain, but to spread the truth of the new social era, by enlarging the circulation of the *WEEKLY*, the only organ in which the most vital interests of humanity are dispassionately discussed.

## THEN AND NOW.

During the past century the civilized world has been engaged in perfecting a material base on which can be erected a new order of human existence. The enormous strides which science, in combination with art, has made during the past half century beggars description. The introduction and improvements in steam have multiplied a thousand-fold the productive powers of man. It was impossible, even a century ago, to have introduced a system of social order adequate to human requirements, and practicable for the great mass of mankind, because the bare effort to supply the mere physical requisites of humanity stood in the way of

such improvement. It was impossible for the petty commerce of the past to interlock the nations of the world and weld the peoples of divers communities into one great family, for our forefathers had not the necessary factors to carry out so grand an idea. In consideration of these truths, it is not too much to say that the intellect and labor of the present age has annihilated the natural lines of geographical demarcation, which formerly separated the peoples of the globe; and further, that if rightly applied, they would destroy that necessity for too arduous or bestial toil, which, in civilized life, has been, and alas! now is, the prime element of the degradation of the masses of the peoples.

But although the workers have not profited by their labors, and although the marvels of art and science established in the machinery of the present time have, as yet, only been known to those who have perfected them as potent instruments of oppression, the time is rapidly coming when all these aids of humanity will be turned to the legitimate uses for which they were constructed, and to which they ought to be and will be applied. With labor overtaken as it now is, it is impossible to hope for a beneficial change in the intellectual and moral status of mankind. As things are, the greed and avarice of man are in power, and the dumb toilers that ought to promote human welfare are turned into instruments of destruction. Like a huge Car of Juggernaut, they roll over the peoples of the civilized world, crushing out the happiness, the hopes and even the lives of the peoples beneath their infernal wheels. Far better savage life than such an existence as is dragged out by thousands of weary and half-paid toilers in our cities. There are compensations in the former case which are unknown to the miserables in the latter condition. The British labor system has, it is admitted, answered our purpose, viz.—the production of wealth; but how? By the demoralization and the destruction of the laborer; and as with Great Britain, so with ourselves and all other nations which follow her industrial example.

But, notwithstanding the evils above mentioned, it is well for man that the inter-communications of the world have been largely developed, that the commerce of the world has been pushed almost to its extreme limit, and that the markets of the world are glutted with agricultural, mineral and mechanical productions. The material basis requisite for human welfare has thus been laid, and now the intellect of mankind is turning its attention to the social superstructure which is to be built thereupon. The ancient classifications of human beings are being swept into the limbo of the past, the social forms of past ages are being remodeled, and the credal religions which cannot progress are being undermined and annihilated. Old things are passing away, all is changing and becoming new. Can it be that we are even now on the threshold of that happier day so long dreamed of and hoped for by the poets, prophets and sages of the past? Is the stone of Sisyphus to rest on the summit of the mountain in our time, and are the torments of Prometheus to vanish forever? We know not. But we feel assured that a period is rapidly arriving when the wrongs of woman will be righted, the reign of idlers will be terminated, the arrogant assumptions of priesthoods will be demolished, the tyrannies of privileged classes will be overthrown, and the welfare of the toiling masses of mankind will be secured and permanently established throughout the world.

VIVA ITALIA.

The following extract from the *Tablet* shows the advance that Rome is making (after having overthrown the incubus of the Papacy) on the social question. That city, under the sway of the Popes, long held a first-class position for the production of illegitimate children; now, it seems, she proposes to care for them also, by annihilating the legal and clerical distinctions which at present exist against them:

**ABOLITION OF ILLEGITIMACY.**—Salvatore Morelli, the deputy who proposes to abolish marriage, has presented to the Italian Parliament a bill to abolish the odious distinction between legitimate and illegitimate issue, on the ground of its contradiction of the rights of nature. No prejudice is to affect the "moral position in society" of such offspring.

Until the children of a community are recognized as wards of the state or nation in which they are born or exist, and until their physical needs are fully attended to as well as their intellectual and moral requirements, a people cannot rightly be called Christian, much less civilized or enlightened.

THE TIDE RISING.

The Reforms so long advocated (solus) by the WEEKLY are now becoming the order of the day. From the West to the East the people are demanding the truth, if not from the pulpit, from the platform. For the past three months we have almost every week presented our readers with extracts from orthodox lecturers on social and sexual matters, proving that within what is termed Society, there are many men, and more women, who have turned their faces Zionward. This week we add to the list extracts from the lecture of Anna Dickinson at Chicago, called, "Between us be Truth," and from the more advanced discourse of Mr. Swartwout on "What is Truth?" We return thanks to the *Springfield Republican* for the former, and to the *Toledo Sun* for the latter of the above-mentioned lectures.

Of the two, we certainly prefer that by Mr. Swartwout. Like another great reformer of the past, "He speaks as one having authority, and not as the scribes." More than that,

he speaks as one pleased with his vocation, while his dauntless determination to annihilate the shams of society is visible in every sentence he utters. On the contrary, Anna Dickinson appears to enter upon her subject with hesitation, and to terminate it with weeping. Like Sam Weller, in *Pickwick*, we do not like the "water-cart business," and in order that Anna Dickinson may avoid it in future, the WEEKLY would comfort her by assuring that "she will not be cast out of 'decent' society for advocating the cause of humanity," and that we have no reason to doubt but that her concluding prayer will be affirmatively answered, viz., that "the dear Lord will at last incline some one, after I am gone, to take up my work and carry it on thereafter." We say this with some assurance, because we know, and our readers are aware, that "the dear Lord has inclined some one to go before her," who, though sorely, cruelly and unjustly persecuted, has not yet been, and never will be silenced, much less conquered or annihilated.

TO OUR FRIENDS AND SUBSCRIBERS.

Having now passed safely through the ordeal of a trial in which our personal liberties were at issue, may we not ask all who are in any manner whatever interested either in us personally or in the doctrines advocated in the WEEKLY to come forward to its support. All the hard-earned money of our recent lecture tours of one hundred or more nights has been exhausted in securing a successful defense. Therefore we ask, with a certainty of ready response, that our friends and readers will at once see the necessity of standing by us in the present exigency. To renew your subscriptions and send in new-subscribers should be your pleasure not less than it is your duty, since it is your battle which we have fought and won.

CHRISTIANS vs. CHRISTIANS.

If there were on the face of the earth any united sect or credal religion, the fact of its union would be an evidence of its celestial origin. But none such can be found. All creeds are ravaged by internal wars, and these faction-fights rage in proportion to the propinquity of the faiths of the contestants. In proof of this latter statement, we take from the *Irish World*, a Catholic newspaper, the following article condemning the introduction of English Christian Civilization (whose symbols are, as all the world knows, a rum bottle, a bible and a chest of opium) into India:

BARBARIANS REBUKING ENGLISH IMMORALITY.

"If those people who believe that English civilization is of a very high order would take the trouble of observing its effects, they would be speedily disenchanted of the illusion. In every country where the manners and morals of the English people have been introduced, drunkenness and its attending vices are sure to abound. The latest account of the demoralizing influence of English social ethics comes to us from India. The Indians are feeling some of the bad effects of English immorality, which, among other things, has taught them how to get drunk and make brutes of themselves, and consequently to indulge in all manner of crime.

"The Indians have joined together in a temperance movement, the aim of which is to counteract the evil influence of English social ethics among their countrymen. The association is a large one, and, despite the opposition of English brewers and beer-sellers in India, has made considerable progress. The movement is a living fact. They have got up a memorial to the British Government of India asking it to pass an act that will give to the people the right to abolish the traffic in strong drink by giving a vote on the question, whether or not intoxicating liquors may be sold in the corporate districts into which the country is divided. In that memorial they positively assert that the bad habits of English settlers have brought about a social state of things which, if not checked, will eventually be the ruin of India. The memorial goes on to say: 'Up to the time when the English took possession and control of our country, our people were distinguished for habits of sobriety and abstemiousness, but their ideas and principles have been lately unsettled by English education and aggressive civilization, it is not probable that the English Government of India will give any heed to the memorial. Why should it? An appeal coming from 'barbarians' should receive no attention at the hands of 'civilized' people. That would not suit their book. It is, and always has been, the policy of England to pay no attention to anything unless it be conducive to the interests of royalty or the opulence of the aristocracy. And yet the pretensions of England are pushed to the front, not merely as belonging to a civilized country, but as a model for every other nation.'

Spiritualists will do well to remember that this tirade is not published, in this instance, by heathens against the followers of Jesus, but by Catholics against Protestants; that is, by one body of Christians against another body of Christians. It proves how little charity exists among the people calling themselves the followers of the Nazarene, and how much need there was for the development termed "Spiritualism," which knows not, and never can know, the deplorable animosities which have cursed the world under all the credal religions at present obtaining among us.

LOOK TO THE LITTLE ONES.

There are nine millions of Spiritualists in the Union. All of these, without exception, admit it to be their duty to supervise the spiritual instruction of their children. All of these know that to permit their children to be educated spiritually in sectarian churches is a grave crime. Yet, even in the city of New York, which contains one hundred thousand Spiritualists, hardly enough children can be found to fill a lyceum, and very few parents are there who are willing to sustain a better system. Other priesthoods will permit Spiritualists to prate as long as they please on other matters, so long as they are willing to hand over to them their little ones to be indoctrinated with their pernicious views of hell, heaven and matters connected with our future existences. This must be attended to. The world's future welfare depends upon the manner in which Spiritualists fulfill their duty in this crisis.

PRINCIPLES AND BELIEFS.

The *Weekly Reform Leader*, of Oskaloosa, Iowa, is one of the ablest, best edited and, we believe, best patronized papers published in the West. It is well posted in all matters connected with the welfare of the people, and is not afraid to meet any question and take a stand *pro* or *con*. This fearlessness makes it a first-class public journal. No doubt there is more money to be made by pursuing other courses. To pander to the public will is more profitable than to strive to enlighten it. Though there are 6,000 newspapers published in this country, there are not sixty among them that would merit the above description. The proprietor and editor of the above-mentioned paper interviewed Victoria C. Woodhull at Des Moines, Iowa, and published the result as follows:

THE INTERVIEW—HOW IT WAS DONE.

It was at the Savery House in Des Moines, Saturday, Jan. 17, 1874, shortly after the arrival of Mrs. Victoria C. Woodhull, that we handed the clerk our card and asked to have it sent up to her.

The bell rang; a boy came; the clerk handed him the card and said, "82."

While waiting for a reply, other cards were handed to the clerk. Among them was one containing the names of seven Senators of the Fifteenth General Assembly of Iowa.

In a few moments the boy who took our card returned it with the reply, "Will see you between 3 and 4."

The object of our visit not being that of mere idle curiosity, we went about our business and returned at five minutes before 4 o'clock, sent our card up again, and were directed to the ladies' parlor and informed that she would be down soon.

The next moment a bright and promising little girl, apparently not more than thirteen years old, dressed in neat and tasteful style, without jewels or unnecessary flourishes, entered the room, and gracefully approaching us, said:

"Are you Mr. Welch?"

"I am," said we.

"Please go up to my mamma's room, No. 82, second floor above this, and she will see you."

We went up, and met a boy who showed us to No. 82.

Upon entering the room, we beheld a woman more attractive for her intelligent appearance than for her beauty or dress. She was neatly and plainly dressed in commendable simplicity of style, displaying no jewelry whatever. Around her shoulders she wore a plain silk shawl, which she gracefully drew around her as she rose, and upon introducing herself she extended her right hand, and said: "The name of your paper alone is all that admitted you, Mr. Welch."

We then and there made known the object of our visit—that of an interview, the report of which was to be published in the *Reform Leader*. The proposition was satisfactory, and she named the hour for our return.

The hour set for our return being the next day, we attended her lecture on "Reformation or Revolution—Which?" at the Court House in Des Moines, on the 17th, and hesitate not to say that her daughter Zulu, in reading the poem entitled "The Present Crisis," did herself great credit, and she (Victoria) wiped out some of the prejudice against her and put many to thinking about things upon which they have hitherto been indifferent. She probed the politics of the country to the bone, and presented a terrible picture of American degeneracy, alleging the basis thereof to be in our social system. She is the most eloquent and powerful female orator we have ever heard, and advances some of the grandest and most humanitarian ideas ever uttered by mortal; but again she advances some radical ideas, and gives utterances to expressions which fall with a grating and startling eloquence upon the ear in such a manner as to shock our sensibilities, but at the same time to cause a universal inquiry, "Reformation or Revolution—Which?"

On the 18th we returned to the Savery House for the contemplated interview, and upon being received commenced our questions as follows:

**Welch.**—Although it may tend to prejudice some persons against you to know just what your religious views are, I do not think that the general prejudice in the minds of the masses can be increased by the most positive committal of yourself in your answers to my questions. I do not think that the people understand the true character of the woman Victoria Woodhull, and I must confess that I have been and may yet be prejudiced against you and your ideas by not understanding your true position. Therefore I shall commence at the foundation of all religion. Do you believe in a higher intelligence than that which you see and feel within yourself and observe in other creatures, human and animal, that dwell with us on earth?

**Woodhull.**—I believe in an intelligence which evolves as matter evolves, and which existed originally in elemental conditions as matter existed. It is the re-arrangement and re-adjustment that has been going on in matter since it was "without form and void," that has developed the world from its original elemental condition to the present variety of form and essence, each of which is the external expression of the indwelling interior intelligence; that is to say, it is this intelligence existing in the protoplasmic unit that determines into what it shall evolve. This is the God in Nature, and all the God of which the senses can take cognizance; while just as much of God as each human being actually has within, just so much, and no more, of God can he comprehend.

**Welch.**—Do you believe in the immortality of the soul or spirit of each and every human being as a separate and personal intelligence?

**Woodhull.**—I do most assuredly. That is my religion.

**Welch.**—Do you believe in grades or spheres of personal intelligences and associations in the spirit world?

**Woodhull.**—I most assuredly do.

**Welch.**—Do you believe that these spiritual personalities are directed by an infinite intelligence or overruling Providence, which compels them to take the places assigned to them?

**Woodhull.**—I believe that there is an inevitable law of Nature by which every living soul is compelled to take its posi-

tion in the sphere according to its degree of fitness or development.

*Welch.*—Do you believe that the spheres or grades ranging upward from finitism and imperfection toward infinitism and perfection are the result of physical, moral, intellectual and spiritual cultivation of the physical personalities on earth, from whose bodies after death come the souls or spirits that go to make up these spheres according to their several perfections and imperfections?

*Woodhull.*—I do, most assuredly; and I also believe that, as the sequence of this, that souls or spirits go on progressing and developing in the spiritual world from finitism toward infinitism.

*Welch.*—What proof have you of the correctness of this theory?

*Woodhull.*—The proof of my own senses. We have no absolute proof of anything that is not self-evident. I know that I have a guardian spirit with which I commune. That spirit says to me that it is the spirit of Demosthenes. I believe it to be the spirit of Demosthenes, but I do not know it, from the fact that I have no means of knowing it, and no means of proving it to be true.

*Welch.*—Do you believe that the higher the intelligence the greater the respect or homage due it from the lower intelligences? Or do you believe in a promiscuous disregard of the several personalities and spheres for each other?

*Woodhull.*—Humanity, as a whole, is one; but it is composed of its various parts, or as any structure is composed of its various parts. The base lying deep in the mud, is equally as essential and as much to be respected as any of the parts up in the dome. Humanity, as a whole, takes this world and the spirit world to make it.

*Welch.*—Now give me your opinion of God, and tell it in as few words as possible.

*Woodhull.*—My idea of God is that of the Christian theory, but not as expounded by the popular Christian ministry. God is omnipotent and omnipresent. Hence, not only the source of all power, but all power, and everywhere present.

*Welch.*—Do I understand you to say that God is an infinite intelligence, a law unto Himself, and throughout all time and eternity is omnipotent, omnipresent, omniscient and immutable?

*Woodhull.*—Reasoning *a priori*, it is reasonable to believe that there was a time when matter existed in an elementary form and uncombined, but that the time never was when there was more or less matter and elements than there now are, nor do I believe that there ever was a time when there was more or less power in elements than now. It is this inherent power, which has forever moved in matter, rearranging and readjusting its various elements that from chaos has produced the beautiful worlds that are. This power I call God, and He and Nature are forever in unity and harmony, inseparably and inevitably working for the same grand end.

*Welch.*—Do you believe that God exists continually as a personality, or do you regard Him as an intelligence which has power to assume personal forms adapted to the understanding of different intelligencies.

*Woodhull.*—I believe only in the personality of God as personified in Nature.

*Welch.*—Do you believe in Revelation, or the communication of intelligence, from infinite intelligence, through medium intelligence, to the finite or lower intelligence?

*Woodhull.*—Not as coming from a distinct personality or personal God, but I do believe in revelation as coming through the means of becoming in perfect harmony with Nature and Nature's immutable laws. Every new idea and invention is a revelation, and so is every new material form.

*Welch.*—Do you believe that Revelation is special or general.

*Woodhull.*—There are no such things as Providences or special Revelations. All things are the result of competent producing causes, and consequently the subject of natural law.

*Welch.*—If revelations are general, why is there such a wide difference of opinion throughout the world concerning those traditions which are claimed by different people to be direct and general revelations from the Creator, God, or Infinite Intelligence, which all nations, tongues and kindreds seem to worship?

*Woodhull.*—No two persons are alike, consequently, so-called Revelation is viewed in the light of different individuals and peoples. Hence the different and conflicting ideas.

*Welch.*—Do you believe in worshipping or paying homage to the Divine intelligence or overruling Providence which is popularly called God? And do you believe in the accountability of finite creatures to God, as an immutable law, the transgression of which entails its own curses and thereby renders an accountability a part of the very nature of each individual who is compelled to take a place in spirit life according to the deeds done in flesh?

*Woodhull.*—Believing as I have already stated, that everything is the result of natural producing causes, I must also believe that every human being is the legitimate result of the following conditions:

- 1st. The conditions of conception.
- 2d. Of Gestation.
- 3d. Of Education.
- 4th and lastly. Of the circumstances by which each is surrounded.

Therefore, the idea of an individuals being responsible to anybody for these conditions is simply absurd. Nevertheless, each individual must endure the conditions that are thus bequeathed to him or her. Hence, comes my theory that society as a whole is responsible for individual conditions.

*Welch.*—Do you believe in the efficacy of prayer?

*Woodhull.*—I believe that our lives are a constant prayer. Every desire of the body or soul is a prayer. No prayer can affect an immutable law.

*Welch.*—Do you believe that the spirit influences of the spirit world operate to affect and direct public opinion and shape the civilization of peoples inhabiting the earth?

*Woodhull.*—Most assuredly I do. I know of my own knowledge that the present reform movements are of special spir-

itual direction, looking to the solution of the question raised by St. Paul, when he said, "The last enemy that shall be conquered is death."

I believe that the spirits from all of the planets of the heavens are now congregated and watching this interesting and momentous question, which must be solved rightly or else the universe will go backward into darkness and chaos, from which it will require millions of years for it to emerge to its present condition. That which has been undergoing the process of evolution since the birth of the first human upon the first planet, is now approaching culmination on this. The efforts of the various epochs have centered to evolve a new and higher order of life, in which every individual will become a law unto himself.

*Welch.*—In our social system what question do you consider the most important?

*Woodhull.*—The proper generation of children, and that we may have this, it is necessary to first have such reconstruction of our social system as shall never even seemingly, compel a woman to bear an unwished for child.

The great error of all social reform hitherto, has been that we have failed to make woman pecuniarily independent of man and consequently, whatever suggestions have been made, she has been left to rely upon her sexual nature to obtain support, whether in or out of marriage. My demand is that she shall first be emancipated from all sexual servitude so that these may be remanded to their proper sphere and regulated by love alone.

*Welch.*—Do you regard the marriage relation as divine? If so, in what light is it divine?

*Woodhull.*—I do regard the marriage relation as the divinest of all relations; but by this I do not mean a merely legal marriage, but that marriage which no man can put assunder, —the marriage which is based upon love which alone can warrant the union of man and woman.

*Welch.*—Do you not believe in sexual promiscuousness?

*Woodhull.*—You might as well accuse me of advocating Paganism because I admit the right of a Pagan to be a Pagan, or accuse me of being a Presbyterian or a Methodist for advocating the right of others to be such, as to think or believe that I endorse sexual promiscuousness because I advocate sexual freedom. Moreover, I believe that the promiscuously inclined have just as much right to enforce promiscuousness as a rule, as monogomists have to enforce monogomy as a rule. I believe that sexual freedom will ultimate in purer and more permanent associations of the sexes.

*Welch.*—What do you mean by prostitution?"

*Woodhull.*—Any sexual relation or act that is based upon any consideration other than love, is prostitution, whether in or out of wedlock.

*Welch.*—Do I understand you to claim that under our present system of the marriage relations there is as much sexual prostitution and debauchery of the sexes within the bonds of legal wedlock as without, and that many husbands and wives who are, in the popular sense virtuous, are guilty of "as much lewdness and debauchery as thousands who are called "loose" characters?"

*Woodhull.*—Most emphatically, yes; and to relieve woman from this condition is the battle I am fighting.

*Welch.*—Do you regard sexual promiscuousness as a crime which should be punishable by law as other crimes, or that the guilty parties should be held responsible to society for the result of their associations only?

*Woodhull.*—Rightfully there can be no law to regulate the sexual relations, except that for the punishment of those who commit rape, and I hold that this crime is more frequently committed by married men in the name of wedlock, than by all others; and, I dare say that the results of prostitution and sexual excess within the bonds of wedlock, are more detrimental to the human race than the results of so-called prostitution. In the language of an eminent London surgeon, as quoted by Herbert Spencer. "It is a lamentable truth that the troubles which respectable married women undergo, are more trying to the health and detrimental to the looks than are any of the irregularities of the harlot's career."

*Welch.*—Do you believe that all crimes or violations of the laws of our being are visited by punishment in the spiritual existence?

*Woodhull.*—I believe that every act has its legitimate effect, whether experienced immediately or at some future time.

*Welch.*—In your lecture last night, I understood you to say that the highest, holiest and purest mission of woman is that of becoming the mother of healthy and well developed offspring.

*Woodhull.*—I desire to be understood as saying that women who are the mothers of offspring, physically sound and mentally perfect, have performed the divinest mission of woman on earth, and ought to be respected, as mothers whether the offspring be the result of union in wedlock or otherwise.

*Welch.*—Taking the American people as a whole, do you consider that they are degenerating?

*Woodhull.*—Physically, it is an undeniable fact, that the American people are degenerating. The mental and moral natures being builded upon, or rather evolved through the physical, will soon become so much stronger than their base that the whole superstructure of humanity will topple and fall. It is for this reason that I plead so earnestly for physical health, as the first necessity of human redemption.

*Welch.*—What do you consider the primal cause of this physical degeneracy among the American people?

*Woodhull.*—I think I know that this degeneracy comes almost altogether from sexual debauchery. In sexuality the race has life; but before the people are middle aged, it is, in most cases dried up. The fountain being exhausted, of course the stream ceases to flow. By sexual debauchery, I mean more than mere sexual excess; I mean all sexuality that is not based wholly upon mutual desire, and that does not result in mutual consummation of that desire. Unwilling sexuality existing in marriage, is even more debasing in its effects upon health and looks than is that carried on under the name of prostitution. [See Herbert Spencer, in the study of Sociology.]

*Welch.*—What do you propose as a remedy—or, rather as a preventive of the further degeneracy of our race; and how do you propose to improve the physical, moral, intellectual and spiritual conditions of the race?

*Woodhull.*—By the abolition of all sexual relations that are not based upon love, and love alone; by the emancipation of woman from the virtual sexual slavery in which she is now existing, whether in or out of marriage, so that she shall never, even seemingly, be compelled to submit to the sexual act except when she desires it; and as a sequence of this that women may cease becoming mothers of unwished-for children. This is the bane of manhood and womanhood, and there is no redemption for the race except through the restoration of woman to sovereignty in the domain of sex. And unless this be done the race must go down into utter darkness and be blotted out.

*Welch.*—If I understand your position correctly, you claim that the abolition of the present marriage relation—or legal bond which binds husband and wife together—would not separate those who are already spiritually married. Is this your position?

*Woodhull.*—Of course. The most ignorant must see that the law only holds those together who, without it, would separate. Consequently, its effects are to bind those who do not love, and who, according to the divine marriage, ought to separate.

*Welch.*—And you think that those who are not properly mated, or spiritually married, ought to mutually agree to separate at once, and seek new associations, changing whenever they please, until they are satisfied?

*Woodhull.*—I hold that those who consort, but who are not mated according to the law of nature, are merely prostitutes, because they prostitute natural forces and appetites. As frequently as people find themselves thus mated, and consequently prostituting themselves, then for their own good and for the good of future generations, they ought to separate.

*Welch.*—In the sixth plank or proposition in the prospectus of your paper you advocate "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." What obligation do you propose to impose upon parents for the support of their children, or how would you have children reared by society?

*Woodhull.*—In an organized human family—such as the teachings of Christ contemplate—all parents will be fathers and mothers to all children. There can be no obligation imposed, by law, upon any parent to support and educate children. The future society, which my theories contemplate, will be governed by attraction—and not by force of law—in which each member will become, of necessity, a law unto himself. Carry the theory of compulsory mental education to all other branches of education, and you have a near illustration of the method by which I would rear children. This however, is a vast subject, requiring more space than you have, and more time than I have to fully elucidate. Whenever I shall have roused the people to the necessity of a change, I shall go before them with the proposition for a new order of society, in which all children will stand upon an equality, as regards education and other individual conditions, on arriving at maturity.

Thus terminated the interview; and, as its object was not one of mere idle curiosity, but for the express purpose of information concerning the true character of Mrs. Woodhull, and of presenting her true position and ideas before the public, we think we got more out of our interview than any other Iowa editor, and, we think, more than all others who called for mere idle curiosity.

## MISCELLANEOUS.

FREMONT, Ind., March 26, 1874.

Dear Mrs. Woodhull—Inclosed find amount for ten copies of the WEEKLY one year, and allow myself and husband to congratulate you on your success in the trial through which you have just passed. Not that we doubted the truth of your allegations, but knowing full well what old-time conservatism, backed by wealth and influence could and would do to save itself from exposure and defeat, we trembled lest justice and truth should be driven to the wall. But thanks to the powers that engineered you safe through the breakers and left you three once more on *terra firma* to battle for truth and justice; for those who now curse, will a few years hence look back to this day and hour with chagrin and mortification at their own record, which will be left for coming generations to read.

I am not so much surprised that persons who are born and reared in the lap of conservatism should act so much like madmen when a new idea is announced to the world or their iniquity exposed to the gaze of the multitude, but to see men and women who claim to be reformers, whom we expect, and rightfully, too, to exercise more discretion and judgment, skulk behind the traditions of the past and cry the loudest mad dog; and when they find themselves cramped for argument, resort to calling names and misrepresenting the truth, is a deplorable sight over which angels well may weep; and such we find scattered all over the country. But I am occupying too much space and time, so will close by wishing you easier sailing and a brighter future.

Yours for truth, no matter where it leads,

MRS. M. F. HOPKINS.

"The women of Iowa are rapidly preparing for the ballot by instruction in parliamentary debate and general business. There are nearly 2,000 granges in the State, in which 25,000 women are entitled to votes. In the 7,000 granges in the whole country there are nearly 100,000 women."

Hurrah! The granges and the temperance movement are rapidly fitting women to demand and fulfill their political duties as human beings. When this is attained, they will be in position to inquire into and act on other matters respecting their legal, social and personal rights. So the ball goes on.

## VIRGINS OF MIDIAN.

BY MRS. E. L. DRAKE.

"And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites."—Numbers, 31st chapter.

Virgin of Midian, where hast thou slumbered?  
Out in oblivion, has that been thy doom?  
Where shall we wait for the voice of thy coming?  
From heaven's high altar or hell's gaping tomb?  
Ages on ages have rolled back their cycles,  
Nations have swept into life and decay,  
Millions on millions have waited thy coming,  
And still there's no tidings from o'er the dark way.

Once did ye smile on a mother's warm bosom,  
Wrapped in her arms the dear child of her love;  
Once did ye bow to the god of the heathen,  
Lisp thy prayers with the angels above.  
Once did ye blossom, the flower of Midian,  
Dancing in beauty o'er valley and plain,  
Mingling your love-songs with nature's soft breezes,  
Chanting your prayers with the god of the main.

Once did ye fancy the bridal wreath twining  
Soon to encircle thy pure virgin brow;  
Once did thy lover beside thee confiding  
Whisper new hopes and strengthen his vows.  
Bright then thy future as fancy-drawn pictures,  
Skies never darkened by tempest or storm;  
Pathway all strewn with love's sweetest roses—  
Thus did ye wake on that ill-fated morn.

Soon is thy brow to be wreathed with its garland;  
Soon is thy lover to call thee his own;  
Soon are thy arms to encircle thy husband;  
Soon are two lives to be blended in one.  
The hour has arrived and the skies are all cloudless,  
Thy pure bridal robes are as white as the snow;  
But hark! in the distance the war-cry is sounding,  
And fate whispers sternly, thy lover must go.

Oh, cheeks! once like roses, now white as the lily!  
Oh, lips! that were cherry, now pallid as death!  
Oh, heart! that was joyous, now trembling in sorrow!  
And offering thy prayer to thy god with each breath!  
Save him, kind heaven! oh, save him from danger!  
Return him unharmed once more to my side!  
Oh let him but fold me once more to his bosom!  
Oh let him once call me his own darling bride!

No! ill-fated maiden, thy prayers are unanswered,  
And fate's bony fingers are waiting their prey!  
Far out in the valley thy lover lies bleeding,  
His lips pale and silent and cold as the clay!  
The steel of the warriors now flash on the mountains,  
While fathers and brothers are slain by the foe;  
The valleys are shorn of their wealth and their beauty  
By the armies of Moses—twas God bid them go.

'Tis the God of the Israelites, poor heathen maiden,  
Demands of thy nation the price of its crimes;  
No more can the God of the heathen protect you,  
For the true God of heaven cries vengeance is mine!  
The shekels of gold and shekels of silver,  
The sheep and the bullocks are hurried away;  
The castles of grandeur the court and the cottage  
The cities and palaces doomed to decay.

The king on his throne, the priest at the altar,  
The sage at his study, the children at play,  
The master and servant, the lord and the lady,  
Must bow in submission or die in the fray!  
The temples are burning! the walls are fast crumbling,  
The smoke is ascending! the flames kiss the sky!  
The blood of the soldiers like rivers is flowing,  
Oh women of Midian! where now can ye fly?

To the grave! to the grave! to hell's dark dominion!  
No shelter is left you on Midian's soil;  
The homes where you chanted your love songs in pleasure  
Shall soon be the dens where serpents will coil.  
The maiden and the aged have starved by the wayside,  
The maniac's hair is clotted with gore,  
The sick and the outcast are grouping together  
O'er the dead and the dying, their fate to deplore.

When the last son of Midian fell bleeding and dying,  
The shouts of the Israelites thickened the air;  
No skies ever looked on a land so deserted,  
No sun ever set on such grief and despair!  
The strife then abated, the struggle was ended,  
And death, the grim monster, stalked over the plains;  
He mocked the death-groans and laughed at his victims,  
Saying, God has commanded, His presence you feel.

Then Israel laid hold on the wives and the daughters,  
The babes and the mothers, the jewels and gold,  
Saying, these are our trophies, and Midian's fair virgins  
Our booty shall be when our story is told.  
Then away to the land where Moses was staying—  
Who said, "Have ye saved all the women alive?  
Go murder the babes, the wives and the mothers,  
But the virgins we'll save, so let them survive."

Then mothers and daughters in tears kneeled together  
For mercy to plead that they never should part;  
Together, oh Moses, protect and defend us,  
Or here on our knees let the steel pierce our hearts.  
But God had commanded the mothers should perish  
And the virgins be given to soldiers and priests;  
While the little male infants to death should be strangled,  
Ere God in his anger and vengeance would cease.

Then mothers were torn from the arms of their daughters,  
While screams of despair went up to the sky,  
And heaven's archangels looked downward in pity,  
And wept to behold the last mother die,  
The incense of blood with the groans of the dying,  
The sight of the corpses so ghastly and pale,  
The idiot's laugh and the maniac's weeping,  
The mother's last prayer and the orphan's sad wail.

A nation destroyed by murder and plunder,  
Her people like garments spread over the sod;  
Uncoffined, unshrouded, uncared for by mortals—  
This horrible scene was a glory to God,  
Who smiling with joy, said again unto Moses,  
Take the run of the prey both of men and of beasts,  
Let them all be divided as I have commanded,  
By yourself, the chief fathers and Eleazer the priest.

The spoils were divided as God had commanded,  
Each man claimed his prey both of virgins and beasts.  
The whole congregation and all the chief fathers,  
The captains and warriors and heaven's high priests,  
All took to themselves these orphans of Midian;  
These captives, these innocent daughters of fate  
Were hurried away like lambs to the slaughter—  
The last of that nation of God's burning hate.

Oh, that sad separation! their cries were appalling,  
And the echoes came back like groans of the doomed,  
While weeping adieu o'er the graves of their mothers,  
Tears moistened the earth of each sacred tomb.  
Oh, shades of the dead! oh, homes of our childhood!  
Oh land where the truest and bravest have died,  
Perchance there some father or brother still lingers,  
Perchance there some lover still waits for his bride.

Look not to the land of thy fathers, dear maidens,  
Their eyes can't behold you, their arms can't defend;  
Ye are now at the will of Israel's chosen,  
The pleasures and passions of God's holy men.  
While thy fathers, uncovered, are sleeping together,  
They hear not your weeping, they know not your pain;  
Thy brothers are deaf to the groans of their sisters,  
Their bones in the sunlight must bleach on the plain.

## DEMORALIZATION.

Great stress is laid on the demoralizing effect of Woodhull's lectures on public morals; but are they more demoralizing than many other things in our midst to which no attention is paid? What kind of public sentiment is that which toadys to shoddy wealth acquired at the public expense, by perjury, forgery, malfeasance and breach of trust, and professes horror at revelations of social iniquity and corruption rampant everywhere? It is true that one class of criminality can neither morally nor legally be plead as an offset to another; but that is just what is done, and the average of mankind seem to be satisfied with it.

Why is it any worse to advocate a shameless and immoral life than to practice it without assigning a reason? Are they who throw stones at the Woodhulls entirely clear that they have no sins to answer for? Is not society permeated with sham in all its parts? Is not the successful robber and thief, sagacious enough to defeat justice, held up as an example for admiration? Is there only one kind of danger to morals? Is it worth while to magnify the mote, when the beam itself so nearly fills the public eye? We agree fully that these addresses are not conducive to the public welfare; but what right have those to censure who make a merit of applauding a thousand worse things? Evil and good are said to be mixed. Judging by the low tone of morality as applied to average affairs, especially in official life, evil seems to have gained very much the start.—*Exchange.*

## A GRAVE MISTAKE.

BY O. F. SHEPARD.

VINELAND, N. J., March 26, 1874.

A writer on "Shoulder Straps," in the *Weekly Graphic* of March 28, says: "The hips of a woman are formed to bear burdens."

To those who have come to know by experience what really comfortable dressing is, there is perhaps no other one feature of ordinary dress so thoroughly painful to contemplate as the depending of skirts, overskirts, underskirts and drawers (to say nothing of bustles, paniers and bends) from the hips; nothing is so utterly wearisome and fatal to healthy activity as this back-aching, side-aching, slovenly method of disposing of the "burdens" of petticoats.

In the first place, no woman or girl has hip-bones sufficiently prominent to serve the purpose of wardrobe pegs until they have destroyed the natural outline of the waist by bad dressing, and continuing them in such use constantly increases the deformity. In order to make clothing stay on the hips it must be worn so very tight that no air can pass under it, which should not be allowed of any part of the apparel. The space just above the hips is also unprotected by bony structure, and the tight bands are constantly infringing upon the rights of the liver, stomach, diaphragm and spleen with the most serious results. Breathing is fatally interfered with in this manner, and the gathering of the upper part of the clothing into these bands causes the kidneys and abdomen to be unnaturally heated by the numerous folds and thicknesses of cloth laid over and upon them. This overheating would of itself be sufficient to cause fatal diseases; but when we add to it the constant and deplorable effects of the down-dragging weight upon the delicate pelvic organs, we cease to wonder why so many women are sick, and are only astonished that any should be left alive! Permit me to assure my friend of the *Graphic* that the "flattening of the breasts," which he deprecates as an inevitable result of wearing shoulder-straps, would not be worth mentioning in comparison; but I hope to convince him that even that is unnecessary. A loose-fitting waistcoat (at least three inches larger than a tape measurement of the waist, with lungs fully expanded), shaped to the breasts so as to give them entire ease and comfort, provided with a double row of buttons for the lower garments, is pronounced by those who have tried both much more efficient and comfortable than suspenders. It should be cut very short on the shoulder, so as not to interfere at all with the free movements of the arm. If, however, any prefer suspenders, let them be broad on the top of the shoulder, and just in front of it separate into two narrower bands, coming down on each side of the breasts and not crossing them at all.

The principal justification which women have attempted for the use of the corset is that its whalebone and steel supply the bony structure which nature forgot to put into the waist, to prevent the torture of skirt-bands cutting into the soft parts just above the hips; if only they would carry their reasoning a little further, and inquire whether nature has not plainly signified that no such bands should be worn, they would soon discover more humane methods of release than the corset, for its use is simply reducing torture to a fine art, by so distributing it over a large surface, and among a great

number of organs, as that it shall not be entirely unbearable in any one spot. If the *Graphic* or any similar journal will give us any reason why women should carry the "burden" of skirts, either on shoulders or hips, we promise to give it consideration, meantime we are diligently employed in the effort to convince women that after they have put on dresses and pants enough to provide for the warmth of the legs, the adding of shirts simply for show, and which must be worn at a fearful cost of muscular strength and nerve force, is cruelty they cannot afford. Why does society feel that the fact of a women's being born with legs is one to be studiously and constantly concealed by her clothing, even though their use is seriously interfered with thereby? There can be but one reason, and that has its foundation in sexual debauchery. When once she has been thoroughly secured from legal and illegal prostitution she will scorn to seem what she is not, will assert her right and duty to make the best possible use of every organ and function, and her whole person will have a sacredness which cannot attach to it now, except in the eyes of the few who recognize her divine right of self-ownership and control.

## JESUS CHRIST A MENDICANT.

BY W. F. JAMESON.

The proofs will now be given that the so-called founder of the Christian religion was a mendicant, and advocated mendicancy.

1. The New Testament plainly reads that way.

2. The life he led proves it.

"Give to him that asketh thee."—(Matt. v. 42). Were that the only principle he ever laid down in favor of beggary it would establish it beyond the possibility of cavil. I am aware of the explanations given by the clergy to conceal the obnoxious thing, and which explanations have been freely adopted (or retained) by many liberalists. They are found ready made. One is, Jesus did not mean just what he said; he meant that his followers should be liberal, that is all. If he meant that I suppose he could have said that. The best way to judge an author is by his words. Jesus himself said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." I apply his own rule to his own words. "Give to him that asketh thee," imperatively commanded the Nazarene. It is a command without the least qualification. Who among its so-called believers is willing to stand by it. Not one, except he be an Adventist, anticipating an early ascension. Highway robbers would prosper by such a command; for it is not predicated on the supposition that there would be none to ask. Nor is there anything to show that only the poor should ask. A "community" formed upon such a plan would be a society of "dead beats." There could be no common defense. Unresisting millions would become the easy prey of human vultures. Society could have no protection. In the nature of things the aggressors would increase until anarchy reigned. A man who should undertake to obey such a command would be obliged to give to a swarm of beggars as long as his earthly substance would last. Let him refuse even one and he violates the command. When his stock of clothing, money and provisions would become exhausted he would be compelled, in sheer self-defense, to join the army of the beggars, unless he had belonged to it before his impoverishment. As all would be eligible to beg, rich and poor, it would only be a question of welfare, in the mendicant society, as to which could ask fastest. Indeed, it requires no stretch of imagination to perceive that the chief end of society would not be to "glorify God," nor to make money, but to "give and take." How is that for neighborly benevolence? That was Jesus Christ's idea exactly. He said, "Whosoever shall compel thee to go a mile go with him twain." He also said, if a man "take away thy coat let him have thy cloak also." Is there justice in that? Such a maxim would give the world up to mendicants and thieves.

Injustice, tyranny, never could be suppressed. For he said "Resist not evil." The world would soon be reduced to a state of universal mendicancy if such precepts prevailed. The race would be reduced to poverty, which would be the consummation devoutly wished for by Jesus, as expressed in these affectionate words, "Blessed be ye poor." Who wants to be happy? "Next gent!"

Yes, he advocated poverty as a desirable condition for struggling humanity. He said: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed?" Communists do not practice that precept; they believe in labor. Only the poorest specimens of beggars, the most shiftless of the beggarly set, take no thought about meals. An enterprising mendicant does take thought about the next day. Jesus was so poorly off that he said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Many of our modern mendicants fare better. An old dry-goods box, a farmer's wagon, or the floor of a station-house, is an improvement. We have heard clergyman discourse eloquently about the abject condition of their founder; laud his poverty; applaud his maxims in favor of beggars. They forget that all those who are his followers must follow his example! That is not so sweet, and so they fall to *spiritualizing* his utterances in order that they may preach the gospel of the poor Nazarene from cushioned pulpits to cushioned pews, at a salary somewhere between \$1,000 and \$20,000 per annum, and the reverence thrown in.

If the maxims of the "Apostle of the Poor" were reduced to practice, there could be no business foresight, thrift, energy, civilization; no progress, no art, no science, no inventions, no prosperous towns, cities, villages, railroads, telegraphs. He said: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns." Well, what of it? Why, we are told in the next breath, "Yet your heavenly Father feedeth them." What is the logical inference? It is that as God feeds fowls which sow not, reap not, nor gather into barns, so if men (which Jesus said are a

great deal better than fowls) did not labor, would not God feed and clothe them? Probably this would be done after they had begged away each others' victuals and clothing, then they could beg of their heavenly parent, the owner of "the cattle upon a thousand hills." "Why take ye thought for raiment?" asks Jesus. "Consider the lilies of the field how they grow; they toil not, neither do they spin." Jesus continues his discourse in favor of rollicking laziness, thus: "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Faith in God to furnish clothing and edibles is at a heavy discount. Who wants to try it for even one suit of linsey woolsey? If that succeeds, praying bands will become as numerous as the locusts of Egypt.

#### THE VERDICT.

PROVIDENCE, Sunday, March 15, 1874.

My dear Mrs. Woodhull—"Not guilty." It was with immense satisfaction that I read the dispatch, which announced the verdict in the Challis case. I had watched from day to day the meagre reports of the New York daily papers, to be assured, if possible, that you were to be vouchsafed your freedom, but nothing appeared to indicate the result. I had faith from the outset that the worst that could happen would be the disagreement of the jury, but I knew the terrible odds you had to contend against. I could see that the Judge intended to "railroad" you to prison, but he failed. An independent jury stood between him and you rendering a verdict with the spirit of freemen. I see that the Judge pronounced it "outrageous," and therein he disclosed his animus, stamping the whole procedure, as far as he was concerned, as a farce and mockery, because there was a judicial tigerism which hungered for a victim. It is time the arrogance of the bench was rebuked, else our liberties are held only by a rope of sand. The bench, in most cases where a reformer is struck at through the forms of law, is hostile to the accused and seeks to force a conviction. It was so in the case of Abner Kneeland some forty years ago, who went to prison through judge-made law. So, too, in the case of Miss Stanton at Rochester. Before this you have personally seen and felt the remorseless partisanship of judges, who compassed your conviction and prostituted their positions to subvert justice. But now the omnipotency of a jury's fiat has thrown in the teeth of the judge and the conspirators a stunning rebuke—your complete vindication. Let this case and that series of persecutions you have been subjected to, be a lesson to all liberals, Spiritualists, Free-thinkers or whatever else; a warning that now, as ever, eternal vigilance is the price of liberty. The attempted encroachments of the bench must be resisted the independency of the jury vindicated. Would that I could have been in court to have raised a cheer on the enunciation of the verdict and bearded the lion in his den. If in his chagrin the Judge declared the verdict outrageous, his malevolence is impotent, for it is passed and recorded. You are free, and in decreeing that, the jury did much to vindicate the people's rights, especially the rights of a free press and free speech. "Let the galled jades wince;" a grander jury than was ever empaneled in any court is now deliberating—the jury of the people. The masses are stirred as never before; they are discussing the grand fundamental principles of government, and ere long will render a verdict which will make the knees of our modern Belshazzars tremble and despotic power grow pale. Old-time institutions are called to the bar; old laws and usages are on trial; monopoly is arraigned, and, above all, that code which subordinates woman is to be passed upon. When the "times are rotten ripe for a change," the result will be sure; the verdict will be comprehensive and back of it will be stalwart arms and brave souls to enforce it. Every preliminary skirmish like the late Challis prosecution increases the leverage of the people and makes each successive effort the easier.

Let me congratulate you, Miss Claflin and Col. Blood, on your deliverance from your persecutors. A host are with you to fight the battle of freedom—the emancipation of woman, the enthralment of labor, to further that policy so tersely expressed in the motto of the WEEKLY, "Progress! Free Thought! Untrammelled Lives!" With you they are "breaking the way for future generations." If the road is rough and toilsome, if now they are reviled and persecuted, the future shall honor them for their labors, and all in that spirit land, whose denizens are now so zealously striving to awaken humanity, shall join in a song of triumph, and from its sublime heights look down and see themselves vindicated in a purer religion and a nobler civilization, which are to be the outcome of the present dispensation. Well has Gerald Massey, the poet of the people and the new order, sung:

"Tis coming now, the glorious time,  
Foretold by seers and sung in story,  
For which, when thinking was a crime,  
Souls leapt to heaven from scaffolds gory!  
They passed, yet see the work they wrought,  
And the crowned hopes of centuries blossom!  
While the live lightning of their thought  
And daring deeds doth pulse earth's bosom."

Faternally, WILLIAM FOSTER, JR.

VICTORIA C. WOODHULL, having opened the floodgates of corruption in the church through Beecher, and society through Challis, is at last free from the torrent, and victorious over her persecutors! The effects of her glorious work are thus early showing themselves in the universal agitation for the suppression of vice and the redemption of man by woman. We hope the WEEKLY will find its way into every family in the land, and that the great work for humanity by this noble woman may be still further promulgated and better understood by this means. The WEEKLY has braved the storm and strengthened in its blasts, now let it prosper in the sunshine.—*The Sun, Toledo, Ohio.*

ACQUITTED.—In the case of Mrs. Victoria C. Woodhull,

who was prosecuted for libel by a very pious New York man named Challis, the jury rendered a verdict of acquittal. The result seems to give general satisfaction, according to the papers, which say that Mrs. W. made out a much better case than was expected, while Challis failed to make out any case at all, and got besides an awful "dressing down" from her able but merciless counsel. A libel suit, nine times in ten, is a poor affair; and in this one the evidence was clear that the plaintiff gained nothing and that the defendant was "more sinned against than sinning."—*Boston Investigator.*

[From the *Kansas City Daily Chronicle (Mo.)*, March 17, 1874.]

Judge Sutherland, of New York, before whom the famous Challis-Woodhull-Claflin libel suit has just been tried by a jury, and the defendants, Victoria C. Woodhull and her sister, Jennie C. Claflin, honorably acquitted, made the detestable remark that the verdict was one of the most outrageous he had ever heard. That judge, if he had his just deserts for such a remark, would be convicted of libel himself. It was a patent insult to the honor of the jurors as citizens of a free republic, to their oaths as jurors and peers of the parties to the cause. He put a foul blot on the sacred ermine he wears, and stamped his character with infamy and disgrace that should, and probably will, attach to his memory as long, if not longer than his voice shall be heard in the sacred halls of justice. When twelve honorable men, on their sacred oaths, have sat and listened to all the evidence, have heard the law read and remarks from talented counsel on both sides, received their instructions from the court, have deliberated, concluded upon and rendered their sworn impartial verdict, for one man, who happens to wear a robe he disgraces, to attempt to blacken the character and malign their oaths by such remarks, shows himself as venomous, prejudiced and either a wicked or an ignorant man, dangerous to the principles of freedom and liberty. Once let the sacred fountain of justice in our loved land of America become tinged with such ignorance, narrow-mindedness and prejudice, and the fatal charms of Helen or Cleopatra would be safety to our virtue, honor and liberty in comparison.

#### THE CONGREGATIONAL COUNCIL.

We are indebted to the *New York World* for the following account of how the bold, decided, manly and outspoken verdict of the Congregational Churches on the Plymouth Church embroglio was received by the ecclesiastical potentates of other faiths and countries:

THE NEWS ABROAD—WHAT THE ARCHBISHOP OF CANTERBURY WILL DO.

[Special Dispatch to the World.]

LAMBETH, March 29 (Midnight).—The Archbishop of Canterbury has just issued a circular letter convoking an extraordinary assembly of the bishops of the Church on April 1, at Lambeth Palace, to take into consideration the proceedings and decision of the Brooklyn Church Council just closed.

Consols closed for money. Cotton steady. Sugar sweet for prime lots. L. G. C.

#### THE POPE FAINTS.

[Special Dispatch to the World.]

ROME, March 30.—Intense excitement prevailed at the Vatican during the closing hours of the Brooklyn Congregational Council. On receiving the news of its decision the Pope fainted. L. M. W.

#### EXCITEMENT AMONG THE MOHAMMEDANS.

[Special Dispatch to the World.]

MEDINET, EL FAYOUM, EGYPT, March 29.—A caravan of pilgrims from Soudan and Morocco, on their way to Mecca, has broken up at this place, and the tribes are on their way homeward by different routes. The news of the Brooklyn Church Council, received here in cipher at the American Consulate, and indiscreetly communicated to a camel driver, is thought to have brought about this hitherto unheard of occurrence. There is great excitement among the native population. SANSON.

#### PRINCE BISMARCK ON THE COUNCIL.

[Special Dispatch to the World.]

BERLIN, March 30 (11:10 P. M.).—The condition of Prince Bismarck continues critical, but his interest in the proceedings of the Congregational Council of Brooklyn were unabated to its close. He affirms that the precedent there established is of the deepest import to Germany in her present struggle with the Jesuits, and that the assembly is the most momentous that has taken place since the Council of Constantine.

A high wind to-day blew down two of the trees of Unter Linden and did other slight damage. W. C.

#### RUMORS FROM CONSTANTINOPLE.

[Special Dispatch to the World.]

CONSTANTINOPLE, via London, March 30.—It is rumored at the Foreign Office and the clubs that the Sheik Ul Islam, or principal mufti of Constantinople, declines to express any opinion in regard to the decision of the Brooklyn Council. The proceedings have been translated and are read by eager groups in all the mosques. McN.

#### LATER.

There is no change in the determination of the mufti. McN.

#### POWER OF IMAGINATION.

The final lecture of Dr. Brown-Sequard on the manifestations of nervous force, is a valuable contribution to existing knowledge on this obscure subject. In discoursing on the variety of consequences that the irritation of nerves may occasion, he incidentally explains what has often been a puzzle to intelligent persons—why it is that wet feet or a draught of cold air upon the body, may give rise to a cold in the head or an inflammation of the lungs. After citing many strange instances of the power of the imagination, he makes the important suggestion that greater use should be made of this potent force by the professors of the healing

art, and especially urges it upon the younger generation of doctors. When we consider what marvelous cures are often effected by mere quacks through this agency, it certainly seems desirable to add its power as far as may be practicable to the weapons employed by the regular practitioners in their combats with disease: but at the same time it suggests the question whether the established methods of treatment are of much value, when a mere appeal to the imagination can supersede them.—*N. Y. Tribune.*

#### WILLIAM HENRY SWARTWOUT'S STARTLING SERMON, "WHAT IS TRUTH?"

"In introducing myself to you, the nation and the world in the capacity, to my own surprise, I am now forced to take because of the revelations of Truth that have come to me without my seeking, I would say that you would do well to listen to the end, and not come to a hasty conclusion, but inquire into whatever you do not understand. Throwing aside, then, all prejudices of former education and habits of thought without argument or contention, but in the spirit of love, all will be benefited and the truth will have free course and be glorified. I wish it distinctly understood at the commencement that I am not the representative of any one sect, dogma, ism, creed or party; I am neither Infidel, Spiritualist, Heathen, Theologian or indeed the exponent of any one, but simply the representative of the Whole in that which is true. I am but the mouthpiece of the nation and of the truth that is in man, which possibly has not been fully developed; and my mission is to harmonize and dissolve antagonistic forces and make this people and this country what it has so long only professed to be—truly a free country. [Applause.]

#### THE WRONGS OF LIFE.

"Looking back over the past for a moment we can see how we have wronged each other. We have not dared to live our true selves. We have been afraid to live up to what we believed to be true. We have shown ourselves cowards, selfish, mean, contemptible. Is any language too strong? No! Look at the frauds we have perpetrated upon ourselves! [Laughter.] You laugh, but is it not true? See the corruption that is or has been in us. See the crime and poverty that exists. See our own manhood trampled in the dust by the heel of oppression, and we the oppressors! We have brothers, born of the same flesh and blood, starving at our doors, when we have enough—and to spare! Crime is rampant, because of these things. Vengeance crieth out, and will be heard.

#### THE COMING RACE.

"We have never had in this country a race of true men. But we will have. It is said that in lust did our mothers conceive us, but hereafter it will be in love. Love has no evil in it, no sin or suffering. It transcends all power of human expression. It is perfect bliss. Have we so misunderstood this thing and groveled in lustful passion when we could have reveled in the arms of pure love without a sting, and be satisfied? It is of little and I might say of no use to preach moral reforms, which is only trimming off a branch here and there which will spring out again. But we must go deeper than that and dig up the root and then we shall have peace.

#### THE DOWNFALL OF MRS. GRUNDY.

Mrs. Grundy sits in the public square and makes comments upon the slaves of fashion and folly. She holds a mighty power in the minds of the foolish and vain. They would like to be different, for truth whispers that happiness is in this direction, but they fear her—they fear she will tell some one as foolish as themselves and lose their good opinion, when secretly they are only laughed at for their folly.

#### THE DRESS PARADE CHRISTIAN.

Miss Prim prinks and adorns herself in uncomfortable apparel, and goes out to walk, always remembering that the old dame has her eye upon her. She would like to do this or that, that she inwardly knows would be all right as far as she is concerned, but the old fraud, Grundy, which exists principally only in her own mind, makes her afraid.

#### THE SECRET OF GOVERNMENT.

That love and not the law of force is the power, and that only can govern. Like begets like, and as evil begets evil so truth responds to truth. Knowing from experience the bitterness and gall of slavery to false conditions, and being emancipated from the thralldom of bigotry of those things, I now rejoice in the liberty of the spirit of truth.

#### TO BE EMANCIPATED

From false notions, traditions and education is not necessarily the work of years, but may be accomplished quickly. When the spirit of truth moves, the work is shortened in those who believe. Take notice, I introduce no learned phrases, no Greek words, no Hebrew proverbs, no Latin platitudes. The time has arrived to live in the land of fact instead of in the regions of fancy! I make no pretensions to logic, or rhetoric, or metaphysics, or theology or abstruse learning. I live now and always. We have long enough been befogged by creed and dogma, despoliation and argument. We will now live the truth. [Loud and continued cheers, most of the audience coming forward to shake hands with the young preacher, who seems destined to set the whole nation alive with the new dispensation.]—*Toledo Sun.*

A WESTERN contemporary thinks it smart to relate that an Iowa editor recently, to keep up with styles, ran away with another man's wife. He did not get off so easily, however, as he imagined he would. The man followed him and overtook the truant pair. The editor got behind the woman, and prepared to sell his life as dearly as possible. He was uncertain as to whether the outraged husband would shoot him or murder him with a carving knife. He stood there, like the boy upon the burning deck, and calmly awaited the result. The outraged husband came up within about two feet of the editor, and said, "Cuss your impudence, I want you to stop my paper." That was all. The editor recovered him,

self, and said he would have the matter attended to at once. During all the trying scene the woman stuck to the editor like a sand burr to a girl's stocking. Some people get mad and stop their paper for almost nothing. It beats all.

ANOTHER MAN WANTED.

Old farmer Pettingill went into his house one day and caught John, the hired man, hugging Mrs. P.

The farmer said nothing, and went out into the field.

After dinner he wanted John for something, but John was not to be found.

He went at last into John's room, where the latter was on his knees packing his trunk.

"What's the matter, John?" said P.

"O, nothing," said John.

"What are you packing your trunk for?"

"I'm going away."

"Going away! What are you going away for?"

"O, you know," answered John.

"No, I don't know," rejoined P. "Come, give me the reason of your sudden desire to go away."

"Well, meekly answered John, "you know what you saw me doing this morning."

"O, pshaw!" laughed Pettingill; do not be so foolish. If you and me can't hug the old woman enough, I'll hire another man."—[The Weekly Register, of Williamsport, Penn., is responsible for this; Mr. Comstock.]

BRAHMA'S ANSWER.

BY R. H. STODDARD.

Once, when the days were ages,  
And the old earth was young,  
The high gods and the sages  
From Nature's golden pages  
Her open secrets wrung.

Each questioned each to know

Whence came the Heavens above, and whence the Earth below.

Indra, the endless giver

Of every gracious thing

The gods to him deliver,

Whose bounty is the river

Of which they are the spring—

Indra, with anxious heart,

Ventures with Viochunn where Brahma is apart.

"Brahma! Supreme Being!

By whom the worlds are made,

Where we are blind, all-seeing,

Stable, where we are fleeing,

Of Life and Death afraid—

Instruct us, for mankind,

What is the body, Brahma? O Brahma! what the mind?"

Hearing as though he heard not,

So perfect was his rest,

So vast the Soul that erred not,

So wise the lips that stirred not—

His hand upon his breast

He laid, whereat his face

Was mirrored in the river that girt that holy Place!

They questioned each the other

What Brahma's answer meant,

Said Viochunn, "Brother,

Through Brahma the great Mother

Hath spoken her intent:

Man ends as he began—

The shadow on the water is all there is of Man!"

"The Earth with woe is cumbered,

And no man understands;

They see their days are numbered

By one that never slumbered

Nor stayed his dreadful hands,

I see with Brahma's eyes—

The body is the shadow that on the water lies."

Thus Indra, looking deeper,

With Brahma's self possessed,

Said dry thine eyes, thou weeper!

And rise again, thou sleeper!

The hand on Brahma's breast

Is his divine assent,

Covering the soul that dies not. This is what Brahma meant.

—Harper's Magazine for April.

STEBEN, Huron Co., Ohio, March 6, 1874.

Friends of the Weekly—It must be clearly apparent to all close readers and students of all that constituted the ancient Judaism, or faith of the Israelitish people, that it consisted mainly, if not solely, in the adoption and observance of the law, really or suppositiously proclaimed of God to Moses upon the Mount Sinai, and as such law was elaborated and expounded by Moses and the priesthood in succession down to the period of the introduction and proclamation of the primitive Christian faith by its author, Jesus of Nazareth; and it requires no logical astuteness to discover and point to the fact that the two systems of faith and practice met in violent collision on the part of the former, although instigated by the obtrusion of the latter, calmly but determinedly, in opposition to the settled convictions of the former, who as logically believed and accepted the authority of Moses as divine as did the primitives and descendants that of Jesus; and it is further apparent, if not indisputable, that the literal was the meaning adopted and adhered to by the Jewish priesthood of Jesus' day. Moreover, it cannot be successfully controverted that Jesus had as profound reverence for the inspirer of the Jewish lawgiver himself, and the inspirations of the law proclaimed through him, as the lawgiver or any of his descendants, of whatever character; and this is evidenced by the frequent or constant appeals of Jesus to the sacred writings of the Jews, whose author and inspirer he claimed as his own in his persistent claim to sonship and heirship.

Who doubts this day that the Jewish priesthood and laity of Jesus' day were as honest in their convictions and as sincere in their professions (although termed "Scribes, Pharisees and hypocrites, a generation of vipers, whited sepulchres, etc., etc.—whose children, for reasons too palpable to

need to be stated, or proselytes, were made twofold more the children of hell themselves") as any of the most orthodox, "stand-up-for-Jesus" tribes of our day, if the practices of the latter be admitted on one hand as proofs of their hypocrisy, and their neglect to exhibit the only reliable proofs of their sincerity, as was charged against the ancient Jews, are justly chargeable against themselves also, as they most assuredly are?

If then the antagonism of that day be admitted as charged, and it cannot be intelligently denied, the antagonism of our day can be easily perceived and understood; and if each of the contestant parties had for themselves evidences of the divine origin of the law through Moses, and both reverently appealed thereto to settle their antagonistic views, eliminated therefrom, who shall conceive and point out the true reason for the antagonism?

Your correspondent would possibly suggest one, the result of close observation, reflection and resulting experience, viz.—the antagonism of letter and spirit, of apparent and real with regard to meaning—the allegorical and fabulous and enigmatical and parabolic and hyperboic and symbolic modes of embodying and presenting thought, the use of either or all of which in all ages every writer and speaker had and has the right to adopt. Of this there is abundant evidence to adduce. Besides the presentation of ideas antagonistic to the popular, at any period of time, are often expediently used in one or other of such modes. The record affirms that the parable was the mode adopted by Jesus.

Again, if it be assured that the theory or doctrine of Jesus is partly good and true and partly base and false, as Beecher teaches, does it not behoove those who profess to be his ambassadors to specifically define which part or parts are the one and which the other, and so illustrate their ability to occupy their assumed positions, and demonstrate that they are sent of God, and not impudent impostors clothed in deceptive toggerly, like the Esau of olden time?

The time is coming, and even now is, when the dead (?) shall hear (understand) the voice of truth and obey its behests; and when this occurs to any considerable extent, the wolves in sheep's clothing will flee as hirelings are wont to do.

There is no mystery involved in the entire book of mysteries and of nature that so taxes the writer's wonder as the extent to which the almost universal mind has been deluded and imposed upon by the arrogant display of erudition (general credit being accorded thereto) on the part of the sleek, comely, well-paid, well-fed, facetious, witty, refined, manly and generally fashionably-attired hypocrites who grace the sanctuaries of the orthodox divinity of our day, who are thus enabled to gloss over their contemptible trash, called religion or divine truth; and amazing, far beyond ability to express, is the continued assumption of authority, as of right, by one party, and its concession by the other, in this land of boasted freedom, and in and through, thus far, this age of such light as the world of mankind, it is claimed, has never before seen; but "Like people, like priest" (Hos. iv., 9), and "As is the mother, so is the daughter" (Ezek. xvi., 44).

The very simplicity and humility of Jesus is obnoxious to and utterly ignored, practically, by our clergy, and, like Beecher's dog, they think he should be kicked for his manifestations of civility and spit upon for his crouching lack of manliness, even in the presence of his father—"Oh, tempora! oh, mores!"

Query.—If Jesus should be announced to repeat and elucidate his "Sermon on the Mount," and Beecher to repeat his lecture on "Manhood and Money," which would draw the largest house?

Truly yours,

S.

AN EDITORIAL RENCONTRE.

PERSONAL.—"Ye editor" has had much experience with the gentlemanly book agent, and some acquaintance with the lady agent. In fact, we have been inflicted with a great many of this sort, until at times we have envied the innumerable caravan who have trod the dusty way of death; but in all our experience this female was the most persistent that ever tried to wring a living from suffering humanity. She had a book on Woman's Rights to sell. It was one of the most exhaustive, learned and interesting works that have ever issued from the press. We calmly informed her that we didn't believe in Woman's Rights—that we thought every Woman Righter in the land should be made into sausage meat and exported to Africa for the conversion of the savages to the beauties of Christianity and the delights of sausages. We moreover informed her that we had been more exhausted by the subject than was good for our health, that we had learned more of the folly of some women than we cared to know, and that there was one female who was interested in us that would come down lively on any other female in whom we expressed interest. We thought this would dismiss her. But it didn't. She quietly drew a chair near ours, and said, "Let us argue this question. In the first place—" "Madam," we replied, "in the first place we have got something else to do than to argue. In the second place we won't argue; and in the third place if you don't leave we'll call in the police." She smiled a sarcastic smile, and remarked: "I must convince you of your error. The woman is the superior of the man. She is quicker of apprehension—she it is that tutors him in infancy—she it is that forms his mind—" Just here there came a knock at the door. "Come in," we shouted. The youthful friend who calls for "more copy" entered. "What's up?" we inquired. "Your wife wants to see you," was his reply. "Tell her we'll come." Turning to the female peddler, we said: "Madam, you have placed us in a perplexing position. Our wife is red-headed, consequently jealous. Were she to find you here there'd be a row. She's strong, muscular and plucky. That window near you is convenient for sudden flight. Please get out on the sill and clamber down the lightning rod. She smiled serenely. "Let her come in," she replied, "and I'll convince her that no one woman has an entire right to one man, any more than a man has an

exclusive right in any one woman. I'll read her one of Victoria Woodhull's speeches." Here again came a knock at the door. "Come in. Well?" we asked of the youth who shouts at the foot of the stairs, "Bring down them f-o-r-ms." "Your mother-in-law is outside, and swears if she ain't let in at once she'll bust in the door and then your snoot." "We will see her at once." He had not left the room an instant, when one of the compositors rushed in, crying at the top of his voice, "Your grandmother is waiting to see you." He was followed by another compositor, who shouted "Your washerwoman is waiting with your only other shirt, and wants the one you've got on." These interruptions, following in quick succession, disgusted the female book peddler, and she arose and thus addressed us: "Sir, you have made me the victim of a vile subterfuge. You are a coward—a sneak, who dare not meet a woman in argument. Such vile wretches and contemptible triflers are unfit to breathe the air of a land that produced Victoria Woodhull and Laura C. Smith. I am ashamed that a woman should have borne anything so mean." We said: "Madam, we can bear your abuse; we will not pine to death because you scorn us; and we shall be supremely happy if you rail at us from a distance. We can bear almost anything but your presence." She went down stairs with head high in air, and a look of lofty indignation on her countenance. In the doorway had collected about twenty-five compositors and pressmen. As she passed through the crowd, one of them shouted at the top of his voice, "Three cheers for the female book peddler!" The cheers were given with great heartiness, and the infatuated female left town with a low opinion of the mental calibre of those who work in the Banner building. And we really think she won't try to sell us any more books, or treat us to arguments on the beauties of Free Love and Woman's Rights.

[If this is the best argument the editor of the Star Spangled Banner has against the Rights of Woman—verily—the women can survive it.—Ed.]

CHILDREN.

GRAND HAVEN, Mich.

The brutish practice of punishing children by whipping, is rapidly becoming discountenanced among the most refined and intellectual. Progress is raking thoroughly among the corroding roots of all evil and unwholesome practices and customs of ancient lives, and gradually equalizing the rights of men, women and children. Children in former times were taught to be seen but not heard; therefore many a gem of thought at manhood has been suppressed merely from a lack of sufficient dignity and confidence, resulting from narrow restriction in the early training of its originator. When will tyranny cease and people be willing to do unto others as they would have others do unto them? Children have rights and they should be respected and well guarded, that they be not trampled upon by those in power. If all would manifest as much love for governing themselves as they do for showing their power and authority in governing others, we should have a far better State Government than at present exists. If parents would govern themselves, quench their anger and administer correction when only in a cool passive condition, they seldom would resort to the heathenish, wicked, injurious application of the rod. How many children are exposed to the cruel, torturing freaks of a drinking parent; the government administered by a wrathful, ignorant mother; the heart-rending abuse of a low, demoralizing beastly father! Why wonder that children grow up flooded with evil purposes and degrading passions almost unquenchable? If parents would more tenderly handle and judiciously treat their children, the penitentiary would be less thronged and houses of correction less crowded. Children should be educated to maintain confidence, allowed to readily impart with courage and bravery their perplexities and ideas, and instead of hushing up their outbursts of mirth and glee, we should manifest an interest in their sayings and amusements, and they will become familiar with us, and will grow up frank and truthful. We should teach them to think, speak and act more for themselves; then they will naturally and rapidly expand into free, original thinkers, fluent speakers, and receive—as Deity intended—a healthy, natural development.

MRS. W. C. SHELDON.

Now that the council called to sit upon the case of Mr. Beecher's church has got through its labors and adjourned, people are wondering what it was all about. For a movement which made so much noise in its formation, it has been singularly barren of results. There has been a good deal of unimportant talk, which has been given to the public, and a good deal of secret business which the public are not intended to know anything about. Plymouth Church has been discussed in public, and its pastor in secret. The Church has been rebuked, but not cast out. What is thought of the pastor we are not to know. A good many people, Mr. Beecher among them, have been rather nervous over the chances of the affair, and now that the council has adjourned, will doubtless breathe easier. It is remarkable, however, that a perfectly innocent man, such as a great many people believe Mr. Beecher to be, should suffer these discussions of his private character to go on, if he is so situated that he can explain away all the unpleasant stories about him.—Detroit Union.

The remark of a severe lady, who says that male is only mule spelled wrong, is supplemented by the New Orleans Picayune with the declaration that, according to Latin authorities, a woman is mulier.

"I FEAR," said a country minister to his flock, "when I explained to you in my last charity sermon that philanthropy was the love of our 'species,' you must have understood me to say 'specie,' which may account for the smallness of the collection."

## REFORMATORY LECTURERS.

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 J. I. Arnold, Clyde, O.  
 J. O. Barrett, Battle Creek, Mich.  
 Chas. G. Barclay, 121 Market st., Allegheny City, Pa.  
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 Lois Waisbrooker, Battle Creek, Mich.  
 Elijah Woodworth, Leslie, Mich.  
 Prof. E. Whipple, 898 Main street, Cambridge, Mass.

## BUSINESS EDITORIALS.

W. F. JAMIESON

Will speak in Boston for the First Primary Council, Harmony Hall, 18½ Boyston street, the three last Sundays in April; at Lynn, Mass., the Sundays of May; at Salem, Mass., Friday evenings of May. Will receive a few more week-evening engagements for April and May. Address, care of *Banner of Light*, Boston, Mass.

DR. H. P. FAIRFIELD

Will speak in Springfield, Mass., during the month of April. He would like to make other engagements. Address, Box 972, Springfield, Mass.

Moses Hull lectures in Chicago before Primary Council No. 1, of Illinois, of the Universal Association of Spiritualists, during the month of April.

WARREN CHASE

Will lecture in Winterset, Iowa, April 12 and 19; in Chester, Ill., Sunday, May 3. Address, till April 25, Colfax, Jasper county, Iowa; after that, till May 20, at Cobden, Ill. He will receive subscriptions for the WEEKLY and for our pamphlets.

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

PROF. E. WHIPPLE

Will speak during the Sundays of April in Portsmouth, N. H.; the Sundays of May in Springfield, Mass. Address 896 Main street, Cambridge, Mass.

D. W. Hull will be glad to make engagements every Sunday in the vicinity of Chicago. Will also attend funerals when desired. Keeps all kinds of reform books for sale.

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## "THE GREAT SENSATION."

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

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

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

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

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

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

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

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

JOHN HARDY, Cor. Sec'y.

## THE WORD,

A Monthly Journal of Reform—Regarding the subjection of Labor, of Woman, and the Prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of speculative income and all other means whereby Intrusion acquires wealth and power at the expense of Useful People. Since labor is the source of wealth, and creates all values equitably vendible, the Word (not by restrictive methods, but through Liberation and Reciprocity) seeks the extinction of interest, rent, dividends and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.

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MEDICAL SCIENCE—AN IMPOSITION.—In these days when it has come to be understood that there is no such thing as science in medicine, that all practice is experiment merely, it is well for the people to know where to find reliable magnetic treatment. For such we confidently refer the afflicted to Dr. R. P. Fellows, of Vineland, N. J. We would say to those who are unable to visit the doctor in person to send \$1 for his *Magnetized Pellets*. The sick are being healed by these Pellets who have heretofore been in perfect despair.

FARMINGTON, MICH., March 18, 1874.

Dear Weekly.—The Michigan, "Oakland county, Association of Spiritualists," will hold their first quarterly meeting of this year, at Milford, on Saturday and Sunday, April 11 and 12. The speaker, Mrs. Laura Cuppy Smith.

NORTON LAPHAM, Pres.

E. L. ROBERTS, Cor. Sec.

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MEDIUMS' AND SPEAKERS' CONVENTION AT LOCKPORT, N. Y.

A quarterly Convention of speakers, mediums and friends of progress will convene at Good Templars Hall, Lockport, N. Y., on the first Saturday and Sunday in May. Spiritualists of Lockport will do all they can to entertain their friends from abroad, so come one and all. Platform and seats free. For further particulars address J. W. Seaver, Byron, N. Y.; or Ira Bronson, Lockport, N. Y.

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

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ROBERT G. ECCLES ENGAGEMENTS are as follows: April 2d to 9th, Andover, Ohio; 10th to 14th, Berlin, Wis.; 15 to 20th, Cherokee, Iowa; 21st to May 15th, Kansas City, Mo.

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Criticism and objections specially invited.

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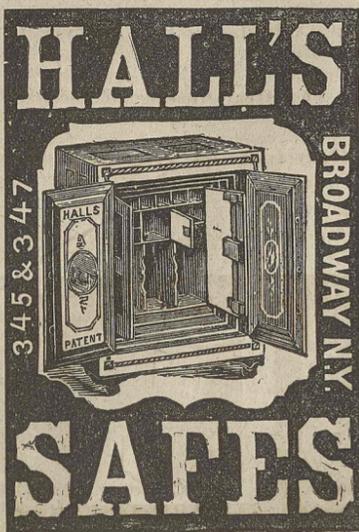
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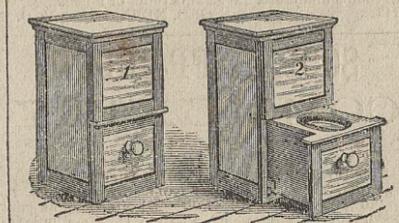
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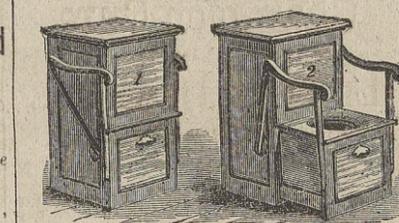


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