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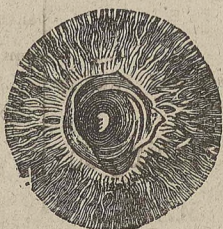
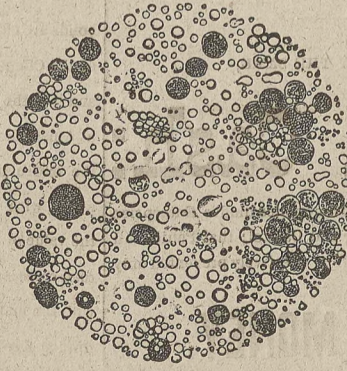
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SCIENTIFIC SERIES.—No. 3.

[From the Popular Science Monthly.]

THE EMOTIONAL LANGUAGE OF THE FUTURE.

Mr. Spencer recently called the attention, in a very interesting passage of his "Psychology," to those secondary signs of a feeling which are to be found in abortive attempts to conceal it. "A state of *mauvaise honte*," he well says, "otherwise tolerably well concealed, is indicated by an obvious difficulty in finding fit positions for the hands." A great mental agitation, though prevented from breaking out into violent expression, is pretty certain to betray itself in the awkward, shuffling movements which are made to curb and suppress it. Such indirect signs of emotion Mr. Spencer calls its secondary natural language.

The fact that many of our emotions now betray themselves only through the incompleteness of the effort of will to disguise them is not a little curious, and offers several lines of interesting inquiry. It at once suggests how very little play for emotional expression the conditions of modern society appear to allow. For it seems tolerably certain that the voluntary hiding of feeling is a late attainment in human development, and is forced on us simply by the needs of advancing civilization. Savages, for the most part, know little of concealing their passions, and this makes them so good a psychological study. Children, too, who may be supposed to represent the earlier acquirements of the race, are proverbially unfettered in the expression of their sentiments. In like manner, in the various ranks of our civilized society, we see that, while a cultivated lady appears to all distant on-lookers to have a mind dispassionate and undisturbed by agitating feelings, a west-country maid reveals her curiosity and wonder, her alternations of joy and misery, with scarcely a trace of compunction. If we go low enough down the social scale we find the freest utterance of feelings, and it is only when, in retracing our steps, we arrive at a certain stage of culture that we discover signs of an active emotional restraint. Where this self-control is defective we have Mr. Spencer's secondary emotional signs. Higher up, among a few specially cultivated persons, the acquisition of this power of concealment appears to be complete, and we have a type of mind capable of a prolonged external serenity unruffled by a gust of passionate impulse. The survey of these facts at once prompts the question whether the expression of our feelings by smile, vocal changes, and so on, is destined to disappear with a further advance of social organization. To attempt to answer such a question directly and briefly would perhaps betray too much confidence. We may, however, seek to define the various paths of inquiry to be pursued before a final answer can be arrived at, and to hint at the probabilities of the problem under its various aspects.

First of all, then, with respect to the distinctly unsocial feelings, the answer seems to be tolerably clear. It being generally allowed by biologists that the looks and gestures accompanying anger, jealousy and pride are simply survivals of hostile actions, the nascent renewal of an attitude preliminary to attack, it is natural that they should appear only in transitions of society from a barbaric to a civilized condition. When the age of destructive conflict, individual and racial, shall have become the curious research of antiquaries, it may be presumed that any bodily movements known to have grown out of these struggles will cease from sheer desuetude. Indeed, one may perhaps, without too optimistic a bias, refer to the fact that all the stronger manifestations of anger and malice have already become unfamiliar in real life, so that when we see their imitations on the stage they are apt to appear ridiculously forced. The better part of modern society has put such a ban on the ugly signs of rage that our only means of discovering traces of this passion in a man is some incompletely suppressed emotional movement, or some too violent effort to command the muscles of expression. After many more generations shall have practiced the difficult art of noiselessly crushing out with the foot an incipient wrath, it will be hard if such offenses to the eye as frowning brow and scornful mouth do not entirely disappear.

But the progress of social refinement probably affects other expressions than those of the distinctly hostile sentiments. It tends to confine within ever narrower limits all manifestations of unpleasant feeling. Since it is a grateful thing to witness pleasurable feeling, and painful to see the expression of suffering in another, a polite form of society does all it can to encourage the one and to suppress the other. A man is,

or the most part, supposed to be able to obtain all needed sympathy in his troubles from his family and his intimate friends. Before the rest of the world he is expected to hide his grief and maintain a cheerful aspect. It is one of the delicate forms of sensibility, produced by a high culture, to be fearful of obtruding one's feelings on unconcerned on-lookers. This growing perception of the vulgar aspects of uncontrolled emotional display, appears to have much to do with the partial concealments of feeling of which Mr. Spencer speaks. But comparatively few persons are completely able to hide a sharp and sudden vexation, however public the occasion of experiencing it. An annoying piece of intelligence affecting, it may be, one's matrimonial chances or equally dear ambitions, will very likely call up a momentary expression of dismay even in presence of a fashionable company. We wonder to how many persons it is still a necessity, under the smart of a sudden disappointment, to flee as soon as possible from all spectators and relieve the pressure of emotion by a few energetic expletives, if not a spare shower of tears? We do not know how many ages it may require to discipline our species in a perfect concealment of painful feeling, but at present it looks as though we were passing through the hardest stages of this schooling.

One other influence which probably contributes to make emotion more and more private and invisible, is the partial revival of the stoical doctrine that all sentiment is a moral weakness. This idea appears to hold most sway in our own country, and especially among those classes who are most concerned to maintain a not too obvious gentility. A common supposition among young aspirants to social rank, seems to be that lofty breeding is best seen in a uniformly passionless and vacuous arrangement of the facial muscles. To appear interested in any object in his environment strikes the pseudo-aristocrat as a pitiable infirmity of vulgar minds. The ways in which this curious self-imposed check acts are at times very funny. We remember hearing Macready give a series of readings to a fashionably-dressed assembly in a small provincial town, and we were much struck by the almost heroic efforts which many of the company made to conceal the emotion so powerfully aroused by the tragedian's art. Possibly English people are less impressible by scenic display and music than Continental nations. Whether this be so or not, it is very curious to contrast the perfectly apathetic aspect of an assembly at Covent Garden with the lively demonstrations of an audience at a Paris opera, or the deep, earnest absorption of the worshippers of Wagner at Berlin or Munich. This notion that it is the final attainment of civilization to appear impartially indifferent to every thing about one, and constantly to preserve the semblance of an equanimity which knows nothing of the agitation of pleasure or pain, may be expected to give the last touch of refinement to emotional expression.

If these were all the facts bearing on the future of our emotional life, we might well inquire what effect the habitual suppression of emotional expression is likely to have on the quality of the emotions themselves. It is probably clear to everybody that our feelings are very much affected by the range of free expression accorded them. At least the violent intensity of a passion is destroyed by successful control of all the muscles, and even if a slow, smouldering fire of hate or jealousy may co-exist with a comparatively quiet exterior, the emotional force is in this case robbed of its glory. It would thus appear that with social progress, as men are thrown more and more in each other's society, their feelings will undergo a very considerable transformation; some types of emotion disappearing, it may be, altogether, the rest being so mollified as to be scarcely recognizable as the venerable forms of human love, terror and joy. But, oddly enough, we find another set of influences due to the very same social conditions as the first, which tends to counteract these, fostering and deepening feeling, and encouraging its manifestations. Mr. Spencer thinks that the habit of expressing pleasure and pain arose as animals became gregarious. This condition exposed the members of the same flock to common experiences of danger, etc.; and in this way, from uttering the sounds of terror under like circumstances and at the same times, they would come to interpret them when given forth by their companions. At the same time the gregarious mode of life clearly made animals able to assist one another in a large variety of ways. Now on this supposition, which seems extremely plausible, the habit of expressing feeling is an attainment of social life, and so far from disappearing with the advance of this life, it should, one would think, go on developing. In point of fact, we see in a number of ways how social progress serves to enlarge the area of sympathetic feeling. As a man becomes more of a citizen, he is probably more and more desirous to be in unison of feeling and intention with his fellow-citizens, at least with that section of them whom he most respects. The sympathy he looks for presupposes, it is clear, some expression of his own feelings, and a responsive expression on the part of his neighbors. In this way, then, there are two tendencies of social culture curiously conflicting in their results. By virtue of the one, a man seeks to repress feeling and not to obtrude it unnecessarily on his fellow-citizens. By force of the other he is ever craving with more and more vigor for a lively interchange of sentiments with others. What result, it may be asked, do these opposite forces produce?

Without trying to determine the precise direction of this compound effect, it may be just suggested that a kind of compromise between the opposing forces is frequently effected by means of language. By this medium we may convey most minutely and accurately the fact of a feeling and define its nature, without bringing it forward as a vivid and naked reality. It is highly disagreeable to see a look of disgust in another's face, but we do not quite so strongly object to a man's telling us the cause of such a feeling and leaving us to imagine by inference the nature of the emotion itself. Language, while defining the precise variety of sentiment, contains also, in its ever-varying modulation of voice, its changes of pitch, intensity and *timbre*, a large apparatus of proper emotional expression. Moreover, it seems fully allowable to accompany speech with

a variety of other emotional signs which are looked on as silly and weak if presented independently. We rather expect conversation to be brightened by the many subtle changes of the facial muscles and the refined and subdued gestures peculiar to our nation. If a person habitually wears a half giggle, we are probably struck by the imbecility of this meaningless display. So too when a man meets us in the street looking evidently soured and retaliative, we rather wish he would reserve these unamiable exhibitions for his sympathetic friends. We have, in a word, grown intellectual much faster than we have become emotional, and we cannot suffer feeling to exhibit itself without some explanation of its nature and causes being offered at the same time. If a man will unbosom to us his sorrow or his joy fully and intelligibly, we profess ourselves willing, provided he is not too wearisome and exacting, to lend him a patient ear and to endeavor to enter into his peculiar experiences; but, without this explanatory recital, the evidences of feeling are apt to appear unmeaning, if not actually offensive.

We may just point to another influence which still further complicates this question of emotional expression—namely, the growing demands made by social refinement on the expression of kindly interest in other people's concerns. While a man is judged to be inconsiderate if he is frequently intruding his personal feelings in social intercourse, rigid politeness requires us for the most part to lend an appreciative ear to the tale of woe, however dull it may happen to prove. This law calls into existence a very curious group of half-artificial expressions. The degree to which polite persons have nowadays to assume feeling may well alarm any one who cares much for the honesty of social intercourse. We all know probably the drawing-room smile of some of our lady friends. It is something quite unique, never appearing in other places and at other times, but presenting itself at the right moment with all the certainty of an astronomical phenomenon. So too we know persons whose voices undergo a most curious change when called on to converse with a stranger, especially one of the opposite sex. No doubt some slight part of the display may be set down to an unavoidable excitement, but the main features of it would seem to be deliberately assumed. In this way it appears that, owing to the requirements of modern society, our volitions are called upon now to check feeling, now to force it into play. The studied graces of smile, dilating eye and mellifluous voice, make up a perfectly new order of *quasi* expressions, which might perhaps in a highly artificial state of society gradually supplant many of the older and familiar forms of emotional utterance. Whether the agencies which tend to sustain genuine emotional expression will prove to have more vitality than those which go to suppress it, and how far, supposing spontaneous utterances of emotion to grow out of date, artificial imitations of them will continue in fashion, are points which we do not attempt to determine. Enough has been said, perhaps, to show how curiously complex are the conditions of the problem.—*Saturday Review*.

SOCIALISTIC.

ANNIVERSARY QUESTIONS.

CHICAGO, Ill., March 24, 1874.

TO THE EDITORS WOODHULL AND CLAFLIN'S WEEKLY:

Ladies—As the twenty-sixth anniversary of Modern Spiritualism is at hand, I feel impressed to propound a few questions for the consideration of my brother and sister Spiritualists.

We know that in the past thousands have received untold benefits from the ministrations of the angels who have had charge of the movement, whereby we now find ourselves freed from creedal bondage, from dread of physical death, and brought to a certain knowledge of the other realm. To many, a continuous intercourse with that other world has been vouchsafed, and, thanks to our Spiritualistic periodicals, the teachings of the noble, good and true souls of the so-called mighty dead have been disseminated throughout the world. But is the work, so auspiciously begun, so nobly carried on for the past quarter of a century, to stop, satisfied with the results to-day witnessed?

My spirit teachers have long answered this query in the negative; but I have been unable to find an opportunity to put in practice the reformatory principles they have given us.

I have heard with regret that certain societies have passed resolutions restricting their inspirational speakers to certain subjects, virtually endeavoring to confine the utterances of the spirit world to a set channel of thought. Is it possible that any Spiritualists can be found to sanction such a course? Can it be said that we have emerged from the orthodox bird-cages only to be entrapped, caught, cribbed, cabined and confined in such a 6-by-9 Spiritualistic (?) aviary, while the vast unexplored domain of freedom, in all its grandeur, invitingly appears as a beautifully varied landscape before our eyes?

I am constrained to think but few form any just appreciation of the doctrine of freedom as taught in all its purity. Having had some experience among the people called Shakers, I am convinced they live up to their doctrine of celibacy; yet when I mention this fact, persons, even some Spiritualists, will not believe me. If, then, they cannot conceive of purity in celibacy, how can it be expected they will see aught but licentiousness and impurity in the doctrine of entire freedom? Ought we not to really pity this class of people, whose natures have become so perverted, and endeavor to raise them to a higher condition? It is said, "Unto the pure all things are pure," and the question is, how to cultivate true purity in discussing the sexual question.

It is generally admitted that healthier organisms would be tenanted by a higher class of spirits. Does not the world then stand in need of all the light the spirit world offers on this most vital question of the hour?

When the sexual question has been disposed of, we shall be in a position to realize that which is the dearest hope of my life, viz.: a successful system of communism.

But some contend this is not legitimate work for spiritualists: but as our controlling intelligences are ready to dis-

course upon these topics, what are they going to do about it? Are we going to set ourselves up as infallible and refuse to hear all spirits who venture on this forbidden ground, or shall we imitate T. L. Harris, and draw up a code of "infallible criterions," whereby, to try the spirits? I pause for a reply.

With warmest congratulations on the happy issue of your trial, which ordeal I trust you may never be again subjected to, and wishing all true reformer's godspeed in whatever they undertake for the welfare of poor downtrodden, suffering humanity,

I remain, truly yours,

E. J. WITHEFORD.

THE LATE SENATOR SUMNER'S MARRIAGE.

The marriage of the lamented Senator from Massachusetts Charles Sumner, was the most incomprehensible thing he ever did throughout his long and useful life. Mrs. Hooper was a very beautiful, brilliant and greatly admired woman, who moved in the choicest Boston circles. Her position could not have been augmented by becoming Mrs. Sumner, although her ambition might have been gratified, and she certainly forfeited her fortune. She was used to homage from men; her husband was accustomed to reverence from every one. She found him an absorbed man, only going into society for the etiquette of the thing. She was devoted to gay life, and drew around her a crowd of worshipers.

When the Senator, weary from his duties at the capitol, would at an early hour be ready to order the carriage, the madame was in the zenith of her enjoyments, and I have been told of several remarks she was wont to make to him before the people, stinging to his self-love and mortifying to his pride. She is accredited with a high temper, over which she exercised not the slightest control. We cannot penetrate the causes which led to the estrangement, for Mr. Sumner never mentioned the matter after the separation, but who can tell what he may not have suffered? His death, so immediately following his wife's application for permission to marry again, is, by some thought to be the effect of learning the above news, his physician prophesying that any sudden excitement would prove fatal. Be that as it may, I pity her the remorseful feelings she is probably mistress of to-day.—*Washington Letter.*

A QUESTION.

"What do they do in heaven, mamma?

I want to know

Before I go.

I've wished and wondered ever so long,

If an angel, to-day,

Should come this way,

What do you think he would say?"

"Heaven is made of love, my child.

To learn to love

Is to climb above.

And so an angel would say, I think:

You have the key

And Heaven is free;

Unlock the door and see."

—*New York Independent.*

A COMMON EVENT WORTHY OF RECORD.

In a city over one thousand miles from New York, where the pulpit and the press had taken especial pains to slander Victoria C. Woodhull, and her and our social freedom views, a young lady who had long been enthusiastically devoted to a popular church as a member, and who would not dare listen to a Spiritual lecture, nor dare to hear or read a sentence from Mrs. W. or any one of the advocates of social freedom, became too intimate with a relative too near akin for marriage by the church rules or the statute, who, like herself, was terribly opposed to Spiritualism and free love and social reform that would protect females. He left her *enciente* and fled. Now comes the fact which makes the event worth recording, and shows that our views of social freedom and the equal rights of women to protection and respect with men of similar character, have taken root. Both her family and the church members resolved to stand by her and protect her all they could from the scorn of the world, and lay the blame to him; but as he had fled it would not hurt him much, for he can go into society elsewhere, and talk as boldly as ever against free love and catch another victim with the same prejudices and devotion to the institutions that crush and curse them.

Social freedom is the remedy we propose for such cases, and we feel sure it will prevent them, when adopted as we advocate it, for the emancipation and complete protection of woman against the lust and passions of man, to whom she is now subject in many ways. It is not at all probable that the female above alluded to would have yielded her person to such treatment if she had been educated into our social theories; and certainly had the man been imbued with our philosophy he could never have been guilty of the heinous offense against nature, reason and virtue.

How long the people will be duped and deceived by the rotten system of superstition, that only furnishes a screen for hypocrites and a stimulus for the baser passions, we cannot say, but we need not look for social purity until the institution of marriage is entirely changed from an artificial Christian system, that teaches nature as totally depraved, and rests its purity on such teaching, to one that bases marriage on nature, reason and justice, and secures protection and freedom to woman, with equal rights in all departments of life, and equal education and preparation for life, and also her share of the property in full possession and use. Woman should have entire control of the sexual relations, and man cease to be worse than the brutes to which they are often compared with injustice to the latter. She should also have control of the homes and the children in early years of life and always complete and absolute control of her own person. As our laws now are, married means sold, consent of parties only being required to make it differ from the sale of a horse and too often it is a slave sale.

WARREN CHASE.

THE SAN FRANCISCO FIGARO ON MARRIAGE.

Wm. J. Miller, who testified in the Black will case, is reported by the *Call* to have expressed himself as follows:

The relations existing between Mr. Black and his wife, during the time I staid at the Pacheco house, were such as generally exist between husband and wife—kind and cordial.

Now, of course, the relations existing between husband and wife should be "kind and cordial," but we should like to know how far Mr. Miller has pushed his investigations with regard to the relations generally existing between husband and wife. The only way to arrive at a correct conclusion would be to collect cases and then strike the average. The Dunmow fitch of bacon which is given to the husband and wife whose relations have remained "kind and cordial" during the first year of their married life, has not many claimants nowadays. We really think Mr. Miller spoke very hastily, and without due consideration of the force of his assertion, when he said the relations of husband and wife were generally kind and cordial. We are not going to say that this is not the case, but we'll be hanged if we'll take our oath to it.

[From the *Kansas City Chronicle.*]

THE CHURCH INDICTED.

Editor Chronicle—On Tuesday last was published a second notice of Rev. H. C. Hovey's sermon entitled "Perils of our Times." Permit an earnest seeker after truth to inquire how it is that the revered gentleman, after eighteen hundred years of preaching, should draw such a gloomy picture of the present debauched state of society. In our city, which is a fair type of our whole country, there is not less than seventy thousand dollars per annum paid for preaching the gospel, and if the doctrine be true, that this country is blindly rushing into free love, of what avail, we ask, is the annual payment of this enormous sum of money for ministerial talent?

The revered gentleman predicts that "If we have twenty years more of this free-love rebellion against domestic purity and honor, we shall find ourselves in the midst of the unimaginable horrors of the heathen world." Permit us to ask, is not the adage a true one, that history repeats itself? In proof thereof read in your Bible, the 31st chapter of Numbers, 21st chapter of Judges, 24th chapter of Deuteronomy, from the first to the fourth verses, and the 22d chapter of Deuteronomy, thirteenth to twenty-first verse. Think of the conduct of righteous Lot with his daughters, of Abraham and his servant girl Hagar, and this by the express command of God. Would not the free love of Solomon eclipse any act of modern times? And David who was a man after God's own heart, not having fully satisfied the desire of his lecherous passion, worked a little strategy on Uriah, thereby making a new conquest.

Is it to be wondered at that woman, who has worn the yoke of bondage for six thousand years, should struggle in the God-given light of the present to cast from her this hideous monster. True, the above is under the "Old Dispensation," but how much better is it under the new? Woman must keep silent in church, she must obey her husband, and even if he happens to be a hyena the command is to obey; and if a woman would know anything, she must ask it of her husband. How many pulpits are open to women? How many churches allow women to speak in them? Such ideas may have answered among savages, where warriors and human butchers were extolled to heaven, and woman in her God-given purity, was made only to minister to beasts; but this will not do for civilization. How many women this day are forced to marry for money, and murder thereby the purer affections of their souls, and this because woman is an outlaw, compelled to work at starvation rates, through man-made law? Thousands of women in our country are working sixteen hours for 75 cents. Churches and so-called Christians, we charge this upon you. Miss A. M. H. KANSAS CITY, Mo., March 25, 1874.

RAID ON THE FANCY.

"Numerous complaints having been received at the police station of the disreputable character of the houses kept by two abandoned females, named Alice Miller and Kate Westphal, and of the boisterous and licentious amusement indulged in by the visitors, much to the terror of the neighbors, and the officers knowing of the premises as a harbor for thieves and a receptacle for stolen goods, it was determined to raid them, and 11 o'clock last night, when the revelers were in full blast, was fixed upon as the time.

"Accordingly, Sergeant Leech, with seven officers, surrounded both houses, and announced themselves, declaring all the inmates prisoners. Their unlooked-for appearance created the greatest consternation. The uproar suddenly ceased, and all seemed to be possessed with the one idea—that of escape—and rushed helter-skelter to doors and windows with that view, but every mode of exit was well guarded. They finally accepted the situation, and were marched to the Central Guardhouse for safe keeping for the night.

"They were fifteen in number—seven men and eight women—ranging in age from sixteen to twenty-five years. Owing to the insufficient accommodations offered at the guardhouse, the women were all placed in one cell and the men in another. Though young, they all had the hard, careworn appearance usual with persons broken down by early dissipation. They had a hearing before Judge Snell this morning, and Laura Martin, Jennie Lewis, Kate Moore, Bridget Morrison, Mary Jarboe and Mary Wilson were convicted of prostitution and vagrancy, and sentenced to the workhouse for thirty days each. The seven young men of the squad, after undergoing a thorough inspection, were discharged. The keepers of the houses, Alice Martin and Kate Westphal, were sent to jail to answer the charge of keeping bawdy-houses."—*Washington Chronicle.*

Mesdames Editresses—I thought at first I would send the above extract from a Washington journal without comment, and allow your readers to draw their own conclusions from a perusal. But, on second thought, it occurred to me that something should be said, calling attention to the administration of "justice" in a great city. Perhaps Washington may not be considered a "great city" in some respects, while in other respects—that is, in respect of the administration of "equal and exact justice," it may be subject of doubt.

Look at the record! This is a police court. Now, nearly

all great cities have police courts, presided over by "police justices," before whom hundreds of just such unknown unfortunates are daily brought, with due constabulary "force and arms," to be dealt with in like manner. Before this august tribunal are brought fifteen persons—individuals, humans, incipient gods, "a little lower than the angels." As far as justice is concerned, it would seem that it should make no possible difference whether the culprit were a god or a devil. The question to be decided is, What is the crime? and has it been committed by somebody? Somebody has said, "There is no sex in virtue." If that is true, how can there be sex in vice?

After a careful analysis of the names given in the paragraph from the *Washington Chronicle*, I find, barring error in spelling of names, eight individuals of the female sex were convicted of prostitution and vagrancy, and sentenced to the workhouse for thirty days each; while the seven young men of the squad, after undergoing thorough inspection, were discharged.

One might be a little anxious to inquire what kind of inspection this was. There is no mention of the usual security required in cases of assault and battery that the accused shall keep the peace under bonds. What is to secure the community against the efforts of these now clearly whitewashed and virtuous seven wise male virgins to destroy the peace of the common weal in general, or the particular happiness of eight other female virgins on the next night? What, no bail! No, no bail. Why not? Because, don't you see, they had committed no offense. But in the case of the eight females—shall we say sisters? Of course not; nobody ever had a sister in such a place. Why, they must go and suffer all the consequences for the sins of the whole fifteen. This is Christian morality after all, because they are suffering a vicarious atonement, the same as Christ did—the innocent for the guilty; and therefore it's all right, you know.

Where is the brother of any one of those sisters to come forward and vindicate the character of his sister by either shooting the villain who has escaped the same punishment meted to her, or destroying from off the face of the earth the sham representative of justice who has perpetrated this crime against nature, law, justice, God and humanity, and any more names of the heavenly host that can be added to them?

Indignantly yours,

M. A. C.

WASHINGTON, D. C., March 27, 1874.

VARIETIES IN LIFE AND SPIRIT-LIFE.

BY WARREN CHASE.

Brother Peebles, than whom we have no purer or more spiritual man in our ranks, has the common failing of most writers, who suppose their highest and holiest standard is the one to which all souls must come. In a recent letter he says:

"As a religious animal man is polygamic and promiscuous; as a spiritual being he is monogamic in marriage and chaste in marital conduct, and as an angel he is a celibate. The embryo angel is within; men may become angelic on earth, this is the resurrection with God's 'will done on earth as in heaven.'"

As a religious *animal* man is neither monogamic nor polygamic nor promiscuous, since religion has no more to do with our sexual relations than with our food or garments. There is as much religion in polygamic countries as in Christian, and Bro. Peebles ought to know this by his extensive travels among the Orientals. Socially man is polygamic, monogamic and promiscuous by education and authority. In Christian countries, monogamic by education and without, and in Mohammedan countries (equally religious), polygamic from some cause and in both more or less promiscuous, without authority, but in Christian countries more so than in Mohammedan. Socially or religiously, individuals may be celibate in any country or any world, but no race, nation or people become so in any world we ever heard of, and for one we are as sure that we never shall be so in any world as Bro. Peebles is sure he will be and has a perfect right to be; and we know a thousand persons who will *never* be celibates in any world while they have individual existence, and we go with them—so this "God's will" will never be done in us on earth nor in heaven. We believe in the copartnership and union of two living souls in this and every world and the conjugal heavens which Swedenborg saw.

Each standard of perfection is for the individual who attains it, but we must not measure our neighbor's corn in our bushel; we do not ask nor expect Bro. Peebles to adopt our standard, and we are sure ours will not conform to his celibate heaven of the early Christians. We would sooner be turned out with the nations that forget the Jewish and Christian Gods. Celibacy may be social or religious in some persons, it is *neither* in us and never will be, while we are human and have sex in our nature, but we certainly have not the slightest objection to others *enjoying* it if they can; but we must be excused from that procrustean bedstead being applied to us and to all persons of our race.

Polygamy is a species of slavery, and much of Christian monogamy is of the same terrible character; but we *hope* the present agitation will result in bringing on earth the equality of the sexes which they have in the spirit-world, and then marriages will soon regulate themselves on a harmonious basis of mutual relationship between the sexes, and of course polygamy will cease as an institution, and we believe lust and licentiousness will also cease in a short time.—*Banner of Light.*

THE Rev. Mr. Wright has his formula. At a recent silver wedding in East Boston, being called upon to perform the marriage ceremony, he said that in his view one marriage was sufficient. Nevertheless, after directing them to join their left hands, he proceeded: "By the authority vested in me by the United States, I deliberately pronounce you man and woman." That seemed to satisfy the sentiment, and they "on'd with the revels."

SPIRITUALISTIC.

A MARVELOUS MEDIUM.

The London correspondent of the *Memphis Appeal* says, in speaking of a young lady medium, Miss Florence Cooke: "Here was a case for Professors Crookes and Varley to test the physical force question. Miss Cooke very readily yielded herself for them to experiment on the phenomena. I will give their experiences as Professor Crooke gave them to me: He took Miss Cooke first to his own house that he might be sure of all her surroundings. He then improvised a dark cabinet with a curtain door. They placed the medium inside and securely tied her. Professor Varley then placed a gold plate on the inside of each wrist, to which was attached insulated wires leading out into the room to a very sensitive electrometer. After thoroughly learning the effect produced by each movement of hers, they placed the curtain before her, leaving her in the dark. Soon the figure calling herself Katie made her appearance, the electrometer not showing the least movement. She said: 'What do you want me to do with all these wires?' They told her nothing, only to come into the room and make such motions with her hands and arms as her medium had done. Katie at once threw her hands around in a lively manner, which did not effect the currents of electricity in the slightest degree. Then Katie asked Professor Crookes to bring a lighted candle and hold it to her face and see if she looked like Miss Cooke. He tried it and found she had fair complexion and light hair, while Miss Cooke is quite dark with dark hair. Professor Crooke says that as far as human tests are concerned, nothing could be more conclusive than that here was a genuine phenomenon outside of the conscious aid of the medium. On the disappearance of Katie into the cabinet, they at once raised the curtain and found Miss Cooke in the same condition as when they had shut her in, only in an unconscious state or trance. More than this, Mrs. Crookes says she undressed Miss Cooke after she came out of the cabinet, and there was nothing about her that could by any possibility have furnished the drapery and veil for Katie, which disappeared with Katie herself."—*The Graphic*, N. Y.

FROM BEYOND THE GRAVE.

The following lines were spiritually addressed to Parker Pillsbury purporting to come from Theodore Parker and Henry C. Wright, the medium being Mrs. Ann Clark, an aged lady member of Mr. Pillsbury's congregation in Salem, Ohio:

Let cowards shrink in blank dismay,
When wild commotions rage around them;
They but unerring law obey,
For hoary wrongs in chains have bound them.

Free souls to no dictation yield,
But onward press with noble daring.
Freedom their watchword, Truth their shield,
For all opposing force uncaring.

Thou, earnest soul, be ne'er cast down!
For kindred spirits hover o'er thee;
E'en should'st thou meet a martyr's crown,
Earth's Saviors met the same before thee.

Progressive souls shall bless thee here,
With love and sympathy still meet thee.
Until, within the heavenly sphere,
Thy former friends with welcome greet thee.

THEODORE PARKER.
HENRY C. WRIGHT.

THE FALL OF MAN.

The creeds of Christianity affirm that there will be a reorganization, a reanimation and a resurrection from the grave of the animal bodies of all the men who have ever lived on the earth. But neither Nature nor Scripture so teach or affirm. On the contrary, being in harmony here, both declare that, as man is a compound of the earthly and the heavenly, the physical and the psychical, when he has numbered his days, he falls; the invisible, the essential life, the animating soul, the divinity that stirs within, the spirit disrobed of its garment of flesh, the man still, only sublimated and immortalized, albeit, stands again erect forthwith, sentient and subject never to a slumber of ages in the darkness of the tomb; while the visible, animal portion, having answered the purposes of the combination, disintegrates, and, in obedience to the eternal law of "dust to dust," mingles again with the elements of earth in their ceaseless changes in the great laboratory of Nature. This is the fall of man—not with loss of Eden, as fabled and falsified by theology—the inevitable and ordained Adamic fall, for which the Deity himself is alone responsible, having constituted man as he is. His law, from the beginning, written in the constitution of the race, demands that the genus man, the Adam in its duality of life on earth, shall fall; and that, in its unity of spirit, it shall be immediately reconstructed, and stand again, having ultimated in a glorious *Anastasis* in the heavens. We must fall to the earth; but then, the blessed antithesis to such an event, to be erected and to stand upright in spirit, living on and on forever!—reconstruction indeed, involving elevation, or uprearing of the spiritual entity, into a superior state of existence—state essential and etherialized, one exceedingly refined and tenuous, far above that of the physical in which it had hitherto dwelt—a reconstruction incident only to transition and finality of the earthly and mortal, and immediate on entrance upon a standing higher and above, in the new condition of endless being.—*Dr. Horace Dresser*.

JUDGE EDMONDS' MESSAGE.

At ten o'clock yesterday morning a reporter of the *Sun* called on one of the most noted spirit mediums of this city to learn whether Judge Edmonds was ready to speak to his friends. The medium ushered the reporter into an extension room back of the spacious parlors, and said that spirits were not generally able to communicate much so very soon after being disembodied. He took off the cover from the table, leaving nothing on it but two slates; and the reporter and medium sat down at adjoining sides, the medium re-

questing the reporter to look underneath and see that there was nothing but an ordinary table, and that the slates had no writing on them. The reporter, obeying directions, saw an ordinary black walnut table; only that and nothing more; saw that nothing was written on the slates; laid his hand flat on the table, and when the medium did the same, nearly covering the reporter's fingers, there instantly came little knocks, regular, and faint, like the ticking of a watch. Then they grew louder, and were heard on various parts of the table and against the chair of the reporter. The table swayed. When the table was still the slates on it thumped up and down. A Gothic chair, heavily upholstered, violently slid out into the room and back whence it came. Then it quickly drew up to the table, stationing itself on the side opposite the reporter. The double slate that was folded together by hinges, with a bit of soapstone inclosed, rapidly slid over to the side of the table by the aforesaid chair. Then the sound of rapid, fine writing was heard for several minutes. As it ceased the double slate slid aside; knocks were heard beating under the four hands still outspread; the medium opened the folded slates; they were covered with fine, neat writing, and the reporter read the following:

"To my Friends:

"At last my spirit is freed from the dross and clay, and now my joy is complete; for now I have entered that golden gate that I have seen ajar. My reception into the new life was grand and impressive. The first who met me was my dear and faithful wife, who had been a glowing star in my path in earth-life; and now her sweet and joyous influence gives me strength to return and give to my friends the olive branch of eternal life, to prove that I have reached the ever green shores of that life eternal. I also met all my old friends who left before me. It was some time before I could understand my change. For before I had passed from earth I had dreams of the spirit land, and expected to find myself still in a dream. But I find it one long dream that proves a reality. Could you all know and feel the blessings of this beautiful truth, you would give it more of your time, and less time to the abuse of others that believe in its goodness. I shall often be by the side of my friends; but dimly in spirit they will see me; nevertheless I shall try to bring you all gladness, until sadness and sorrow are no more.

"I cannot now say more. I thank my friends for their last tribute to my remains. I am ever a friend to all.

"J. W. EDMONDS."
—N. Y. *Sun*.

COMPLIMENTARY.

The following resolutions were unanimously adopted by the Friends of Progress Society of Vineland, at the close of an engagement of Miss Nellie Davis during the month of March, 1874:

Resolved, That in the public and private ministrations of Miss Nellie Davis, during this and her previous engagements, we recognize a clear head, a warm heart, keen logic, fine oratory, the true martyr spirit and a life devoted to the practical good of humanity, especially in its momentous social and spiritual concerns.

Resolved, That we heartily recommend Miss Davis as a most earnest worker in the great cause of religious, political and social freedom, to all the Spiritualist and Liberal Societies of the land.

WINONA, Minn., April 8, 1874.

Editors Woodhull & Claflin's Weekly—Mrs. Amelia Colby came to our place last fall to spend the winter for the benefit of her health. The Spiritualists here insisted upon having a lecture from her. To hear her once was to cause a demand for more; and she has given us twelve lectures with boundless success, reaching a class of minds that had never given any attention to Spiritualism before. Bankers, lawyers, doctors, and nearly every church in the city were represented at her meetings, and we, as Spiritualists, were justly proud of her as a speaker, and tried four times to get a notice of her efforts in the *R. P. Journal* without success. The disgusting manner in which that sheet has treated her, simply because she will not be muzzled, has aroused us into action, and if there is one paper through which justice can be had, we believe that a combined movement will be made in the West among the Spiritualists and Liberalists to discard and disown that unjust and filthy sheet if the ball is once set in motion. Therefore, at a business meeting of our club, the following preamble and resolution were unanimously passed, as you will see by the number of signatures attached, and the resolution ordered to be sent to the *R. P. Journal*, and if its editor still persisted in refusing a hearing (which he does), we resolved to send a copy for publication to the *WOODHULL & CLAFLIN'S WEEKLY, Banner of Light, Our Age and Chicago Times*. I believe, Mrs. Woodhull, while you were in this State, you felt the great necessity of radical speakers, which cannot be met in a State whose Association passed such resolutions as ours did last fall at Minneapolis, unless we can get a hearing through some popular paper.

Feeling as we do that your cause is ours, we send you a copy of this preamble and resolution, hoping and expecting you will give it a place in your columns.

Yours respectfully,

PARKER BOYNTON,
Treasurer Radical Club,
Winona, Minn.

WINONA, Minn., March 19, 1874.

EDITOR R. P. JOURNAL:

Sir—Inasmuch as the Spiritualists' Lecturing Club of this place has made several unsuccessful attempts to have published in the *Religio-Philosophical Journal* a fair report of a series of lectures given here during the winter by Mrs. Amelia H. Colby, in order that the Spiritualists of the West and Northwest might know more of her as a first-class lecturer; and that instead, she has been grossly misrepresented both as a woman and public speaker, in your columns, by those who know nothing of her, and you seem to delight in commenting in favor of this injustice; now, unless the notices already sent are immediately published in your paper, we, as Spiritualists and Liberalists of Winona, Minnesota,

Resolve, That from this date we denounce, ignore, and will use our united efforts against the *R. P. Journal* as being a gagged press and not a spiritual paper.

J. H. LELAND, *President*.

JANE M. DAVIS, *Vice President*.

PARKER BOYNTON, *Treasurer*.

R. B. Lessard,	E. Anderson,
L. G. Brooks,	J. Knowles,
D. Prepass,	J. S. Wilson,
Olive K. Smith,	Fred. Wilson,
Margaret Brooks,	Harriet Gould,
Mrs. A. B. Hill,	Emma C. Campbell,
Mrs. C. B. Shriver,	Julia P. Boynton,
Mrs. C. M. Cox,	Lina J. Briggs,
Mrs. H. G. Glover,	S. B. Hazzen,
R. C. Glover,	Mary Hazzen,
Mrs. F. K. Morgan,	Mrs. E. C. Wilson,
F. M. Talmage,	C. J. Graham,
C. P. Wilson,	J. G. Gordon,
Mrs. C. G. Wilson,	Laura Taintor,
Mrs. Sherwood,	C. G. Wilson,
C. G. Andrews,	Harriet Dodd.

COLORADO SPRINGS, Colorado, April 6, 1874.

MRS. WOODHULL:

My Dear Sister—In the last number of the *R. P. Journal* Bro. Jones exceeds all previous efforts, in his peculiar way, of reporting the last Chicago Convention. Such choice epithets as "lecherous scoundrel," "bawds," "prostitutes," "worn out old hacks," etc., etc., fall from his pen like precious jewels, and then he tells us he gives what the angels give him. Poor angels! how I pity them.

I want something more adapted to my depraved (?) taste, so send in my subscription to *WOODHULL & CLAFLIN'S WEEKLY*. In "Voices from the People," Bro. Jones is careful to give but one side a hearing. I inclose an open letter of which I have sent him a copy; you can use it as you see proper. Go on, my sister, in your glorious work, do not be disheartened! All this invective which is heaped upon you and your co-agitators will help to open the minds of the people and set them to investigating these truths for themselves. Once get the minds of the masses and the day of emancipation is not far off.

Yours for equality, justice and fraternity.

ANNA F. SMITH.

S. S. JONES, Esq., Chicago, Ills.:

My subscription to the *R. P. Journal* expired March 1st. I inclose twenty-five cents for numbers received since that time and wish the paper discontinued. I can no longer conscientiously help sustain you in your bitter and malignant warfare upon my brother and sister Spiritualists who differ with you on the social question.

For the last six months your editorials have been filled with the most bitter invective, applied indiscriminately to all who assume the right to discuss this important subject from any standpoint but yours.

You claim to teach pure Spiritualism. I know you only by your published words. You may be now, or have been for years, as privately corrupt as you are ostentatiously virtuous. You know your own life, I do not, neither do I wish to judge you, but to me it would seem morally impossible for any one but a Pharisee to unite such a remarkable degree of censure with such pure Spiritualism as you profess.

A pure heart is always kind, a kind heart is always charitable in the judgment of others; such bitterness as you display can only spring from an impure source. Are you quite certain, my brother, that you are practicing the purity you preach? or have you one code of morals for your private life and another for the lives of those persons whom you so very bitterly condemn? There are many of your subscribers besides myself who would like a plain answer to this question.

MRS. A. F. SMITH.

COLORADO SPRINGS, Col., April 6, 1874.

THE OLD AND THE NEW DISPENSATION.

BY E. D. SHAW.

It is but a few years, and I mind the time well,
When this old dispensation was new;
When the sulphurous fire was dropped out of hell,
Which made the old Christians look blue!

For without the said brimstone, oh! what could be done
That would frighten poor sinners to pray?
With only a Ghost, and a Father and Son,
Revivals—they never would pay.

But the preachers they moaned, and the laymen they groaned,
And the sisters spoke under their breath;
When they heard the poor, lost, merry sinners declare
That they feared not the face of grim death.

Then from that dread hour they felt they'd lost power
O'er minds that were dark and benighted;
And a shout loud and long soon came up from the throng,
That another new lamp had been lighted.

For the lamps they've been lit all adown the long line
For millions and millions of years;
And some still shine on, although others have gone
To illuminate happier spheres.

Yes! The old dispensation, now passing away,
In which men have been sold and been bought;
And have bartered their birthrights for honor and gold,
Has yet given birth to free thought.

The sciences, too, they have taken long strides
In this, as in most other climes;
And good men and women, with wonderful minds,
With their presence have hoaxed our times.

Some have climbed up the hill unto dizzier heights,
On the battlements rising above us;
From whence they shed o'er us their bright thoughts and lights
By which we may know they still love us.

While hosts are still here, who, without dread or fear,
Are calling for emancipation;

And with banners unfurled rouse the slumbering world
To gaze on the New Dispensation.

No fetters, no sorrow, no guilt and no fears,
No chains—save those forged up above;
True freedom for all, for the great and the small,
For the God we believe in is Love!

MISCELLANEOUS.

HUDSON TUTTLE AGAIN.

AUBURN, April 3, 1874.

Will the WEEKLY allow the space to ventilate a little more "acrimony" on this very questionable Sage of Berlin Heights? Not to reply to him, for there is very little of this rehash of an old folly that calls for reply. Still, as I enjoy a pastime, I will look over his late display, for I note that he has just said enough to show that he feels hurt.

To begin, I will beg Mr. Tuttle, whenever he feels a little annoyed and wants to throw dirt at somebody, not to make a target of an innocent man. So far as E. S. Wheeler and myself being the same individual, I am not aware that we have ever seen each other. Hence, while this question is in hand, I will say to E. S. Wheeler, "As far as any serious damage I may have been to you by holding the major portion of your name, I hereby make the *amende honorable*."

Now, Mr. Hudson Tuttle, are you so short-sighted that you cannot see, in almost every statement you have made in your late squirming quibble to bolster up assertions as impossible, as foolish, that the answer flies directly back in your face as the ink runs from the nib of your pen? You are a kind of left-handed genius, too, in using figures for illustration. Here, for instance, in the supposition of "the colored ribbon in a mother's cap, and the hum of a boy's top." These are inapplicable as figures to illustrate the constitutional nature of the human soul. If you mean to say, when we were babes and boys that we loved trifles which could not interest us now, why don't you say so? But do not use the volatile fancy of a child for baubles to characterize the eternal innate love of the human soul. You say that "progress is growth." This depends upon whether it is used to denote increase in size or one's travel upon the highway or something else to which it might be equally applicable. But here you have it "growth presupposes change." You cannot mean change in the nature of constitutional elements. That is, you do not mean to say that progress in the growth of a raddish would ever make a beet of it. Yet this would be "change," and just the kind, only on a physical plane, that you have insisted on in assuming "change" in the characteristic elements constituting the spirit soul. For it must be something that shall render the thing totally different from what it has been. And this is to be the result of "progress" which is by and through growth, which presupposes change, the taking on of new and loss of old qualities." If I have failed in making your meaning plain, you have here contributed your aid. Yet I will presume that you have overreached your own designs; for you do not mean to use the term "quality" in the sense of a *de facto* element, yet you have. For the idea of taking on a "quality" without the substance it characterizes is getting at sunshine in the absence of the sun that produces it. In your zeal to extinguish sex (that eternal horror to you), you lose sight of pertinency in the choice of terms. You do not mean to say that these "new qualities" (properties) differ from those already composing the human soul. For growth is an accretion of like with like, not of dissimilarities, which would eternally protest against assimilating. Nor does growth to the human soul imply the loss of any old qualities [properties]; for if the loss were equal to the addition there would be no growth. And if the process of taking on new and losing old qualities were to be eternally continued, immortality would part company with the same soul in a perpetual series of adieus. Then in begging all you are writing to establish, you glide on smoothly through a short paragraph, viz., "If sex is an accident in the earth-life of the spirit, by which, for the brief space of mortal existence, the mental faculties are compelled to diverge, then is it patent that when the disturbing cause is removed by death the divergent faculties will again seek equilibrium." Mr. Tuttle, do you not know that an "accident" is something that is unusual, and not that which uniformly occurs without one variation. Hence, call that terrible fright what you may, it is not an "accident in the earth-life of the spirit," nor are the mental faculties in the least affected by sex; for it, like all else that constitutes the indestructible soul, is an inseparable fact with the great whole, even before their distinctions reveal themselves to the observer. This "if" is not only convenient, but accommodating. Now suppose I should say, "If you and I owned the whole Empire State we should have a great farm." The postulate in both cases spoils all we presume to predicate upon it. For sex is not an "accident in the earth-life of the spirit," nor do we own the Empire State. You again say with equal force: "I wish to show that sex is an accident of mortal being, and that the theory of its existence away back in the germ, is an idle tale." Do it, then; do not content yourself in telling us that it is so. Again, you have intimated where we can come at certain facts, by saying, "A slight acquaintance with the rudiments of embryology would have saved this writer from the egregious folly of such statements." Mr. Tuttle, if you are indebted to a slight acquaintance with embryological rudiments for the knowledge you display in your zeal for the extermination of sex, my ambition to form any acquaintance with such rudiments is killed. Are you not aware that all that this world looks to as rudimental has been first found by intuition and not by theories? For scarcely an author of a theory has ever been able to take his theory and find his fact. Now suppose that I deny your knowledge on this subject to be from any embryonic source (which I do), and solely on the basis of what you say, and then inform you that sex, like everything else, is a resident of the unparticled condition of matter (for it certainly had elemental constitu-

ents), and has traveled all the way through unuttered millions of changes in all varieties of phases to reach a crowning success as the basic life of the human soul. This would more than stand good with any assertion you have made. Then, in addition, suppose I ask you whence comes the material that constitutes the oaken leaf if not derived from pre-existent substances possessing all the qualities and characteristics of the leaf itself, and is as precisely applicable to sex in its spirit significance, both to its form and nature, as to vegetable growth; the formation of the outward types being the product of elementary qualities resident with an absolute fixture at the excitation of the germ. If I were to accept your gradations from the lowest upward in an ascending scale, and then should see this impudent "accident" thrust itself in, I could not adopt your conclusion, viz., that I had only to continue on to find its extinction. For the style of reasoning that would lead me to such conclusion would tell me that the period must certainly come when man must cease to be, since it was at a point of great elevation in the processes of creation that he began to be.

You must be a very miserable man, or you do not mean anything in what you say, suffering excruciating mortification because sex points its unerring and merciless finger at you. And a married man, too, licensed to a "bestial practice" (to use a phrase too common with your side of this question), and willingly seeking this license. Oh, Hudson Tuttle, the march of progress seems to have done very little for you. But you find encouragement in numerical strength, for you inform us that "all Spiritualists admit" certain positions. Suppose they do? it could never help a falsehood, and truth never sought the impertinence of a corroboration. None but a loose condition of things ever vaunted itself on the number and character of its adherents. It is your rickety buildings that need propping. Still you seem persistent in your attempts to fortify a bubble, and assert "so far from the determination of sex being away back in the cellular structure, there is a great advancement before the structure reveals to which sex it belongs." Does it "reveal" anything that is not already there? Mr. Tuttle, this is a weapon that beats out your own brains, or wets hard upon the place where the brains should be. The impregnated blossom does not at once reveal the kind of fruit that will by-and-by, other things being equal, manifest itself, and simply demonstrate the fact that the determination of its kind was in the awakened germ. If a superficial investigation of the several topics you mention has landed you where you are, I would say to any friend, "you had better shun a knowledge of these topics;" and I should class in the same category "The Arcana of Nature," by one Hudson Tuttle, of Berlin Heights, Ohio, as equally unreliable and misleading. I confess to have never had an inclination to read it, yet I insist upon its unqualified falsehood for two reasons. First, to show its fidelity to Nature, it must get beyond its parentage; and second, there are no secrets in Nature. There everything is outspoken, frank and undisguised. The difficulty has always been in the educated consequence of the observer, who, mistakenly, imagines he knows something, because he has read it or it has been told to him. *Belief* may come in this way; but *knowledge*, never. I do not consider that one man is right because another is wrong. The world's conception of progress seems based upon such nonsense; for the last genius seems as unsatisfied as was the first dough-head, which reminds me of the Yankee's india-rubber candy. In eulogizing it, he said: "You may chew, and chew on it all day, and it is just as good for the next." People little imagine that the instant they admit an extravagance or a mystery, they lose themselves in the concession, and then they are perpetually itching to be what they are not. How handy it is for you and certain others to slur when speaking of sex! I have sometimes asked myself "Have these fellows been bitten?" Still faithful to your fight against sex, you say: "If the loss of passional instincts snuffs out great souls like Wheeler's," etc. Did you note how accommodatingly you came down from the "extinction of sex" to "the loss of passional instincts!" How kind of you not to insist upon its actual blotting out! In this condescension, there seems a feeble chance for "great souls" yet.

Hudson Tuttle, are you so dull of comprehension, or can you imagine that you can write fairly and honorably on such a question as this? You, who have ransacked every English vocabulary to black-ball sex! Let me say to you—though I do not claim to be any better for this—that I have bedded and boarded with a reasonably good-looking woman for about fourteen years, while knowing as little of her sexually as I have of the woman I never saw; and this woman the law and society call my wife. We have no misunderstanding and no interruption to the best of feeling. But, sir, from sheer self-respect, we are mutually agreed not to *trifle* with the sacredness of sex, where no better reasons exist than that law, religion and society say we may; differing with "all Spiritualists" who agree to wink at the infamy of a ceremonial and obligated prostitution—a marvelous privilege only to those who may prize it. And I will add that I have not coveted any other man's wife to make a wife of her.

Now you will perceive that I am just at the opposite extreme from yourself, holding nothing in common with you on this subject; for I regard sex as the most sacred quality of distinctive being, possessing those divine characteristics that licensed privileges never realized, educated spleen never knew and vulgar minds can never comprehend. No man has ever spoken lightly of a woman in my presence who has not lost my respect, and no one can write meanly and insinuatingly of sex and retain it. Where this unqualified sacredness is realized, it is a law, and a safe one to itself.

If all occupied my position there would be no prostitution, neither by law (the most common way) or otherwise. With your position there can be no relief until sex is extinct. One word more. If you cannot distinguish between an honest feeling of indignation and "acrimony" over a foolish display, you can enjoy the relief it gives you.

E. WHEELER.

INTEMPERANCE: ITS "RAISON D'ETRE."

"The proprietor of the 'Cottage'—a drinking place near Cincinnati—told the ladies he considered his business perfectly respectable. His customers are young men from highly respectable families, who come to spend a pleasant evening and have a nice game or two of billiards, 'because their homes are so dry, you know.' * * * When asked to name them, his reply was: 'If you want to know, you can come in the evening when they are here, or their parents can come, too, if they like; though perhaps the boys will not like it very well, for they would just as soon spend the evening in church with their parents as to have them come here.'—*Report of Secretary, etc., in Cincinnati Times, April 4, 1874.*

This points to some of the roots of the difficulty, for they are many. "Young men of highly respectable families," tethered by the orthodoxy, gloom, sedateness and restraint necessarily resulting from irrational religious views and correspondingly false social relations, seek that freedom and abandon elsewhere which their apologies for homes deny them. They want to get away for a time from the infernal environments with which their homes are begirt in the name of religion and "social order," though too often, in ignorance of the right course to take, they jump out of the frying-pan into the fire—from *ennui* into perdition.

There are two modes to avoid these results. First, make homes happier by having them *natural*—abodes of freedom and spontaneity, which they cannot be while in the deep shadow of ecclesiastical dogmas; secondly, let friends of temperance provide places where "pleasant evenings" can be spent without the usual accompaniment of intoxicating liquors, and superior in other respects to those in which those liquors are provided.

But, to go still deeper, the isolated household can rarely afford much absolute happiness. The human mind is now instinctively, though blindly, seeking something better, which it does not find. The combined household of several hundred inmates, with a common kitchen, etc., by which one-third of the labor now employed would secure double the comfort, is one of two or three things needed to banish intemperance. Add to it a rational religion, attractive and remunerative industries, free and full facilities for intellectual culture and natural education, and crown all with *personal freedom*, and intemperance would necessarily disappear, because the "bottom would fall out" of nearly all its causes.

A. CRIDGE.

Editors of the Weekly—In your issue of March 21 I find a communication from F. R. Ladd, of this city, which would be simply ridiculous in its assumption that it is in the behalf of the Spiritualists of Springfield, and of no consequence whatever, did it not grossly misrepresent the facts in the case, and place in a false light the Free Religious Society, as well as our generous hearted Bro. Lyman, who has so kindly furnished a hall for the utterance of free thought.

I have my hands full in battling with the enemies of liberalism outside our ranks, and can ill spare the time to enter into any controversy with those narrow, contracted souls who, under the name of Spiritualism, would perpetuate the sectarianism which, under whatever name it acts, is such a curse to the world and such an obstacle in the way of human advancement. I would much prefer to leave such little people to ventilate their spite and littleness unanswered, did not common justice demand that misstatements such as are manifest in the article referred to should be met by plain, simple facts. These facts I propose to give, without reference to the fearful (?) charge that I have been looking through the "goggles of respectability," for, however overpowering such a charge may seem to F. R. Ladd, it does not seem to me very objectionable, and I really do not think he need ever fear I, or any one who ever knew him, will be reckless enough to falsify the truth so far as to make such an accusation against him. The facts are these:

The "detailed account of the dedication of Liberty Hall" was simply an abstract report of the dedication, brief, necessarily, as it was less than a column in length, and the reference to the generous donation of Bro. Lyman appears to have been the irritant which has so stirred up the indignation of the truthfully immaculate F. R. Ladd. In writing my article, had I supposed for a moment that it was to have been subjected to the severe intellectual criticism of the objector, I should, doubtless, overpowered by the thought, have been more careful, and said donated to the use of the Spiritualists and Free Thinkers, which was what I meant, and what every one understood, for no one supposed for a moment that Bro. Lyman was able to build a large hall and give it away. No one could have asked for such a sacrifice; but the hall was publicly given free to the Spiritualists and Free Thinkers for their meetings so long as they should desire to use it, and we all considered it a generous act on the part of our good brother. He has also heated and lighted it at his own expense, besides taking care of it, without a charge to the society; and not only that, but he has furnished it free to any entertainment the society choose to give through the week, and they have already had several. They have, in fact, a home which they can call their own. The cost of a decent hall, with heating, lighting and care, could not be, at the best, much less than ten dollars per Sunday, to say nothing of the week evening use they have had of it when not otherwise engaged.

If F. R. Ladd has ever subscribed that, or the half of that amount, he has shown more liberality than any one here has ever been able to give him credit for. As far as the renting of the hall is concerned for other purposes, I think an inspection of Bro. Lyman's returns from that source does not go far to prove it a very profitable investment, or one, at least, which F. R. Ladd would be willing to make unless he deviated immensely from his usual course in that line; so much for his very little fling at the generosity of Bro. Lyman. Hundreds of mediums can testify to the liberality of himself and his good wife, and it will require something more than the ungenerous and contemptible insinuations of your correspondent to obliterate from their minds the memory of it. Now, a word in regard to the society which

occupies the hall. The statements of your correspondent in regard to its formation and regulation are too grossly incorrect to need a moment's contradiction where the facts in the case are known. F. R. Ladd himself knows they are willful misrepresentations, and only equaled in their unscrupulous audacity by his impudent assumption that he writes in behalf of the Spiritualists of Springfield. The name of Free Religious Society was taken because the society felt the necessity of combining the liberal element here against our great foe Evangelism, and not because they were ashamed of the name of Spiritualists, however much cause they may have had here to be ashamed of some who bear the name of Spiritualists, and however much odium has been cast upon the Spiritualists of Springfield by the gross licentiousness of some who have used the name for a cloak to cover their inherent nastiness. I do not know of one of the society who is ashamed of the name, or who would hide it from the world; but, although the Spiritualists were largely in the majority in the formation of the society, as they are still in its successful operation, they were willing to make their organization still broader by taking the name so much objected to by this highly spiritualized champion of Spiritualism. The objection that a Free Religionist may be a Methodist, Baptist, Roman Catholic, etc., is no objection at all to one who is unsectarian. We welcome them all if they are willing to come under the rules of the society and to sustain the freest and the broadest thought. The angels forbid that we should shut them out. Our mission is not to bring the spiritually righteous—like F. R. Ladd—to repentance, but the publicans and sinners of materialism and evangelism. The selection of speakers so far since the formation of the society, as well as those on the list for the future, speaks for itself. Wm. Denton, Jenny Leys, nor your humble servant have ever been considered very evangelical, and are all, I conclude, pretty well known as Spiritualists and mediums. So much for that. The candid opinion (?) of F. R. Ladd, that the society was organized in the interest and for the special benefit of materialists, meaning by materialists those who ignore a spiritual existence, is not entitled to much consideration when opposing facts stand so glaringly in the way. The officers of the society, without exception, are Spiritualists, the President, one of the oldest and best-trying in the city, while new workers were only introduced because those who had been long in the harness desired it that they might rest. There was no "ignoring" in the matter, unless the refusal to place upon the committee the name of a man who never attends the meetings now, simply because he had money and would pay something if elected, and not without the inducement offered, could be called such; and the "shabby treatment" of the elected Treasurer, who refused to join the society, was the request for him to comply with a simple business form, which he should have been the first to have desired, namely, the giving of a receipt for moneys received.

Now, in regard to the assertion that "true Spiritualists have been refused the hall because they would not pay for it in advance." At the date of your correspondent's letter, January 13th, there had never been the least foundation for such an assertion, and if it was made then was made out of whole cloth. I am inclined to think, however, that this is an inserted charge made since, while F. R. Ladd was exhibiting his wonderful effort about the city, and refers to the fact that during the engagement of Jennie Leys in February, Chauncy Barnes, as is customary with him, intruded his remarks at the close of one of her lectures, and announced a series of revival meetings for the following week or fortnight, to be conducted by him in that hall. All who know Barnes know how irrepressible he is, and no better way could be devised to prevent his incoherent ravings than to make a charge for the hall. The charge accomplished what it was intended to do, prevented a disagreeable interruption to her interesting course of lectures.

F. R. Ladd knows this, and when he refers to Chauncy Barnes as a "true Spiritualist" who has been refused the hall, without informing your readers who he refers to, attempts to impose upon your readers, and makes a conspicuous manifestation of duplicity only equaled by the whole letter, which the facts I think bear me out in declaring to be one tissue of misrepresentations.

Starting out upon the broadest platform, the Free Religious Society has never attempted in any way to limit a speaker, by desires expressed or implied. All have been free to present their highest inspiration, and the "atmosphere of oppression" which has become so oppressive to the highly sublimated and spiritualized senses of your correspondent, must have originated entirely in his own vivid imagination.

I have presented as briefly as possible plain, simple facts, which nine-tenths at least of the Spiritualists here will indorse, and I will agree for each Spiritualist of Springfield who will say that F. R. Ladd writes in their behalf in this matter, to bring ten who would be very loth to have him represent them in anything.

Yours for truth and justice, N. FRANK WHITE.
SPRINGFIELD, Mass., March 17, 1874.

EQUAL RIGHTS.

WASHINGTON, D. C., March 27, 1874.

On Monday the 23d of March all the pastors in Washington, D. C., met in Lincoln Hall to organize a series of daily meetings to aid the ladies' movement against intemperance. The subscriber having a few days previous engaged the lecture-room of the E. street Baptist Church for a meeting to promote "Temperance, Justice and Peace" on our borders, he therefore respectfully suggested to the assembled pastors to combine a temperance effort at that meeting as one in the order of their arrangements, but the suggestion was received with the question, are you a pastor? No; I am a preacher and a representative of the cause of universal peace, temperance and justice for all people (Indians included). No action was taken; but on the following day one of the leading pastors said: "We regard you as an infidel Spiritualist, denying the Saviour and the Bible, and we clergymen are resolved to give neither you or your meetings any patronage, and I for one shall do all I can to prevent

others from doing so." So on Tuesday I caused the following to appear in the two evening papers:

"EQUAL RIGHTS.—Sinners and saints of all sorts are invited to a meeting at the E street Baptist Church to-night, at seven o'clock, to promote a cause of mutual interest."

A very respectable audience both in number and intelligent appreciation were present. It was clearly shown by different speakers that the ravages of whisky and war upon our borders is not the fault of the Indians, but of lawless white men around them. This is confirmed by the fact that there is now in Washington three eminent chiefs from different tribes, to protest not only against the lawless monopoly of their lands by the railroad speculators, but also against the sale of whisky and its consequent outrages upon them. A previous meeting had been held of which the following is a report:

"INDIANS' RIGHTS.—At the meeting in the lecture-room of the E street Baptist Church last night, after speeches on the treatment of the Indians, a report from a committee previously appointed (Father John Beeson, chairman) was accepted. It says: 'We have presented a memorial to Congress for the use of the hall of the House of Representatives for the Indians to state their case before the assembled Congress. We based our request on the following facts: 1st. That hall has been repeatedly used in behalf of the negroes. 2d. The Indians rights are (at least) equal to theirs. 3d. The lifeless forms of the race of Pocahontas plead in silent eloquence from the walls of the Capitol that their living voice may for once be heard from the highest platform in the land of their fathers.'"

Yours truly,

JOHN BEESON.

"CLOSED ON SUNDAYS.—Persons who are in the habit of applying for permission to visit the prisoners in the county jail on Sunday, are informed that no one is admitted on that day, except the Young Men's Christian Association delegates, who hold religious service."—*Cleveland Herald*.

TO THE SHERIFF OF CUYAHOGA CO.:

Dear Sir—Has it come to this, that the Sheriff of Cuyahoga County, clothed with a little brief authority, shall dictate to the unfortunate specimens of humanity, confined in the prison of which he holds the keys, what kind of spiritual consolation shall be dealt out to their needy and depraved condition?

Are we to understand that the disgusting, ridiculous nonsense which constitutes the stock in trade of the Y. M. C. A., blasphemously called the religion of Christ, is the only spiritual consolation and hope to be admitted within the cold and cheerless walls behind the gloomy grates and bars that separate these few specimens of God's children from the outside world, and sinners at large?

If these men have fallen into the meshes of the law, they are nevertheless entitled to such religious consolation as would be acceptable to their views and wishes as well as to common sense and justice.

By what right do the Y. M. C. A. exercise this monopoly? Will you be so kind as to inform the people of Cuyahoga County, if this nonsense called religion, which is being retailed by the Y. M. C. A. is the only kind to be admitted on Sunday, within the prison of which you were elected by all denominations as temporary keeper, and much oblige,

A CITIZEN.

CLEVELAND, Ohio, March, 1874.

BASCOMB'S BABY.

She brought it over to our house, Mrs. Bascomb did. It was their first—a wee little red-faced, red-headed, pug-nosed, howling infant. It was one of the hottest days in July, but she had it wrapped up in three shawls and a bed-quilt, and was in agony every moment for fear it would sneeze.

"Do see his parling, darling little face!" she said to me as she unwound him about forty times and looked to see which end its feet were on.

I looked. I have been the father of eleven just such howling little wopsies, and I didn't see anything remarkable about Bascomb's baby.

"See those eyes; that firmness of mouth; that temper in his look!" she went on.

I saw them.

The little son of a gun began to get red in the face and to beat the air, and his mother shouted:

"He's being murdered by a pin!"

She turned him wrong end up, laid him on his face, then on his back, loosened his bands, rubbed the soles of his feet, and the tears stood in her eyes as she remarked:

"I know he won't live—he's too smart!"

The child recovered; and as he lay on his back across her knees and surveyed the ceiling, she went on:

"Such a head! Why, every one who sees him says that he is going to be a Beecher. Do you notice that high forehead?"

I did. I thought he was all forehead, as his hair didn't commence to grow until the back of his neck was reached; but she assured me that I was mistaken.

"Wouldn't I just heft him once?"

I hefted him.

I told her that I never saw a child of his weight weigh so much, and she smiled like an angel. She said that she was afraid I didn't appreciate children, but now she knew I did.

"Wouldn't I just look at his darling little feet—his little red feet and cunning toes?"

Yes, I would.

She rolled him over on his face and unwound his feet and triumphantly held them up to my gaze. I contemplated the hundreds of little wrinkles running lengthwise and crosswise—the big toes and the little toes, and I agreed with her that, so far as I could judge from the feet and the toes and the wrinkles, a future of unexampled brilliancy lay before that pug-nosed imp.

He began to kick and howl, and she stood him on end, set him up, laid him down and trotted him until she bounced his wind-colic into the middle of September.

"Whom did he look like?"

I bent over the scarlet-faced rascal, pushed his nose one side, chuckled him under the chin, and didn't answer without due deliberation. I told her that there was a faint resemblance to George Washington around the mouth, but the eyes reminded me of Daniel Webster, while the general features had made me think of the poet Milton ever since she entered the house.

That was just her view exactly, only she hadn't said anything about it before.

"Did I think he was too smart to live?"

I felt of his ears, rubbed his head, put my finger down the back of his neck, and I told her that, in my humble opinion, he wasn't, though he had had a narrow escape. If his nose had been set a little more to one side, or his ears had appeared in the place of his eyes, Bascomb could have purchased a weed for his hat without delay. No; the child would live. There wasn't the least doubt about it; and any man or woman who said he wouldn't grow up to make the world thunder with his fame would steal the wool off a lost lamb in January.

She felt so happy that she rolled the imp up in his forty-nine bandages, shook him to straighten his legs and take the kinks out of his neck, and then carried him home under her arm, while my wife made me go along with an umbrella, for fear the sun would peel his little nose.—*Our Fireside Friend, Chicago*.

CLIPPINGS.

A FASHIONABLE young lady of New York accidentally dropped one of her false eyebrows in the opera box the other evening, and greatly frightened her lover who on seeing it thought it was his moustache.

At a juvenile party, a young gentleman about seven years old kept himself aloof from the rest of the company. The lady of the house called to him—"Come and dance and play, my dear. Choose one of those pretty girls for your wife." "Not likely!" cried the young cynic. "No wife for me! Do you think I want to be worried out of my life like poor papa?"

A BRIDGEPORT lady remained too long on a train to kiss a female friend, and trying to get off after it had started, was thrown on her face. "If ever I kiss anybody again!" she said, revengefully, as she arose, "any woman, at least," she added, thoughtfully, "then it will be when I am crazy."

PEOPLE are shocked to learn that Kim Sim, a Chinese dealer, has been selling some young ladies under his charge for \$250 apiece; yet American girls are sold, or sell themselves in our large cities every day, for a brown-stone front, a carriage and servants and \$200,000, the clergyman's certificate being the bill of sale. The only difference is in the method of conducting the transaction and the price paid.

THE Indiana schoolmaster is in trouble again. He undertook to flog a sixteen-year-old pupil, but she took her slipper to him in the good old-fashioned way. As soon as he could sit down in the stage he went East. This happened in Sullivan county, and if any one don't believe it they can ask the parties.

THE man who cheats the printer
Out of a single cent,
Will never reach the heavenly land
Where old Elijah went.

He will not gain admittance there;
By devils he'll be driven,
And made to loaf the time away
Outside the walls of heaven.

Without a friend to greet him there;
Without a pleasant grin;
The happiness that he will reap
Will be almighty thin!

He'll have to eat the thistle
Of sorrow and regret;
He'll have to buck around quite smart
With cussedness "you bet."

—*Exchange*.

"Woggles, my dear, would you attend to the fire?" The voice is low and sweet, but there is no reply. "Woggles, the fire is very low." Voice not quite so sweet, still silence reigns. "See here, Mr. Woggles, if you don't attend to that fire it will be out!" Great firmness and rising inflection of the voice. Woggles rises, too, lays down his book with the calmness of despair and goes out for a chunk. Selecting one with a view to being let alone the rest of the evening, he returns to the sitting-room, and, with the rocking chair tidy, removes the cover of the stove, calmly ignoring the remark from Mrs. Woggles that he "might know that the stick is too big!" Carefully balancing it on the top of the stove, he bends forward and peers down into the fiery depths, mentally calculating to put it in big end first; but as the smoke ascends he forgets the balance and misses his calculations, for the stick plunges in small end first. Mrs. Woggles was sitting behind him, and, of course, he wouldn't look around, but he saw her face in the mirror over the mantel, and that smile nerved his arm. First he tried to get it down so the cover would go on. He pounded and shook to make it drop, but the more he pounded the less inclined it seemed to move. He tugged and wrestled to turn it, but when he paused to cough and rub his streaming eyes there was no perceptible difference in its position. Another seraphic smile beamed on him from the mirror, and then began the struggle to get it out. Grasping it about midway on both sides Mr. Woggles raised himself on tip-toe and pulled, but soon concluded that the force must be applied underneath. Now the chunk was suspended several inches above the bed of coals, and Woggles saw at once that there was no room for his hand, which he inserted, intending with one good tug to unsettle the obstinate thing; but he didn't; and as he rubbed the leg of his pants with the smarting member he audibly wondered "who would have thought it was so infernal hot." "Any one but a born idiot," sweetly answered Mrs. Woggles, and the mirror reflected another smile. Then that "born idiot" put on his overcoat and banged the front door.—*Detroit Free Press*.

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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 25, 1874.

THE PROGRESS OF THE SOCIAL REVOLUTION.

In the progress of the discussion of any question of great or national importance, there are certain stages, to be easily recognized by the observation of the channels into which the discussion of them runs. Evolution is as true about each part of anything as it is true of the thing as a whole. Society itself is no less a subject of this continuous outgrowing than is the material universe; nor are the steps by which this growth is taken any less clearly marked than are the various epochs in matter.

The agitation of the Social Question, which will lead ultimately to a revolution in the relations of the sexes, may be said to have really begun on November 20, 1871, the day on which, in a public lecture, we delivered the first direct fulmination against marriage, in Steinway Hall, New York, entitled "The Principles of Social Freedom." It is true that there had been other speakers and writers who had treated of the subject generally; but none until that time who announced formal war against legal marriage as a social institution. Therefore it may be said justly, without detracting anything from previous agitation, that the real revolution began on the above date.

That oration was received and treated by the press of the country as an audacious attack upon the most sacred pillars of morality, and its assumptions that a few years only would witness the virtual abolition of marriage was regarded with ridicule. But the Social Question was launched upon the tide of popular discussion in such a way as to render its spread a matter of certainty. Even the papers which quoted from it, freely, to show its absurdity, supposing they had but to denounce it to smother it, really helped largely to awaken public interest in the issue, and to secure for it just that status which it needed to insure its public discussion. Not that there were not people enough who would have liked to talk of what they knew about the whole matter; but the way into public opinion had to be opened before they dared to enter the arena and pronounce themselves.

Added to the status that the discussion attained by these means, came the terrible shudder that went over the land when the *Thunderbolt* of November 2, 1872, was launched. Places into which the Social Question had never before penetrated were opened as if by magic, and from that time nobody who has thought seriously of the matter has ever imagined that revolution was not abroad in the land.

But as yet not a word had been published in any paper of any considerable importance in regard to the principles underlying the subject. They discussed things that occurred, but not the causes that produced them. In the WEEKLY alone, of all the papers published in this or any other country, were to be found any dissertations illustrating principles; while on the rostrum no one dared to do anything but severely denounce all who were mixed in the matter. We were alone in this domain, fighting the battle for sexual freedom against the world. But we were not to be disheartened or driven from the field by the torrents of

abuse that everywhere poured down upon us. We knew that the hearts of thousands of women all over the country were with us; and that they would assert themselves if given time to summon their courage. Nor have we been disappointed in this. In our recent lecture tour in the West and Northwest we found many a heart bounding, not at the truths uttered, but that we had come to utter them. Knowing in advance what they would do, we also knew that the agitation could not be maintained any considerable length of time until there would be a break among the press. Some popular paper would dare to discuss the subjects, and then another and another still would follow, until the whole country would be alive with the social agitation.

But we had no idea that the *Chicago Times* would be the journal in which the first editorial, advocating the main parts of the doctrine, would appear. But so it is. No paper more than this one has filled its columns with such abuse. It has frequently gone far out of its way to "have a rap" at us. It spoke most vilely of the glorious Convention held in Chicago last September, and never fails to give the advocates of sexual freedom the severest blows whenever an occasion presents. But it now prints an editorial in stern advocacy of the main issues upon which sexual freedom rests. To be sure it doesn't say that it means this freedom; but nothing that it advances can be made practical so long as it does not obtain. The editor is by no means wanting in astuteness or comprehension. We are therefore warranted in assuming that, while the article does not indicate that the writer sees the position into which the article drives the acceptor of its doctrines, he nevertheless was conscious of it, and wrote the article because it does lead to it. This is the article quoted from the *Chicago Times* of April 6, 1874:

"Here is an authentic case of recent occurrence:

"A woman of this city, very prominent in the church, in the prayer movement and the anti-license agitation, was married a couple of years ago. Suffering from chronic disorders, congenital in their origin, she nevertheless determined to marry. In due time she gave birth to a child; but was assured by the physician that nursing it herself would surely result in its death, although the act of nursing would afford her a temporary relief from some local difficulty under which she was suffering. She elected to take the latter branch of the alternative, with the result, already foretold, that the child died. She then visited the Foundlings' home, obtained another child, nursed it until the local difficulty abated, then returned it to the home, soon after which it, too, died.

"This occurrence is one representative of a thousand others possessed of features which make them identical in their character. Possibly the instance just related is rather more brutal and revolting than the class of which it stands as the representative. There is something unutterably horrible in this voluntary sacrifice of one's own offspring to secure relief from what was at worst no more than a temporary evil. The selection of the other child for deliberate slaughter presents itself as infinitely heartless in the principal agent, while to others it is a case supremely saddening and pathetic. This poor little waif, lost overboard from some illegitimate bark, had drifted ashore and was rescued by the kindly matrons of the home. It had earned a right to life from its desertion, from its helplessness, from its cruel separation from a mother's love. Despite this, it was selected as a victim; and its lips, never knowing the warmth of a mother's bosom, were compelled to suck the poison that plagued the breast of a selfish stranger. Written upon its tiny grave should be the words, "Cruelly Murdered."

"Leaving the gross, shocking brutality, and the abominable selfishness of this individual case, the class it represents demands some attention. The class referred to embodies the evil of sacrificing children in order to gratify, not the parental instincts, but simply the gross passions connected with sexual intercourse. Mrs. ——— is right in demanding that stirpiculture be given a place among the sciences. The evils which it would do away with are among the most serious that afflict human kind. The diseases of heredity; the brutal instincts; the vile passions; the tendencies to drunkenness, insanity, epilepsy, scrofula and ten thousand other congenital diseases, afford eleven-twelfths of all the ills that affect the human race. Could society, by some omnipotent fiat, determine that from to-day no sexual intercourse should occur save in cases where there is a *mens sana in corpore sano*, less than half a century hence would witness the closing of hospitals, saloons, penitentiaries and "houses;" the extinction, almost to a man, of physicians, and the cessation of nearly every movement whose purpose is the lessening of human suffering and vice. Taxes would fall to the minimum; men and women would tread the earth with the springy, buoyant step of perfect health; and the millennium would commence its glorious reign upon this, our now sin-beset and disease-cursed earth.

"What right have men and women to entail their humors, their diseases, their mental deficiencies and moral leprosy upon innocent posterity? Just what difference is there between one who deliberately inoculates a fellow being with some slow-working, ineradicable poison and one who infects the channels of generation; who sets in motion a stream that flows, full of taint and infection, down through a score of generations? One is a criminal in the eye of the law; the other has his crime condoned, although his guilt is a thousand times greater than that of the other.

"The ancients had an appreciation of this evil, when they drowned all sickly infants at their birth. They, however,

sacrificed the victims in place of the criminal. They should have drowned the parents as well, and thus have meted out justice while laboring to preserve the purity of their race.

"What these heathen dimly comprehended we know as a scientific fact. We know heredity so well that no man and woman need mate themselves in ignorance as to the assured result. It has become almost an exact science; and people can trust its deductions with about as much confidence as they do those of mathematics.

"These teachings of the science of heredity must be enforced by the creation of public opinion. It must be made as shameful and infamous, in the public estimate, for people to wed and transmit congenital disorders as it is now shameful and infamous in reality. The science of heredity does not forbid all marriage on the part of those who are incurably afflicted with disease; but it teaches that their transmission may be modified, and their effects finally obliterated, by a system of mating in which one class of defects is kept from mingling with certain other classes. Let the study of this distillation of diseases be made general. Let the alembic in which occur the processes of generation be supplied with only such materials as a careful and benevolent science has determined upon; and the result will show an ever-increasing improvement. Society can accomplish its purification in this direction only by insisting upon a thorough and universal knowledge of the science of heredity, and which, in time, shall become the foundation of an inexorable public sentiment for the government of the formation of the marriage relation.

"Until this shall be done, so long as men and women, for the mere gratification of their lusts, are engaged in transmitting their disorders to posterity, they occupy the insensate position of the 'sow devouring her own young.'"

We have a right to, and we do claim, that the publication of this editorial in the most popular and widely circulated paper in the Northwest, marks a new epoch in the progress of the social revolution against marriage. Marriage *per se* is not attacked; but that which makes marriage what it is, is dealt a death blow, and for this reason it must be held that the editor of the *Times* knew he was really attacking marriage.

Legal marriage is nothing more or less than the transfer of a woman's maternal functions to a man for his use. Anything else in the world that men and women may desire to do, except to have sexual commerce, may be done without marriage. The law assumes, or rather it is assumed that the law assumes, that men and women cannot rightly have commerce until married legally. This ceremony grants to the parties the hitherto reserved right, and it does nothing more. The fact that a refusal to or the impossibility, from impotency or structural hindrance, of consummating marriage by commerce, is a sufficient reason in law for granting divorce, clearly indicates that this is the only new right acquired through the ceremony. The occasion for this editorial is as far-fetched as is what it proposes to cure, impossible under marriage. What has the virtual murder of two babes to do with scientific propagation? Clearly nothing! Therefore it must be concluded from this, again, that the editor desired to write the important part of the editorial, and the occasion used was the only one at hand that seemed to warrant it.

We have no fault to find, no criticism to make; indeed, we heartily concur with what is advanced. Our business is of an entirely different nature from fault-finding. A great journal which has time after time denounced us for speaking of the sexual organs in public, now comes forward and talks of "sexual intercourse" with as little hesitancy as we ever spoke it from the rostrum. This is a revolution of itself, and if we mistake not, introduces the era of a popular public discussion of the most needed subject in the whole list of reforms.

It would be an "omnipotent feat" indeed that could determine that from this day no sexual intercourse should occur save where there is a sound mind in a sound body. The abolition of marriage and the pecuniary independence of women assured, would come the nearest accomplishing such a revolution of anything that could be done. That would stop at once all undesired maternity, and it is safe to say that this would lessen by fully one half the number of children born. Woman left free to decide when she shall bear children, being in the meantime independent of any and all men for support, would be the most perfect stirpicultural experiment that could be undertaken; and the editor of the *Times* knew this as well as we.

The *Times*, cannot, however, feel the need of Stirpiculture any more keenly than do we; but there is something in men and women of which science can neither take cognizance or control. Men and women are more than animals; and this additional quantity must be recognized in any successful theory about this matter. Stirpiculture, popularly understood, means that the best men and women, physically, produce the best children. This theory may be, and doubtless is, true as applied to animals; but observation does not bear out its truth among men and women. Many physically perfect men and women bear bad children. With them the theory, as stated, needs to be supplemented as follows: provided love exists between them.

Women cannot bear their best children except by the men they love best, and for whom they have the keenest desire. If these are for the best men, physically, so much the better. There are instances where the husband or the wife, and some where both, from inherited causes, have bad health, who rear families of robust children; but in these cases there

is a sexual unity, which exalts the creative act far above the possibility of inherited contagion; while others, whose children should apparently rank high, physically and mentally, are remarkably deficient in both regards. Nothing is more common than mediocre children in families representing the intellect and morality of the age, nor the brightest gems where none would think of finding them.

These facts are too common to be ignored, and they lead unerringly to the conclusion that this science, as applied to animals, cannot be practiced by men and women. It would find an insuperable argument in the repugnance which exists instinctively in women against consorting with men for whom they have no love. Woman would revolt against such a theory, and the disgust that would accompany the act would have a deleterious influence upon the intended result, far outweighing any benefit that might be anticipated from mere physical perfection. This alone is a fatal objection, and makes it necessary that other considerations should enter any successful theory for the scientific breeding of humanity.

But of what use is it to talk of stirpiculture while marriage exists? The very first necessity is freedom for woman, sexually. What can woman do with a theory so long as she belongs legally, to any man; it is preposterous to think of it. Argue stirpiculture to a woman who is compelled to submit herself, sexually, to a legal master whenever he demands it, even to the extent of brutality! It is simply nonsense. Talk of scientific propagation to a woman bound to a man whose system is loaded with venereal, scrofula or other loathsome disease! It is absurd. Present any theory of sexual intercourse for the observance of women, so long as they have no control over their maternal functions! It is insanity. When men do not and will not respect either the wishes or desires of their wives; or the remittant bodily conditions peculiar to women, nor their physical health, however bad it may be, of what use is it to offer woman a theory to regulate reproduction. Better spend breath asking the sun to stand still or the moon to visit the earth, than commit the absurdity of offering stirpiculture to married women.

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.

WHAT IS A FREE PAPER?

There seems to be a queer idea among a queer set of people as to what constitutes a free paper. This class imagines that it can send in manuscript enough every week to fill two papers, and if it is not all published, then the paper loses its character of freedom. It also pretends to think it can write articles filled with personal abuse, having no relation whatever to principle, but merely a vent of personal spleen, and if they are not inserted, then the freedom of the paper falls. We publish such an article this week, in order to illustrate what we mean; we refer to the communication on page 6 relative to Spiritual matters in Springfield, Mass. In the article to which this pretends to be a reply, there wasn't a line to warrant the personal language of this. We utterly deprecate all such discussion, and permit this to be published to give formal notice to all whom it may concern, that from this time hence, we shall refuse to permit such articles to appear in the WEEKLY. This constitutes no part of the meaning of a free paper as understood by us.

This relates specially and only to the publication of articles in which principles, ideas and methods are discussed. Such articles will always be regarded as entitled to publication; but we cannot promise to insert everybody's writings. From what we receive we must select such a variety as will, in our judgment, conduce most to the advance of reform; and from such as are treated in the most concise and forcible manner. Others may pretend to know more about our motives in making selections than we do; but until we are convinced that they do, we shall continue to act as heretofore, even if there must be another paper started to accommodate their injured dignity and immense importance. It's our opinion that a soldier who will attempt to blow up the arsenal because his plan of conducting the campaign is ignored, is a traitor at heart to the cause.

SPIRITUAL GROWTH.

Myriads of insects begin and terminate their existences in a day. The lives of most human beings are bounded by a century, and few nations endure in healthy life more than ten times that term of years. As with the world of matter, so with the subtler world of mind. Even religious faith, the world's motor, is continually changing, and some creeds,

beautiful emanations of human intellect, like those of the ancient Egyptians, Greeks and Romans, have departed forever.

The credal religionist of whatever faith, whether of that of Bramah, Buddha, Christ or Mohammed, admits the facts of change and decay in all faiths but his own. Standing, as the Jew stood for two thousand years in Palestine, he surveys the rest of the religious world and damns all who dispute his doctrines. In this matter all priesthoods are a unit. The claim of each one of them to an existence depends upon the idea that no other priesthood has a right to live and teach the public. Out of this fatality attending all creeds (claiming non-progressive perfection) has sprung the far greater part of the wars and murders that have decimated humanity. Only by the development of modern Spiritualism, which can never have a completed creed, and which can never set apart a special priesthood, which is catholic enough to recognize all human beings as its communicants, and charitable and broad enough to admit all into its fold, can this sad state of things be remedied; and until that better system is established upon the earth, peace between the followers of rival religions can never be ordained and established.

But although the development of the religious idea in mankind has been attended with untold miseries and crimes, it represents and is the greatest advance yet made by humanity. The savage of Africa, who worships a toad, is on a higher plane than the bushman of Australia, who lives and dies without a thought of the future. From the toad to the ox god of the Egyptians, from Apis to the Phidian Jupiter, from Jupiter to the *Eccle Homo* of Guido or the Virgin of Murillo—these are the grades through which matter has kept company with mind in the march of the faith of the world. Together with these have been developed beautiful pictures of the unseen, heraldic arrangements of the Deities, mythical legends embodying ideas of the sources of human perfections, from the dawn of creation to the present time. But the rattles of the world's religious childhood are growing out of date. Some toys, like the beautiful mythologies of the Egyptians and Grecians, have been laid aside altogether, and the adult human world is now stretching forth its spiritual hands for more certain data on which to base its hopes for a future existence.

Shall we say that there has been no need for these earlier stages of spiritual development? Surely not. Progression is the order of nature. We know that the physical world has advanced from the mollusk to the mammal. Was there no need of the molluskan period—of that of fishes—and of that of reptiles? Were these not required to precede it? As with the physical so with the spiritual. The sprout—the blade—the blossom and the ear. But without the sprout there would be no fruit. It is so with the spiritual element in man. It has had its growth in all the past faiths of humanity, each of which was probably necessary to its further development. Take the one faith called Christianity, for example. It was planted on the altar in the offering of Abel; it sprouted in the time of Seth; put forth leaves in the patriarchal covenant of Noah; budded in the Mosaic laws, and blossomed in the time of the Great Nazarene. Each of these was a necessary step in its progress. Another advance is now demanded by the world, a development arising out of all creeds, recognizing the good in all, but rejecting only their exploded follies. A belief based on scientific facts, claiming no special super-human authority. A belief dealing with truths, and not built on fancies; one which will cement and not separate the people on the earth; which eliminates from the religious element special claims which have fed the arrogance of priesthoods with human gore; which lays righteousness to the line and judgment to the plummet, by exposing the fallacy of vicarious atonement; which proves future existence to all inquirers by the media of their own senses, and which, by exhibiting the phenomenon of spirit materialization, may be said to have united this world with the world to come.

But the phenomenal phase is only the foundation of Spiritualism. It was needed—is needed—in order to establish the new development among mankind. But that duty is already performed in every civilized country on the globe. Now for the work it has to accomplish. Already it is mapped out, already it has commenced. Summed up in a few words, it demands the physical, intellectual and moral improvement of our race. This is its order of exercises. Looked at in that light, it enters into all reforms connected with the welfare of human beings. In spite of the vacillation of the timid, and the fears of the conservative in its ranks, nothing is more certain than that it has entered upon the first of the above-mentioned duties—viz., the physical regeneration of mankind—by demanding social and sexual reform.

CREMATION.

The Apostle Paul says: "It is better to marry than to burn." As he was a bachelor, he must have spoken from inspiration; it would be monstrous (in the eyes of our Christian brethren and sisters) for us to suggest that he based the above remarks on his experience. Although "spiritual cremation" may be considered an epidemic among the clergy in our days, it will not do for us to suggest that a lady ever set the apostle on fire, although sinners might suppose from the above-quoted sentence that before he penned it, he must, at some period of his existence, have passed muster as one of the recruits of Cupid.

But, according to Webster, "cremation" has another signification. Although it means simply "a burning," it is more especially applied to the burning of the bodies of the dead. This method of disposing of human remains has been in use from time immemorial, and a great effort is now being made on both sides of the Atlantic to re-establish it. If it should succeed, and a supplementary law passed making it a capital offense to save the ashes on such occasions, we, as Spiritualists, ought to have no objection to its success. But, on the contrary, should we insist on following the example of the ancient Romans by bottling the remains of our progenitors and exhibiting them on public occasions, we ought strenuously to oppose the innovation.

For our present foolish and unnecessary style of interment we are probably indebted to the Jews, who themselves purchased it from the ancient Egyptians. We know that with the latter people the disposal of their bodies after death was with them the most important item of their lives. Christians who believe in the resurrection of the body and take no care to preserve it, go only half way with their Egyptian antetypes. For a long time the ridiculous expenses attending funerals, which bear with a grievous weight upon the poor, have been deplored by the wisest and most thoughtful human beings among us. The late Queen-Dowager of Great Britain ordered that her funeral should be strictly private; and Sir Robert Peel, the ablest British statesman of this century, after having vainly tried to introduce economy in the conducting of interments, by will expressed his desire for a strictly private funeral also. In almost all countries it is believed that the priesthoods alone stand in the way of reform in this particular. In this, as in other matters, vested rights block the path of progress.

Probably the only people in the world who thoroughly understand and appreciate the uses of the body are the Spiritualists; but while these are the most strenuous advocates for the proper care and attention to all the requirements of the body during existence, there are none who care less for it when the spirit has departed. They know that the tenants of coffins are not their friends or relatives, but the cast-off garments in which they dwelt while on earth. They do not look for any resurrection of their bodies, and rejoice in the fact that such encumbrances are destined to be laid down at the termination of the first stage of their journeys. To Spiritualists, therefore, the question of cremation presents itself in its sanitary aspect for their sanction and approval. If, as before mentioned, modern cremation can be stripped of the humbug and folly that attended ancient cremation, and people are wise enough to know that the ashes of their ancestors are ashes and nothing more, we see no reason why the effort to resuscitate the burning of bodies, instead of boxing and burying them, is not worthy of commendation. Scientifically and economically carried out, it would certainly prove both a valuable sanitary reform, and a great blessing to the poor.

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.

HERR VON BISMARCK AS HYMEN.

Herr Von Bismarck is a great statesman. He has moulded Europe to his will. He is now having a tussle with the Pope, and by all accounts the latter potentate appears to be getting the worst of the engagement. He has proved himself first in war, is proving himself first in peace, and, if he delivers many more judgments like the following, he will be, if not first in the hearts of his countrymen, certainly first in the hearts of the ladies, which is a far more satisfactory position:

"Lord George Gordon, a young man of four-and-twenty, wishing to marry a certain young lady, went quite recently to ask the permission of his father, the Duke of Argyle. The duke, a pompous little man, replied in effect: 'My son, since our house has been honored by being united to the royal family, I have thought it right to delegate a decision on all such matters to your elder brother, the Marquis of Lorne. Go, therefore, and consult him.' The Marquis of Lorne, on being applied to, said: 'My dear brother, in a case of importance like this I should think it right to ask the decision of the Queen, the head of the royal family, into which I have married.' The Queen, on the matter being laid before her, declared that since her terrible bereavement she had been in the habit of taking no steps without consulting the Duke of Saxe-Coburg, the brother of her deceased husband. To the duke, then, the case was referred, and from him a letter was received telling his dear sister-in-law that recent political events had induced him to do nothing, even as to the giving advice, without the express concurrence of the Emperor William, before whom he had laid the matter. The Emperor William wrote a long letter, declaring that though he was surrounded by counsellors, there was one only who had on all occasions proved himself correct, loyal and faithful, and without whose advice he (the Emperor) would give no decision. Therefore he had referred the matter to his faithful minister, Prince Bismarck.

"And it is narrated that when Prince Bismarck was made acquainted with the subject he roared out, 'Gott in Himmel'

what a fuss about nothing! Let the boy marry whom he pleases, so long as she is young and pretty."

Well might the great Prussian premier swear when he heard of poor George's sufferings. And how must the young lady have felt as her dearest affections were toted around for approval from country to country and from potentate to potentate. If this be the orthodox system of wooing, don't talk of the boldness of free-lovers and social reformers. Then what a wise conclusion Herr Von Bismarck arrived at, it only lacks one word to make it perfect. "Let the boy marry whom he pleases, so long as she is young and pretty;" he should have added, "and willing." That last word is the Alpha and Omega in all love affairs. When two people of different sexes have agreed to enter into partnership, to ask the consent or sanction of third parties is simply as unseemly as it is unnecessary. Mrs. Lucretia Mott put all the demands of the social reformers in a nutshell, when she stated before the Woman's Suffrage Convention the position her sect of Quakers held with regard to marriage. It was: "When our young folks mate they trouble neither the priest nor the magistrate."

THE ADVANCE OF THE ARMIES OF REFORM.

After the pioneers have done their work, follows usually the advance of the vanguard. Three years ago the WEEKLY was established in New York. "Progress—Free Thought—Untrammelled Lives," is its motto, and it has claimed the same for all the human family. The *Age*, of Michigan, and other periodicals have since largely aided it in its field of action. We extend to all papers who open their columns to a candid examination of the positions taken by the WEEKLY, on the reforms it advocates, a sincere respect; and to those who accept and promulgate our doctrines, our hearty love. In all parts of our country, more especially in the great West, the people are famishing to hear the truth on all subjects interesting to the welfare of humanity. The words of the great Nazarene are as applicable now as they were when first uttered in Judea: "The harvest truly is plentiful, though the laborers are few," and therefore we hail with delight, which no self-interest can affect, the establishment of presses which seem likely to aid us in advancing the momentous changes requisite before our work is accomplished.

Attention was lately called to a letter on the subject of Social Reform, published by the *Pioneer of Progress* in London, Great Britain; the next week we added to it the peroration of a lecture, published in the *Index*, of Boston, which was delivered before the Second Radical Club of that city, by Miss L. S. Hotchkiss. We respect a lady who is brave enough to declare that "the marriage institution will not be forging iron bands to fasten men and women together, when the perfected individuality of one sex seeks to complete itself in the perfected individuality of the other." Our readers will do well to note that this is the third public lecturer to whose doctrines, which in this instance are the same as ours, we have called attention during the past six weeks. It proves that the cause of social reform is rapidly progressing. Although in advance, we do not feel that we are now alone in the fore-front of the battle. Brave men and braver women have stood by her through the conflict, and now the pets of society are coming forward and advocating "Sexual Holiness," like Nicholas E. Boyd, or asserting the need for dress reform with Mrs. Dr. Studley, or demanding the full freedom of woman with Miss Phoebe Cousins. As with individuals so with the presses. The staid old Boston *Investigator* discusses the marriage system, and opens its columns to letters from Austin Kent on Social Reform, which every reader of the WEEKLY knows must have the right ring. We have been and are indebted to the *Index*, of the same city, for many extracts carrying forward the idea first promulgated in the WEEKLY, while, on the labor movement, the *Banner of Light* gives us a letter from Dr. Palmer, of the Committee of Safety, lately appointed by the working men of New York. Added to these there are many others springing up in all parts of our country engaged on special reforms. Among the foremost of these is the *Word*, of Princeton, Mass., which has long been engaged in laying the plan for a new system of true political economy, in which the rights of the producing millions are not ignored for the benefit of distributors and millionaires; while on the money question, from all sides, the "legalization" of usury, by which the power of the people is used for the oppression of the people, is condemned, both as a blunder and a crime. In the meantime, the presses demanding the emancipation of the female half of humanity are not idle. They are gradually moving from the demand for the right to the platform to the demand for right of the polls; from the right of the polls to the right of the person, all man-made laws to the contrary notwithstanding.

Social freedom, or personal liberty, is the sum and end of all reforms, and it is cheering to note that the doctrines which we have promulgated the past winter, continue to be discussed in the most important presses of the West. Those of the East, appreciating fully the strength of our position for personal liberty, in the case of woman as well as man, which necessitates the abrogation of the present clerical and legal marriage system, prefer the safety of silence (except in a few instances) upon that important subject. But the West is outspoken in the matter, and the East must soon follow suit. In proof of the former statement we quote the termination of a five-column article

headed "Marriage Reform," which appeared in the *Freeman*, of Leavenworth, Kansas. After discussing, at length, the subject of physiological marriage, and quoting certain cases reported by Dr. W. Bird Powell, of Covington, Kentucky, illustrating its positions, the article concludes thus:

"Were this presumed (physiological) knowledge, now in hand, digested; that is, were society organized upon its recognition, we might find our life-long attachments more uniformly agreeable—than founded, as they are now, upon no experience, being declared life-long at the start—and by so much reduce the force of Mrs. Woodhull's protest. "If marriage contracts must—like liquor saloons—be licensed, let us hope they may, at no distant day, be issued by a board of competent physiologists. We may then find that we can dismiss both the priest and the squire."

Although we do not indorse the conclusion, we can rejoice in the discussion. In our opinion, "individual sovereignty" is a right above all law. It can be abrogated for crime, but for nothing else. It is a right inhering in every human being, discriminating his or her identity so closely, that it is criminal on the part of its possessor to permit it to be alienated or even arbitrarily supervised. In our belief, human beings must regulate themselves in the matter of their affinities. The interference of priests or lawyers in such matters is not only useless but mischievous, and a competent board of physiologists would be but little better. Were men and women horses or dogs, improvement in their physical natures might be effected by arbitrary power, as has been done in the cases of the inferior animals mentioned. But they are not; neither can human beings be so ruled. The improvement of the lower animals depends on another race, but the improvement of human beings must depend on themselves. How, then, can it be effected? This is our answer. First, by establishing the right of individual sovereignty as pertaining to every human being unconvicted of crime, and removing all laws and customs which conflict with that right; and secondly, by cultivating in human beings that physiological knowledge that will teach them to use that right wisely, so that they may advance the general good (their own being included) in the improvement of the race.

There is yet another field to be explored before we close this article. It is the advance of the "Spiritual Reformers" of the present age. The world has witnessed many changes of what is termed religion. All faiths have changed and are changing; and some, like that of the ancient Greeks and Romans, have lived and died. But Spiritualism has characteristics which distinguish it from all other beliefs. Those were the leaves only, this is the flower and the fruit. We have the testimony of the Catholic, which has been given to our readers, that it is advancing rapidly. Father Hecker says it numbers in this country from nine to ten millions of adherents. Spiritualists are the only people that can live freely among others holding different religious views. Catholics and Protestants cannot agree with one another, but Spiritualists find fault with neither. It is easy to perceive why this is so. Spiritualists have more charity than Christians. The latter divide mankind into two bodies—the good and the bad, the sheep and the goats. Spiritualists have no goats. Spiritualists are also the true Catholics. The church claiming that name is becoming less catholic (i. e., less universal) every day. Four centuries ago, in Europe, it merited that title better than it does now. But Spiritualists claim all the human world as their communicants, the only distinction that they admit being that of progression. With them some human beings are in the primary department, others in advanced classes, and some merit diplomas, though not of that kind granted by the little College of Cardinals at Chicago. That is the sum of the differences they admit of—in humanity.

It is no wonder that such a development of human reason has spread itself over the world more rapidly by far than any faith ever did before it. True, there is a division in its ranks. Some pick up the cross and follow the truth, others, like the young man who applied for instruction to the great Nazarene, when they hear of the duty to be done, "go away sorrowful;" some probably for the same cause, viz.: "because they have large possessions." But the work goes on as never cause did before. Women as well as men are carrying the fiery cross through the land, and the more radical utterances the more they are approved by the people. Thus, the good seed is being sown, the crop will soon ripen and we look joyfully forward for the harvest.

Yes, friends of the WEEKLY, for verily the harvest is near. Let us hope that the hard, rough work of the initiation of the reforms numerated is almost over. The period of promulgation is passed, and the time of discussion has commenced. We therefore feel that we have a right to close as we commenced by asserting our belief that the pioneers have done their duty. They have hewn down the forests of intolerance and bigotry, and filled up the morasses of ignorance and prejudice. The ear of the people is gained, and the great heart of the public is ready to hear and to accept the truth. The road is clear, the skies are bright overhead, and the bugles of the presses around us instruct us that the vanguard of the armies of the reformers is on its march.

MISCELLANEOUS.

IS IT TIME FOR WOMAN'S VOTE?

In a paper having among its readers so many bold and fearless women, alive to all the issues now pending for the amelioration of human ills, it may seem a question of pertinence for any one to suppose that women are incapable of rightly exercising this judicial franchise. That there are

men who should be refused the right, and are wholly unfit to understand the prerogatives of a republican government, none will deny. The absurdity of allowing a foreigner, unversed in the language and customs of America, and fresh with the aroma of Castle Garden, to decide the affairs of municipal legislation is apparent to all. That he is not unwilling to part with his vote for a free drink or a pecuniary consideration is evidence that he should not be allowed the suffrage he can neither appreciate nor value. Is it to be thought that woman, precursor of all good, can be tempted by these sordid influences to pack an Albany Legislature in the interests of New York Central or Erie? There are ways by which the fanaticism of a feminine mind can be enlisted other than this. The class of speculative women throughout the world do not constitute a majority. Few, with Mrs. Woodhull, Mrs. Severance and Helen Nash, can realize the present and anticipate the future. An unnatural apathy pervades the mass of women. It is less trouble to admit the premises and accept the conclusions of others than put to the test of scientific reason an ordinance which involves the happiness or misery of their own sex. Through the machinations of religious teachers they arraign themselves in open hostility to a cause which demands just the aid they could bestow, in elevating to womanhood the dejected and downcast. At the present time throughout this State, in the interests of morality, they seek to subsidize popular acclamation by zeal in defying law and order, infringing on the rights of citizenship, and defeating the very ends of justice with the wildest vagary. Who is it dare assert that, by clerical influence, it may not be possible to have a repetition of October 5, 1789? Instead of the *Dames aux Halles* of the French Revolution we might have the modern Amazon clamoring for the head of infidels, restoration of the Bible and God in the Constitution.

Legal enactments that would shock justice and outrage common sense are likely to emanate from those who are preeminently without charity on all questions of proscribed dogmatism. In a zeal for Christ they are unmindful of humanity's cause and would feign establish another Crusade. When the magnetism of H. H. Hammond can bring to weeping penitence the blinded followers of Middle-Age theology, have we reason to congratulate ourselves that the days of priestcraft have had an end. Do the advocates of woman suffrage stop to consider the stimulus which would be given to Church influence by the acquisition of more powerful cohorts. The Y. M. C. A. could then put forth their efforts not without success, and the verdict of "Not guilty" would give place to "Crucify her! Crucify her!" To repeal the exemption of church property from taxation would then be impossible, for the balance of power would not be devoted to the interests of justice, freedom or right. A subjugation of the nineteenth century would be likely to ensue, that would equal in audacity the impotent endeavor of James the Second to establish the papal power over English subjects. As women are capable of accomplishing the highest good, so would they be able to extenuate the worst of evils. To no greater misfortune could the freedom of thought and speech be subjected than the attempt to re-establish superstitions which are slowly but inevitably to give way before the gradual development of human progress. It is to be hoped that in the gradual awakening of women to the importance of social and sexual equality they will bear in mind the power which instituted female subjugation—a power now exerting itself by every despicable subterfuge to keep the minds and bodies of men and women in slavery more abject than the Roman, whose motto was to murder all that resisted and enslave the rest.

Yours, for the future,
CINCINNATI, April 6, 1874.

D. G. CHITTENDEN.

[From the South Alabamian.]

TROUBLESOME SPIRITS DOWN SOUTH.

On December 13, 1873, about 4 o'clock P. M., Mrs. Ward, an old lady living with her son at Orion, being in the house alone, was surprised to see corn stalks, sticks, bark, etc., strike the door shutter and fall on the floor. She arose, went to the door, but seeing no one, she became alarmed, and called her daughter-in-law, who was some paces from the house, in the field, saying to her to run there, for an evil spirit was there (or "the devil," to use her own words). Mrs. Ward, on reaching the house and witnessing the phenomenon, was so much frightened that she was immediately seized with an ague. Mr. Ward, who was some distance from the house with another man at work, was sent for. Pieces of wood, bark, corn stalks and light wood (pine) striking against the door shutter still continued. He sent for several of his neighbors, who witnessed it through Sunday, Monday and Tuesday, till 8 or 9 o'clock, when it ceased.

Pieces of wood eighteen or twenty inches in length and two or three inches in diameter were brought from the woods, a distance of one hundred yards or more. Wood placed near the fire for lighting purposes for the family was taken up in their presence and spirited to the same door shutter. Mr. Ward's daughter, who was washing the table ware, had all the teaspoons forced from her hands by this unseen power and carried to the same place. A carpenter's chisel was found, which Mr. Ward says is not his, and no owner in the community can be found.

A rumbling noise on the housetop attracted their attention, and on examination a bushel or more of dirt or earth was found lodged there, which had the appearance of having been burned in the fire. Some of the earth is still on the house.

A large bar plough, weighing fifteen to eighteen pounds, was seen by some of the family to rise up and settle on the top of the house, and you can see it there when you go after the earth. It stands a living witness of all the other incidents here recorded, for no man could throw it where it is.

HERE is the latest conundrum: What relation is a loaf of bread to a locomotive? You'll never guess it. Bread is a necessity, a locomotive is an invention. Now, as necessity is the mother of invention, the maternal relation of a loaf to a locomotive will be seen at once.

INDIVIDUAL SOVEREIGNTY.

Editors of the Weekly—If "it is impossible to form a community except upon the surrender of certain of the individual rights of the parties composing it," then you may as well bid farewell to freedom! The sooner you cease piping liberty the better for yourselves. "Stealing the livery of heaven to serve the devil" in, is proverbially bad.

Rights—human rights—what are they? Is not the word of itself a frown upon your inconsistency? All rights are inalienable. Were it otherwise they would not be rights, but privileges or something else; assuredly not rights.

I hope I shall never be so befogged in ignorance as to claim that I can ever be justified in striking at another's liberty because the offender strikes at mine. Two wrongs have never yet made a right and they never can. He makes a serious and deplorable blunder who undertakes to conduct the world to justice, peace and prosperity, while clinging to that relic of savagery, the so-called right of self-defense. The sooner you commence "breaking the way for future generations" on a safer track the better it will be for future generations.

When physically attacked, if to run is possible then run, but strike back never! If we are seeking "untrammelled lives," let us take the road of justice and not that of expediency merely. The absence of that "liberty of will" which Edmund Burke called the law of savage life, shows how crude a state we have been held in. You who pretend to be radical reformers propose to adopt the same method as that of Burke—that of a still savager life—the liberty of bondage. How are men's characters to be developed if their personal responsibility be not thrown upon them? True we are not perfect (though I believe the germ of perfection is with us), but the iniquity of force is not less repulsive on that account.

I deny that the community can take a babe from its mother's arms in self-defense. I deny its power as I repudiate its protection. The parents of a child are its only true protectors and supporters until it assumes independence, *i. e.*, until it is able to produce as much as it consumes. Then, I judge, the child is a complete individual.

The "State's existence," for which you are so solicitous, has no reality beyond the good of the individual. When persons are taught by parents and experience to take care of themselves and respect the rights of others, as they certainly shall be in a true civilization, no one need fear to walk "the streets of Boston" or anywhere else. Freedom and equity will produce a natural and permanent peace, aggressive authority never can. Withdraw your law, and I believe with those who say that evils will die for want of vitality, and civilization will universally assume its true equipoise.

WILLIAM B. WRIGHT.

BOSTON, Feb. 26, 1874.

SPRING DAYS.

Spring's baby eyes are brimming with dew,
And, fresh from the dreams of the night,
She bathes her sweet face in heaven's own blue,
And smiles from her cradle of light!

Over her face the south winds are playing,
Lifting the curls of her soft golden hair;
And fairy hands paint, while the moments are flying,
The glow on her tender cheeks fair!

The day has just woke from the winter's repose,
To welcome the birth of the spring;
And shakes from her bed the scent of the rose,
With the light of her silver-tipt wing.

Sweet voices are heard in music and rhyme,
Chanting songs of infinite praise;
And up from the valleys the lily-bells chime
Swells the merry birds' roundelay!

The morning is tripping o'er mountain and lawn,
Through the gray of the dark forest aisles;
And flower-eyed beauties are upward drawn
In the light of her beautiful smiles.

Ah! many a heart with its old-time ache,
Like a tree that is lonely and bare,
Holds something still green that will gently awake,
At the touch of this spring-time's prayer.

And many an isle, all sunny and green,
Is found in the depths of the soul;
Where gather the blest ones in memories dream,
With the charm of their loving control.

We welcome thee here, sweet spring of the year!
With garlands, and flowers, and song;
And read in each tear, a love that is dear,
Unfettered by sorrow or wrong.

BROOKLYN, N. Y., March 6, 1874.

BISHOP A. BEALS.

CHAPTER X.

PUBLICATION, THE LIFE OF A GOVERNMENT OF THE PEOPLE.

There can be but the two governments.

1st. The government of the individual—the King.

2d. The government of the body of individuals—the people.

In the first, the one individual is personally the head official, and all other officials are subordinate and accountable to him. The government is his personal private business, and he can keep it secret if he will, but there can be no secrecy in the subordinates as to him, for secrecy in the subordinate is insubordination to the superior—for secrecy is the prerogative of supremacy alone.

In the government of the people, the people are the supremacy. All are equals—Kings. Publication is the essence of a government of the people, for publication means to make known to the public—the people; for without this public knowledge there can be no public will, and the public will must be the law—the government.

In a government of the people the official who presumes to be secret assumes to be King, for, as we have seen, secrecy is the prerogative of supremacy alone; and permit secrecy in the official, and the official is supreme, and government becomes a mere conspiracy of officials. Permit secrecy in the official, and the officials will combine and usurp the government, as they have with us.

"It is easy to go to hell—but to retrace our steps—this is the work—the labor."

In the government of a king, as he is the head official, he can control the officials to the subjection of the insubordinate official—and so protect the people from the officials—but in a government of the people the officials are the government, and permit secrecy, and conspiracy is inevitable—so publication is the essence of a government of the people. The people have nothing to conceal—then why secrecy? and secrecy from whom? From themselves? What egregious nonsense! Legislators with closed doors and private journals!!! Magistrates, police authorities and district attorneys secretly trafficking with the liberty and property of the people!!! Permit secrecy and government becomes a mere machine in the hands of the officials to govern the people to their use. Secrecy is the life of villainy and publication the life of liberty—so publish all matters to the people, and so familiarize them with the conglomeration of villainies called government, and they will speedily abolish them and make government what it should be—for the sense of the people is superior to the sense of the individual or of any body of individuals, and the sense of the people is pre-eminently competent for government—for government should be the enforcement of right, and right is the common sense of the people.

Witness the daily leakings out of official villainy—legislators, judges, district attorneys, etc.—and see how all come to the rescue, with the ready whitewash of lies, and so the whitened sepulchre is made whole, and the stench stopped, for all are interested that each be upheld, and all are rotten alike, rotten actively or by connivance—by silence—and the sepulchre must be kept white, or the people will not tolerate it. So lies are a necessity, and hypocrisy the rule.

"The Chief Priests, Scribes and Pharisees sit in Moses' seat."

Church and State rotten alike—both do their business with closed doors. Church and State are but one, but when they are liars, they disown each other in public, and, like thieves, affect to be strangers, while they secretly play into each others' hands, but when publication comes, publication will compel them one—for publication is the truth, and the truth is but one. Publication means the will of the people—truth, Christianity.

"If things were once got in this train—if virtue were established as necessary to reputation—and vice not only loaded with infamy, but made the infallible ruin of all men's pretensions, our duty would take root in our nature."—Swift.

Now all honest men avoid government—and as long as it continues what it is, must avoid it; and particularly must all females avoid its contaminations. Publication will purge it, and then, as a matter of course, all men, female and male, will participate. So let the people insist on publication, for it is their very salvation, and as a publication this book is made.

THE FETISH OF THE Y. M. C. A.

Under the heading "A Defeated Amendment," the *Irish World*, an important Catholic organ, thus condemns the Protestant effort to deface the Constitution of the United States by the insertion of their religious dogmas therein:

"There is in the United States a body known as 'The National Association,' expressly organized to secure the adoption of what its members term a 'religious' amendment to the Constitution. Felix R. Brunot, of Pittsburg, Pa., is president, and with him are associated squads of sectarian preachers and ambitious 'Christian statesmen' in various sections of the country. Ostensibly they are very pious, earnest citizens who believe that the only hope for the country consists in a vague confession of faith to be incorporated with the written Constitution. So much appears on the surface, but a vigilant eye will not fail to detect evidences of some deeper purpose behind their simple declaration of intent. For instance, the proposed amendment for which the National Association is battling, contains the following dogmas:

"1. That Almighty God, whose character is depicted in the Bible, is the source of all authority and power in civil government.

"2. That Jesus Christ, by virtue of his absolute divinity, is ruler of all the nations of the earth.

"3. That the Scriptures of the Old and New Testament, now in common use among Protestants, are the fountain of law and the supreme rule for the conduct of nations."

"The cool impudence of the last paragraph is something astounding, yet it sounds comparatively harmless when compared with the exposition of Parson Kennedy, of New York, an authorized agent of the association, who thus explains the scope of the three propositions quoted above:

"In pressing these amendments, we ask the nation to accept a pretty extensive creed. When properly understood, they would express our belief in the Trinity, in the covenant of grace, in the mediation and atonement of Christ, in the Holy Spirit as the author of Revelation, and in the inspiration, authority and sufficiency of the Word of God. Besides, in asking the nation to adopt them, we are asking it to renounce all heathenism, Judaism, Popery and infidelity. They are as distinctively Protestant as the national covenant of Scotland!"

"On its face, therefore, the proposed amendment is an attempt to establish a State Church in the United States, to foist a sectarian profession of faith upon the civil charter of the nation's liberty, to debase the Constitution into an instrument of proscription and persecution. The National Association would have 'the Scriptures now in common use among Protestants' recognized as the supreme rule to which all men should conform. This would be equivalent to restoring the reign of chaos, for no two sects—and scarcely any two Protestant individuals—have ever deduced the same rules or principles from what they are pleased to call 'the fountain of law.' Then observe Parson Kennedy's modest demand, that the nation shall 'renounce all heathenism, Judaism, Popery and infidelity!' Suppose for a moment that such a proposal could originate with Catholic Americans, and for Popery substitute Protestantism; what a chorus of furious yells would roll from the Atlantic to the Pacific! But when the scandal is fathered by Protestant divines and statesmen of the Young Men's Christian Association stamp, it is viewed as a harmless experiment. Precisely the same sort of an experiment was tested in Scotland during the reign of Charles I. In the year 1580 they established a National Covenant, in which kings, lords and commons solemnly pledged themselves to extirpate Popery, prelacy and heresy of all kinds. The members of the National Association ought to have lived in the sixteenth century under Elizabeth, James or Charles; for evidently they are bigots by faith and training, and are too incompetent to grasp, and too selfish to

uphold the American idea of government. Their scheme is radically vicious, and deserves condemnation not solely because it aims at proscribing the Catholic or the Jew or the heretic, but because it is a conspiracy of zealots against the doctrine and practice of religious equality. To us it seems that a majority of the 'statesmen' whose names are prominently identified with the movement have axes to grind. At heart they care little whether God is acknowledged in the Constitution or not, for they know that there is no need for such acknowledgment in such a document. But they would cheerfully climb into office with the religious amendment for a stepping-stone. Confident that a majority of the American people are not fools, we think the National Association will not succeed in its attempt."

A story is told of an Irishman who, after driving home a cow that he had purchased, undertook to sprinkle it with holy water, but, mistaking the bottle, used aquafortis instead. Of course the cow resented such baptism, and Pat, who was watching her caperings, exclaimed: "Aye, by me soul, but the Protestant was sthrong in her."

If the Y. M. C. A. should ever get their God into the Constitution, Pat's observation will be likely to again come into use; for nothing is more certain than that our Catholic friends will find "that the Protestant is strong in Him also!"

CORRECTIONS OF REPORTERS' AND EDITORS' SQUIBS.

Although generally known that city reports of reformers' meetings are sensational instead of true, serious journals often copy their caricatures and even rehash them with an extra dash of vinegar.

Justice demands a hearing on both sides and is watching to note how many papers will as readily insert the truth as the curiosity exciting falsehood.

Reporters on costumes of the Vineland Anti-Fashion Convention, evidently intended to present a case of extravagance so ample as to lower the benefits of a healthy, natural dress to the level of the distorting burdens of fashion. Yet they must ever fail to do this, for the richest fabric, well fitted to the form, is by use and endurance cheaper than the poorest made up to impede exercise and waste force. The "gorgeous crimson velvet suit, and page's cap with amethyst aigrette," which I was declared to have worn, were simply a brown cashmerette, with but a narrow velvet fold at edge of tunic, a common velvet hat with brilliants set in silver—the suit, hat, plume, gems and all, making included, costing but twenty dollars. All there was of the "blonde wig," were curls just cut from my own head, and I confess them useless (save to a lingering affection for the shining beauties), for an abundance of them are ever growing. The criticism on an over supply I accept, as a reminder that shorn hair has effete elements and the headdress should be cool, light and perfectly pure.

This item I shall profit by, whether reporters and editors do by my disclaimer or not. Since their wrong statements are still being repeated, I solicit that papers friendly to the right, give place to these corrections.

For human welfare,

M. E. TILLOTSON.

SETTLED AT LAST!

Yes, and in a court of justice.

Reader, do you ask what it is that is settled? Why, the right of a man—of a boy even—to go to hell." And the indicating such preference in a religious assembly does not, under the Constitution, render one liable to punishment for disturbing religious worship.

According to the N. Y. *Herald* there is a boy in Wright Co., Iowa, who to his eternal credit, knows his own mind, and knowing dares maintain. At a recent red-hot revival meeting, held in that vicinity, this remarkable youth was present. At a certain stage in the excitement the preacher requested all those who wished to go to heaven to stand up. Instantly every person, with the single exception of the boy aforesaid, arose to their feet. He alone remained seated, exhibiting no perturbation, but instead a kind of fixedness of purpose which would do great credit to Milton's hero. The aspirants for "heaven" looked at him in amazement, not unmingled with pity. Here was one of tender age who didn't want to be an angel and with the angels stand. The minister frowned and looked puzzled.

Then, seemingly bent on testing the boy's motive—possibly to intimidate the lad—the preacher put the "vote" in a different form. He called upon all who did not want to go to hell to be seated. Directly the entire audience sat down, when immediately the strange boy arose to his feet the solitary being in all that house who voted affirmatively, indicating his wish to go to hell!

The preacher looked indignant, the pious zealots appeared outraged, and in the midst of the affair the meeting was dismissed. A consultation was held. It was thought that such conduct on the part of a boy ought to receive public rebuke. Accordingly he was brought before a justice, charged with disturbing a religious meeting. The justice heard the evidence, but very justly ruled that although the boy's conduct was somewhat anomalous, it could hardly be construed as disturbing religious worship. If the child wished to go to hell, there was no doubt he had a right to go, and he should discharge him. We breathe freer! This is a test case; but, being before a civil court, we will not say what it amounts to. But we are certain that Barnum ought to have that lad, and the only wonder is that the *Herald* hasn't interviewed the youth to learn his "bottom reason" for such a strange, almost impious choice. Perhaps it is similar to that of a small lad of the writer's acquaintance, who, hearing the desirableness of gaining heaven discussed, naively inquired if S—j (a classmate whom he particularly detested) was going to be there. Being answered in the affirmative, he remarked "Then I don't want to go to heaven."

A. B. DAVIS.

A NOVEL defense was introduced in the case of a Boston street-walker, to the effect that the law for the arrest of street-walkers is unconstitutional, being directed against a sex. The point was overruled, but the case is to be carried before the Supreme Court.

JESUS CHRIST—THE JUDEAN MENDICANT.

BY W. F. JAMIESON.

The Old Testament, as a whole, favors the accumulation of riches; teaches that wealth is a blessing. But Jesus Christ taught an opposite doctrine. He taught that poverty on earth is essential to secure happiness in the future world. He was opposed to the gathering of treasure on earth on the ground that "where your treasure is there will your heart be also." (Mat. vi., 21.) It may be objected that this does not imply that the "follower of Jesus" should not engage in trade and lay by the accumulations of honest toil. The Christian says: "Indeed, I have always understood Christ's sayings to mean that we should not become inordinately wealthy; not to put our trust in riches instead of in God, the Giver of all our blessings. Christ said: 'Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

This is the usual style of Christian argument upon this subject, which amounts to a confession on their part that poverty is undesirable. Only seek first the kingdom of heaven (whatever that may mean) and then work for wealth! Christians are generally industrious, practice economy more or less and exhibit good business sagacity. Many of them are very rich in worldly goods. I am invited to take a stroll over a fine Christian estate. I say to my gentle "follower" of the Judean beggar:

"My friend, you have here a beautiful estate, an imposing residence, comforts in almost every form surround you."

Christian.—"Oh, yes, I am content with my treasure."

Heretic.—"But how can you reconcile this with the teaching of Jesus Christ: 'Where your treasure is, there will your heart be also.'"

Christian.—"Easily enough. I first sought the 'kingdom of God and his righteousness' and all these things have been added unto me."

Heretic.—"Ah! I presume it has been by an active life of severe toil that you have prospered. But, judging from your serene disposition, you probably encountered few obstacles to success, and overcame them all without any misgivings as to your final triumph."

Christian.—"Beg your pardon, sir; in that estimate you are quite mistaken. But few men have contended with more serious obstacles than myself; by devotion to business, working early and late, I achieved success where thousands failed. But then, I give God the glory, praise his name."

Heretic.—"Trusting so implicitly in 'Providence,' you felt assured of victory, so have had but little anxiety."

Christian.—"Ah! my dear sir, no man can succeed in life without forethought, care and often much anxiety of mind as to the results of business ventures."

Heretic.—"Jesus Christ advised his disciples to take no thought for the morrow."

Christian.—"He meant no anxious thought, that is clearly the meaning of the text."

Heretic.—"If that is the meaning, why does the text not say what it meant? We have no right to put words into an author's mouth that he did not utter."

Christian.—"But it is unreasonable to suppose a man can live in this world without thought for the morrow. We could devise no plans and make no arrangements beyond the present day. No man can succeed in business upon any such theory."

Heretic.—"I agree with you in this, perfectly. The book, however, represents that Jesus taught just this doctrine which you say is unreasonable."

Christian (Imperatively).—"But I ask you in all sincerity, is it consistent to suppose that our Lord and Saviour ever meant any such thing, as that we should absolutely take no thought for the morrow?"

Heretic.—"Oh, if you wish to put your own reason in place of Jesus Christ's words, I have no objection. I beg to remind you that we are discussing what He said, not what you hold to be reasonable, and what you think He ought to have said."

Christian.—"Paul advised that we should not be 'slothful in business,' and in the Epistle to the Ephesians, it is declared that God 'is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.' We must have faith in God, and faith does not imply that we should do nothing for ourselves."

Heretic.—"You fly to Paul for succor. The question now is, what did Jesus teach? Not what Paul taught in regard to the practical affairs of this world. The 'faith' which Jesus taught did imply that his followers should take no thought for the morrow."

Christian.—"If our Saviour meant that we should have no earthly possessions, why did he say, 'First seek the kingdom of God,' and they would be added?"

Heretic.—"It is true that Jesus claimed that his father knew people need clothes and edibles. You remember the account where the 'Lord God' is said to have made suits for Adam and Eve. Probably Jesus had this circumstance in his mind's eye when he said, 'Why take ye thought for raiment?' He asserted that every one that had followed him, and had forsaken houses, lands and friends, would receive a hundred fold. They were to forsake all on earth, in order to obtain heavenly treasure. 'Lay not up for yourselves treasures upon earth,' said Jesus. The reason he gave was that 'moth and rust doth corrupt,' and 'thieves break through and steal.' The inference is, that if they were all mendicants together, depending upon God to feed and clothe them; if everybody was poor, there would be nothing to get rusty or moldy. A fresh supply of rations daily, *a la* manna in the wilderness, and no leavings, would make poor picking for thieves. In fact, thieves would be unknown. 'Give us this day our daily bread' (which there is no proof has a spiritual meaning) is mendacity."

"When Jesus told his disciples to 'take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?' he added parenthetically, 'for after all these things do the Gentiles seek.'"

"Which was sensible in the Gentiles. Christians profess Jesusism but practice Gentileism, thus performing the remarkable feat of riding at the same time two horses running in opposite directions! Jesus not only told his disciples to beg their daily bread of their heavenly parent, but he procured a supply through his father in heaven, a supply large enough to feed thousands, and baskets full for another meal."

"When people obey his teachings, 'lay not up treasures,' toil not any more than lilies, or birds of the air, or beasts of the field, or savages, they will have God's will 'done in earth as it is in heaven,' a place where Christians believe there is an eternal round of nothing to do except 'loafin' around the throne,' reading 'Pilgrim's Progress,' 'Baxter's Saint's Rest,' or singing snatches of the Doxology and Psalms of David."

"O, that will be joyful!—for lazy beggars."

Christian.—"Such discussion is unprofitable."

Heretic.—"To error, never to truth."

COMSTOCK, THE PRURIENT PRUDE.

Anthony Comstock, the prurient prude, who has done so very much good, is in serious trouble. Very grave charges have been filed against him in the department of justice, accusing him of blackmailing; of sending decoy letters, and of violating the mails. It is the opinion of those intimately connected with the department of justice that the charges are well founded, and that Comstock has grossly abused his office in the name of moral reform. Very recently Comstock caused a reputable New York firm, manufacturers of trusses, to be put to serious inconvenience and great expense by reason of an attack upon an advertisement of their trusses. The advertisement contained a cut showing the application of the truss to a very small portion of the human form, vastly less than is always seen at an evening reception. I have seen the cut in the office of the Attorney-General, and should think the cut would as much excite libidinous thoughts in a young man as would a photograph of his grandmother or the legs of a piano. However, Comstock insisted that this reputable man must go to the Penitentiary for some years, and had him indicted. In this Comstock found himself against a dead wall, for he found the judge, the jury and the United States officers against him. He has been arrested for false imprisonment, for false oaths, for violation of the law, and has some serious work ahead of him. The charges preferred against him here proceed from some of the most reputable corporations in the country, with whose business his overzealous curiosity has very seriously interfered. The Post-office Department itself has become much embarrassed by Comstock's illegal procedure, and will take steps to correct him altogether, as he does not seem to be restrained by admonitions. The bad thing about it is, that besides his regular salary from the Government, Comstock gets a very considerable sum from the Young Men's Christian Association for every indictment which he secures, and the authorities trace his very frequent violations of law to this cause. *Chicago Evening Journal*.

THE WHITE FLAG.

BY WILLIAM WINTER.

I.

Bring poppies for a weary mind
That saddens in a senseless din,
And let my spirit leave behind
A world of riot and of sin—
In action's torpor deaf and blind.

Bring poppies—that I may forget!
Bring poppies—that I may not learn!
But bid the audacious sun to set,
And bid the peaceful starlight burn
O'er buried memory and regret.

Then shall the slumberous grasses grow
Above the bed wherein I sleep,
While winds I love shall softly blow,
And dews I love shall softly weep
O'er perfect rest that's hid below.

Bring poppies—for this work is vain;
I cannot mould the clay of life:
A stronger hand must grasp the rein,
A stouter arm annul the strife,
A braver heart defy the pain.

Youth was my friend; but Youth had wings,
And he has flown unto the day,
And left me in a night of things,
Bewildered on a lonesome way,
And careless what the future brings.

Let there be sleep! nor any more
The noise of useless deed or word;
While the free spirit wanders o'er
A sea where not one wave is stirred—
A sea of dreams without a shore.

II.

Dark Angel, counseling defeat,
I see thy mournful, tender eyes;
I hear thy voice, so faint, so sweet,
And very dearly should I prize
Thy perfect peace thy rest complete.

But is it rest to vanish hence,
To mix with earth, or sea, or air?
Is death indeed a full defense
Against the tyranny of care?
Or is it cruellest pretense?

And, if an hour of peace draws nigh,
Shall we, who know the arts of war,
Turn from the field and basely fly,
Nor take what fate reserves us for—
Because we dream 'twere sweet to die?

What shall the untried warriors do,
When we, the battered veterans, fail?
How strive, and suffer, and be true,
In storms that make our spirits quail—
Unless our valor leads them thro'?

Though for ourselves we droop and tire,
Let us at least for them be strong!
'Tis but to bear familiar fire;
Life, at the longest, is not long,
And peace at last may crown desire.

So, Death, I will not hear thee speak:
But I will strive, and still endure
All storms of pain that time can wreak!
My flag is white because 'tis pure,
And not because my soul is weak!

ELIZABETH CADY STANTON, AT DETROIT, ON THE WOMEN'S TEMPERANCE CRUSADE.

Mrs. Stanton spoke substantially as follows:

So long as the nation legalizes the manufacture, importation and sale of whisky, and licenses its agents all over the land to deal it out to the people, by what right is the war carried on and the traffic made disreputable? It is not wise to play fast and loose in this way with principles of equity, and confuse unthinking minds as to the province of law.

If dram selling and distilling are crimes against the higher law, let us say so in our statute books, and act accordingly. If the traffic promotes the best interests of the nation, and is so respectable a branch of business that whisky dealers may be deacons and elders in churches, Congressmen, State Legislators, leaders of ton, why disturb the dramshop keepers? They but carry out the policy of Deacon Jones and the Hon. John Doe.

This "whisky war," as now waged is mob law, nothing more or less, and neither church influences, psalms nor prayers can sanctify it. Though we may wink at mob law in a good cause, we are educating the people to use it in a bad one.

Here, where we have no popes or kings, royal families or apostolic descension, nothing in our human relations to call out reverence and awe, law to our people should be a holy thing, and the ballot-box the holy of holies.

As every man and woman in this republic are sovereigns in their own right, responsible for the laws and constitutions, we should see that they keep pace with the public sentiment of the people. It is the right and duty of every woman to use her moral power in every way for the safety of her country and the preservation of republican institutions, and at every election, municipal and national, seal her power and make it effective by casting her vote into the ballot box.

It is fatal in a republic to educate the people into a contempt for constitutions and laws, especially as they themselves constitute the government and hold the power to amend constitutions and repeal laws.

The trouble is, American citizens do not yet appreciate the dignity of their position nor the responsibility that self-government involves.

What should we say of an individual who made a set of rules to regulate his every-day life, and then trampled them all under foot? We should say that he was incapable of self-government. What shall we say of a people who have legislated nearly a century on alcohol as a factor in their political, religious, commercial and social relations, who, instead of revising their statutes, and vigorously enforcing their laws, ignore the personal and property rights of one class of their citizens, and send their women into the byways and sinks of iniquity and vice, in towns and city, to pray down the evils and crimes they vote up?

We should say such people are incapable of self-government.

If the hour has come when men see that the moral necessity of the nation demands woman's help, let it be asked and given in line with law. Let her be recognized as a component part of the legislative, judicial and executive branches of the government.

I would rather, by my vote and voice in the laws, regulate the whisky traffic and uniformly protect the people against the rapacity of liquor dealers, than by an occasional spirit of enthusiasm make the obscure dram-seller odious, and set one drunkard on his feet again. I consider it a cruel waste of woman's strength, influence and enthusiasm to be forever patching the rents man so recklessly makes in the world of morals.

I would rather, with the purse in my own hand, buy a good substantial suit of clothes for my boy, put his feet in the best English stockings, double heels and toes, and with the ballot in my own hand, secure free-trade, good cloth and stockings at low prices, than to spend my days patching the cheap things that *pater familias* might purchase under this system of protection.

It is a degradation of the religious element in woman to use it exclusively, as men do now, to mitigate by indirect influence the crimes of their making, instead of by direct power, preventing them.

Instead of teaching a higher moral code in our pulpits and sealing it at the ballot-box, as the matrons of this Republic have a right to do, shall women, insulted by a Brooklyn Presbytery and Boston School Board, be granted no higher mission for good than as humble petitioners at the feet of drunkards and rum-sellers in a dram shop?

Shall woman's political sagacity as to war, finance and social life always manifest itself in scraping lint, saving pennies and fishing for drunkards in the muddy parts of our cities?

Woman's sympathy in great national calamities needs some other expression than prayers and tears.

We have had sympathy enough poured out from heart-broken mothers, wives and daughters to sober every drunkard in the universe, but sympathy, as a civil agent, is vague and powerless until caught and chained in logical, irrefragable propositions and coined into State law. The dignified way for women to express their opinions on all questions of national policy is in convention, in the halls of legislation, in the pulpit, in the press and at the fireside, and vote them at the ballot-box, conscientiously and religiously, as the most sacred duty the American citizen can execute.

Mobs in the streets, on the sidewalks, or crowding into halls and neighbor's houses are all alike to be deplored. The den of the rum-seller in a by-lane, with law and the consti-

tution on his side and the American flag over his head, is, in one sense, as sacredly intrenched as the wine-bibbing nabob in his palace in Fifth Avenue, who treats our sons and daughters to champagne and sherry. We must take from both the protection of the flag, the law and public sentiment, and when every psalm and prayer is backed by a vote the devil himself will begin to tremble. But he will laugh in his sleeve at woman's influence so long as by law, gospel and public sentiment she is a slave in the State, the church and the home.

There is a body of women in this country who believe that they have the right of suffrage, and that the best interests of the nation demand the recognition of their rights.

How would it be for them to commence a campaign of singing and prayer in all the State Legislatures and at the National Capitol, interrupting the regular business, until their wrongs were redressed?

Much of the business done under these domes is as depleting to the National treasury as the whisky traffic, and it might be as beneficial to public morals to bring our representatives as dram-sellers to repentance.

But without some form of government we should have anarchy. Hence we patiently submit to unjust laws until, by educating public sentiment, we can repeal them.

When laws and customs are so oppressive as to be no longer endured; when resistance is so general as to carry everything before it, then a movement rises to the dignity of a revolution; anything short of this is not law, and in the end does more harm than good.

The lesson these women in Ohio are learning to-day they will teach to their sons at their hearth-stones. They practically say to them now, votes, laws, constitutions are nothing, when you see evils and crimes, go forth with songs and prayers and a "thus saith the Lord" in your mouth, and turn and overturn at your good pleasure. Shall labor thus settle its wrongs with capital in our mines, manufactories and metropolis? Shall those interested in sailors' rights besiege every tyrannical captain and keep him in harbor until his heart is softened? Shall prison reformers pitch their tents within the gloomy prison walls until they melt the strong keepers and iron doors and set the victims free?

There is a better way to a higher civilization than this, and that is to organize the faith, enthusiasm, spirituality, moral power of women, and, in combination with the best qualities of manhood, incorporate it with the laws and constitutions of the Republic. We need this united thought to-day in government. "A military necessity" eight years ago demanded the enfranchisement of the black man. A "moral necessity" now demands the enfranchisement of women. There is a poetic justice in the nation's slaves thus being at last its saviours.

On the conclusion of this able address, the Rev. John Russell and another gentleman, perceiving that Mrs. Stanton had adroitly turned the prayer battery against our Congressional grog-sellers, declared that Temperance was the topic on which they would rather that she had dilated. On this Mrs. Stanton again rose and asked all those ladies who wished to obtain the power (they had the right) to vote, to manifest their desire by rising. The *Detroit Union*, from which the above lecture is taken, reports that at the word, all the women present rose, except one old lady, who, it was surmised, kept her seat by mistake. Mrs. Stanton may therefore be said to have achieved a perfect victory on the occasion.

LAUREL LEAVES.

TIME.

Time in advance behind him hides his wings
And seems to walk decrepid with his age;
Behold him when passed by! What then is seen
But his broad pinions swifter than the wind,
And all mankind, in consternation strong,
Rueful—aghast—cry out on his career.

—Dr. Young.

LEILA.

She was a star of life and light,
That, seen, became a part of sight;
And rose, where'er I turned mine eye,
The morning star—of memory!

—Byron.

JOY.

Ne'er through an arch so hurried the blown tide
As the re-comforted through the gates. Why, hark you,
The sackbuts, cymbals, and the shouting Romans,
Make the sun dance!

—Shakespeare.

DESPERATION.

Oh, that I were upon some desert coast,
Where howling tempests and the lashing tide
Would stun me into deep and senseless quiet!
Come, madness! Come unto me, dreamless death!
I cannot suffer this! Here, rocky wall!
Scatter these brains, or dull them!

—Joanna Baillie.

NILSSON.

Oh! there was music in her voice, which filled
Our souls with harmony and love divine,
'Twas plaintive—as the warbling nightingale's,
Yet sweet and tuneful as the rippling wave,
Which, winding through some fairy-haunted glade,
Chimes on the callous stone a cheerful song.
Melodious, as infancy's bright dream,
Where guardian angels tune their golden harps
And strike the chords in holy ecstasy.

—The Weekly.

CHARITY (the Modern Article).

Close pinched between his finger and his thumb,
He half exhibits and then drops the sum;
And then, throughout our little town 'tis told,
How the good Squire never gives less than gold!

—Cowper.

SIMILES.

But pleasures are like poppies spread,
You seize the flower—its bloom is shed;
Or like the snow-falls in the river,
A moment white—then sinks for ever;

Or like the Borealis race,
They flit—ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm.

—Burns.

HIDDEN MERIT.

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

—Gray.

BELINDA.

On her white breast a sparkling cross she wore,
Which Jews might kiss—and infidels adore!

—Pope.

MELROSE ABBEY.

The moon on the east oriel shone,
Through slender shafts of shapely stone,
By foliaged tracery combined;
Thou wouldst have thought some fairy's hand
Twixt poplars straight the osier wand
In many a freakish knot had twined;
Then framed a spell, when the work was done,
And changed the willow wreaths to stone.

—Scott.

EVENING.

Now came still evening on; and twilight gray
Had in her sober livery all things clad.
Silence accompanied. For beast and bird
To their grassy couch, those to their nests
Were slunk; all but the wakeful nightingale,
She all night long her amorous descant sung.
Silence was pleased. Now glowed the firmament
With living sapphires; Hesperus, that led
The starry host rode brightest; till the moon
Rising in clouded majesty—at length—
Apparent queen, unveiled her peerless light
And o'er the dark her silver mantle threw.

—Milton.

SAN JOSE, CAL., March 7, 1874.

My Dear Sisters—From beyond the Sierras, where the sunlight makes summer all the year, I write you, greeting, from this golden coast. Yet only at this time a brief word.

Yesterday's dispatches told us of your imprisonment again, and in that indignity under the name of "justice" (Heaven save the mark!) we all feel what would be if only the saintly, religio-politicians should succeed in crowding their man God into the Constitution. What might come to all of us! Verily, who shall deny that "eternal vigilance is the price of our liberty."

There is a broad liberality and a bold freedom in the very air of California that is wholesome for the soul, as if the very sweep of the wind over the wide acres of plains on the one hand, and the wider sweep from the ocean on the other had borne on its breath the great voice of the grand western sphinx of the mountain of sunset—"Room! give us ex-pause."

I should like to tell your readers all the charming incidents of travel and of the many stopping points from shore to shore—from Baltimore to the Valley of the Sacramento, but I will not trespass. I speak to-day only to say thanks to the many sympathetic souls whose hearts have prompted early and sincere responses to the suggestions offered on behalf of the Magdalens, as set forth in the "Magdalens' Protective Union Project," and published in the WEEKLY in January last.

In reply to those queries coming from all parts concerning the definiteness of the plan, etc., would say I am not as yet prepared to submit it to the general public without some further consultation with the women themselves, and upon which I hope for suggestions also from others interested in the work. I have already many very interesting letters and facts from many parties, which will accomplish their share of the good proposed, and hope for more from the ones for whom the work has been inaugurated.

My address and engagements are: Sundays of April, San Francisco, Cal. (parties wishing week evening lectures or Sundays of May and June in or near these localities please apply promptly). I speak the 10th, 11th and 12th at Santa Cruz.

Ever thine in good wishes,

ADDIE L. BALLOU.

A CURIOUS BILL.

"One meets with many curious things in his journey through the bounds of this broad circumambular globe." I have met with many myself; but the most unique thing I remember of seeing is the following curious bill, paid in the year 1182, by the officers of the Church of England, for repairs at the Winchester Cathedral. This is a literal copy:

WINCHESTER, Oct., 1182.

For work done by Peter M. Sollers.

In soldering and repairing St. Joseph.....	0 8
Cleaning and ornamenting the Holy Ghost.....	0 6
Repairing the Virgin Mary behind and before and making a new child.....	4 8
Screwing a nose on the devil, putting hair on his head, and placing a new joint in his tail.....	6 6

Paid Dec., 1182.

11 4

P. M. SOLLERS, Church Mechanick.

BUSINESS EDITORIALS.

THE CENTRAL N. Y. ASSOCIATION OF SPIRITUALISTS, will hold their Tenth Quarterly Meeting, in Devereux Hall, Oneida, N. Y., on Saturday and Sunday, April 25 and 26.

Mrs. S. A. Byrnes, of Walloston Heights, Mass., and Warren Woolson and J. W. Seaver, of N. Y., are engaged to speak.

Respectfully yours,

DR. E. F. BEALS.

THE GREAT SENSATION:

A Full and Reliable History of the Beecher-Tilton Scandal. Including Comprehensive and Interesting Biographical Sketches of Henry Ward Beecher, Theodore Tilton, Victoria C. Woodhull, Tennie C. Claflin and Colonel Blood; giving Facts and Incidents in the Lives of each never before published. By Leon-Oliver. The Book is illustrated with Portraits of all the Characters.

The prominent position occupied by the parties involved in this greatest scandal of the nineteenth century, has given to it an almost world-wide notoriety, and the partial and fragmentary reports of it which have been published have doubtless done injustice to some, if not all the parties involved in it, and have only served to whet the appetite of the reading public with a desire to have the whole story truthfully and impartially told. This the author has done, and in such a manner as not to shock or be offensive to the most fastidious reader, nor to do injustice to any of the *dramatis personae*. We wish it to be distinctly understood that this work is not compiled from unreliable sources, nor has it been hastily gotten up, but it is written by one who has for years been personally acquainted with the interested parties, who has been "behind the scenes" and knows whereof he writes, and who has had better facilities for the work undertaken than any man living, and he is also one well and popularly known to the public by his writings over a *nom de plume*. In this work he gives facts, and lets light in where hitherto there has been darkness and confusion. The whole story is not only graphically but truthfully told, and the book is one of the most interesting ever offered to the American public.

The sketch of Henry Ward Beecher has been submitted to several of the ablest journalists and authors in the West, and is unanimously declared by them to be the best and most entertaining ever written of this foremost clergyman of the age. He has been the subject for several biographical writers, but the author in this portrays him in an entirely new, novel and unhackneyed style.

In addition to the biographies mentioned, there is a very entertaining sketch of Henry C. Bowen, who was the first to circulate the story of Mr. Beecher's moral delinquencies.

There is also included in the work copious extracts from the writings and speeches of Woodhull and Claflin, giving an epitome of their views and theories upon their favorite topics—free love, social freedom, etc.—and a description of the Social Utopia, to the establishment of which they have pledged "their lives, their fortunes and their sacred honor."

Also what Mr. Beecher has to say about the scandal, and the opinions of Theodore Tilton, Elizabeth Cady Stanton, Isabella Beecher Hooker, Susan B. Anthony and other noted characters respecting it, and the comments of many of the leading men and journals of the country upon this engrossing topic.

The biographical sketches are concise, yet comprehensive; written in a free, chatty and racy style, and are enlivened by characteristic and entertaining incidents and anecdotes never before published, and are of themselves worth more than the price of the entire work.

The book is printed from beautiful new type and upon superior paper, in one large octavo volume of about 400 pages. No expense or pains have been spared to make this book one of real merit and value, creditable alike to the author, artist and publishers. It is bound in fine English muslin, library style, with gilt back and sides.

Price \$2.50, in best English cloth. Gilt back and sides, \$3.

All cash orders for this book, addressed to the WEEKLY, P. O. Box 3791, will be promptly filled.

DR. R. P. FELLOWS.

This truly gifted healer, who has gained such a wide popularity in the last few years, is now permanently located at Vineland, N. J. After years of successful practice and close application in the art of healing, he has earned a reputation as a public benefactor, curing many cases instantaneously that were regarded hopeless. We coincide with the *Banner of Light* in saying: "The afflicted should avail themselves of his valuable services." 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.

We desire to call the special attention of our readers to the article in another column, entitled "Publication, the Life of a Government of the People." The article is the concluding chapter of a work the previous chapters of which we have published in our columns, under the title of "What every Man, Female and Male, and particularly every Laborer ought to Know." And every man, female and male, and particularly every female, should not only have a copy of the work, but should give it that serious, earnest attention which its subject matter and method of treatment invite. The work was gotten up for the people, and is furnished at a price that puts it within the reach of all—25 cents each. Address C. Burling, 267 Broadway, New York City.

ON BEHALF OF THE UNIVERSAL FREETHINKERS' ASSOCIATION.

Editors Weekly.—The following preamble and resolutions were adopted by a full vote of the delegates of the Universal Freethinkers' Association, here in convention assembled in March, 1874, and continuing its sessions during the entire month. In accordance with the vote above referred to, I transmit this to you for publication.

DAVID HOYLE, Chief Secretary, U. F. A.,
75 West Fifty-fourth street, N. Y.

WHEREAS, The First Universal Freethinkers' Congress, held at Naples in 1869, acknowledged and appointed this organization as its successor; and

WHEREAS, We, in convention here assembled, do agree

upon and decide to convene the Second Universal Free-thinkers' Congress at Philadelphia, Penn., U. S. A., on the fourth day of July, 1876, at noon, therefore be it

Resolved, That this convention issue a protocol to all Free-thinkers throughout the world, directing them to form clubs at once, and that each separate group of clubs so formed by the different nationalities of the world, elect a secretary to correspond with the chief secretary of the U. F. A., David Hoyle, No. 75 West Fifty-fourth street, New York city, U. S. A. It is furthermore

Resolved, That this convention do hereby recognize and indorse the following gentlemen as Secretaries of present existing branches, to wit: D. M. Bennett, Secretary of the English branch of the U. F. A., 355 Broadway, New York; M. Stein, Secretary of the German branch of the U. F. A., 58 Goerck street, New York; Marc Thrane, Secretary of the Scandinavian branch of the U. F. A., Box 63, Chicago, Ill. And that all clubs of different nationalities that may be formed in the future, address themselves to their own national secretaries.

Resolved, That extra exertions shall be made by the different foreign members of the parent Association to create and organize French, Spanish, Italian and Russian clubs and branches as soon as possible, for which extra exertion a premium is offered by the parent Association.

Resolved, That the following gentlemen having held the positions of vice-presidents under our former constitution, are indorsed and their actions approved by this convention, and that they be requested to send on their reports to our chief secretary, David Hoyle, as soon as this notice is received, and that the duties of said vice-presidents remain as heretofore: Dr. Theodore Klein, Zurich, Switzerland; Alfred Wiegall, London, England; Capt. Charles Armstrong, Box 8,000, Chicago, Illinois; John Pollack, Pesth, Hungary; Prof. Otto Meyer, Taena, Peru, S. A.; Chr. Schwendiman, Hespeler, Ontario, C. W.; Dr. Zoeler, Callowhill street, Phila., Pa.; Prof. Shultz, Yorktown, Dewitt county, Texas; Hugh B. Brown, 267 Broadway, N. Y.; Jas. Schroeder, Esq., Guttenberg, Clayton county, Iowa; G. Klauder, Box 309, Henderson, Ky.; S. Janowitz, 137 West Baltimore street, Baltimore, Md.; J. Nusser, Box 170, Birmingham, Bucks county, Pa.

Resolved, That each club shall be represented at the next Congress by one or more delegates in person or by proxy.

Resolved, That we extend the hand of fellowship to Liberals of all shades and Free-thinkers of every caste, and that we especially extend a cordial invitation to all Liberal Leagues, free religious associations, Liberal Spiritualists and all anti-theological societies that work for the emancipation of the human race to become members of our organization and communicate with us. It was

Ordered, By the convention assembled, that all secretaries of the various nationalities now existing or that may be formed in the future, together with all vice-presidents, shall communicate at once with our chief secretary, David Hoyle, and receive from him our amended Constitution and By-Laws, showing our object, aims and means, which shall also be published in all our free-thought journals.

By order of the convention,

DAVID HOYLE, Chief Secretary U. F. A.,
75 West Fifty-fourth street, N. Y.

W. F. JAMIESON

Will speak in Boston for the First Primary Council, Harmony Hall, 18½ Boylston 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.

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.

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 19; in Chester, Ill., Sunday, May 3; in Cairo, Ill., May 10; in Centralia, Ill., May 17, and will return to Des Moines, Iowa, the 1st of June. 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.

Office, Western Department of Hull's *Crucible*, 148 West Washington St., Chicago.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 418 Fourth avenue

PROCEEDINGS OF THE TENTH ANNUAL CONVENTION OF THE AMERICAN ASSOCIATION OF SPIRITUALISTS. 12m, pp. 266. THE ELIXIR OF LIFE; OR, WHY DO WE DIE? 8vo, pp. 24. AN ORATION delivered before the above-named CONVENTION, at GROW'S OPERA HOUSE, CHICAGO, by VICTORIA C. WOODHULL, September 18, 1873.

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

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

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

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

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

JOHN HARDY, Cor. Sec'y.

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.

E. H. HEYWOOD, Editor.

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The first volume of the *Murray Hill Series*, entitled *Sammy Tubbs, the boy doctor*; and *Sponsie, the troublesome monkey*. By E. B. Foote, M. D., author of *Medical Common Sense*, *Plain Home Talk*, etc., etc., is now ready.

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A GOOD TOILET SOAP.

A good article for the toilet is a very desirable thing, especially when so much that is sold as such is unfit to use. We have used X. Basin's Poncine Soap for the last ten years, and find it immeasurably superior to any other we have ever tried. There is no foreign article that, in our estimation, can compare with this home manufacture. It is evidently composed of the very best materials, and contains a peculiarly pleasant detergent quality and perfume, which are present in no other sand soap sold. Nor is it, like foreign soaps, so high in price as to put it beyond common use, but in every particular it is indicated to meet the popular demand. Those who once use it will never consent to do without it.

THE NEW HAMPSHIRE STATE ASSOCIATION OF SPIRITUALISTS will hold their second quarterly convention for the year 1874, in Washington, N. H., on the 1st, 2d and 3d of May next, commencing Friday, at 1 p. m. Good speakers will be present; a full attendance is hoped for. The friends in Washington will do all they can to entertain visitors. Those who cannot be accommodated in private families will find good accommodations in a hotel.

Per order of Committee. G. S. MORGAN, Pres.,
RACHAEL CAMPBELL, Sec., Bradford, N. H.
Manchester, N. H.

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.

P. S.—I will now mail "Free Love," in paper cover, "Mrs. Woodhull and Social Freedom," and "True and False Love" for 75cts. I will add two more of the "Woodhull" Pamphlets for \$1.00, or I will mail ten of the pamphlets for \$1.00. In buying these you greatly aid a physically helpless man.
AUSTIN KENT.

The legal rate of postage on the WEEKLY, addressed to regular subscribers, is twenty cents per annum, or five cents per quarter, payable in advance. Subscribers who receive their copies by letter-carriers will please hand the annual or quarterly postage to carriers, taking their receipts. If any higher rates are demanded, report the facts to the local Postmaster. The postage on copies directed to subscribers in New York city has been prepaid by the publishers.

E. M. Flagg, dentist, 79 West Eleventh street, New York city. Specialty, artificial dentures.

SARAH E. SOMERBY, Trance Medium and Magnetic Healer, 23 Irving Place, N. Y.

Gentlemen and ladies of liberal views desiring to obtain board in a pleasant home in Brooklyn after the 1st of May, are requested to address for particulars, terms, etc., H. A. Beach, Room 21, No. 33 Park Row, N. Y. city.

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.

PROSPECTUS.

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

It advocates, as parts of the new government—

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3. A new industrial system, in which each individual will remain possessed of all his or her productions.
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5. A new financial system, in which the government will be the source, custodian and transmitter of all money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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

Criticism and objections specially invited.

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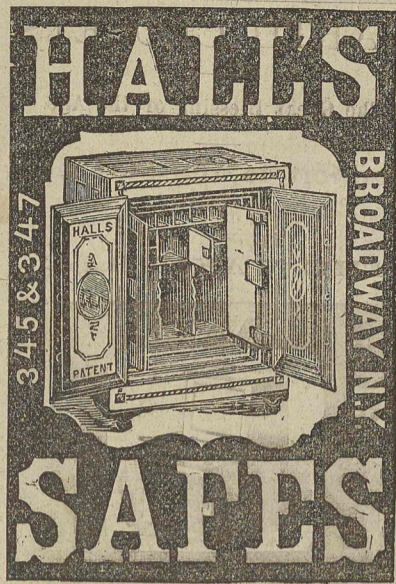
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COL. J. H. BLOOD, Managing Editor.

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GEO. NEWCOMER, M. D.
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His life was long."
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Via Erie & Mich. Central & Great Western R. R's

STATIONS.	Express.	Express Mail.	STATIONS.	Express.
Lv 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Lv 23d Street, N. Y.	6.45 P. M.
" Chambers street	8.40 "	10.45 "	" Chambers street	7.00 "
" Jersey City	9.15 "	11.15 "	" Jersey City	7.30 "
" Susquehanna	3.40 P. M.	8.12 P. M.	" Susquehanna	2.43 A. M.
" Binghampton	4.40 "	9.20 "	" Binghampton	3.35 "
" Elmira	6.30 "	12.16 A. M.	" Elmira	5.35 "
" Hornellsville	8.30 "	1.50 "	" Hornellsville	7.40 "
" Buffalo	12.05 A. M.	8.10 "	" Buffalo	11.45 "
Ar Suspension Bridge	1.00 "	10.00 "	Ar Suspension Bridge	12.27 P. M.
Lv Suspension Bridge	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge	1.35 "
Ar St. Catharines	1.35 "	2.00 "	Ar St. Catharines	2.00 "
" Hamilton	2.45 "	2.55 "	" Hamilton	2.55 "
" Harrisburg	3.55 "	3.55 "	" Harrisburg	3.53 "
" London	5.35 A. M.	5.55 "	" London	5.55 "
" Chatham	7.55 "	8.12 "	" Chatham	8.12 "
" Detroit	9.40 "	10.00 "	" Detroit	10.00 "
Lv Detroit	9.40 "	10.10 "	Lv Detroit	10.10 "
Ar Wayne	10.21 "	10.21 "	Ar Wayne	10.21 "
" Ypsilanti	10.45 "	11.25 P. M.	" Ypsilanti	11.25 "
" Ann Arbor	11.00 "	11.43 "	" Ann Arbor	11.43 "
" Jackson	12.15 P. M.	1.00 A. M.	" Jackson	1.00 A. M.
" Marshall	1.15 "	1.15 "	" Marshall	1.15 "
" Battle Creek	2.03 "	2.03 "	" Battle Creek	2.03 "
" Kalamazoo	2.55 "	2.55 "	" Kalamazoo	2.55 "
" New Buffalo	4.32 P. M.	4.40 A. M.	" New Buffalo	4.40 A. M.
" Michigan City	5.25 "	5.25 "	" Michigan City	5.25 "
" Calumet	7.18 "	7.47 "	" Calumet	7.47 "
" Chicago	8.00 "	8.00 "	" Chicago	8.00 "
Ar Milwaukee	11.50 A. M.	1.50 A. M.	Ar Milwaukee	11.50 A. M.
Ar Prairie du Chein	1.55 P. M.	1.55 P. M.	Ar Prairie du Chein	1.55 P. M.
Ar La Crosse	11.50 P. M.	7.05 A. M.	Ar La Crosse	7.05 A. M.
Ar St. Paul	6.15 P. M.	6.15 P. M.	Ar St. Paul	7.00 A. M.
Ar St. Louis	8.15 A. M.	8.15 A. M.	Ar St. Louis	8.15 P. M.
Ar Sedalia	5.40 P. M.	5.40 P. M.	Ar Sedalia	6.50 A. M.
" Denison	8.00 "	8.00 "	" Denison	8.00 "
" Galveston	10.45 "	10.45 "	" Galveston	10.00 "
Ar Bismarck	11.00 P. M.	11.00 P. M.	Ar Bismarck	12.01 P. M.
" Columbus	5.00 A. M.	5.00 A. M.	" Columbus	6.30 "
" Little Rock	7.30 P. M.	7.30 P. M.	" Little Rock	7.30 "
Ar Burlington	8.50 A. M.	8.50 A. M.	Ar Burlington	7.00 P. M.
" Omaha	11.00 P. M.	11.00 P. M.	" Omaha	7.45 A. M.
" Cheyenne	1.00 "	1.00 "	" Cheyenne	12.50 P. M.
" Ogden	5.45 "	5.45 "	" Ogden	5.30 "
" San Francisco	8.00 "	8.00 "	" San Francisco	8.30 "
Ar Galesburg	6.40 A. M.	6.40 A. M.	Ar Galesburg	4.45 P. M.
" Quincy	11.15 "	11.15 "	" Quincy	9.45 "
" St. Joseph	10.00 "	10.00 "	" St. Joseph	8.10 A. M.
" Kansas City	10.40 P. M.	10.40 P. M.	" Kansas City	9.25 "
" Atchison	11.00 "	11.00 "	" Atchison	11.17 "
" Leavenworth	12.10 "	12.10 "	" Leavenworth	12.40 noon
" Denver	7.00 A. M.	7.00 A. M.	" Denver	7.00 "

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9.15 A. M.—Day Express from Jersey City (daily except Sunday), with Pullman's Drawing-Room Cars and connecting at Suspension Bridge with Pullman's Palace Sleeping Cars, arriving at Chicago 8.00 p. m. the following day in time to take the morning trains from there.

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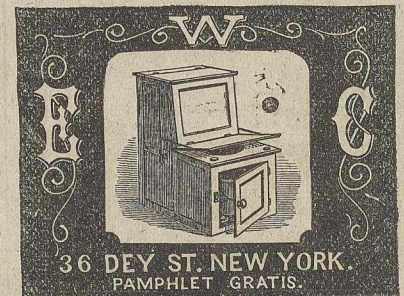
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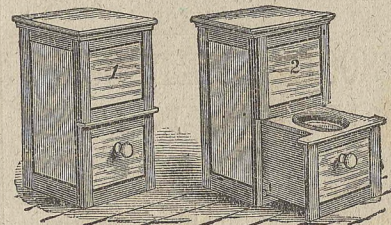
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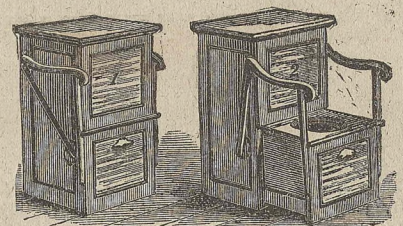
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