

Corner Wall and William Streets

DON'T FAIL to order a copy of the

Heathens of the Heath,

A Romance, Instructive, Absorbing, Thrilling! By Wm. McDonnell, author of "Exeter Hall."

The Greatest Book that has been issued for years.
THE ENORMITIES OF THE CHURCH, PRIEST CRAFT, THE MISSIONARY SYSTEM, and other pious wrongs are shown up.

A perusal of it will open

THE EYES OF THE BLIND.

Read it and hand it to your neighbor. No person who buys this book will regret the investment. It contains over 450 pages, 12mo. Is published from new type, on tinted paper, and gotten up in excellent style. Published at *The Truth Seeker* office.

PRICE:

In Paper Covers..... \$1.00
In Cloth, neatly bound..... 1.50
Sent by mail, post-paid, on receipt of price.
Address D. M. BENNETT,
335 Broadway, New York.
The Trade supplied at a liberal discount.

DENTAL NOTICE.

DR. AMMI BROWN,
HAS REMOVED TO
125 West Forty-second St.,
Between Broadway and Sixth Avenue,
NEW YORK.

BUST OF
THEODORE PARKER,
BY
SIDNEY H. MORSE.

Dignity, reverence, sweetness, vigor, equipoise breathe through the clay; the artist has so filled his own heart with appreciation of that noble life, that he has been able cunningly to mould it into those delicate lines which the character had wrought on the living flesh. We are tempted to exclaim, as we stand beside it, as the old artist did to his perfected work, "Speak, then!"—*Hannah E. Stevenson.*

All the characteristics of my husband are in the bust—his greatness, his goodness, his tenderness, his love. You cannot give life to clay or marble; but you can represent it, and this Mr. Morse has done.—*Lydella D. Parker to Hannah E. Stevenson.*

The eyes, though but of clay, are gleaming with possible indignation, with possible tears; the lips are set firm with the resolution of him who, like Paul, could "fight a good fight" as well as "give a reason."—*Samuel Longfellow.*

The first time I have seen Theodore Parker since he died.—*Wm. Sparrell.*

The best representation of Mr. Parker ever executed in clay.—*Boston Daily Globe.*

The face is strong and noble as it should be. The likeness is good.—*Boston Daily Advertiser.*

Nothing appears for beauty alone, or finish, or to show the vanity of the artist. All is forgotten in the man—the true, real, Yankee man, Theodore Parker.—*L. S. H. in the Golden Age.*

Copies of this Bust, finely finished in plaster, \$10 each. Boxing for transportation, \$1 extra. Freight or expressage paid by party sending order. Weight of box about fifty pounds. Orders may be sent to S. H. MORSE.

Room 13, 25 Bloomfield St., Boston, Mass.

JUST OUT.

THE MARTYRDOM OF MAN:

By WINWOOD READE.

Full 12mo. Cloth. 545 pp. Price, post paid, \$3.

"It is a splendid book. You may depend upon it."—Chas. Bradlaugh to the Publisher
[From the "Daily Graphic"]

"Those who wish to learn the tendencies of modern thought and to look at past history from the standpoint of one who accepts the doctrine of evolution in its entirety, would do well to read this remarkable book. All the radicalisms of the times, in philosophy and religion, are restated here with remarkable vigor and force."

The Hartford "Evening Post" says, "That its brilliant rhetoric and its very audacity give it a fatal charm."

The title is a singular one. The author justifies it in the concluding lines of his work. An admirable resume of ancient history. There is evidence of great research and learning. The author has thought deeply and laboriously.—*Overland Monthly.*

An extensive and adventurous African explorer. Questions of profound interest, and stimulates to a high degree the curiosity of the reader. These are brilliant and captivating pages; for Mr. Reade's style is highly ornate, and yet vigorous and pointed. He dresses the facts of history in florid colors, transforming the most prosaic into the semblance of poetry. The effect is sometimes so dazzling that one doubts if the poetical license of presenting striking and beautiful images has not been used to the misrepresentation of truth. But in his narration of events the writer conforms closely to the authorities. He has an irrepressible tendency to independent and uncompromising thought.—*Chicago Tribune.*

THE MASCULINE CROSS AND ANCIENT SEX WORSHIP,

By SHA ROCCO.

A curious and remarkable work, containing the traces of ancient myths in the current religions of today.

70 pp. 26 illustrations, 12mo. Paper, 75 cents; cloth, \$1.

Containing much mythological lore and a chapter on the Phalli of California. * * * A work of interest to scholars.—*New Bedford Standard.*

Much curious information is presented, and the hint imparted that much of what is deemed sacred has a very inferior origin.—*Boston Commonwealth.*

Entertainment undeniably fresh to the investigator of early religious history, who can view all evidence without prejudice.—*Literary World.*

A curious, learned and painfully suggestive book. It is evident that special pains is taken to deal delicately with the subject.—*Chicago Journal.*

The attempt is to show that the Cross, as a religious emblem, is much older than Jesus Christ, and to trace in the religions of to-day the relics of ancient passion worship. Much research and deep scholarship are displayed, and the work is high-toned, but is not designed for immature minds.—*Portland Transcript.*

Published and for sale by

Asa K. Butts & Co.,

36 Dey street, New York.

Send for new Catalogue of Liberal works.

THE EARLVILLE TRANSCRIPT,

PUBLISHED EVERY

THURSDAY MORNING, at EARLVILLE, ILL.

A. J. GROVER, Editor and Proprietor.

CONTRIBUTORS:

MRS. ELIZABETH CADY STANTON.

EDWARD M. DAVIS.

MATILDA JOSELYN GAGE.

TERMS OF SUBSCRIPTION:

One Year, in advance.....\$2.00

Six Months, "..... 1.00

THE SAFEST CREED

AND

TWELVE OTHER DISCOURSES OF REASON.

BY O. B. FROTHINGHAM.

12mo., cloth, Beveled, tinted paper, 2d Edition. Price, post-paid, \$1 50.

Its teaching, in a word, is the highest form of morality—a morality sought and practiced, not for the sake of expediency, but because it is right and good in itself.—*Chicago Tribune.*

It is certainly marked with great earnestness and vigor of thought. * * * An answer to all inquiries concerning the belief of the Rationalists.—*Overland Monthly.*

A readable book.—*San Francisco Bulletin.*

Not primarily a work of denial, but of affirmation. Frankly, totally heterodox, transparent and noble style.—*Boston Transcript.*

These Sermons are written with all the power for which Dr. Frothingham is justly famous.—*The Inter-Ocean.*

The ablest American preacher of the Rationalistic School.—*Alta Californian.*

A fair and approximately complete statement of the religion of Rationalism, of course in a brilliant, epigrammatic and fascinating style.—*Evening Mail.*

HARMONIAL HOME,

1,204 CALLOWHILL ST.,

PHILADELPHIA,

Where the WEEKLY and other reform papers are kept for sale, and subscriptions received therefor. Where a register is kept of all who desire to form Communities or Unitary Homes, and the location they desire and what they can do financially or otherwise to start one.

Address as above, G. D. HENCK.

Would you Know Yourself?

CONSULT WITH

A. B. SEVERANCE,

The well known

Physicometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or handwriting or a photograph; he will give you a correct delineation of character, giving instructions for self improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any, what business or profession you are best calculated for to be successful in life. Advice and counsel in business matters. Also, advice in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage. Hints and advice to those who are in unhappy married relations, how to make their path of life smoother.

Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instruction for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure. He is eminently practical in all advice given, as thousands can testify from the Atlantic coast to the Pacific, having letters daily from men and women for the last ten years. Has a word of sympathy and encouragement for the afflicted, advice and counsel to the young, and something for every one to help them to meet the struggles of life that will pay them more than ten fold for all the money required for the delineations. He also treats diseases Magnetically and otherwise.

TERMS.

Prief Delineation.....\$1 00
Full and complete Delineation..... 2 00
Diagnosis of Disease..... 1 00
Diagnosis and Prescription..... 2 00
Full and complete Delineation, with Diagnosis and Prescription..... 5 00

A. B. SEVERANCE AND MRS. J. H. SEVERANCE having recently opened

A HOME FOR THE SICK,

where they can take a few patients, especially invite all liberals and the public in general to give them a call. For particulars call at or address by mail

417 Milwaukee street, Milwaukee, Wis.

A CHARMING NEW BOOK:

Immortelles of Love!

BY J. O. BARRETT.

"What cannot be trusted is not worth having."—*Soul-Seer.*

Axiomatic—Radical—Spiritual.

Equality of the Sexes.

Moral Incidents.

PERFECTED MARITAL RELATIONS.

IMPROVED CHILDHOOD DEMANDED.

SACREDNESS OF HOME.

MATED SOULS IN THE EDEN OF LOVE.

Bound in tinted paper, beveled boards, \$1 50; postage, 12 cents. Plain cloth, \$1 00; postage, 12 cents. Send money order, payable Fond-du-Lac P. O., Wis., inclosing same to J. O. BARRETT, Glen Beulah, Wis.

THE

"Victor" S. M. Co.'s

NEW SEWING MACHINE

"Victor"

Runs very Easy,

Runs very Fast,

Runs very Still.

HAS A NEW SHUTTLE SUPERIOR TO ALL OTHERS.

Defies Competition.

GREAT IMPROVEMENTS IN NEEDLE.

Cannot be Set Wrong.

AGENTS WANTED.

Address The "VICTOR" S. M. CO.,
862 Broadway, N. Y.

Clairvoyant Medical Practice

REMOVAL.

Dr. Storer's Office,

(Formerly at 137 Harrison Ave.),

Is now in the beautiful and commodious

Banner of Light Building,

Rooms Nos. 6 & 7.

No. 9 MONTGOMERY PLACE,
BOSTON.

Patients will find this a central location, easy of access by horse-cars, either on Tremont or Washington streets.

MRS. MAGGIE A. FOLSOM.

This widely known Spiritual Clairvoyant examines patients from nine o'clock a. m., to five o'clock p. m., daily.

DR. STORER will personally attend patients, and whatever spiritual insight and practical judgment and experience can accomplish will be employed as heretofore in curing the sick.

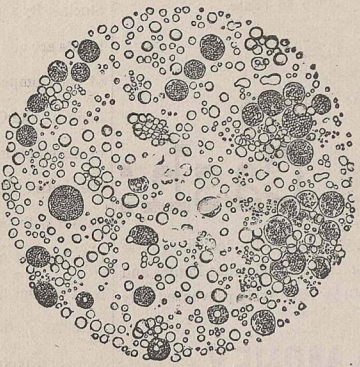
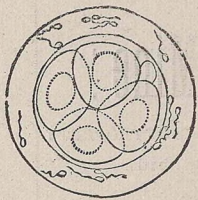
Patients in the country, and all persons ordering Dr. STORER'S NEW VITAL REMEDIES for Chronic and Nervous Diseases, will address

Dr. H. B. Storer,

No. 9 Montgomery Place, Boston.

PARTURITION WITHOUT PAIN.

This work has rapidly passed through fifteen editions, and the demand is constantly increasing. No complete and valuable work has ever before been issued from the press. Price by mail, \$2.
Prof. Wilder, of Cornell University, says it is the best work on the subject ever published.
Or, a Code of Directions for Avoiding most of the Pains and Dangers of Child-Bearing.
Edited by M. L. HOLBROOK, M. D.,
Lecturer on Obstetrics, Cornell College for Women.
The course recommended cannot fail to be beneficial.—*Reverend's Christian Union.*
Contains suggestions of the greatest value.—*Wilton's Golden Age.*
A work whose excellence surpasses our power to commend.—*New York Mail.*
The price by mail, \$1.00, puts it within the reach of all.
A. K. BUTTS & Co., Publishers, 36 Dey St., N. Y.



THE GREAT INTEREST now being felt in all subjects relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the practical bearing of the various subjects treated in improving and giving a higher direction and value to human life, can not be over estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes. Explains the Origin of Human Life; How and when Conception occurs; giving the laws by which the number and sex of offspring are controlled; and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned, and should be read by every family. With elegant engravings. Agents wanted.

SYNOPSIS OF TABLE OF CONTENTS.

The Origin of Life.
The Physiology of Menstruation.
Pregnancy.
Parturition.
The Law of Sex.
The Theory of Population.
Hereditary Transmission.
Rights of Offspring.
Good Children.
Monstrosities.
Temperaments.
The Conjugal Relation.
Courtship.
Choosing a Husband.
Marrying and Giving in Marriage.
The Season for the Highest Enjoyment.

Sexual Generation.
Impregnation.
Embryology.
Lactation.
Regulation of the Number of Offspring.
The Law of Sexual Intercourse.
Philosophy of Marriage.
Beautiful Children.
Woman's Dress.
Internarrages.
Miscegenation.
Union for Life.
Choosing a Wife.
Woman's Superiority.
The Marriageable Age.

SEXUAL PHYSIOLOGY
A SCIENTIFIC AND POPULAR EXPOSITION
OF THE
FUNDAMENTAL PROBLEMS IN SOCIOLOGY.





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

The Principles of Government, by Victoria C. Woodhull	\$3 00
Constitutional Equality, by Tennie C. Claflin.....	2 00
The Principles of Social Freedom.....	25
Reformation or Revolution, Which?.....	25
The Elixir of Life; or, Why do we Die?.....	25
The Scare-Crows of Sexual Slavery.....	25
Tried as by Fire; or the True and the False Socially,	25
Ethics of Sexual Equality.....	25
Photographs of V. C. Woodhull, Tennie C. Claflin and Col. Blood, 50c. each, or three for.....	1 00
Three of any of the Speeches 50c., or seven for....	1 00
One copy each, of Books, Speeches and Photographs for	6 00
A liberal discount to those who buy to sell again.	

BY AND BY:
AN HISTORICAL ROMANCE OF THE FUTURE.

BY EDWARD MAITLAND.

CHAPTER XII.—[Continued.]

"I, sir," he said, "speaking neither as Churchman nor as Nonconformist, but as a simple citizen, utterly repudiate the notion that this, our national institution for promoting, not the suppression of thought, but the highest welfare of our whole people—for such is my definition of a State church—is in any sense whatever the rightful exclusive property of that limited company which at present sits within and enjoys the monopoly of it, holding fast the door in the faces of the rest of their fellow-citizens—even of us, who stand without and knock, seeking in vain for admission, or else turn away in disgust, and resign ourselves hopelessly to our exclusion. No, as a citizen I claim this noble appanage of the Established Church, this splendid and far-reaching organization, this affluence of resource, this accumulation of prestige, as ours! ours to use and enjoy, ours to preserve and amend, ours to hand down as a fair inheritance to our posterity, in the highest degree of efficiency to which we can raise it. It is not that we have outgrown all need of such an institution. The fact that we have called into existence, or are actively maintaining, numerous private institutions of a similar character, proves that day to be still far distant. It is not that its shortcomings are due to its connection with the State. As well might the shortcomings of the police, the railways, or the Post-office be ascribed to their connection with the State. No; the shortcomings of which we complain in the Established Church are due solely and exclusively to the self-imposed limitations of that body to which the State has committed the management and control of the department—namely, those limitations upon opinion and expression which have led to the exclusion of more than one-half of the people, and at least nine-tenths of the intelligence, of the country, from participating in its conduct and advantages.

"We hear," he continued, after a brief pause, "those who affect to be friends of liberty, demanding what they are pleased to call the liberation of religion from State control. Liberty! What a spell must lie in that word when even its enemies venture to conjure with it! Fancy the man bound hand and foot, a willing slave to religious dogma, pretending to wish to 'liberate religion!' You all know what it is we mean by Papist. But away with these old terms. They mean nothing now. There are Protestant papists as well as Catholic papists. The contest is now not between Romanism and Protestantism. It is between dogmatism and science; between credulity and knowledge; between assumption and proof; between dreaming and waking; between slavery and freedom. For an organization which rests upon a dogmatic basis, to demand exemption from State control, is for a tyrant to demand liberty that he may be free to impose a heavier bondage.

"No, no, there is but one way of liberating religion, of nationalizing the Church establishment. Let the State, for that alone is competent for the task, abolish all limitation of article, test and creed, which serve but to close the human soul to the divine voice speaking through man's developed mind and conscience. Let it abolish these barriers, which were reared in the dark ages of the past, and put humanity in direct rapport with its maker. In place of a caste and a sect of narrowly-educated perfunctories, let all good and capable men be free to speak to their fellows that which the universe has revealed to them concerning itself. Then, and then only, shall we be free to hearken to the voice of that spirit of truthfulness of which long ago it was declared that, when it is come it will guide us into all truth."

I was fast being vanquished, when he proceeded to describe the results of the opposite course, and showed the danger that would inevitably accrue to the State by erecting in its midst a vast power like the Establishment, bound by virtue of its traditions for evermore to crush the souls of men beneath a load of incomprehensible and unverifiable statements, and restrain the development of that very intellect and moral sense upon which the State itself subsisted. The proposed rival scheme of disestablishment he denounced as being thus a suicide for the State and a robbery for the nation, inasmuch as it would involve the transfer of an

organization and appliances invaluable for the nation's educational uses, to a sect comprising but a fragment of the nation, and vowed to repress the development of the national mind. "Let it not be for nothing," he said, "that we once dared to use Ireland as a *corpus vile* on which to experiment for our own benefit. The statesman who robbed Ireland of its national establishment, and endowed a sect with the proceeds, has other claims to the national gratitude. For this he has none."

After a rapidly sketched comparison between England torn by religious factions, and oppressed by dogmas and traditions, and England united and free, he concluded by asking, in the words of one who in that age was regarded as being at once poet and prophet:

"Is it never to be true that 'God fulfills himself in many ways?' If so, if the Church is to declare that he shall fulfill Himself in but one way, and that the Church's way—that is, if he is to be prevented from 'fulfilling Himself' at all let us leave the Church as it is, or rather, let us raise higher its barriers and strengthen its chains; let us stereotype our minds and consciences into dull, inanimate uniformity, and sink resignedly to the monotonous level and torpid existence of marsh monsters; but no longer let us flatter ourselves that we are made in the image of Him who loves to 'fulfill himself in many ways.' Lacking such faith in the all-living and all-being, it is the Church, not the world, that is atheist."

After the conclusion of the recitations, I sat absorbed in my reflections, heedless of the buzz and tramp of the departing crowd; heedless even of the darkness in which the hall was fast being wrapped, through the withdrawal of the lights. So real for me had been the whole scene and controversy, that it seemed as if the ages had rolled back, and I was an interested partaker in the conflicts of the past. But, far back, in one respect, as the ages seemed to have rolled, in another respect they had made a wondrous advance. The change in me was as great and profound as that which passes over a woman between the day before and the day after her marriage. I felt that I could never become again as I had been. The leprous scales of bigotry and sectarianism had dropped from me and I was now a citizen and a free man. And more than this. I felt that it might yet be possible for the god of this world to be other than the devil. I looked round for some one to greet as brother, I who had ever been walled-up in the pharisaism of orthodoxy!

At this moment a light step, coming from the room whither the orators had retired after the contest, approached, and stopped by me. Looking wistfully up, I beheld a face bent upon mine, a face such as I had never before seen except in ancient paintings. It was the face of a man about double my own age—I was about sixteen—and beautiful exceedingly, it seemed to me upon reflection, for at the moment I was conscious of nothing beyond the glance of the most mysterious and penetrating, yet kindest eyes, which, as it were, took in my whole being, and made all self-revelation superfluous. Then a voice, low, measured, distinct and unutterably sympathetic, said to me:

"My young friend, pardon my freedom in addressing you. I sat near you this evening and read all that passed in your soul. The times of which we have been hearing were the grandest in their issues that the world has seen. Had you and I lived then, how eagerly would we have thrown ourselves into the conflict and struck for God and humanity! What were ever the battles of flesh and blood compared to that tremendous conflict of principles which, happily for us, resulted in the Emancipation? You feel this, now, at last?"

Won by his look and tone, I said:

"Ah, sir, what then becomes of the Revelation?"

"My friend," he replied solemnly, "so long as there exist God and a soul, there will be a revelation, but the soul must be a free one."

I made no answer, and he added:

"I must not aggravate the impertinence of which I have already been guilty in addressing you by withholding my name, though I am satisfied you do not consider it one. Here is my card, and if ever you desire to improve our acquaintance, or think I can serve you, seek me out. Good night."

On the card was "C. Carol, Triangle." It was not until long afterward that I saw him again.

CHAPTER XIII.

The nationalization of the Church Establishment—achieved as it was by the practical sense of the English people, and in spite of those who loudly clamored for a policy of severance or destruction—proved to be the gateway of the emancipation. By it religion, education and society were at once set free to remodel themselves in accordance with the perceptions and needs of the age. The desire to separate the Church from the State vanished entirely so soon as the department was thrown open and adapted to the wants of the people. Now, for the first time in the history of the world, was there a really free church, and it was to the scientific spirit that the achievement was due—the spirit that said that if a thing were true and necessary to be received, men could always hold it in virtue of its demonstrability and usefulness, so that dogma was a mischievous superfluity. Under the accession of a new bond of citizenship, the vast majority of the dissenting sects brought their wealth of organization and appliances, their learning and their zeal, and added them to the common national stock. The "religious difficulty," as I have already explained, vanished, and thenceforward Church and School worked together in the common cause of universal education, and upon a common basis; for there was no longer a conflict between faith and knowledge, religion and science, theology and morals—except, of course, in the little clique to which I belonged, arrogantly self-styled the Remnant. In the newly-constituted National Church the State insisted that in order to be teachers men must be educated up to a certain standard. Upon that basis they were free to rear their own fabric of thought.

Thus the emancipation consisted in the substitution of experimental and intuitional morality for the old traditional

system. This involved the release of women from their previous condition of social dependence. The adoption by them of several new modes of living was the instantaneous result of their enfranchisement. And from the first the experiment was found to work better than even its advocates had anticipated, multitudes of persons who had hitherto lived together unmarried, eagerly entering into contracts recognizable by the State, and thereby legitimatizing their children. Indeed, the proportion that abused their newly-won liberty was almost inappreciable, and these few would doubtless have proved failures under any system. Moreover, being made far easier of attainment through the relaxation of its conditions, marriage ceased to be an object of morbid desire. Women had something else to occupy their thoughts, and were more frequently content to follow other careers. Girls were brought up to look upon it as a thing that might some day overtake them as an accident, more or less happy, but in no wise as their sole destiny, to miss which would be to fail in life. Our ancient customs in regard to women were such that we can hardly refer to them without a blush; so fatal to their morals was apt to be the struggle to secure their virtue. The emancipation changed all this. It reinstated modesty in the high place so long monopolized by mere chastity. And woman having learnt to respect herself, no longer a prey hunted and scared, man learned to respect her also.

It is worthy of note that in some cases the consciousness of freedom produced an astringent effect upon manners. For instance, previously to the removal of the prohibition against the intermarriage of brothers-in-law and sisters-in-law such marriages were exceedingly frequent, but since that event they have rarely or never occurred. Not that there is anything against them, but it is a notable commentary on the principle of artificial restraints to find that the restraint itself operated against itself. It was the intimacy fostered under cover of the legal fiction of relationship between persons so situated that produced the desire for a closer connection. When there was no longer any law against a man's marrying his wife's sister, such sister could no longer enter her brother-in-law's house, except on the same terms of distance which regulated his intercourse with other women. There was thus no longer the attraction so apt to be engendered of custom and propinquity.

There is yet another variety in our mode of marrying to which reference must be made, as it is that which was adopted by Susanna Avenil. Her marriage was not only of the third class, but it was of that class and the separate system combined. Though married, she did not live with her husband. These marriages are far from rare, and their origin is somewhat curious. It had from time immemorial been an almost universal practice of girls, and even of grown women, of independent means and gentle nurture, to surround themselves with pet animals, upon which they were proud to be seen expending their tenderest sympathies. Scarce a maiden lady in Britain but possessed one or more of these creatures, whom she maintained at great expense of feeling and money.

At length, some time after the emancipation, some ingenious and benevolent person, seeing how many destitute children the country still contained in its streets and other asylums, proposed to place a heavy tax on all animals which were kept for luxury and not for use, but to convert it into a premium where the pet in question was an adopted destitute child.

The suggestion was favorably received by the then Chancellor of the Exchequer, a supposed descendant of the once famous occupant of that office who excited boundless ridicule and wrath by a proposal to tax certain indispensable machines for procuring light and fire, called matches. Many a sly innuendo was launched to the effect that the new tax now proposed might operate as a set-off to the previous one, by its tendency to multiply matches—a poor joke, indeed, yet not at the time deemed too poor to find frequent utterance. The suggestion, however, was adopted, and many a pet beast was discarded in favor of an adopted youth or damsel. Young women who lived and worked alone, were found especially willing to take upon themselves the charge of some destitute child. And such was the independence of spirit which they acquired under the emancipation, that they boldly faced the charges brought against them by some of their more conservative fellow-citizens with the answer:

"Well, and why not? If we choose to exercise our maternal sympathies without parting with our liberty, why should we not do so?"

Tradition being discarded, there were no grounds on which to found a remonstrance. Parents could not complain, for their daughters, no longer dependent upon them, had ceased to encumber the paternal roof. They were free also from the obligation of making marriage settlements, and providing costly trousseaux. It is even said that the young women themselves, finding themselves prized for their more solid qualities, came to place less value upon their dress—dress, that supreme temptation of the sex, before which even our mother Eve is represented as having succumbed; for with her perfections she must have foreseen thus much of the consequences of her disastrous action.

It is true that there had as yet been no experience to justify the practice. But life has room for varieties, and experience said "Try." And so the women of England, considering that all social expedients are necessarily the result of experiment, did try; and not being degraded by the consciousness that their unions were unrecognized by the law, succeeded beyond their most sanguine anticipations. For the men, finding them worthier of their love and confidence in their new-born independence and consequent elevation of character, offered themselves far more readily as partners in the higher classes of marriage than in any period of our history. Indeed, to have already proved her qualifications as a tender and judicious mother came to be regarded by men of sense as a woman's strongest recommendation for marriage; and the question they asked was not "Is she already a mother?" but "What sort of a mother is she?"

It is thus that modern society has escaped the evil which once constituted the greatest blot upon our social system. No longer called upon in the struggle for existence to sell themselves either with or without marriage for the means of existence, women now give themselves only where they have already given their affections. Those affections being, by virtue of their very nature, not readily transferable, sexual vagabondage is reduced to a minimum, and its evils are altogether abrogated.

Inheriting the strongly marked independence of character belonging to her race, Susanna Avenil was one of those women who valued liberty above love, and placed her own individuality and work before her affections. She felt that as a woman she had a right to complete herself, and she regarded no human being as complete until he or she had become a parent. In her own case, it was a duty owed to the race, as well as to herself; a duty from which, had she been weakly in body or brain, she would have considered herself exempt; or, rather, her duty would have lain the other way. The lowest types and worst specimens of humanity, she argued, are sure to breed; so that if the best abstain the world will soon be given up to the worst, and the struggle for existence will end in the survival of the least fit.

Her brother used to twit her by declaring that if she had her way all the links would soon be missing which connected man with his rudimentary basis. Already had the ape, the savage and the negro nearly disappeared, each in turn thrust out of existence by the race just above it, and she would still further widen the gap by eliminating the inferior specimens of the higher types.

It was not without a particle of vanity that she regarded her own noble development of constitution and form. She had inherited them, and it was no merit of hers to have them. But the inheritance brought a duty with it. Having inherited, she must transmit them. It was only by repaying to posterity the debt owed to ancestry that she would deserve well of her kind.

The old-fashioned domestic life had no charms for her. She deemed it fatal to independence and individuality, and scorned, as an oriental extravagance, the notion that it is a woman's chief end to minister to the comfort of a man. She scorned also the man who wanted such comfort. People had said that, although so fine a creature, she was of a hard nature. But a time came when she appeared to them to soften. She had experienced a grief, a mortification, and for some time held her head less high than had been her wont. Had she been crossed in love? No; the man with whom she had entered into matrimonial partnership had exhibited no symptom of indifference to her. He was a noble fellow, but she had failed to become a mother, and the failure was to her a bitter sorrow. She feared that, after all, she was not to be a complete woman, and at this thought her stately head drooped. The terms of her contract made severance easy, even had the legislature not regarded childlessness as a valid plea. Their compact had been one into which but little of sentiment, as commonly understood, entered. Mingling with his feeling of profound respect for her nobility of character was a regret on the score of the too business-like nature of her disposition. Her temperature could not rise to the level of such love as was likely to prove creative.

At least, such was his theory. As for himself, he soon married again, and then came a new mortification for Susanna. It did not consist in that which ordinarily constitutes a humiliation for women. She knew not how to be jealous. But in his new association her late husband became a father.

At length she gathered courage to try again. This time, to her joy and pride, she had the success for which she pined. It seemed then as if nature had reversed its usual order of sequence. Love for her children was followed by love for their father. Under this feeling she wished to renounce the principle upon which she had dwelt apart from him in a home of her own, with independent establishment and liabilities, and follow the ordinary domestic usage. She was ready even to encounter the taunts and reprobation of the party of whose tenets she was one of the most distinguished exponents. Disapproving of the familiar intimacy of ordinary married folk, as ministering to indifference and contempt, the conception which this party had of wedlock was that of men and women dwelling apart from each other, like gods and goddesses on the peaks of Olympus, always on their good behavior, and seeing each other only at their best. In accordance with this idea Susanna had been "content to dwell in decencies for ever," as an old poet hath it—however unsatisfying to the heart—isolated and dignified, and receiving the visits of her consort in cold and formal state. When she now signified her readiness to abandon the separate system, she found an unexpected obstacle in her husband himself. He had not belonged to her party, but being a truly conscientious man, he declared he could not accept the responsibility of making her infidel to the tenets of her life. They had got on admirably together so far, and it would be a thousand pities to risk all by seeing more of each other. He even said something about it being a "tempting of Providence." It is believed that he fully intended to come round in time, but that Susanna, to whom he was really attached, would be the happier afterward for his seeming reluctance. It was with much amusement that her friends were watching the progress of her perversion, when unfortunately her husband died. Susanna was long inconsolable; but as her children grew up and flourished under her sole direction, she gradually became reconciled to her bereavement, and forgot how nearly her heart had betrayed her into turning renegade to her most cherished principles. It was thus that her own experience served to confirm her belief in the soundness of her views respecting the relations of the sexes; at least for persons of their own temperament.

CHAPTER XIV.

As Christmas Carol approached manhood he manifested certain tendencies which oftentimes indicated to his friends a sympathy with the Remnant and its doctrines. Cultivating

an ideal in accordance with his own strongly religious temperament, and regarding love as a deep devotion and life-worship, involving the gathering up of all the relations and clues of being, and casting them at the feet of the beloved object, he hardly could bring himself to recognize as capable of love at all those to whom it was a diversion and an amusement, a pleasant pastime for occasional indulgence, and capable of transference from one object to another. Even the frequent companionship of the Avenils, who found other engrossments more absorbing than those of the affections, and consequently respected the light and changeable of heart rather than those for whom love was the supreme passion, failed to operate as a corrective to Criss's tendency to intolerance on this subject.

He did not, however, imitate the Remnant, and condemn people for having dispositions and principles different to his own. But he could not help wishing that nature had in this respect made everybody more like himself.

The Avenils held, and not without reason, that Criss's addiction to a contemplative life served to foster an ideal which bore little relation to the real. It was his wont, whenever the real, either in act or in word, jarred on him, to jump into his Ariel, saying:

"I shall go and lose the taste of it in the society of my angels."

And presently he would be soaring far above the clouds, in regions where—for ordinary eyes—all was blank and still; but which for him contained sweet sights and exquisite sounds; for his ideal became real, and heaven opened itself to him.

"Is it not very lonely up there?" asked one of the Avenil girls of Criss, on his returning from a long flight.

He was in a more communicative mood than usual. And the girls left their various occupations, and gathered round him while he held forth.

"Lonely up there! Oh no, it is never dull in heaven. There is quite as much variety in life there as here. I see what is in your minds. You fancy the people of the ideal world are all grown folk who do nothing but talk profoundly. That they cannot suffer from hunger, and therefore have no need to work. That they run no risk of sickness or death, and therefore need not to be careful. That there are no young angels who require to be tended and trained. That they all love God, and therefore do not love each other. Ah, no wonder you think it dull. Perhaps you think, too, that they are made of a material too attenuated and transparent to be visible to the eye, and too rare of density to be perceptible to the touch? Perhaps you even think that they are all alike in the uniformity, or rather lack of sex?"

Criss did not know that Bertie had already reported many of his aerial experiences. The girls manifested great curiosity, and said:

"Are there such distinctions in those regions? Do tell us, dear Criss."

But they showed no levity; that, they knew, would at once close his heart and his lips.

They could not, moreover, help feeling a certain degree of awe on recognizing the manifest likeness of character subsisting between him and those mystics of antiquity who founded the various religions of the world. Occasionally, in his absence, they would discuss the question how far his peculiarity was due to an extraordinary vividness in the faculty of personification, whereby the ideas perceived by his mind were at once transmuted into bodily form by his eyes; and how far they had a basis in fact.

Criss's own theory involved an identification of material and spiritual substances.

"Thought," he argued, "does not think. It is the product of something that does think—that is, of a really existing entity. This entity may be the basis of all things; and it is a mere assumption to regard it as incapable of manifesting individuality and intelligence under forms other than our own, and without transmutation into the grosser plasm."

The general conclusion of the Avenils was that he was subject to a tendency to dream without entering the condition of sleep. The strong asseverations of impossible events with which history abounds they held to be due, by no means necessarily to conscious falsehood, but rather to that unconscious and abnormal activity of the imagination which has its results in the waking dream. Such dream may endure but for an instant, and come in the midst of a crowd of distractions, and be manifestly based on facts of which we were previously aware; but it is not the less a dream. The confusion of the objective with the subjective, caused by this characteristic, was, they believed, so liable to be mischievous in its effects, that they ardently hoped that Criss would, as he became older, grow out of it.

It was in reply to their eager questioning respecting the sex of his aerial friends, that he said, speaking in his most serious tone:

"The love of God in the heart of the creature must expend itself on the creature, otherwise it would madden or destroy. Were there no sex there would be nought but self-love. Therefore is duality the universal law of life. There are, however, mysteries which the angels themselves cannot fathom. Outwardly, their form of government is republican, having no visible head. Inwardly, it is monarchical and theocratic, for the idea of God rules in the breast of each. Every individual angel has a voice in the common affairs. It would be impossible to exclude the female angels from taking an equal share with the male, in political as well as in social matters, for all dress and look alike, save only to the eye of love."

"Down here, with us, should a woman approach the polls, the official, being a male, and constituting himself a judge of dress and fashion, as well of nomenclature, would say, 'By the character of your dress, or the termination of your name, I adjudge you to be a woman. You must therefore retire. The privilege of voting is not accorded to those who are thus attired or styled.'

"The universal development of sex with us makes such outward distinctions indispensable. But, above, sex is a matter of private concern, unrevealed to the official eye, and

manifest only to the loved one. Indeed, until love comes, I understand sex has no existence, being produced only under the influence of a natural affinity. When two young angels first conceive an affection for each other, they know not into which sex either will develop. But these things are mysteries, not yet fully revealed to me."

"My difficulty," remarked one of the elder girls, "in comprehending a perfect existence, is mostly of this kind. Of course there must be desires to be indulged, and gratifications to be obtained; for without them existence would be devoid of an object and aim. But if what one wants comes without effort, it possesses little value and brings little happiness. And if the requisite effort be great, it may surpass the powers of some to make it successfully, and so lead to disappointment and despair. I should like to know how the inhabitants of the ideal world contrive to balance between the two conditions."

"You are imagining a perfection," answered Criss, "that is impossible, save for two, the All-being and the Non-existent. The happiness of the angels consists in the perfection of their sympathies, which tell them what is within their power of attainment and what is beyond it; and of their good sense, which leads them to be satisfied with the former. The leading rule of their lives is found in their own Inmost. The worship of the Inmost is the ritual of heaven. It alone is sacred to each, for to each it is the whisper of the All-being. God is to them neither sphinx nor fiend, but truly a Father of Lights. There, no church would be catholic, no conventionalism moral, which sought to override this divine voice in any individual soul."

"Why, that is the essence of the Emancipation," said another of the party; "to follow our individual temperaments, instead of laying down an identical rule for all."

"But it does not follow that one temperament is not capable of a far higher degree of happiness than another," said Criss.

"That may be," was the reply; "yet I suspect that frequency of repetition is, for many of us poor mortals, a very fair substitute for intensity of emotion."

"I ought to have said," answered Criss, "that the angels exempt love from the category of variables. That is always a serious matter with them."

"I don't care to be an angel, then," exclaimed the charming and vivacious Bessie. "And I pity them, for they evidently don't know the pleasure of flirting."

While his friends of the Emancipation credited him with belonging to the Remnant, those of the latter with whom he held occasional intercourse thought him terribly far gone in the other direction.

They held the strong old-fashioned doctrines respecting the heinous nature of "sin," and Criss maintained that they had no right to judge of such matters except by analogy. "No human parent," he argued, "ever considers his child to have erred past forgiveness. You have no right to think that the Universal parent is harder. As for our own repentance for our faults, if He can allow them to find a place in his domain, it is possible that we may find things better worthy to absorb our attention."

He even became bitter and sarcastic in his reprobation of the slavishness and timidity of their orthodoxy.

"Love God!" he exclaimed to a group with whom he was discussing these matters. "Surely you would not have the presumption. Fear to do wrong! Of course it is better to do nothing than to do wrong. Much better had it been if the Creator had acted on your principles and abstained from creating. Had there been no universe, there had been no sin."

Some of his hearers thought they detected a blasphemy in this utterance. It seemed to imply that the Creator himself preferred to do wrong rather than to do nothing.

"Well," said Criss, with a smile that horribly perplexed them, "do you hold that there is no evil in the universe? If there be any, whence came it? And if there be none, what becomes of your favorite theory of things? Ah, if you would only fear less to see things with your own eyes."

"We fear nothing, for our souls are safe in his hands who has saved them," they said.

"None can save the soul of another," replied Criss. "Even he in whom you trust can only show us how to save our souls ourselves. It is not to be done by thinking or appearing, but by being and doing. Each of us is a force, to be put into action and utilized. It would be a poor sort of locomotive that discharged all its power into the air for fear that if it commenced to travel it would run off the line."

His friends in the Triangle knew nothing of this side of his character. He was near his majority when Avenil, taking advantage of a visit from him, sought to sound him on the subject of his settlement in life.

"I sometimes fear," he said, "that we shall soon lose sight of you altogether. Your sympathies seem to be more with the old orthodoxy of the Remnant than with us votaries of science. I shall not be surprised at seeing you finally captured by those daughters of Heth."

"Do I strike you in that light?" exclaimed Criss, surprised. "I had no idea of it. No, no, Mr., I mean Lord, Avenil dear. If I am not in perfect accord with you, I am far less in accord with them. For me the first essential is genuineness. If ever I marry, than which nothing at present seems less likely, it is not among the fettered and conventional that I shall seek a wife. Her nature must be nature, not art; real, not manufactured. I do not quarrel with your method, so far as it goes; only, it seems to me to stop short by so much. In that your science has for its end and aim the development and satisfaction of the affections, it possesses my entire sympathy. They of the Remnant would crush those affections as being merely natural. You work with nature; they work against it. But I always feel that there are departments in nature of which you take no account. Delicate and sensitive as are the instruments with which you gauge the finer material elements and their phenomena, they are still utterly inadequate to appreciate the existence and phenomena of the mind. There is thus a whole universe of facts lying entirely outside of your range, and to me the most interesting of all facts."

"Granted what you say," returned Avenil, "there will ever be this difficulty to be overcome—the same mind cannot at once be set in motion and at rest. Study implies activity, and in order to be studied the object must be at rest. A man therefore cannot investigate his own mind, and it is impossible to see into that of another."

"For me," replied Criss, "there seems to be an intermediate condition, of which you take no account; and it is that which I love to cultivate. I find I can do so with more success in the finer airs aloft, than down in these denser strata. It is a condition in which the mind becomes clear and luminous as crystal; absolutely at rest, so far as effort is concerned, but still self-conscious. It is a condition, not of thought, but of reverie; the condition in which alone, since the world began, man has found it possible to hold converse with God. Your scientific activities can embrace but the limited; and these, parts only of the organism of the universe. Spiritual reverie reveals the highest results of the whole. The value of such reverie I grant willingly, in proportion to the amount of moral and scientific training the mind has received. Knowledge and feeling, taken separately, are worth nothing. It is through their union alone that we can know God. It was because the intuitions of the ancients were unenlightened by science, or exact knowledge of nature, that they produced those hideous ideals of the deity which make the ancient religions so repulsive to us. Now, my reveries," he added, smiling, "have the benefit of all the knowledge I owe to your goodness to me; but surely I should be making light of that knowledge were I to interpret it by anything short of the best of the faculties I find in me. I mean my intuitive perception."

"You will remember," said Avenil, "that I have uttered no word against the possibility, either of intuitive perceptions or of revelation. I say only that, without the capability of being verified by repetition and experience, it is impossible to communicate them to others. They remain in the region of dreams."

"I see," replied Criss, "and will think over what you say. But I did not come here to take up all your time in talking, but to congratulate you on your new dignity. I cannot tell you how pleased I am, both for your sake and the country's."

Criss alluded to Avenil's appointment to a seat in the Upper Chamber of the Legislature, which had just been conferred, unsought, upon him. It was a grateful proof of the country's appreciation of his labors on behalf of science, especially in its sanitary and agricultural relations.

(To be continued.)

SPIRITUALISTIC.

PROCEEDINGS OF THE ELEVENTH NATIONAL CONVENTION OF SPIRITUALISTS,

HELD IN PARKER MEMORIAL HALL, BOSTON, ON TUESDAY, WEDNESDAY AND THURSDAY, SEPT. 15, 16 AND 17, 1874.

MORNING SESSION.

In accordance with the call of the Provisional National Council, this national mass convention, composed of Spiritualists, Socialists, Infidels, Materialists, Free Religionists and Free Thinkers, was opened in Parker Memorial Hall, Boston, on Tuesday morning, September 15, 1874. At 10:25, the convention was called to order.

Mr. L. K. Coonley was chosen president.

Anthony Higgins, Jr., Susie Willis Fletcher, Marion Todd, for vice-presidents; W. F. Jamieson, secretary.

Committee on Order of Business were: Benjamin Todd, Moses Hull, Sarah Todd, Augusta Cooper Bristol, Mr. Storey. Finance Committee—Anthony Higgins, Jr., Dr. N. H. Dillingham, Emma Clayton, Mrs. Dr. L. J. Rice, Mrs. Bullock, A. C. Carey.

Committee on Resolutions—Augusta Cooper Bristol, D. H. Hamilton, Benjamin Todd, Mrs. Dr. Cutter, Mrs. Corey, Mrs. Hope Whipple, Mrs. Geo. L. Barker.

W. F. Jamieson offered the following preamble and resolutions which were adopted:

WHEREAS, we as a convention are met for the purpose of advancing the cause of truth and human welfare in the discussion of all subjects in which the good of the race is involved.

Therefore, be it *Resolved*, That we, as Liberalists, confine ourselves to the discussion of subjects, not persons; principles, not men nor women.

Resolved, That any departure from this parliamentary rule by any speaker will be declared out of order.

Chauncey Barnes offered a prayer. Daniel W. Hull inquired if the Lord would feel any better after so much glory. The President called Mr. Hull to order.

A communication purporting to come from the spirit of Horace Greeley to Walter Wood, was read.

Daniel W. Hull discoursed upon the "great danger to our country from religious oppression," closing with remarks upon the "tyranny of capital."

Mr. Atkinson, of Philadelphia—I am one of those kind of men who believe in equal rights. We are told that he who is not willing to shed his blood must be recognized as a coward. I expect to be courageous when the crisis comes; but it will be moral courage which shall be more potent than all the swords and all the material of warfare. It may be that I will be imprisoned. [Voice: "Is not self-preservation the first law of nature?"]

Mr. Atkinson—Self-preservation the first law of nature! That is an old foggy doctrine. [Applause.] There is a power that can preserve me—a power which has preserved me hundreds and thousands of times—a power that I could not see nor feel.

Seward Mitchell, of Maine, said while he was in favor of harmony, he would surrender no right to obtain it. My doctrine is: "Peace, if possible; truth at any rate." [Great applause.]

Mr. Clapp, of Scituate, declared the government one of

robbery, and declared that the laboring classes are a conquered people.

Convention adjourned.

AFTERNOON SESSION.

Convention called to order by vice-president Susie Willis Fletcher.

Conference—Augusta Cooper Bristol recited an original poem, which was greatly admired by the audience.

Dr. L. K. Coonley—I am glad we are coming to recognize the oneness of humanity; that God made us all of one blood; that we do feel each other's woes and must bear each other's burdens. If we can so educate the masses that they, too, shall recognize this grand fraternal union, will not the angels bring us the glory?

Chauncey Barnes—We are here to give vent to our feelings. A convention should be a union of souls. Talk is cheap. The time has arrived for action. I hope the convention will take into consideration how we shall act. We ought to work for the race, for the nation, and learn how to benefit each other.

Mr. Brown—I like this broad call. Let us do all the work we can, attend to health-reform and all other reforms.

Prof. J. H. W. Toohey—We should give more attention to science. We have been beating the bush for twenty years. In the name of freedom we have had more discord than concord. Until you get a scientific basis it cannot be otherwise. The Spiritualists should not only talk upon freedom, but should insist upon culture. We should go to school to men of science. We will need to construct our platform on the basis of science. [Applause.]

George A. Fuller, of Natick, gave the first regular address: "Radical Spiritualism"—I come before you as a radical Spiritualist. Radicalism goes to the root of things. There are some Spiritualists who are striving to chain spiritualism to the Bible. The misery and slavery of to-day is the result of our religious institutions. The present condition of woman is but the legitimate result of Christian teachings; woman, bound down with Pauline chains of mysticism, a slave for centuries; compelled to bow to man as the head of the woman. That system is damning. We have arrived at the day when we ought to speak out boldly our thoughts about these things that have been a curse to the land.

Daniel W. Hull delivered the next regular address on "The Sexuality of Religion," of which we give the following synopsis:

The lecturer commenced by declaring that "behind life, whether physical or spiritual, lies the sexual nature. The Gods of the heathen nations—many of them—had mothers who attained the office of maternity in the usual way, though not always in harmony with the monogamic teachings of the Pharisees of the earth." He then proceeded to say that "the dignity of Jupiter was measured by the excess of his sexual nature;" and referring to Numbers xxxi. 40, he submitted on that basis that the same was the case with the Jehovah of the Hebrews.

A humorous description was then given of the manner of getting up what are called "religious revivals," in which Mr. Hull declared that the basic power relied on by the clergy was a skillful manipulation of the youthful females and males in their congregations. He garnished this part of his discourse with many texts from the Song of Solomon, which we decline to insert, they being too highly peppered for the pages of the WEEKLY.

The rest of the lecture was devoted to a strict and analytical discussion of the positions held by Jesus of Nazareth and Paul of Tarsus on the subject of sexual intercourse. In the course of it he asserted that the Greek word rendered "without sin" really means "not guilty," which would make the text read: "Let him that is 'not guilty' among you cast the first stone"—that being the decision of Jesus in the case of the woman taken in adultery. Also with regard to the text—1 Cor. vii. 10—"But if any man think that he behaveth uncomely towards his virgin, and she pass the flower of her age, and need so require, let him do what he will, he sinneth not; let them marry." Mr. Hull declares that the word "marry" should be rendered "conjugate." He concludes: "I boldly affirm that this is the true spirit of the original. Indeed, the drift of the whole chapter is against the ordinary idea of marriage and favorable to liberty in the social relations." [Of course the lecturer claimed that Jesus of Nazareth and Paul of Tarsus, by both words and deeds were free lovers, and in our opinion fully proved the truth of his position in their cases.—Eds.]

Adjourned.

TUESDAY—EVENING SESSION.

L. K. Coonley in the chair, and a largely increased audience.

Conference one hour.

L. K. Joslyn—Spiritualists put spiritualism on a scientific basis of knowledge. Scientists, who do not investigate Spiritualism, do not carry the scientific method into religion; but put themselves in favor of the orthodox religion on the basis of faith.

A friend, this afternoon, asked me about the free-love question. I said there is the same freedom there as in religion. We want some knowledge of love and parentage, some knowledge of the science which lies at the basis of these things. The highest scientific knowledge attained by men and women is the knowledge of how to give birth to healthy organizations. If people made such a failure in art as they do in begetting children, art would be the veriest botch.

Moses Hull—For a wonder, I have not opened my mouth during these two sessions; and there is another wonder, that the first words I have uttered are not "free-love," as many of you expected they would be. A person who promises to love to-morrow the one he loves to-day is like one who promises to think to-morrow as he thinks to-day. The one who says he or she is bound to think to-morrow as to-day, shuts himself or herself off from a fresh thought, and is not philosophical. I love and believe that which commends itself to me to-day. Free religion and free-love run on the same train.

Col. Green—I have tried to find out the free-love doctrine.

I have heard that you have handsomer, better proportioned, better constituted babies than other people. I don't see any babies here. The question is, who is going to pay for Mr. Hull's babies? Is it not right that a man should pay for his own children?

Moses Hull—It is the duty of the State to educate children. Babies born out of wedlock are better than those in wedlock. Take the Oneida Community, for example. The children born in that community are superior to those born in legal marriage. They never had one child addicted to secret vices, not one crooked-legged or otherwise deformed child in the whole community.

Mrs. Dr. Cutter—I am a wife of twenty-seven years, a mother twenty-five years, a physician twenty-four, and this question—I judge from experience—is the foundation of all reforms. We must have freedom before we can have love and love-children. Those Spiritualists who say they will not discuss these questions are just as bigoted as the church people ever have been. It is our business to seek out the best way to improve the race, and the proper way is to begin with the children.

Isaiah C. Ray—I am glad to hear this woman speak out in the strong terms she does. One-half the children born into the world have no mothers. [Laughter.]

I have advocated the idea ever since I was a man, that the child should go to the State. I have no children, and am nobody. Some ask, "Where are the children going if mothers do not take care of them?" Good God, Mr. President, where are they now?

[Voice—"In the State prisons."]

The gentleman asks, "What is free-love?" It is not forced love! [Applause and laughter.] When children will belong to the State, when the property of the State will be used to train them, we will have no unwelcome children.

The first regular address of the evening was given by Marion Todd, on "Despotism, or Freedom."

Closing address by Anthony Higgins, Jr.: "Are You Going to do Anything Practical?"

WEDNESDAY—MORNING SESSION.

Mrs. Augusta Cooper Bristol, Chairwoman of Committee on Resolutions, offered the following report:

Resolved, That it should be the primary effort of Spiritualism to inaugurate conditions whereby a knowledge and application of the laws of science in all departments of life and action shall ultimate in a just distribution of the rewards of labor and in equal opportunities for culture; in a freedom which forever proves that self-ownership necessitates self-mastery; and in a code of morals that is in harmony with natural laws, and which profoundly recognizes the needs, possibilities and divine potentialities of human nature.

Resolved, That all human rights exist and are inherent in the individual, and when legislators assume to control those rights they become tyrants and should not be obeyed.

Resolved, That the sexual and social relations are the true foundation on which to build all the institutions which have the welfare of humanity in view.

Resolved, That we demand the repeal of all laws enacted for the purpose of restricting the individual in any sense from the full exercise of both social and sexual rights.

Resolved, That the instincts of all true womanhood are against bearing children for the State and handing them over to its care, while it is so stupidly ignorant of the best modes of moral and spiritual culture as to turn over its moral offenders to the prison and the gallows for correction.

Resolved, That communal life according to congenial groupings furnishes the only proper conditions for the practice of stirpiculture; that it is the next step in social progress and ought to be thoroughly discussed by this convention.

On motion, the resolutions were received and considered *seriatim*.

The Chairman explained that the adoption of resolutions simply indicated the status of the convention.

Dr. H. B. Storer moved that the resolutions be discussed but not voted upon.

W. F. Jamieson saw no good reason why the meeting should not vote and thus express its will as a body.

Hon. Warren Chase agreed with both Storer and Jamieson, but was in favor of no vote being taken. We do not want to vote a creed.

Mr. Jamieson was no more in favor of a creed than Bro. Chase, and was not convinced that voting on resolutions was voting a creed. Last year we voted; every year we voted. Bro. Chase voted for a creed last year as long as my arm, if resolutions are a creed. He is the treasurer of the association with the longest creed in the world!

Mr. Chase—And Bro. Jamieson is the secretary.

L. K. Coonley—I am certainly in favor of an expression of opinion by the convention. I see no reason why we should not express an opinion as a convention, especially when it is understood that the minority are not compromised by the vote of the majority.

A. C. Cotton—Suppose you, as a convention, discuss the question that capital punishment is wrong and ought to be abolished? Are we to have no expression of opinion as a convention?

Josiah P. Mendum—The Convention ought to waste no time in discussing its mode of business. Settle that after the discussion.

The Chairman—It is a *principle* which we want to settle, and not merely an order of business.

The convention voted not to vote by adopting Mr. Storer's resolution:

Resolved, That we do not vote upon the resolutions presented, but accept them for discussion simply.

Carried by a rising vote of 134 against about twenty, the noes not counted.

J. W. Fletcher gave the first regular address of the forenoon: "Spiritualism not to be made Respectable, but Respected."

L. K. Joslyn delivered the second regular address, which was on sexual freedom. He said: "Sexual freedom and knowledge is intimately connected with spiritualism and with all other reforms. Sexual purity and truth is basic to

all purity and truth; and it is only through purity and integrity on our part that we can affiliate with the true and good of material or spiritual spheres. The community that possesses the most of political, religious and industrial freedom is the best prepared for the philosophy and practice of sexual freedom."

The lecturer then went into a very able discussion of the fruits of legal and forced marriage, and stated that seventy per cent. of the deaths in the six great centres, in the month of July last, were of children under five years of age. The subject of physical adaptation in sexual unions next came under discussion, and was very ably treated. Then some fine remarks were made on the law of evolution. The rest of the lecture we give in full:

"Must not love be free? The love of the mother must be free. There is no force in this, no force in the love that the babe holds to its mother. It lives in the halo of love's glory, and puts a joy in all things in the world. Love must be essentially free. It cannot exist by compulsion. The mother loves the child, and by the same law of nature the father is equally obligated to love the children.

"If there be a time when the woman needs the baptism of love it is when she is carrying her unborn babe. [Great applause.] She needs the manifestations of affection from the man she loves. The babe should be the little outbirth of love and attraction.

"A few years ago the education of children by the State was a myth; but, as soon as the world saw that the State could educate them, it was willing to have it do so. It was but a step further to say that parents who cannot educate and take care of their children should have the State to do so for them. In Russia this is the case now. Hundreds of thousands of poor children are there reared and educated by the State. Cannot free America do as much for her children as monarchical Russia?"

The State will take the children tenderly in her arms and provide clothing and shelter for them until they are capable of taking care of themselves. Under care of the State, a scientific training will be given, and they will enjoy the benefit of rambling over the fields that our father (God) and mother (Nature) have furnished for all their children." [Applause.]

[To be continued.]

DR. F. R. MARVIN.

Doctor Frederic R. Marvin, the author of the treatment of "Mediumania," is said to be at work on a new book which will not only use up spiritualism, but Christianity and every other anity that recognizes the doctrine of immortality.

It had better be known once and forever that Doctor Marvin is a Positivist and a follower (though in secret) of Auguste Comte. He has not the courage to call himself a Positivist, and so we help him out of his difficulty and confess for him. We congratulate the Positivists on the conversion of this young poet, who may in the future sing their songs of matter and annihilation. We relinquish all claim to him. Good-bye, Dr. Marvin. D. DOUBLEDAY.

THE BANNER OF LIGHT AGONIZING.

BY W. F. JAMIESON.

Two texts this time in the paper which suffers from iconoclasm. The *Banner* is good to get texts from. Like Bible texts there is not much truth in them, and they are selected solely to show the baleful influence of sticking to a position when it is rendered untenable.

Spiritualists are not all liberalists. Building on a different foundation from that of the Christian church; never seeking to accomplish the impossible and undesirable unity of belief sought after by the Catholic and no less by the Protestant church, they have every possible incentive to be liberal. Diversity of thought and its free expression have been the distinguishing characteristics of the rise and progress of modern Spiritualism. If the harmony, so much talked about among Spiritualists means agreement in opinion, the world does not need its quieting influence; but, instead, the upheaval of revolution, the thing which kings and priests and other conservatives dread.

While I propose to show no mercy to any opinion or statement which I conceive to be false or erroneous, yet I am desirous of elevating the manner and matter of all controversies to the altitude of refinement, taste, elegance, courtesy, so far as one humble worker can. Wit, sarcasm, ridicule, have their part in purifying the mental atmosphere. As the lightnings play around the mountain tops, so the keen flashes of sarcastic speech light up the grandest and highest thoughts. The reasoning organs and mirthfulness are next-door neighbors.

It may happen that I wound some of my best friends in my eagerness to thrust error to death. If friendship and truth cannot dwell in sweet accord, their union is the basest sort of adultery. A friendship that demands the sacrifice of truth is a counterfeit. With this feeling did I write Bro. Colby of the *Banner*. People do differ, was the burden of my fraternal greeting, and let it be in kindness. To this I received the following response:

"W. F. J., McLEAN, N. Y.—All right. Many of the 'harmonial philosophers' are prone to smite with one hand and pat with the other. We cordially respond to your good words."—B. of L., Aug. 15.

'Tis true. But I did not care to have him come out in his paper and make so humble an apology. It reveals a refreshing candor in the nature of dear Luther, however, that surely must compensate him for the humiliation he endures. I think he deserves the rank and title of "Chief of Harmonial Philosophers." I shall use my influence with the "Bureau of Iconoclasts" to secure him that benign position, on condition that he will never again "smite with one hand and pat with the other." It is a mixed sort of salute, to say nothing of the brown study into which it throws a philosopher. The puzzle is to discover with scientific accuracy which is the "smite" and which the "pat."

When I read the *Banner's* kind words to W. F. J., I felt like putting aside my iconoclastic hammer, and devoting the

remainder of my days to the peaceful pursuit of *patting*. No more attacks upon iconoclasts! Born for war as they are, yet down will they lie with "harmonial philosophers." They will perceive that, although their ways are different, they should be friends, as closely knit as a doctor and tombstone vender. The iconoclasts destroy the idols, while the "harmonial philosophers" harmonize the broken fragments! and curiously humbug the world with the idea that they are as good as new.

Alas! for the frailty of human nature. The *Banner* falls from grace! In its later issue (Aug. 29), it returns to its old way of smite and pat. Says the *Banner*:

"Iconoclasts have a right to their own peculiar views; of course that we do not object to. But when they come forward and say Spiritualists must indorse them, whether the latter fully agree with their peculiar views or not, it is quite time to assert independence in such matters."

There! there! don't get angry. Do iconoclasts say that anybody must indorse them? Who is the iconoclast that says so? Liberal Spiritualists do say that iconoclasts, infidels, free religionists (as well as sectarians) *ought to be heard*, and therefore financially and otherwise sustained. Liberal Spiritualists invite such men as Horace Seaver to occupy their platforms. Mr. Seaver widely differs from them in almost everything pertaining to a future life. Such liberal-souled Spiritualists preserve Spiritualism from the littleness, narrowness and sectarianism which have cursed mankind in the name of Christianity. Christians say to their ministers: "Preach the creed—or starve." The liberalist grandly rises with the inspiration of a principle, and nobly exclaims: "Advocate your convictions regardless of consequences."

The Church pays a heavy premium upon hypocrisy. It virtually says to its ministers: "Be cowards; preach by the book—right or wrong; (see Moulton's father) smother your individual convictions. If you outgrow the Church and preach the truth higher than the creed, then religious and social ostracism await you." The distressed wife and hungry children tug at the minister's heart-strings, and though their appeal may be mute it is none the less piteous: "Husband, father, preach a lie that we may have bread."

And has it come to this in Spiritualism? Is it possible that the oldest Spiritualist publication in the world is false to its high mission of freeing human minds from error and inclining them to the love of truth? Dare the *Banner* soil its folds with this foul blot of counsel to Spiritualists that they should not encourage lectures to express convictions differing from "their peculiar views?" If so—if Spiritualists are unwilling to listen to views with which they do not agree—how much better are they than Catholics? Neither Spiritualism itself, nor the truth in any other science, could have been received if such a narrow principle as the *Banner* adopts had been adhered to. Those who first received Spiritualism were more liberal. All investigators are. At first they were not believers, yet they paid their money and gave their time to listen to sentiments widely different from "their peculiar views" about God, Heaven, Hell, the Bible, Religion, etc.

No lecturers that I ever knew, "come forward and say Spiritualists must endorse them." Lecturers do claim that they ought to be heard. The right of free speech implies listeners. A free press implies readers; but did ever the most conservative editor demand that his subscribers must endorse his paper? According to the *Banner's* mode of reasoning, Christians and other anti-Spiritualists are justified in not listening to the advocacy of Spiritualism, and, much more, in never paying a cent to support Spiritualist papers and speakers. I have observed that investigators—outsiders—largely support Spiritualism. There are many Spiritualists who selfishly say they are satisfied that the dead live, and they pay no more money for lectures or papers. To repeat the language of the *Banner* they "assert independence in such matters." Let me tell the *Banner* that the lecturer or preacher who is not independent of congregations and societies is a slave to them. A paper which is dependent upon its subscribers for existence is apt to be cowardly. A lecturer who looks to his hearers for financial support is liable to degenerate to sycophancy. There are a few ministers, editors and lecturers who will, at all hazards, express their sentiments freely, though threatened with expulsion from their vocations. They usually pay the penalty for their plain speaking—pay it as surely as did Harvey or Socrates. They eke out a bare livelihood while engaged in the promulgation of unpopular "views," whereas the same talent and zeal in a popular field would win distinction and luxury.

There are societies of Spiritualists that object to engaging me or lending an ear to my iconoclasm. The message which many Spiritualists refuse to even listen to is accorded a hearing by the "world's people." I may as well announce, once for all, that I am owned by no society or church. I do not "belong" to anything of the kind. I think I can "paddle my own canoe," as I have done for twenty years, whether I am indorsed or not by societies or papers. It is about time the public understood that societies do not generally hire speakers to accommodate the speakers. Usually the society engage a speaker for their own benefit, intellectually, and sometimes financially.

The meaning of all this talk about the rights of speakers and societies is, there are lecturers that the people like to hear who refuse to be gagged. The broadest liberty of speech is by such speakers insisted upon. Spiritualists do not like to admit that they are unfriendly to the uttermost freedom of expression. Let them surrender this freedom and Spiritualism loses its vitality, so far as they are concerned. But those who impudently dictate to spirits in earthly bodies, and spirits out, as to the subject and matter of an oration to be delivered, betray their ignorance of the plainest principles of freedom. There could be no liberty of speech on such degrading terms. All such subterfuges to strangle freedom of speech (such as that iconoclasts say "Spiritualists must indorse them") are unavailing to extricate the apologists for mental slavery from the dilemma in which they find themselves.

Try again, Luther.

THE PARSON OF BROOKLYN.

There is a jolly parson,
His name begins with B,
Who, in our sister city,
Sits down to take his tea.
He drives his team so deftly
Along the middle track,
You'd think he'd got a patent out
To prove that white is black.
But, if you follow up his course,
You presently will see,
That though he sometimes serves the Lord,
He oftens aids the D.

Ah me!

That I should say so of this Brooklyn P.

'Twas well, in bygone times,
To hear him thunder forth
The woes and crimes of slavery,
His face right fronting north.
But soon he'd turn around
To prove that white was black;
And, standing on a well-known (1) line,
He'd strive to block the track.
So queer, so strange his counsels were,
But yet with method, he
Would seem to serve the rightful cause
As well as aid the D.

Ah me!

That I should say so of this Brooklyn P.

When our Elijah (2) forth
Was sent to seek for aid;
When Baal's prophets filled the land
And all were sore dismayed;
When, full of sighs and prayers,
We followed on his track—
Ah! who could deem a friendly hand
Would strike him in the back,
Alas! for him who held the blade—
For sure you'll all agree
Such coward blow was never struck
By any—but the D.

Ah me!

That I should say so of this Brooklyn P.

He who, beyond the sea,
Had heard his bugle sound,
Would deem him freest of the free,
And ever foremost found.
But faint and low, indeed;
At Sumter 'twas unheard,
Though twenty thousand ears were strained
To catch a welcome (3) word.
The gospel failed—the law (4) went down
And flung the banner free—
Who turneth backward from the plow,
Is serving of the D.

Ah me!

That I should say so of this Brooklyn P.

The battle fought and won,
Though still the foes around,
With anger pale, with sorrow dumb,
Looked on in rage, and frowned.
When weak-kneed brethren bent,
And limp back-bones were lost,
Who was so quick to leave the ranks
Of freedom's mighty (5) host?
'Tis true, with easy whirl
He fell in step, you see;
But such an act, at such a time,
Was serving of the D.

Ah me!

That I should say so of this Brooklyn P.

'Tis thus, with vim and wit,
He's elbowed on his way;
No matter what he took in hand,
He'd surely make it pay.
No wonder that his pews ran up,
Where widow's mites are vain;
That round the reeking auction block
The dollars fell like rain.
That Wall street ponied up the cash,
For well it knew that he,
While preaching truth with all his might,
Would also serve the (6) D.

Ah me!

That I should say so of this Brooklyn P.

But now his course is run,
His days of fight are o'er;
The hand of fate hath struck him down,
He'll soon be heard no more.
Against him, through the land,
The masses are arrayed;
Though round him stand a stalwart band,
They soon will be dismayed.
The age of shams must pass,
The truth must come in free,
And hypocrites must take back seats,
With all who serve the D.

Ah me!

That I should say so of this Brooklyn P.

- (1). Mason and Dixon's.
- (2). Dr. Cheever.
- (3). The word "vote" was omitted in that famous oration.
- (4). Chief Justice Chase.
- (5). The Philadelphia Convention, where South Carolina and Massachusetts walked in arm in arm.
- (6). See his sermon on the text, "The love of money is the root of all evil."

SOCIALISTIC.

27 BERNARD STREET, RUSSELL SQUARE, }
LONDON, Eng., Aug. 9, 1874. }

Victoria—Can I tell you what a lack there is in my life, what a "nameless longing and vague unrest," that even this voyage and this new country cannot fill? Since my inspiration left me to write for the WEEKLY I've not been myself at all. I never shall be again what I was before my illness. There is not the same zest to life there was. My thoughts and desires constantly turn to you as the only source from whence can come my medicine.

The common existence seems to me so aimless since I learned of progressive truth from you, before whose light all lesser lights must fall. Yet, how sunk in a wallowing mire of perfect indifference seems the world! And I have been in it myself for months, and, like the poor starling, I can't get out! I long with all my soul for a wave of the old enthusiasm to sweep over me and bring the supreme ecstasy. But it comes not; neither will it come, Victoria, save from your presence; yet, it seems fate intends to put the wide waste of waters between our material selves, that our imprisoned spirits cannot span.

We had a delightful voyage over—only three rough days, and they were pretty bad, enough so to ship seas over the hurricane deck.

The only relief I found for an imprisoned spirit was one afternoon on deck with a Scotchman, a Presbyterian Sunday-school teacher, with whom I had a theological discussion for three mortal hours, and nothing but the dinner-bell could have ended it. I quite impressed the old gentleman, and I'm sure he never heard our social system so overhauled before. I dared tell this Scotchman the truth about himself, when he told me his wife had borne him children unwillingly. The result to me of that sunny, breezy afternoon on deck was a nicely burned left cheek, where the soft wind had a fair sweep.

We have been in London one week, and begin to put on airs concerning our knowledge of localities. We can direct you most anywhere you want to go, from the Tower of London to Madam Tussand's, from Buckingham Palace to Racquet Row, from Westminster to Billingsgate, from Regent street to Cheapside, from fair Belgravia to the Bank of England.

As illustrative of manners and customs, or "tricks on travelers," I must tell a little incident that befell us three wandering Americans in St. James Park, last Sunday. We became fatigued and took three of the little wire chairs, painted green, which abound in the park, to rest from our weariness and watch the water-fowl in the "Serpentine."

We had been seated, perhaps, five minutes, when up comes an official-looking *hindividual*, and says he: "If you please, sir, would you pay for the seats now?"

"What!" says the party addressed, with amazement worse than Hamlet's mother had it. "Twopence for the *von* as has harms, if you please, sir; *hand* one penny for those as *his* without harms, sir!"

"Hall right," says the party addressed; "But *vy* in thunder don't ye stick *hup* a sign so *has* a feller can tell *vet* he's got ter pay?"

We were informed we could sit in the park "hall day" for what we paid, and when we asked for a check the feller said he "*halvas* trusted to *is* memory."

Look sharp in London, for the first thing you know some seedy-looking *hindividual* has "roped you in" for a penny.

We do not open in London for the present, as the season is not commenced. We open in Brighton on the 17th for one week, and shall reserve London for the return of the *bon ton* in October.

Now, Victoria, won't you please write me a few lines; it will be such an inspiration to me! I shall not look for it for two months, but shall hope for it all the time. Don't let me be disappointed. Address me, in care "American Exchange, 449 Strand, London."

Please let me know what you have been doing, and how the wind sets socially, and what your prospects are, for you may be sure no soul takes a more loving, anxious interest in your affairs than

HELEN NASH.

SEASONABLE ADMONITION.

Now, Mary Jane, you've joined the church,
I hope you will be clever;
And don't forget that I'm your love,
While I am down the river!

If Parson Smooth should come to pray,
And tell you he's your preacher,
Oh! watch him as you would a hawk,
And don't forget old Beecher!

It may be he will want to sing
The old song, "Coronation;"
And tell you not of worldly things,
Nor give you consolation!

Just tell him that the Bible tells
Of joys beyond our reaches;
That he should always stick to that,
And practice what he preaches!

—Bismarck Tribune (Dacotah Territory).

[From The Burlington (Iowa) Daily.]

THE LESSON OF RECENT EVENTS.

Modern society undoubtedly is in a state of chronic revolution. Every reformatory idea is the basis for a revolution, frequently occasioning violence, as the resistance it meets is more or less obstinate, but more frequently carrying its point through by means of time and patience. All reforms and every revolution, political or religious, are really social, *i. e.* they tend to improve our social relations, whatever special point they originally intended to accomplish. Revolutions are not made, they come; they are as natural a growth as an oak. The world moves. The age of men armed in mail has gone by long ago. The age of the divine right of thrones has gone by. The age of church power, if not entirely gone, is passing swiftly, and such events as this Plymouth Church expose add to the speed. Men undervalue this Beecher incident. It needed a mass of evidence to convince a majority of our people of the aggressive iniquity of slavery. The Beecher affair has shown up to the thinking part of the community the sham of church society, as it exists among us. The great mass of the people can never be made to stay and argue a long and deep question. They must be made to feel it through the hides of their idols. When you have launched your spear into the rhinoceros hide of a Beecher, every one of Mrs. Grundy's slaves feels it. It is on this principle that every reform must take for its text the

mistakes of great men. God gives us great hypocrites for texts to revolutionary sermons.

To-day it is no longer Beecher's special act of adultery that concerns us, but the train of social rottenness and hypocrisy it has brought to light, hidden under the wings of the church and so-called best society. True religion can and must be a gainer, brought about by the very men who pretend to defend it; just as Papal corruption gave birth to the reformation, or as the infatuated blindness of the slave-lords opened the eyes of the nation to their iniquities. Thus Public Opinion is beginning to open its eyes and to draw a distinction between "church" and religion. Intellectual and social revolution takes a stride in advance. Large gaps have been made in the phalanx of "best society," and its *esprit de corps* has suffered a signal defeat. Very likely it will rally again and attempt to cover up its losses, but the blow has been a severe one. That Protestant order of Jesuits, the Y. M. C. A., will never recover from their blunder of hounding down Mrs. Woodhull for the crime of having told the truth. Thanks to the Printing Press, the people more and more get into the habit of doing their own thinking, and the time is coming when all our revolutions will be accomplished without bloodshed. Though it takes a long time for deeply-rooted institutions to die, yet when they are founded on hypocrisy, and on the slavery of the mind, they are bound to be ultimately conquered by Truth and Justice. The church, in this country, is one of our conventional shams, and its flimsiness has been glaringly uncovered by this Beecher campaign.

SHAKERISM ON BEECHERISM.

In the "Beecher-Tilton scandal" there is more than the public or even your own dear self may imagine.

It is not persons, but principles and systems. It means *Babylon*. Generation and Christianity mixed—God, not man, is in it. It is the judgment of Protestantism in America, even as Catholicism is being judged in Europe. Does not Europe possess her infallible Pope? And does not America possess an image of that infallible Pope in every one of her great, popular preachers and leaders? War, "the Bible and Sharp's Rifles" are component parts of Protestantism as of Catholicism.

How long since Church and State clergy were slave-holders? Some being slaves and Christian ministers too. It is judgment day. The revelation of the Christ Spirits is increasingly brighter and brighter. The Christ Angels do often obsess the public men and corresponding leading women, and in the "fervent heat" of their inspiration cause them to forget themselves, and to utter sentiments and advance ideas consistent only with Shaker theology. This creates confusion in their own minds, and great incongruity between their life conduct and their preaching is the result. Not that they, as men and women, are "sinners above all others," but being quickened by Christ Angels and their spiritual powers developed, they are capable of sinning beyond the power of the unbaptised. If their light be turned to darkness to do evil, how great the darkness and how transcendent the evil!—Elder F. W. Evans, in the *Shaker and Shakeress*.

ANOTHER BEECHERISM.

The members of Mr. Beecher's family are naturally afflicted and depressed by the unfortunate position he is placed in, and their nervousness and excitability are pardonable. But they have an unfortunate predilection to printers' ink. It would have been far better had they followed the example of his reticence, and kept silent until compelled to speak. For while most of their utterances have injured themselves and each other in public estimation none of them have helped him. And this is particularly true of the letter his elder sister, Miss Catherine E. Beecher, has given the public in a morning paper. She is naturally anxious to protect her brother, and makes an appeal to the public for justice in his behalf, as though he were the only person worth saving and justice would save him. Then she goes out of her way to smite and smirch a half dozen persons, accusing them of all sorts of wickedness, as if the badness of Bowen and total depravity of Moulton and the weakness of poor Mrs. Tilton prove that her brother is innocent of the crimes with which he stands charged. Her language is of the boldest, and shows the intense agitation of her mind, but if her letter is the rhetoric of despair its reasoning is logic in hysterics.

Miss Beecher naturally enough believes, or wants to believe, that her brother is innocent. And this is her reasoning reduced to a syllogism: A great and good man never commits adultery; Mr. Beecher is a great and good man, therefore he is innocent and Moulton and Tilton are conspirators. She forgets that David was reputed a very good man, and yet he had an affair with Uriah's wife which the moral sentiment of the nineteenth century hardly approves. And she also overlooks the fact that her brother's character is the very thing in question. She dwells with pride on the good he has done for thirty years, and his standing for integrity, kindness and virtue. Nobody questions that he has preached grandly and done noble acts; but how does this prove that he has not yielded to temptation himself and tempted others to their ruin? How does the preaching of a grand sermon on forgiveness prove that he never took advantage of the absence of a confiding friend and despoiled his home? How does giving money to missions and charities reconcile his apocryphal story to his committee with his perfectly healthy condition when he wanted his life insured? Such reasoning is altogether too flimsy and transparent to shelter him for an instant, and the fact that his sister finds nothing but gauze to throw over him shows that her intellectual wardrobe is very poorly furnished with materials of a finer texture. Miss Beecher protests against her brother's trial by jury. Anything but that. The courts are carnal. The jurors belong to this world. The ermine of New York and Brooklyn is badly sullied. So good a man as her brother should not be obliged to defend himself before the rough and stern tribunal of common justice. The court of common sense is the only one he should be tried by, she says. This is very sisterly, and under the circumstances very kindly meant. But the court of common sense is divided. Two-thirds of the jurors are for conviction. Would

she have her brother live under this awful shadow of suspicion and go down to his grave dishonored when the facts would prove his innocence? Or does she think the facts would convince the remaining third of the jurors and lead to a unanimous verdict of "guilty?" Her letter looks as though her fears had got the better of her faith, and will hardly satisfy any one that Mr. Beecher be made an exception to the common rules of justice made and provided for other men.—Graphic.

HUMAN justice is very apt to be injustice. When WOODHULL AND CLAFLIN'S WEEKLY came out with the first public statement of the Tilton-Beecher scandal the country was greatly shocked, and the publishers of that periodical were prosecuted for circulating obscene matter through the mails. Of course that was a wrongful charge. If Woodhull and Claflin were guilty of anything it was of an atrocious libel. But for some reason or other nobody wanted to prosecute them for libel, and so the other charge was trumped up to stop their mouths and get them out of the way. After some time, during which they were imprisoned and legally prosecuted, they were discharged without a trial. That is one case of human justice about which there can be now but one opinion. But to make it more clear we have had more elaborate and more indecent statements of the same offense circulated in all the newspapers for the last three months and nobody is indicted for it. There seems to be a marked respect of persons, or papers, in enforcing the laws. What was obscene and criminal in WOODHULL AND CLAFLIN'S WEEKLY is purified when passed through a respectable medium. There is a good deal of humbug about it. The "prudent prudes" form a large class in society, and "pious cant" is as persuasive and potent as ever it was. Perhaps it is well, now and then, to have it demonstrated.—Sunday Herald, Boston.

A CLERICAL GEM.

VINELAND, Sept. 1, 1874.

"Perjury for good reason is, with advanced thinkers, no sin." (See Moulton's statement, last clause of letter marked "N 7.")

Will the writer of said letter please state if his brother, H. W. Beecher, is sufficiently advanced in thought to indorse the above clerical gem? If so, the Rev. Thomas K. Beecher has gratuitously given to the world a key that will unlock the "skeleton closet" of Plymouth Church, as well as many other hidden mysteries in Christendom.

S. C. PAYNE.

BEECHERANIA.—A proposed substitutional name for Brooklyn to perpetuate the name and fame of "the great preacher" and his principles, and the free-love institution over which he presides as pastor and exemplar, in this year of grace, A. D. 1874.

ANOTHER VICTIM!

BY L. O. BARRETT.

It was an autumnal afternoon, near sunset;
The sky red, cloud-curtained and beautiful;
The landscape so grateful for that day's sun.
I was meditative, thinking how good our world
Might be if man were true to nature,
When my inspiration suddenly chilled—
What was that rustle in the magnetic air,
And the sombre touch of feeling in my soul?
I looked, and lo! a slow-moving procession
Of mourners, wending by the lakelet's shore,
Attired in black, that dismal fashion,
Heads bent in melancholic revery,

I asked, "Who is the victim this time?"
My hostess answered: "A maiden of twenty summers!"

Her first years were girlishly innocent;
A young man courted her, and her confidence
Proved her an angel. Was this a fall,
To love so well, even if misguided?
When the procession returned, broken up,
Each to renew the usual life of starving,
An angel said to me: * * * *
"Society is damned!
It made his mother mould him so—lustful!
He came into the world libertinized!
He affiliated with the bestial of society,
And thought woman was but a convenience!
Thro' parentage society fell first; then he;
And she, the victim of a false primogeniture!
Were it not better that the child should live?
Better still, had he been fitted for that office
By the hallowed education society owes
To all fathers and mothers for its safety?
O, sin-stained humanity, revenging natural defects,
Begin at the fountain of life for salvation;
Invigorate here with healthful affections;
Electrotype with spiritual polarities;
Obey the laws of life set in the horoscope
Of wisdom, gleamed by experience,
And the future will bring the regeneration!"
Dishonorable, he forsook her when most needed—
When the bud of infancy asked for protection!
She wept—Oh what tears in compensation
For that loving truth of indiscretion!

The shadow fell on her—the social stigma—
Herself and unsought babe outcasts for life!
Everybody said in looks: "You are disgraced!"

Poor weeping mother, so young and tender.

Her parents knew no law higher than man's;
Thought more of Society's respectability,
Than for the daughter, now so desolate;
How could she, then, report her secret?

One chance left to regain a social position—
The murder of the fetus at the risk of her life!
The blow reacted—she died too! and that day
The people carried her symmetrical body
To its suicidal grave, where the minister said:
"Great is the mystery of Divine Providence!"

TERMS OF SUBSCRIPTION.

PAYABLE IN ADVANCE.

One copy for one year, -	\$3 00
One copy for six months, -	1 50
Single copies, -	10

CLUB RATES.

Five copies for one year, -	\$12 00
Ten copies for one year, -	22 00
Twenty copies (or more at same rate), -	40 00
Six months, -	One-half these rates.

All communications, business or editorial, must be addressed

FOREIGN SUBSCRIPTION

CAN BE MADE TO THE AGENCY OF THE AMERICAN NEWS COMPANY, LONDON, ENGLAND.

One copy for one year, -	\$4 00
One copy for six months, -	2 00

Woodhull & Claflin's Weekly,

Box 3791, New York City.

Office, 111 Nassau Street, Room 9.



NEW YORK, SATURDAY, OCT. 3, 1874.

THE ULTIMATUM.

FROM THE SPEECH "TRIED AS BY FIRE."

Sexual freedom, then, means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never even seemingly have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children: means the birth of love children only; endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation and by the wisest guidance and instruction on to manhood, in dustrially, intellectually and sexually.

A CORRECTION.

The WEEKLY is glad to perceive that the *N. Y. Independent* has thought it right to make us the *amende honorable* by contradicting its previous statement, which was to the effect that this paper had been discontinued. Here is the notice of the same, which is taken from its issue of the 24th Sept., 1874:

We lately stated that an occasional weekly in this city, edited by the President of the National Spiritualistic Association, had apparently suspended publication in consequence of the recent departure of that functionary for Europe. We are sorry to have ocular proof that the paper referred to is still in existence.

As our paper has been published every Wednesday for the past eighteen months, probably the time may come when our contemporary may do it the justice to consider it a "regular" rather than an "occasional" weekly. When it recognizes the fact we look for an amendment to the amendment before us.

THE EMPEROR.

Long before the *N. Y. Herald* moved in the matter, the WEEKLY, in a series of articles, pointed out the fact that the republic of the United States was verging into a despotism. A third term to any President means that and nothing else. We showed that the executive of the United States was top-heavy with strength, and that, under such an incubus, the liberty of the nation was nowhere. Now, the *New York Herald* joins in the cry, but we believe it is a day after the fair. It says, in a long article headed "The Philosophy of the Third Term:"

"If he (Grant) is stronger than the party nothing but his magnanimity will prevent us from entering upon the second century of our national existence with a change in our form of government as radical as that effected in the government of France when Napoleon accomplished his *coup d'etat*. We say nothing will prevent this but General Grant's magnanimity. We have yet to find that distinguished soldier and statesman magnanimous enough to decline anything in the way of public dignity that has been offered to him."

Well, the WEEKLY said the same thing years ago; it saw the evil in its incipient state, and warned the people against it. Its voice was unheeded. But we do not despair of the republic. The people are not yet ready for an emperor. The cities are corrupt, it is true, but there is a vitality in the country in which we can put our trust. With the people of the States, outside of the debauched centres, we feel assured the word will be "No Cæsar."

BRILLIANT OPENING OF MRS. WOODHULL'S LECTURE SEASON.

[From the *Daily Union*, New Haven, Conn., Sept. 28, 1874.]

The announcement that Mrs. Woodhull would deliver an address at Loomis' Temple last evening, on "What is True and what is False, Socially," drew out, as might have been expected, a large concourse of people, bent upon listening to this noted woman. The hall was densely packed, and by eight o'clock standing room was hardly attainable.

THE SOCIAL EARTHQUAKE.

In our last issue it was announced that, in the present number of the WEEKLY, we should begin the general "summing up" of the Beecher-Tilton Scandal case. By this we did not mean so much a review of the testimony that has been developed during the trial by the public, as we did its effects upon the great question of social reform that is involved in its relations. It is by no means a matter of serious importance to us whether, in any coming trial of the facts of the case that may be made, Mr. Beecher be found guilty or innocent of the charges that have been preferred against him, although it must be confessed that it will be hard to find an unprejudiced jury anywhere who could review the evidence that has already been given to the public and honestly acquit Mr. Beecher. Mr. Beecher's position and reputation are no defense. He must be tried upon the evidence and the facts presented relating to this case, and made an equal merely before the law with all other citizens, since so he has elected that it shall be.

That he has been a "revered citizen," whom Judge Noah Davis, or his assistants for him, considered "well worth the while of the United States to vindicate," by the illegal imprisonment of the editors of a paper who had dared to mention his name, will be of no service in the case now. The utter folly, as a measure of defense, of that act, so far as Mr. Beecher is concerned, was long since made evident, and will tend in no small degree to question the honesty of any other defense which Mr. Beecher may now essay to make. From the very first it has been Mr. Beecher's policy to dodge the question really at issue, and to decide the merits of the case by the degradation of the persons referred to, upon other and utterly irrelevant causes. But all this failed him, and he is now confronted by the same persons with whom he conspired, or who, by their silence permitting him to conspire, became accomplices with him in his movements. If there were ever a conspiracy against anybody, there was one against us when the effort was made to have us condemned to the Penitentiary for sending obscene literature through the mails—a charge which one of Mr. Bowen's lawyers has since admitted that Mr. B. could have had dismissed at any time through his influence with the Administration. It was in this quarter that the "device" for Mr. Beecher to escape originated; and who can doubt that Mr. Beecher was fully cognizant of all that was being done in his behalf, even if he were not the active mover behind the scenes?

But the question may now be asked, have the results that are already evident justified the purposes for which the scandal was originally made public? It is by these that our part in the drama is to be adjudged. What has been accomplished to benefit or to injure the cause in the behalf of which it was undertaken? To decide this understandingly it is necessary to go back to the beginning, and see if there can be found any distinct evidence upon its face as to what were the motives behind it all that decided us to give it publicity, and to put Mr. Beecher on trial before the world in case he should fail in his loyalty to himself. We have been charged with maliciousness so frequently of late, that something of its spirit may have entered into the public thought, and being there, may operate prejudicially against our review of the case. We think we may state one fact and rely confidently upon there being no one found who will question it, viz., that whether everybody believes or not that the facts charged as to Mr. Beecher and Mrs. Tilton are true, nobody will pretend to disbelieve that the authorities which we quoted originally in confirmation of their truth, were as we stated them. So far then as the evidence goes upon which we predicated the scandal, whether it be true or false of itself, we are fully exonerated from the charge which has been so often preferred against us of having originated the story. We gave it as we received it; but we gave only such parts of what we had as we had received in a way that made it honorable for us to part with it in the way that we did. We have been content to rest under the most dishonorable insinuations when we had the evidence in our possession to clear them away; but we have in no single instance revealed what came to us in confidence, either to add to the strength of the original statement or to defend ourselves against the attacks to which we refer.

We knew that, ultimately, everything would be made clear, and we were willing to wait for our justification until the fullness of such time. We know of the "other hearts that would ache," and we speak confidently when we say, that it is these other hearts which will ache that are now blocking the progress of the case, and which stand trembling upon both sides of the verge of the abyss, lest their names be the next involved. Right well did Theodore Tilton feel the weight of his words, when he wrote that prophetic phrase "the other hearts that would ache," since were, and are, they not almost daily appealing for mercy? But justice to all may not be staid in its course even though mercy be employed by the blanched cheeks and trembling lips of beautiful, talented and cultured women whose social status, as they imagine, rests upon the brittle tenure of secrecy. What is there that ought not to be said against a social system that compels men and women to such horrors, or else which denies to them everything for which their souls crave; that compels them to deny their Christ—the principles which dwell in their souls—in order that they may profess homage to persons whom they despise?

The original statement, upon its face, was made for the purpose of "ventilating the most stupendous scandal which has ever occurred in any community," which it was intended should "burst like a bomb-shell into the ranks of the moralistic social camp," to show that "the most intelligent and really virtuous of our citizens have outgrown" the marriage institution, "and that they are constantly and systematically unfaithful to it, despise and revolt against it, and submit to it only from the dread of a sham public opinion."

Is there anybody anywhere who has traced this scandal to the present—and who has not, even down to the boys and girls of the country schools?—who doubts that all this has been accomplished? What other scandal ever convulsed even the small community in which it existed as this has convulsed the whole country? It is safe to say that no single thing that ever occurred in any country so completely absorbed the public thought for so long a time as this has done. The papers, while protesting editorially against spreading the facts before the people "to the detriment of public morality," have been literally compelled to surrender the whole space of their papers to the public demand. Some few which essayed to ignore this demand and to be sanctimonious and pious were compelled to fall in with the seeping tide, or else rest with their editions unsold upon their hands. And now even, when as by common consent it is admitted that the case is closed, so far as its trial by the public is concerned, if there were any new facts developed they would be as eagerly sought by the public as any that have been presented were sought. For once the papers have been forced into the discussion of a case which they vainly endeavored for years to crush out, and have been taught the lesson which they needed to be taught, to wit: that there are some questions so interwoven in, or related to, the sentiments of the human heart that the press cannot control them when once the public has caught their inspiration, and that the social question is one of these. The public, after all, is greater than the press. The press, however, will not get wisdom by experience. It pretends now to ignore the meaning of this public demand. They wish the people to believe that what has occurred is not the result of a great and demanding inquiry which is going on in the public mind in regard to this very question of our social institutions. The demand of the public was to know whether the chains which have galled it so severely, and which are worn under protest by so many, had been cast aside by the representative, social and religious lights of the age—the great, the popular preachers. Had the subject been some unknown person of no public importance in the sense in which Mr. Beecher was and is of public importance, the scandal would not have created a ripple upon the great swell of social thought; but Mr. Beecher was an authority, and rightly so, to thousands of persons who had never even seen him or heard him speak or read his writings. His magnetism, emitted from the pulpit of Plymouth Church, spread all over the land, touching all hearts in sympathy with his great impulsive nature. No one so much as Mr. Beecher has contributed to the liberalization of the intellectual atmosphere of the country. It was impossible for such a man to live and labor for twenty-five years, as he has lived and labored, without in a measure modifying public sentiment toward his own standard. The spirit of his ideas once cast upon the tide of thought were drunk in eagerly by thousands of thirsty souls; and so it has come about that the very conflict which he by his own acts has conjured up, now rises before him, as he thinks, to overwhelm him; whereas it only confronts him to learn whether he is strong enough to, and will, bear open and direct testimony to the logic of his forty years' experience; or whether, having wrought such destruction and anarchy in the public thought regarding the old, he will now leave its victims wanting his leadership into the new. A tide once sent on its way will not be forced backward; having cast loose from one shore it must onward until it breaks upon the opposite. To halt midway is to be overcome and borne down by those who follow. Will Mr. Beecher pause in his career and invite this calamity? This is the question that the public is now asking.

The press and the pulpit of the country, when it had heard the ununciation in the Steinway Hall speech of the right of sexual or affectional freedom, joined hands to declare that there was no such question in existence, and that the public ought not to and would not listen to arguments about social freedom; while the former denied the admission of such arguments to their columns. In the meanwhile, abortion, infanticide and wife-murder on the one hand, and private diseases among adults and sexual vice among children on the other, flaunted their falsehood in the face of these self-elected conservatives and guardians of the public morals. They built up a solid wall of prejudice so high and so sharp at its apex, that they believed it impossible that anybody would dare to scale it, and having done this they laughed at the baffled who would criticise legal marriage. When this condition was in its height of glory, suddenly, as if out of a clear sky, this scandal fell and shook the country from centre to circumference. But these people, quickly gathering their scattered senses and seizing upon whatever weapons, launched them, not at the parties impaled upon the horns of the social problem, but at us, as if they would bury us forever out of sight for having impiously touched the anointed of God. They pretendedly ignored the evidence offered, and insisted on visiting their wrath upon those who offered it. What had previously been winked at as the practices of a few was boldly launched as the keystone of society. It

mattered not what a person should do, as there was no wrong in the act, since the crime consisted in having it found out, and that the criminal was he or she through whose instrumentality it should be revealed.

But there was no other escape. This resort had to be made or else we, as the discoverers to the world of this tremendous scandal were, according to their own theories, public benefactors. Strange as it may seem, they were compelled to almost precisely the position that we occupy upon general principles—that every individual's private affairs belong religiously to him or herself, and that whoever interferes with them is a trespasser upon the sanctity of the individual. Our grounds were completely transposed. We were acting, apparently, upon their pretended theories, while they were strenuously advocating ours; and so it has come about that they were compelled to use their own defenses against themselves. Had we been boiling for vengeance upon our defamers, we could have had no sweeter revenge than to see them thus made the unwilling advocates of just those truths that they had previously so ostentatiously denied our right to advocate.

In the article we said that "they, Mr. Beecher included, would gladly crush us if they could—will do so if they can—to prevent us from forcing on them considerations of the utmost importance." Were we not right? Did they and have they not done every thing—all things, in fact—to crush us and to forestall the discussion of this question? Our position was one of warfare. Not that we desired to make war upon anybody or upon society; but society forced us to accept its challenge. They denied our right to speak and write the truth as we saw it, and retaliated upon us for doing it by all manner of slander and abuse. We were therefore compelled to take up their own weapons and hurl them back in defiance; and we did so, with all our might.

As we said at the outset, we repeat now, that "To Mr. Beecher, as the individual citizen, we tender our humble apology, meaning and deeply feeling what we say, for this or any interference on our part with his private conduct." "We do again, and with great sincerity, ask his forgiveness;" but being compelled, we adopted war measures in sheer self-defense, so that our rights might not be wholly lost to us and rendered utterly null and void. Nor was Mr. Beecher, and especially was not his representatives, blameless in this part of the matter. We had entered upon a campaign which, if they had not actually advised, they had tacitly assented to the justice and the propriety of what was to be gained by its prosecution; but when once it was fairly under way they deserted to the rear, afraid to accept, or dissuaded by more influential personages than ourselves from accepting, the positions which they would have been obliged to assume had they continued to advance.

But they had already gone, and encouraged us to go, too far. They miscalculated the effects of their own work, and entirely under-estimated the hold which radicalism had made upon the public pulse, as well as the number and influence of the radicals themselves. But this error might have been remedied had they made use of the way which we opened. Had Mr. Beecher, instead of moving heaven and earth to crush us for having resorted to war measures, come boldly to the front and declared that he would not be arraigned, and that he would not admit the right of anybody to question or compel him to plead by stooping to answer whatever anybody might be pleased to charge against him, he would have risen as high as he must now fall for choosing the opposite course. Nobody wanted Mr. Beecher to confess. Everybody wanted him to become the embodiment, to an unattained degree, of the doctrine of individual sovereignty. What should he have confessed? Had he invaded anybody's personal rights and grossly trampled them down? No! Nobody believes that Mr. Beecher has ever encroached upon any one's sovereignty, wanting the acquiescence, not to say the invitation, of the individual. And to whom should he have confessed, and of whom asked forgiveness? Surely not to the committee. That very respectable body of representative Christians will hardly pretend that it was in any position to cast stones at Mr. Beecher. If the representative Christians could not do it, what of the laymen generally? This was a case of the exercise of the right to the pursuit of happiness, over which the individuals concerned, and they only, had control. It was not in the jurisdiction of anybody else to require them to plead, to affirm or deny, or to enter upon a defense. So long as individuals will permit such usurpation of their personal rights, so long will despotism exist.

So, then, what business had the public with his matters? None whatever; and it was to induce him to tell the public just this truth, which it would not accept from us, and which they so much needed to have told them by just such a man and in such a way as he only could have told them, that we pressed this matter home upon him.

He was not equal to the occasion, however. He lost his opportunity, and thereby invited what he should have forever put it out of the power of anybody and everybody to have compelled him to; and should it come out, as it is inevitable that it must, that the proof against his present position is not to be escaped, he will then realize what a prize he has permitted to elude his grasp, though until then he may, perhaps, delude himself with the idea that the appearance of fidelity to the past is of more value than can be gained by a rigid adherence to the truth of the future.

Much as we regret that he should have made this unwise choice, the result to the cause will be the same ultimately

that an opposite course would have produced immediately, the difference consisting of whatever of personal suffering and sorrow that has already and that must still come, and of the "other hearts that would ache" when the time arrives in which they must pass through the fiery ordeal to which Mr. Beecher's course has condemned them. But even these will not be without their compensation. Bound about with chains of social servitude, they now walk the earth in sorrow and fear. From this bondage they will be released when the day of trial shall have passed, when they will once more be free; and then they will offer prayers of thanksgiving to heaven, which has ordained for them so much wiser and better than they would have chosen for themselves.

NEWSMEN.—Let our friends everywhere see to it that the Newsmen keep the WEEKLY on their counters, remembering that one of the largest and most prosperous businesses in London was built up solely through the employment of persons to travel the city over, asking for its articles at every store. The WEEKLY is "returnable" through the American News Co., so that Newsmen are perfectly safe in ordering a supply from that company, or from any of its agents or correspondents in any of the large cities.

THE NEW RELIGION—UNIVERSAL JUSTICE. No. II.

Man is material, intellectual and moral—a trinity constructed out of the physical universe by the operation of immutable laws, upon the perfection of which operation depends the degree of resulting happiness. The elements of matter that enter into his composition relate him eternally to the external universe; the orderly arrangement of these elements making comparison between them possible to his consciousness, establishes the possibility of an intellectual comprehension of the law involved—an understanding of the method by which law becomes a part of consciousness—while the outworkings of this law develop certain definite standards of morality. Each individual is therefore an exact illustration of the orderly or disorderly action of the elements of matter of which he or she is composed, modified by the influences of the environment. It is as impossible for two people, born of different conditions and surrounded by different influences, to perform the same acts under like circumstances, as it is for different rays of light differently combined to produce the same color.

It is necessary to make these preliminary remarks in order to fix the idea of individuality firmly in the mind. Each individual is the result of certain causes and influences, which are not the same in any two persons; else there would be two individuals between whom it would be impossible to distinguish. Each individual is different from every other individual. In this fact, alone, rests the possibility of individuality. But there grows out of this still another fact which even more fixedly confirms the idea of individuality, and this is, that while it is true, primarily, that each individual differs from every other, it is still further true that, as each individual develops physically, intellectually and morally, he becomes, as the evolution proceeds, ever more distinctly individualized. Development in any direction means coming into the recognition of the higher laws of nature—means coming more into harmony with nature—means becoming more like nature—more at one with nature. There are then two processes ever at work moulding humanity; one that of individualization, becoming more unlike everybody else; the other of adjustment to all others, becoming more in harmony with the whole.

These fundamental principles lie at the bottom of any movement in which humanity, or any part of it, may engage; and its success or failure, or its measure of either, will depend wholly upon the proper recognition of these principles. No movement that is not based upon them all can ever succeed ultimately. A movement to adopt a part of them and ignore the rest will, no matter how strongly supported or how earnestly pushed, surely fail. All past systems have failed, and all present systems will fail, because they were built without a complete foundation.

Justice is the end to be sought by whatever movement. Justice is that adornment which renders the structure perfect and harmonious. It is the completed edifice whose foundation is firm; whose frame-work is perpendicular and horizontal; and whose finish is harmony. It implies, in humanity, that it consists of free and equal individuals, harmoniously related. Is this that grand finality which the people pretend to desire? If so, will they take the necessary steps to secure it? This is the important query. It is foolishness to prate about reform and to make a great noise about better things, unless something is done to secure them. The mountain will not come to the people. They must go to the mountain. So will not justice come to them; but they must seek it out, and, finding, adopt it.

Physical, material, justice lies at the basis of all other kinds of justice. If this be not comprehended and adopted it is folly to think of intellectual and moral justice. If that justice which should regulate the material needs and demands of the physical body be not comprehended, how can it be expected that those rules which ought to govern that which evolves through this body should be understood? And yet the priests all over the world have, for centuries, been endeavoring to instruct the people in moral justice, by an effort to utterly ignore that which lies at its base. They have endeavored to divorce the different natures of man; to

make him feel that his moral nature is in need of salvation, and that salvation can be attained only through the utter abnegation of all physical things. It is not at all to be wondered at that absolutely no advance has been made toward justice in any direction. The terrible failure that has resulted from the ill-advised efforts upon the moral nature of man, brings us back to the point of departure, and compels us whether we will or not, to remember that we are not only moral beings, but physical and intellectual as well; that morality is a growth upon these other departments; and that it is not only improbable but impossible that moral growth should result, where the soil in which it has its origin is fouled with weeds. In other words, all past efforts for the salvation of the world have been directed to the wrong part of the human nature. It has been attempted to beautify and adorn a rotten and imperfect structure; to put new wine into old bottles, the result of which has been that the bottles have burst and the wine, good enough, perhaps, in its proper place and time, has been wasted.

A more deleterious policy than this even has been pursued. Not only has the moral nature been made absurdly prominent as a subject of redemption, but it has been taught that this could be gained only by the crucifixion of the physical. The anathema of eternal damnation has been held in terror over trembling ignorance, to deter its votaries from giving to the physical that attention which its life and health rigorously demands; and thus the bodies of mankind have been left to rot almost, with the absurd idea prevalent, that moral growth would be hastened by the decay. This process has been pursued so relentlessly that humanity is now so far gone into demoralization physically, that it is doubtful, to say the least, whether any redeeming process can be set up which shall be able to rescue it from final dissolution, and thereby prevent the extinction of the physical man.

Moreover, the first and prime necessities of physical life have been anathematized as emanations from hell. The holy instincts of procreation have been slimed all over with the feculence of the thoughts of those who, by long abuse, have sunk their own past recovery in the slough of lust; and all mankind is smirched with their filth. The natural passions, born in pure and healthy bodies, have been held to be degrading and as adverse to morality, and their subjects have been taught to consider them as worthy of abhorrence only, until almost an universal shame accompanies the possession of this benign gift of nature. The race is already beginning sensibly to suffer the legitimate consequences of such absurd teachings, in the natural decrease of children and the growing disinclination among women to bear them, counteracted as it is by the decreasing capability among men to generate them. All these things, which have been for years silently at work beneath the exterior of society, together with the terrific social convulsions that have recently burst upon society externally, show conclusively that humanity is on the verge of a revolution that will mark an era in its progress; or else equally as vividly indicate the point from which it will begin to descend rapidly into darkness. Which course shall it be? The answer rests with those who shall have the courage to step boldly to the front and stem the tide of social demoralization and decay, whether their voices of warning shall be potent enough to cause the people to drop their masks of affected virtue, sham morality and mock modesty, and to come back to recognize themselves as individuals, responsible alone to the laws of their own beings, and capable of growth in any direction, only through giving to each department of their natures its proper attention.

Religious devotion has had its day and failed. The world is no better morally than it was a score of centuries ago. Physically the world is constantly deteriorating. In spite of statistics, which seem to show a gradual increase in the length of life, the general standard of physical health is surely decreasing. Intellectually, only, has the world made any advancement; and this has been gained to no inconsiderable degree at the expense of its physical health. But this intellectual advance may, perhaps, have its recompense to offer to the physical, if it shall show how utterly absurd it is longer to attempt to secure moral growth while the physical base is left to decay. Religion has been and still is, the deadly foe of intellect. In its domain reason, the offspring of the intellect, has no place. Intellect is, however, rapidly gaining dominion and power among the people, and as rapidly preparing them to abandon religion to its doom, and to take up its own products and use them as the means of restoration to pristine purity, health and strength physically. No matter if these products are now condemned by religion, they are accepted by the people; and the sway of the priest and the bigot is thus rapidly passing away. Heaven speed it on its passage. Meanwhile the evidences of decay are every day becoming more apparent in all departments of life. It is clearly to be seen that everything is approaching a culminating point. Politically, perhaps, more evidently than in any other way, are the signs of the times pregnant of change. Imperfect systems begin, grow and culminate. They have no real, constant existence. When their fruits are corruption and dishonor, and these only, as they have come to be in this country, it requires no prophet mind to foretell their speedy dissolution. A government, pretendedly of the people, has here become a huge machine by which the rights of the people are subjugated by those whom they have chosen to be their ser-

vants. Patriotism is dead. Self emolument alone lives, whether it be in the White House or in the petty office; while the measure of manhood is determined arbitrarily by the length of the purse which officials fill at the expense of the people without being accounted thieves. Financially the conditions are still more ominous. The laboring masses toil on year after year, and at the end of each find themselves more firmly bound by iron chains. They stir the soil and induce it to yield its wealth. They feed themselves niggardly and clothe themselves scantily, and see the major portion of their labor go to enhance the comfort and luxury of those who never toil. They construct elegant mansions in which those, who regard them with disdain, live away their lives in idleness, while the builders themselves must be content in the humblest cot. These classes begin to realize that there is something wrong somewhere, and they are asking in no uncertain tones, What is justice for us and how are we to obtain it? Does it mean that we are to go on generation after generation and see the proportion of our classes constantly increasing, while those who accumulate our products as continually decrease in numbers? Have not they, whom we have labored to feed and clothe, while they have poured over the problems of science, yet found some solution to this outrage upon us; have they not yet learned what is justice between the producer and the consumer? These and other equally indicative questions are rising from the toilers in every branch of industry, and unless they are answered, and that, too, shortly and satisfactorily, they will seek a solution for themselves by the means with which they have toiled so long—by brute force. Be warned in time, oh ye rich men, and ye men of science! Burden not this class beyond the power of human endurance, else it will revenge itself upon you mercilessly.

Socially also, is the harvest time at hand. The relations of life which nature prepared to confer happiness only upon the people, have been blasted by the canting hypocrisy of so-called religion, until humanity groans in anguish under the bonds with which it is bound; while they who have the hardihood to assert, practically, that nature is a higher law than that which religion has framed and custom enforced, are crushed beneath the Juggernaut of public opinion. But to these despots also do the signs of the times say, Beware!

PARIS, France, Aug. 27, 1874.

Now is the time to subscribe for the WEEKLY, so that those who have not fully read up the great Brooklyn Scandal may obtain a full knowledge of it from the first, as we shall shortly begin a review and "summing up" of the case, with the particular purpose in view of showing its effects upon the Social Question. The frightened press assume that this Scandal has dealt Free Love its death blow, whereas, we shall show that enforced lust—legal marriage—has been killed instead. All the back numbers containing the various statements of the parties to the Scandal can be furnished from our office.

"HARPER'S BAZAR" ON STIRPICULTURE.

There are many propositions for the improvement of the race of mankind, physical, intellectual and moral. The great question of questions is, How can we improve the human stock? We commence with demanding better prenatal conditions. We object to marriage, because by it, under law and not under love the world has been filled with abortions. We freely admit that there are cases in which love is an ingredient of modern marriages, but we also aver that there are many cases in which it is not. When it exists law is not needed, and where it does not exist law cannot supply its place. Every infant that is not the fruit of an affectionate union we believe to be more or less of an abortion, and in order to reduce the numbers of such forlorn little ones, we demand the withdrawal of all laws, ecclesiastical or civil, which we hold to be the primal cause of the production of such monstrosities. We claim that, in making such a proposition, we are only following nature, and lament that, in sexual matters, man can take needed lessons from the inferior animal creation. But, though we oppose all our present marriage laws as both useless and mischievous, we are truly glad to welcome an ally who works even within them to forward the general improvement of our race, and therefore it is that, with profound pleasure, we place before our numerous readers from *Harper's Bazar* the following article on

"RECKLESS MARRIAGES.

"The vigor and just development of the highest qualities of every animal race are dependent upon certain physiological laws. These can be easily ascertained and obeyed, so as to secure the desired result. Man, in breeding those domestic animals which he requires to administer to his wants or pleasures, takes care to conform to the well-established principles of science, and is thus enabled to fix with the utmost precision the good quality he seeks in the inferior creature subjected to him. His horse, his dog, his cow, and even his pig and his goose, are in this way moulded, as it were, to his particular requirement. He evokes at his will fleetness, strength, fruitfulness and plumpness, and the still higher attributes of docility and faithfulness.

"The power man thus possesses over the inferior he undoubtedly can exercise to a great extent upon his own su-

perior race. Careful as he is, however, in every particular of the breeding of the occupants of his stable and cow yard, he remains heedless of the most important influences in the development of his own family.

"The marriage of man and woman, it might be supposed, would commend itself as seriously to the consideration of human beings as the pairing of those brutes of which they are so regardful. The two processes are essentially governed by the same laws, and as these are obeyed or disobeyed, improvement or deterioration of race will equally result in both. Marriage, however, is generally as recklessly assumed by young lovers as it is inconsiderately sanctioned by their elders. There is not a momentary thought given to its probable effect upon the family and race.

"In spite of all the popular denunciation of all interference with the mutual love of the young of opposite sexes, we do not hesitate to question the safety of leaving this serious matter of marriage to be decided exclusively according to their impulses. Let us confine ourselves just now merely to the physical view of the question, which to the sentimental may appear too gross and cruel for the refined and tender vision of love, but which, nevertheless, is the one with which humanity is most concerned. How seldom is the good health of the pair the condition, as it should be, of every marriage? So far, in fact, is this from being so, that the most attractive force in bringing young lovers together and uniting them in the bonds of matrimony, is a type of physical charm inconsistent with the fullest vigor. The qualities of the beauty in vogue are tenderness, slowness, paleness and a diminutiveness in hands and feet, which are incompatible with a robustness of constitution. To secure these qualities all vigorous exercise must be foregone and the generous expansiveness of nature carefully restricted within the narrow boundaries of art. Breathing, circulation and muscular movement are carefully checked to reduce the natural proportions to the standard of fashion. The process succeeds admirably, and the delicacy demanded is abundantly supplied. Health, of course, cannot be had into the bargain, and does not in fact seem much asked for.

"Absolute disease, strange as it may seem, is often preferred to robust health. It is not presumed that disease is chosen because it is disease, but it has certain charms so conformably with the prevailing taste for delicate beauty that they are irresistible to the young. The skilled physician will see in the qualities most admired indications only of the fellest disease. The consumptive, cancerous and scrofulous taints in all their varieties often manifest themselves in the young by an eye, expression and complexion which the ordinary observer will contemplate with delight and pronounce 'brilliant;' but the doctor, with a shake of his head, will term 'fatal.'

It is evident from the above that the writer has appreciated the magnitude of the questions descended upon. To reconcile arbitrary copulation (the male being in power) with race improvement is, we believe, a difficult and even a hopeless task. If the world wants an improved human stock, love must be free, and the fetters must be taken off those who produce it. The aim to fix the affectional status of either a man or a woman, which is the base of all marriage systems, is another folly. John loves Mary to-day, therefore he must love her forever; the same constancy being expected from her also. Is this demand according to nature? Our bodies change; every fourteen years we have a new suit of flesh and blood; but our affections—they must be fixtures. If there be anything over which human beings cannot be considered in power, it is over their affections. We know that they may—do—change in years, days, and sometimes momentarily; but they must not change in marriage or the race will deteriorate.

We respectfully differ, however, from the writer of the quoted article, in the addition therein proposed. It says: "In spite of the popular denunciation of all interference with the mutual love of the young of opposite sexes, we do not hesitate to question the safety of leaving this serious matter of marriage to be decided exclusively according to their impulses." The WEEKLY takes the world to witness that, in the matter of stirpiculture, it has never gone so far as to interfere in cases of affection. We object to the intrusion of the priest or the magistrate on such occasions, and must consequently resolutely close the door in the face of the doctor also. The right education of both sexes in "unemasculated physiology" is all we can depend upon to produce the proper mating of human beings; further than that we dare not go. By admitting the right of personal sovereignty we can look for an improved race of human beings, but never hope for such a result by its further surrender. The remainder of the article contains some well-timed if not well-placed advice to young women, who often render themselves incapable of sexual pleasure, in order to please. It is very well to decry fashion—small waists, small feet, etc., but the curiosity of it is how comes it such doctrines are preached from the pulpit of *Harper's Bazar*? For the other side of the question see the illustrations therein.

RENEWALS OF SUBSCRIPTIONS.—We must again remind our subscribers that it is their duty when they receive a bill for the renewal of their subscriptions, to at once forward the amount or else to notify us to stop the WEEKLY. This is a matter of a few moments' time and should be promptly attended to in every instance, as a matter of simple justice to us.

EDUCATIONAL.

At the Board of Education in the City of New York, a circumstance lately occurred which is thus narrated by the *New York Herald* of Sept. 17, 1874:

Now happened a queer incident, which defines the official title of each instructor in the public schools to be "teacher." The Committee on Evening Schools reported Professor Alberto de Tornos for "professor" of the Spanish language in the Evening High School. President Neilson's dislike for pretentious titles was shown immediately. He said that he did not believe that the regulations of the Board recognized a "professor" in a public school, and a member of the Evening Schools Committee replied that "teacher" was the title meant and the one that should be inserted in the resolution. The remarks agitated an old gentleman, one of the trustees, who declared that he could not see that the Spanish language needs to be taught in public schools, and that on principle he disliked the attempt to put classical, ornamental fringe on what ought to be a plain educational garb. The discussion awakened some other trustees, and when the resolution was voted on it was found that instead of the Board being unanimous, as upon every other question, several of its members voted against the appointment of Teacher de Tornos.

Although we deem that the world has outgrown the theocracy of the ancient Jews, we respect the sturdy democracy which is exhibited in their earlier history by their rejection of titular barbarisms. We admire the simplicity of a people who refused even to their great leader "Moses" the title of "His Excellency," whose high priest was known merely as "Aaron"—without being burdened with the prefix "Reverend" or "His Holiness," or that more elaborate and more barbarous monstrosity of language with which England designates her clerical magnates, which would have converted the simple biblical style of "Aaron" into "The Most Reverend Father in God, His Grace the Archbishop of Jerusalem." Even their great military heroes seem to have been treated in a similar unceremonious manner, for their all-conquering captain is merely noted as "Joshua, the son of Nun." With such feelings in the matter, we can well commend the action of President Neilson in objecting to admit the title "Professor" into our Public Schools.

But there is another point in the discussion which also is well worthy the attention of the public; it is the impolicy—we might add the injustice—of robbing the public for the purpose of destroying the unity of our country, and cultivating anarchy in our Union, by permitting the instruction of our children in "foreign languages" to be introduced into our Public Schools. With our present educational force in this state, which is equal to the present money appropriation by which it is sustained, it is questionable whether it is sufficient to give the children of the state a good and thorough training in one language, and superfluities cannot be added except at the expense of the same. More than that, the great glory of our country, the strong bond of union upon which we can rely more than upon any parchment, is "unity of language." If that is to be invaded, where is the invasion to end? If such innovations are permitted to be established, in all probability, in the near future, our citizens will talk German in Pennsylvania, French in Louisiana, and probably Chinese in California.

In private schools, where a certain foreign tongue is a specialty, not one out of ten pupils acquires a second language save at the expense of the first. True, there are cases, many cases, in which such an acquisition is very desirable. The question is—Is any Board of Education justly in power to introduce it in our Public Schools at the general cost of the community? We think not. We think it an unwarranted and pernicious usurpation in Public School Officials so to ordain. Music is a universal language, and is both necessary and useful. Drawing, unless as a nation we elect to fall behind Europe in the mechanical arts, is also requisite; but both these should be general, and no study that is not general ought to be admitted in our public Schools. Until, however, we have a national Bureau of Education established in Washington, in other words, until the nation thinks as much of its human progeny as it does of its pigs, we suppose our people will have to submit to the infliction. At present we have a perfect Babel in the book department, constantly changing, as this, that, or the other great publishing house secures the lead, not usually on the excellence of its goods, but on the strength of its purse, and we feel it our duty to protest against the adding to it of another Babel, viz: that of confusion of tongues.

OUR LECTURE SEASON.

We are happy to be able to announce to our friends all over the country that we have returned from our trip to Europe refreshed and strengthened in health, and eager to re-enter the lecture-field in defense and advocacy of those truths which, we believe, must finally be the foundation for the salvation of the world from sorrow and suffering. The intense agitation of the social question through the discussion of the Beecher-Tilton Scandal has caused the thinking people to ask earnestly, "What is to take the place of a social system which this scandal has shown to be tottering to age and decay?" One of our principal efforts during the coming season will be satisfactorily and rationally to answer this question, and we feel warranted in saying in advance that when it is answered, all the doubts and fears of anarchy and confusion which now occupy the minds of the timorous, will be quickly dispelled, and the most conservative will be willing to acknowledge that it must be a happy change that will bring such a consummation. We expect to begin our season about the 1st of October. Those who desire to effect engagements anywhere in the United States should make early application, as our routes will be arranged several weeks ahead.

DEFAMATION OF CHARACTER.

Throughout the Tilton-Beecher case, the advocates of the cause of the pastor of Plymouth, whenever they found themselves cornered in argument, have usually thought fit to relieve their overburdened spirits by an abuse of Victoria C. Woodhull. Of course the WEEKLY has disdained to notice such irrelevant observations in most instances, but there is a line that we must draw as a limit to our forbearance. That boundary we feel has been passed in the following instance, which we quote from the N. Y. *Herald* of Sept. 22:

"The *Irish Times* has informed its readers that Mrs. Woodhull leads the free love wing of Plymouth Church. This is only a Hibernian method of expressing a lamentable fact."

We know not what we have done to the *Irish Times* that it should so malign us. As to the indorsement of the statement by the N. Y. *Herald*, we look upon that simply as "satanic." From the *World*, indeed, we might expect such treatment, but then its articles are written in such a stilted style that few read them and nobody can understand them. But a truce to prating on the subject, save to solemnly warn our opponents, that whoever after this shall dare so to slander us, as to consign us to that black pit of infamy—Plymouth Church—we shall hold responsible for so malicious and unwarranted an assertion in a court of law.

NEW SUBSCRIBERS.—Our friends ought never to forget that the public press, in favor of the old and worn out social system, takes every opportunity to prejudice the minds of the liberally inclined against the WEEKLY. If efforts from some quarter are not put forth to oppose this influence, it is easy to see that the grand doctrines of woman's emancipation cannot spread rapidly. We do whatever we can upon the rostrum and in the distribution, as far as we are able, of sample copies of the WEEKLY, but it must be remembered that without the personal efforts of all who are in favor of social reform, it cannot make much headway against the organized opposition that confronts it upon all sides. Every reader of the WEEKLY ought to have interest enough to secure at least one new subscriber. In this way the principles which it advocates may find their way into many a sorrowing heart to comfort and cheer. Let the patrons of reform papers have, first, the courage of their opinions, and then the further courage to do what they can to spread them among their friends and neighbors.

ROME AND THE ROTHSCHILDS.

The priestly power is always more or less at war with the money power. Really worshipping the same deity, Mammon, at all times and in all countries they always have been and are now jealous of one another's advances. They are both underground workers. Like moles in their labors, you cannot detect them in their operations, you can only note the mischief they do on their travels. Like Joey Bagstock, in Dickens' "Dombey and Son," they are both—"Sly, sir, sly; devilish sly!" But, although, both in their characters and in their methods of accomplishing their designs, there is great similarity between them, they much dislike and always have cordially hated one another. This has been the case from time immemorial, and it is the case now. Priesthoods and usurers are a couple of parasites feeding on the body of labor; they are the bed-bugs and fleas of the working classes. Both of them are so insatiably greedy that they fear they will never get enough, and that is the reason that there always has been war between them in the past, and is now between Rome and the Rothschilds. From the time of Charlemagne to the sixteenth century, the papacy had the advantage of the usurer. It would not permit his calling to be recognized by law in Europe. It treated it as a crime, and branded him as a criminal. But in 1545, nine years after what is called the Reformation, interest for money was "legalized" by Henry the Eighth. Then the money changers got the whip-hand of the priesthood in England, and, since then, they have established themselves in power in all countries. Now, they really are the world's potentates; and monarchs, legislators, priesthoods and presses, have been mere instruments in their hands to carry out their purposes and effect whatever they pleased to decree to be performed.

The last French and Austrian war is a proof of the truth of this statement. It exposes the underground movements of the money changers of Europe. Our readers will remember that when it was declared it startled the nations like a clap of thunder out of a cloudless sky. None could discern for it a cause, for every one saw that the reason given by Louis Napoleon for such a proceeding was invalid. Few knew the real cause. It was the abduction of a Jew child, Edgar Mortara, which had taken place about six months previous to the declaration of war by the French Emperor, that was the underlying reason why that potentate took up arms against Austria. But it was not the simple abduction of one child that justly stirred up the wrath of the Rothschilds. It was far more than that. The Pope claimed and still claims the right to kidnap in all countries, where he has the power to do so, all baptized Jewish children, and any Catholic, male or female, can administer the rite of baptism. We give the account of the abduction of Edgar Mortara from our contemporary, the Jewish *Times* of New York:

A reputable Jewish family named Mortara lived at Bologna in the year 1858, of which the father was a successful manufacturer. One night he came late to his home and found it

in possession of eight or ten servants of the Inquisition. They demanded to be shown all the children of the family. Amidst the tears and lamentations of the mother and the calmer grief of the father, the officials selected one child, Edgar, of only seven years of age, tore him from the embraces of his parents, and carried him away to the prisons of the Inquisition. The cause of this strange outrage was reluctantly told. It seems that a servant of the Mortaras, a Roman Catholic, whose character is said to have been infamous, had secretly baptized the child, as she affirmed, when it was ill of a dangerous disease. But her story was contradicted by the parents, and she seems to have been wholly unworthy of belief. She had told the priests of what she had done, and the Church had resolved to maintain its claim to the possession of its unconscious convert. In the morning the boy was placed in a carriage and hurried away to Rome.

And now began the long and fruitless pursuit of their lost child by the wretched parents. They followed him to Rome; they besought the officials of the papal court to restore him to their arms; they saw Antonelli, and strove in vain to convince him by proper testimony that the servant was a profiteer and a liar. He refused to interfere; but they were told mockingly by the priests that if they would become Christians they might regain their child. The parents were permitted to see their Edgar in the presence of his captors. The boy seemed anxious to follow them home, but he was again hurried away to a distant convent at Alatri. Here, too, the Jewish parents followed him secretly, and were driven away by the priests, and were even in danger of ill-treatment from the fanatical populace. It was no longer safe for a Jew and Jewess in 1858 to travel far in the papal dominions.

But the story of the abduction of Edgar Mortara became known to all the Jews of Europe and America, and an intense resentment filled all the powerful race. The last insult of the papal court might well seem the most cruel they had yet endured. What Jewish child was safe, what Jewish family might not suffer the fate of the Mortaras, if the power of the priests were equal to their audacity and pride? Europe rang with the remonstrances and the lamentations of the Jews. The memory of their ceaseless sorrows in the past seemed renewed with fresh bitterness. They saw once more the burnings, the tortures and the exactions, the banishments, the robberies of English kings and French Crusaders, the rage of Arbaes and Torquemada, and the mocking tenderness of German lords. Yet the Jews in their affliction found many defenders. The liberal press of France, England and America denounced the cruelty of Pius IX., and even calm and enlightened Catholics denied that any such extravagant right to seize the children of heretics or unbelievers was inherent in St. Peter's chair. But the Pope refused to give up the child even at the solicitations of foreign courts and powerful influence, and the *Univers* and the *Civiltà Cattolica* enlarged on the happy fate of Edgar Mortara. They pointed out that the right to seize Jewish children was one that the church had always claimed. They asserted that the authority of the natural parent was as nothing to that of the spiritual. They assured the Jews that their involuntary convert would never be given up, and that the Church had made him its own.

The Mortaras never regained their child. Edgar grew up in a convent, forgot his parents, and has become, it is said, a priest. The Pope and the Jesuits mocked at the impotent rage of the Jews. The fatal insult they had inflicted upon a sensitive race seemed never to be avenged. Yet the moment of retribution at last arrived. The papacy fell into ruin while proclaiming to the world its own infallibility, and in the wreck of the French Empire the Pope was hurled forever from his temporal throne. It is said that of all his Italian foes, the most resolute and active have been the Jews; that the Italian press owes much of its brilliancy and vigor to the gifted offspring of the rabbinical schools, and that with keen sarcasm and unsparing ridicule the Jews have never ceased to assail the Jesuits and the priests, who still assert their right to snatch children from their parents and exercise those repulsive acts of persecution that offend the plainest principles of humanity and of civilization.

At the time of the abduction, Austria was the sword of the Papacy, and France was powerless at the Vatican. It was not until the battles of Solferino and Magenta had been fought, after peace had been purchased by the surrender of Austrian power in Italy and the sequestration of a very considerable part of the domain of the Papacy itself, that France regained power in Rome. That Louis Napoleon had no hand in the abduction of the child, Edgar Mortara, was proved by a letter he wrote to Pio Nono on that occasion, a translation of which was published in the New York *Herald* at the time, wherein the French Emperor earnestly entreated the Pope "not to make so antiquated a claim, which would be sure to cause trouble." Pio Nono answered "that he had only done his duty as a Christian Pontiff in the matter, and that he could not act otherwise." After this answer, Sir Moses Montefiore, of London, the great Jew negotiator, was sent to the Vatican, but he fared far worse than the Emperor of France. The Pope treated him somewhat after the style the Grand Master of the Knights Templars in Ivanhoe treated the Jew—Isaac, of York. It is believed that he was even worse entertained than the latter worthy. For the Grand Master did condescend to receive the letter of Isaac from the hand of a Christian, inasmuch as he said, "Comrade, take thou the letter from the dog and give it unto me; I touch not misbelievers, save with the sword;" whereas, it is asserted, that the Pope refused an audience to Sir Moses Montefiore.

We do not absolutely affirm this last statement to be an exact fact, but we do assert that the mission of Sir Moses Montefiore was absolutely fruitless. There was no further effort at negotiation. Three months afterward the blow fell, and the European money-holders struck down Austria, the friend of the Pope, with the arm of France. The settlement that followed the war proves satisfactorily the truth of this assertion, for, at its close, the Pope suffered far more than Austria. What had Pio Nono done that he should be shorn of more than half of his territory? It was the pound of flesh the modern Shylocks justly claimed from their imbecile oppressor, as he lay prostrate at their feet. They did not care a straw for the honor of having conquered their foe, but their intent was to teach him better manners in future, and to warn him of the danger of rousing the ire of the kings of the kings of Europe.

But, notwithstanding the force thus applied, the Pope has never given up the real point at issue—viz., "his right to abduct all baptized Jews, wherever he can enforce it." Nor is the battle between the Pontiff and the money-changers yet concluded, although the latter parties have more, than

once tendered the olive branch to the Catholic Church. The first time they did so was when Mr. Peabody, the great banker, went to Rome, and was more successful than Sir Moses Montefiore in his embassy. He knew how to deal with the Vatican. The New York *Herald* stated, at the time of his visit, that he dropped five millions of francs into the Papal treasury chest. If you ask for what? we answer, for silence on the crime of the "legalization" of usury. Since then, some two years before the capture of Rome by Victor Emmanuel, the late Rothschild, of Paris, who had partially agreed to loan the latter potentate sixty millions of florins, withdrew from his engagement on the singular pretext "that he feared it might be used to the detriment of the Italian clergy." How is that for "high" from a Jew?

The reason for all those love-taps from the money-changers is obvious. The last thing they desire is to drive the Vatican to extreme measures. The cession of Rome to Victor Emanuel and the destruction of the temporal sovereignty of the Pope was no part of their plan. The late Rothschild, of Paris, would have much rather used his money to keep the Pope, in than to turn him out of Rome. In Rome the money-changer had him fast with the Papal loan. That tie is now severed. The "legalization" of interest for money is the foundation of the modern financial system. That is now pressing the life out of the peoples; it is the mother of the national debt system, and that necessitated the paper money system, which has made money cheap; and in making money, which is the exchange for labor, cheap, it has made labor cheap, and beggared the masses who perform it.

But the time is near at hand when open war will be declared between the Papacy and the Rothschilds. As to the Papal loan, at six per cent. interest, we shall be told that that was not borrowed by Pio Nono but by the secular government of Rome. Whether it was or not the seizure of Rome by Victor Emmanuel frees Pio Nono from it, for the debts go with the estate. When the priests air the subject of usury or interest for money they will not strike wildly. Our friends, the labor reformers, are now, and have been for a time, engaged in conflict with it. Every sensible man knows that interest for money is unjust, and all the world's great legislators—Moses, Aristotle, Jesus and Mohammed—have condemned it. But, *per contra*, we maintain that if A pleases to loan money to B at any interest upon which the parties may agree, he has the right so to do. Communal laws have no right to override individual sovereignty. Yet, we perfectly agree with those who attack our present financial system as an uneconomical and cruel system that is the bane of civilization and the merciless robber of all wealth-producers. How, then, can it be annihilated? Why, by annulling the law that sustains the usurer. Usury is a crime that cannot in itself do much harm, but the "legalization" of it, that is the arming of it with communal power, has enabled it to crucify the masses of mankind. The base of the national debt system is the "legalization" of usury. Deprive money of that usurped power and it must fall into dust. Much money will never be loaned at interest when there is no law to recover that interest, and we maintain that there should be not only no law to recover the interest, but that, as the loaning of money is not a transaction in which money acts in its only legitimate capacity, viz.: As a medium of exchange for labor, it should be looked at as a credit affair, and there should be no law to recover the principal also.

What we whisper we believe and trust will soon be trumpeted throughout the world by the Vatican. Everything shows that since the declaration of the infallibility of the Pope, and the consequent dissolution of the firm of Priest, King & Co., that Rome has taken a new departure. Catholic papers, such as the *Irish World*, the *Sunday Democrat* and many others, based on republican or democratic principles, have their hundreds of thousands of subscribers, which twenty years ago would not have been supported or even tolerated by their co-religionists. The Papacy, having lost its former base, the good will of governments, is naturally turning for support to the masses. In order to obtain that it cannot do anything better than unlimber its guns against the "legalization" of usury. We believe that it will do so, and trust that this number of the WEEKLY may prove to be the "Maverick" to let in light upon the battle that is now being waged between Rome and the Rothschilds.

MISCELLANEOUS.

PEARLS FROM THE SEA OF THOUGHT.

SELECTED BY LAURA CUPPY SMITH.

"Christianity is now the established religion. He who attempts to impugn it must be contented to behold murderers and traitors take precedence of him in public opinion, though if his genius be equal to his courage, and assisted by a peculiar condition of circumstances, future ages may exalt him to a divinity, and persecute others in his name, as he was persecuted in the name of his predecessor in the homage of the world."—PERCY BYSSHE SHELLEY.

"You may build your Capitol of granite, and pile it high as the Rocky Mountains; if it is founded on or mixed with iniquity, the pulse of a girl can in time beat it down."—WENDELL PHILLIPS.

"A divine person is the prophecy of the mind; a friend is the hope of the heart; our beatitude waits for the fulfillment of these two."—EMERSON.

"Who ever passed the tomb of Abelard and Heloise, in the ground of Pere la Chaise, without a heart-swell?"—HENRY WARD BEECHER.

"It is impossible to be a hypocrite and to be brave at the same instant."—THOMAS PAINE.

"No man finds in a woman's soul the revelation of a rarer self, receiving it into his heart as an incentive to a higher life, who ever loses it wholly or who ever forgets the gentle face that was its visible type."—MARY CLEMMER AMES.

"If ever you have so loved that all cold prudence, all selfish, worldly considerations have gone down like driftwood before a river flooded with new rain from heaven, so that you even forget *yourself* and were ready to cast your whole being into the chasm of existence as an offering before the feet of another, give thanks to God that you have had one glimpse of heaven, that so divine a guest could enter and possess your soul."—HARRIET BEECHER STOWE.

"I love my fellow-men. The worst I know I would do good to. Will death change me so that I shall sit among the lazy saints, turning a deaf ear to the sore complaints of souls that suffer?"—JOHN G. WHITTIER.

"A creed sometimes remains outside the mind, encrusting and petrifying it against all other influences addressed to the higher parts of our nature; manifesting its power by not suffering any fresh and living conviction to get in, but itself doing nothing for the mind or heart, except standing sentinel over them to keep them vacant."—JOHN STUART MILL.

"The world's old;
But the old world waits the hour to be renewed.
Toward which, new hearts in undivided growth
Must quicken and increase to multitude
In new dynasties of the race of men—
Developed whence, shall grow spontaneously
New churches, new ceremonies, new laws
Admitting freedom, new societies
Excluding falsehood."—G. B. BROWNING.

"All injustice rights itself in time."—SUMNER.
"Love opens the door to divineness life."—ANON.

A FOLLOWER OF JESUS.

With a public lecturer, *truth*, regardless of all things else, should be paramount. When this is not obvious, suspicion is thrown on the speaker's best utterances; and, touching public morals, an earnest seriousness should be visible, to give confidence, and have his words effectual. In this day of light and progress (?) all who call themselves spiritualists, and who propose to level all the mountains of error, should, of all people, foster truth most tenderly; for, a present victory resting upon ingenious equivocation, or any false foundation, is at best short lived. I regret to observe that Br. Jamieson, in replying to me, has seen fit to resort to prevarication and wit in order to avoid the shafts of truth.

He sets out with either a willful or ignorant perversion of facts. The first proposition in regard to Jesus, which he deigned to notice, the merest tyro in logic knows, was a hypothetical judgment, of which proof cannot legitimately be demanded. He says: "Mr. Eades asserts," when there is no assertion in any part of it, thus changing it to the categorical. In the first part, the saying that Jesus represented the attributes of Deity better than all the Universe besides, was conditioned by these words: "So far as we have knowledge, and the truth of his biography," and the focalizing in him all spiritual truth, was conditioned by *may*, and predicated upon the same; a positive, let alone an "unwarrantable assertion" nowhere appearing. He, by changing the judgment and terming it an "unwarrantable statement," then demanding proof, only shows into what straits he felt himself driven. He, in this perversion, was either willful or ignorant. He was either ignorant of the canons of logic, or he willfully perverted the judgment. If the latter, and he feel disposed to be honest, my advice would be, for him to take off his hat, and walk manfully up to the confessional. If the former, I would advise him to study, in his closet, the works of Sir Wm. Hamilton (Philos. and Logic), with John Stuart Mill's criticism, together with Archbishop Thompson's laws of thought, for at least twelve calendar months. Then for six months more, study the New Testament under a spiritually enlightened teacher, then he may well appear in the lecture field, when he will bear a very different testimony in regard to the honest, loving Jesus than what he does now. If I have read correctly, he has said that spiritualists should criticize each other, and expose their fallacies; but when this was uttered, the probability is, that he had forgotten that his house was also made of glass.

He affects astonishment at my laying aside my modesty and rushing into print, and doubtless wishes I had not; when, if rightly informed, I was in print when he was in his cradle; so the lack of modesty seems to be on the other side of the equation! Bro. J. says: "We may now expect something brilliant from his (Mr. Eades') pen." Now, I do not propose to offer anything "brilliant," but certainly desire to offer that which is true; but from what I have seen I regret very sincerely to be compelled to say that I have no justifiable grounds to expect from his pen either the one or the other.

I very readily confess that the proposition next quoted by him: "Riches and bliss are incompatible," is affirmative—a categorical judgment of which proof may be demanded, but it does not follow, neither is it true to assert that, "according to Mr. Eades, poverty is bliss," which he does with a deal of quizzical fun-making and repartee; but repartee is not reason. The conclusion he has reached does not logically follow from the premises, nor anything said by me on the subject.

Riches and poverty are antinomies—were there nothing between them—no other possible state of existence but riches or poverty—there would be some excuse for his deduction, but as it is there are no number of links in a correct chain of reasoning that could reach his conclusion. Who does not know that if all would comply with and follow the teachings of Christ, that there would be neither rich nor poor, but *quantum sufficit*, and consequent happiness for all. But he falsely accuses me, just as he does Jesus, of advocating poverty as the true means of bliss! See his mode of reasoning:

Riches cannot produce bliss,
Riches and poverty are incompatible,
Ergo, poverty is bliss!

The merest tyro in logic can't fail to see the syllogistic saltus here, which is a plain violation of Rule 4, Hamilton's Logic, and this he expects the public to accept as sound reason! It seems like a mere quirk, not to say dishonesty. But he says he does "not understand what Mr. Eades is talking about." If so, this must be accepted as a satisfactory apology.

Because the "whole world are laboring to get rich," and in every possible way striving to get something more from their fellow men than what they give (which is the principal mode of acquiring riches), is no proof whatever that riches are compatible with bliss, or that this course will not end in misery. It is no marvel that the good Jesus decried against it. The great apostle sets it in the true light: "Having food and raiment let us therewith be content. But they that will be rich fall into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil."—1 Tim., 8-9 x.

I am happy to unite with Bro. J. in denouncing salaried preachers; none such can be counted among the followers of Jesus. But what he says about universal famine being a blessing in Eades' view, is in keeping with his other reasoning which I have noticed.

It belongs as much to Bro. J. to prove the affirmative as it does to me to prove the negative of the question: "Are riches and bliss compatible?" I have offered the most conspicuous instance on record to prove my position—and can give others, sacred and profane, almost without number—but so far he has failed to find one single instance to support his position. Hear again the wise man: "Doth not wisdom cry at the entry of the city and coming in at the doors. Unto you, O men, I call, and my voice is to the sons of men. Receive my instruction and not silver, knowledge rather than choice gold. * * He that trusteth in riches shall fall; but the righteous shall flourish as a branch."—Prov. viii. 1, 3, 10; and xi. 28.

The poet Pope shows that riches are incompatible with bliss, agreeing with Paul, whom I have quoted; and Burns shows the possibility of happiness even in poverty. Experience has taught me, and will ultimately teach him, that riches cannot produce bliss, and he ought, for very shame, either to give some proof—philosophical, logical or spiritual—that it can, or else yield the point.

Bro. J. blunders as badly in accusing Jesus of advocating poverty as he does in accusing the writer. He takes not into the account the promises of Jesus to those who sell all and give to the poor. He, Jesus, looking forward to the larger community than the little one over which He then presided, with all things in common, and which He and His disciples enjoyed, He said: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children or lands for my sake and the Gospel, but he shall receive an hundred fold now in this time—houses, and brethren, and sisters, and mothers, and children, and lands, and persecution."—Mark x: 29-30. Here is where the rub comes. A little persecution does not seem a fair exchange for the wife. Had Jesus only promised an hundred fold of wives, as He did of other things, just as the parties might agree, who knows but what He might have secured Bro. J. as one among His most ardent supporters. The arguments he now offers in support of the proposition that Jesus has no followers, were they valid, would prove that he nor any other man ever had a follower. A man is a follower of another so long as he adheres to his doctrine and teaching and obeys him, so far as he is able. Nor God, nor Jesus, nor Reason could ask more, nor would either deny that such was his follower. So I re-affirm the proposition that Jesus has followers, and if Bro. J. cannot include Mr. Eades in the number, and will point out to him in what respect he does not follow him, he will receive the thanks of Mr. Eades, who will promise to mend his ways. Brother J. seems still unable to see the possibility of forsaking, and hating, and loving the sister. I will try to make it plain: The same reasons apply to the sister which was given for the wife, husband, etc. To come into the Christ-life and conditions. All the narrow, selfish relation must be forsaken in order to obtain the hundred fold relation. So the sister in the selfish relation is hated and in the spiritual and universal is loved. The sister in the new relation is no more the same sister than the woman is the wife—the natural being superseded by and giving place to a spiritual relation when the one hundred is loved as one. Am I now understood? Christ taught us to lay up spiritual treasure, knowing full well that happiness based on anything that *can* perish *will* perish and leave the soul destitute. Philosophers, from Plato to Hamilton, agree that the ego and non-ego are contradictory and distinct—have no relation to each other by touch. Hence it were silly to attempt a foundation for spirit-happiness with riches or any material body or thing, either of wife, or husband, or house, or children. All these change and vanish. Thackeray well expresses it: "Oaths mutually sworn, invocation of heaven, and priestly ceremonies and fond belief—a love so *fond* and *faithful* that it never doubted it should live forever—are of no avail. It dies in spite of all the bans of the priests. It has its course like all mortal things—its beginning, its progress and decay. It buds and blossoms into sunshine, and withers and dies." What argument, then, have we for basing spirit-happiness on any of these things? *None!*—absolutely *NONE*. The matter, then, rests just here: whether we prefer treasures that perish to those that do not. These teachings of Christ, so spiritually sublime, and more, very much more of similar import, never entered the "noggins" of the heathen, of whom he has given no new light, yet are so highly eulogized by Bro. J. The words of Jesus: "Deny thyself and take up thy cross and follow me," were not an empty sound. A few have done so, and such are veritably His followers beyond a peradventure or possible doubt, the truth of which no amount of wit and twaddle can shake, and any further denial of the fact would seem to be nothing short of madness or unadulterated obstinacy.

It is a mistake to say that "the early Christians perceived the absurdity of claiming to be the followers of Christ, and originated a spiritual bankrupt act." It was the seceders who did this. The true Christians, while any existed, ac-

cording to Gibbon and other historians, followed Christ in their practical lives, never dreaming of a vicarious atonement. All those councils, Nice and others, were anti-Christian councils.

Bro. J. exhibits the same unsound reasoning in what he says respecting the be-thyself-doctrine (and which he says Christ had not sense enough to teach) that he has in other places—but I will not further worry the patience of the reader to point it out. Am glad to learn that, by implication, he finds it necessary for men to either restrain themselves or be restrained, though he does not directly say so. With one more effort I think he will get to believe the prostitute ought to hear and obey Christ; that the gambler and drunkard ought to be something else than what they are. But why? According to his theory gambling and prostitution are their chosen modes to get riches on which to build their happiness. Gamblers who have money to change hands think this way to be no worse than for a clergyman to cheat his neighbor in a horse trade. The prostitute prefers this to making shirts in a cold, lonely, dark garret at eight cents apiece. Now, logically, the man whose profession is that of gambler is all the time "being himself," whether he is gambling or not. If he is not himself while gambling, who is he? He is either himself or somebody else. If he is somebody else, he is not accountable to God or man for his acts. The same holds good with the prostitute, also the drinker, whom Bro. Jamieson says is not himself when he is drunk! Convenient subterfuge, surely, to exculpate the guilty! There is another kind of drunkenness which inebriates worse than the juice of grapes. It is sexual drunkenness, in which our good Jesus thinks the man is as mean as the woman. Among other good sayings that the heathen had not thought of was this: "Whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart." Lust drunk is quite as bad as brandy drunk; and all those who practice sexual connection, for the sake merely of gratifying the sexual appetite, are drunkards, and, "being themselves" and nobody else. All such are the followers of the great whore of Babylon, spoken of in Revelations, "with whom the kings of the earth have committed fornication, and are made drunk with the wine of her fornication"—Rev. xvii. 12.

According, as I understand Bro. J., persons getting drunk with this or any other wine, and losing self-control, are not themselves (!) But he does not tell us who they are. One thing is certain, they are being in both cases precisely what they desire to be. I see no way for a man to entirely avoid these drunken conditions than to take the counsel of Jesus and *deny* himself, both of grape juice and looking on women to lust after them, for "lust, when it is conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death."

In closing, I will thank the Spiritualists and editors for exposing the corruptions, bondage and slavery that exists in and is cloaked under monogamy; but allow me to add that, in my opinion, free-love is not the remedy if it means unbridled sexual intercourse between any couple, at any time and place, where and when the parties may mutually agree upon.

H. L. EADES,
South Union, Ky.

WHAT IS A NEWSPAPER?

Organs that gentleman play
To answer the taste of the day,
Whatever it be,
They hit on the key,
And pipe in full concert away.

News from all countries and climes,
Advertisements, essays and rhymes,
Mixed up with all sorts
Of (flying) reports,
And published at regular times.

Articles able and wise,
At least, in the editor's eyes,
And logic so grand
That few understand
To what in the world it applies.

Statistics, reflections, reviews,
Little scraps to instruct and amuse,
And lengthy debate
Upon matters of state
For wise-headed folks to peruse.

And funds as they were and are,
And quibbles and quirks of the bar,
And every week
A clever critique
On some rising theatrical star.

The ages of Jupiter's moons,
The stealing of somebody's spoons,
The state of the crops,
The style of the fops,
And the wit of the public buffoons.

Lists of all physical ills,
Banished by somebody's pills;
Till you ask with surprise
Why any one dies,
Or what's the disorder that kills.

Who has got married, to whom;
Who were cut off in their bloom;
Who has had birth
On this sorrow-stained earth,
And who totters fast to the tomb.

The prices of cattle and grain;
Directions to dig and to drain.
But 'twould take me too long
To tell you in song
A quarter of what they contain.

—Dublin General Advertiser.

W. F. JAMIESON is engaged to return to Boston for the Sundays of Oct. Will receive applications for week-evening lectures in vicinity of Boston. Address No. 9 Montgomery place, Boston, Mass.

[From Hull's Crucible.]

PERSECUTION.

Editors Hull's Crucible—I possess that sense of justice which will not allow me to see a great wrong done to either friend or foe without raising my voice by way of protest against it. When a great wrong is perpetrated under the seal of the authority of the law, the public shrivel up before the august presence of the devil in red tape, as if laboring under the delusion that right and law are synonymous. But injustice may be, and is practiced by the collective assent of the people through their city officials and representatives. When an individual violates the law we can reach him immediately. But when representatives, lawyers and coroners violate all equity and justice, there is no way to reach them save through reform or revolution, and the incipient stage of reform or revolution is that method of protest which either by tongue or pen commands the public ear.

It is true that a certain kind of protection is guaranteed to individuals, trades and professions, but that protection is necessarily based on the knowledge of those who administer the laws, as in the case of a coroner's inquest. If a Dogberry presides over the proceedings of a "crown's quest court," and the professors of *meteria medica* are lamentably ignorant both of the physiology of man and the nature of poison, we may expect that physicians of a radical tendency of thought like Dr. Dillingham, of 21 Indiana Place, will not only be misunderstood, but purposely maligned by the politically poised coroner and appointed physicians, who view an autopsy of a dead man with an eye to the "golden calf."

Radicalism in profession is as much persecuted as radicalism in creeds, and the doctor who will not worship at the shrine of certain medical beliefs will assuredly find his calvary in a coroner's court of inquest. It has proved so in the case of Dr. Dillingham, a physician of forty-seven years' practice and experience, whose reputation as a skillful, deep-thinking, careful physician has been impeached by the ignorance and stupidity of a money-making coroner and invidious fellow-practitioner. The doctor is a Spiritualist and radical of the ultra type, and carries his growth into his profession. The owls of *materia medica* are on the *qui vive* for a chance to stab the man of mental independence. A chance occurred, and they gave unmistakable evidence of their presence.

It appears that about a year ago Dr. Dillingham attended a sick infant, and, among other things, administered gelseminum. The drug remained in the keeping of the family for over a year, when a male member of the family was taken sick. The sickness was of a peculiar nature, more intimately connected with the social evil than the friends of the family or the doctor who was called in to attend the case knew of. The disease culminated in syphilitic rheumatism, and no doubt would have killed the man without the assistance of any kind of poison. Some friends of the family gave a dose of the gelseminum, used a year previous in the case of the infant, and the man died. A doctor was called in, who, supposing that the gelseminum had killed the man, called a coroner's inquest, and these wiseacres decided that the drug had killed the man, and censured Dr. Dillingham, although he had not administered it to the deceased. The doctor proved at the inquest that the gelseminum did not kill the man, since other persons had taken twice the dose which he had taken; and further stated that no doctor had or could prove that it was an absolute poison.

An appeal to the public is the right of the injured citizen and doctor, and though he, in his proud contempt of the whole affair, does not deign to reply to the absurd verdict, I do, and declare the verdict of the coroner's jury to be whittled out of professional persecution of Dr. Dillingham by a brother professor, who is envious of the doctor's renown as a skillful practitioner. It is evident that the time is coming when Spiritualists and radicals of all trades and professions must stand by each other, and I earnestly request all Spiritualists and radicals of Boston and vicinity to patronize Dr. Dillingham, of 21 Indiana Place, and show the cowardly pharisees of either creeds or professions that we will resist all such petty persecutions to the death. In any event, if we are sick, we need a progressive physician and an honest man, and that man is Dr. Dillingham, of 21 Indiana Place, Boston.

A. HIGGINS, JR.

H. B. B.'S RESCUE OF WOMAN SUFFRAGE.

"H. B. B.," of the *Woman's Journal*, seems determined to write himself down an ass. In an article very immoderately eulogistic of Beecher, as well as grossly abusive of Tilton and Moulton, H. B. B. claims to have assisted to rescue the woman suffrage cause from the hands of these men and their associates. By "associates" he means Mrs. Stanton and Susan B. Anthony. Why, H. B. B. is not worthy to unlouse the latches of the shoes of these women. He "rescue" a cause from their hands! It would be like a baby rescuing its wet nurse. The cause of woman suffrage, as everybody knows, has "rescued" H. B. B. from the inevitable oblivion that awaited him, in consequence of the lucky accident that he was tied to the apron strings of Lucy Stone. But for this fact the cause could and would, in all human probability, never have reached or rescued H. B. B. from the obscurity to which he naturally belongs.

Just as if the suffrage cause, or any other cause, belonged to anybody in particular, or could be taken and re-taken possession of, and hawked about like the ark of the covenant of the old Hebrews! Yet this is H. B. B.'s idea of the nature of a "cause," or of truth, which is the same thing.

H. B. B. is trying to mix up woman suffrage with the Beecher-Tilton controversy, and he proposes to harness it to the car of Beecher, as a good, strong, safe and sure salvation.

H. B. B. two years ago harnessed his ark of the covenant to Gen. Ulysses S. Grant, for which he has repented and confessed, and apologized and explained ever since. His equal want of sense will become, even to himself, very apparent in a few years, for trying to harness it to Beecher, or to

"rescue" it from anybody. But when H. B. B. talks about rescuing the cause of woman suffrage from the hands of such women as Mrs. Stanton and Susan B. Anthony, he simply writes himself down a veritable ass.—*Earlville Transcript*, Ill.

DEACON JONES' EXPERIENCE.

ARKANSAS CONFERENCE, 1874.

Yer right when you lays it down, Parson,
That the flesh is weak and a snare;
And to keep yer plow in the furrow
When yer cattle begins to rare
Ain't no sure thing. And between us,
The same may be said of prayer!

Why, I stood the jokes, on the river,
Of the boys, when the critters found
That I'd jined the Church, and the snicker
That, maybe ye mind, went round
The day I sat down with the mourners
In the old camp-meetin' ground!

I stood all that, and I reckon
I might, at a pinch, stood more—
For the boys they represents Baal,
And I stands as the Book of the Law,
For it seemed like a moral scrimmage
In holdin' agin their jaw.

But thar's crosses a Christian suffers,
As hezn't got that pretense—
Things with no moral purpose,
Things ez hez got no sense;
Things ez, somehow, no profit
Will cover their first expense.

Ez how! I was jist last evenin'
Addressin' the Throne of Grace,
And mother knelt in the corner,
And each of the boys in his place,
When that sneaking pup of Keziah's
To Jonathan's cat giv chase!

I never let on to mind 'em,
I never let on to hear,
But drove that prayer down the furrow
With the cat hidin' under my cheer,
And Keziah a whisperin' "sic her!"
And mother a sayin' "you dare!"

I asked for a light for the heathen,
To guide on his narrer track,
With that dog and that cat jest waltzin',
And Jonathan's face jest black,
When the pup made a rush, and the kitten—
Dropped down on the small of my back.

Yet, I think, with the Lord's assistance,
I might have continnened then,
If gettin' her holt, that kitten
Hedn't dropped her claws in me—when
It somehow reached the "Old Adam,"
And I jumped to my feet with "Amen!"

So ye'r right when you say it, Parson,
That the flesh is weak and a snare,
And to keep yer plow in the furrow
When yer cattle begins to rare
Ain't no sure thing. And between us,
I say it's jist so with prayer.

BRET HARTE.

OLIVE LOGAN'S HARDSHIPS.

"A lady in Connecticut, a strong, robust, active woman wife of a prominent citizen of the Nutmeg State, was one day talking with me about my work, and receiving with (as I grievously suspected) polite doubts my account of the hardships of the life, when I proposed to her that she should accompany me on a little tour I was making in New England. She was pleased with the novelty of the idea, and agreed to it, "just for the fun of the thing," and to see what leucuring was like from a practical point of view. The trip was one of the very easiest that any lecturer can hope to arrange, comprising only towns round about Boston, not many hours apart, and all connected by railway. But it included a few of the peculiar trials of the lecturer's life, such as getting out of a warm bed every morning at 6 o'clock, in cold and bleak weather; hurrying to railway depots in the early wintry dawn; jostling through crowds; rushing after baggage; eating picked-up meals at railway stations, and at irregular hours; an occasional night arrival at our destination, and sombre searchings in the dark for "the committee;" a ride or two over frozen roads in jolting omnibuses to cheerless rooms in village inns; various examples of unutterable cookery; unpacking trunks and dressing for the lecture-room in a jaded, worn, half-fainting, wholly unhappy state, and observation then of the fact that the lecturer was expected to be as fresh as a daisy, as blooming as a rose, and as sprightly as a spring chicken. And the result was that on the morning of the sixth day my robust companion was completely *hors de combat*. It was a rather gloomy parting, as my friend shook hands with me to return to her peaceful and comfortable home, while I went on with the same life, only worse, with my resting spell in the dim distance of the coming Spring. 'I have got a new light on this business, my dear,' she said. 'I used to think one hundred dollars a night was fair pay for your work; but now I think you ought to have about a million.'"—*Olive Logan in the Galaxy*.

This is a specimen of the reckless exaggeration which passes current for first-class literature in our magazines. With "towns not many hours apart," what would be the need of "getting out of a warm bed every morning," or one morning out of twenty, to get forty or fifty miles by sundown? As to "eating picked-up meals at railway stations," there is really but little to complain of; the food thus obtained is probably more wholesome and better cooked than in an average household. Many a toiling housewife or seamstress would gladly be relieved of the drudgery of cooking or the scant fare of cheap boarding-houses if only the "picked-up meals" so despised could be had at the same cash cost—and at \$100 per night, cost is of small consequence. And many of these

women are far superior in all that constitutes true womanhood to any daubers of high-colored word-pictures, redolent of stagyness and falsity. What a "robust companion" that must have been to be *hors de combat* in six days, with no house-keeping cares, no financial anxiety, and nothing to do but travel forty or fifty miles a day and eat!

Many as good speakers as Olive Logan in the reform ranks get but \$100 per month for eight or nine lectures, and are glad to be employed two-thirds of the time at that price, though the compensation, it must be admitted, is far too small. But, then, they insist on telling truth, instead of popular fiction, and don't make wry faces about nothing.

Olive Logan a few years ago wrote a book, all about her marriage and the delights of monogamy. Her views on the marriage question are doubtless as accurate, rational and exact as her deductions from her experiences as a lecturer.

What she needs is a transcontinental tour, per mule and wagon, on a pocket and stomach as nearly empty as compatible with the accomplishment of a journey. A few "picked-up meals" would then be appreciated.

A. CRIDGE.

[Burlington (Iowa) Daily.]

SILLY.

Scribner's Magazine for October contains a short article on the Beecher matter, written by Dr. Holland. Sensible people, who may have admitted Dr. Holland, heretofore, will be ashamed of him now. The article is the weakest, silliest, most bigoted squib that has been printed for many a day. There is but one point to it, and that is, that simply because Mr. Beecher is the man accused, the whole story is a lie. The ground that Dr. H. takes, is that it is impossible for Beecher to err. Many people who have despised and mistrusted him for many years, don't think so. Dr. Holland's impudent assumption that Beecher "has carried a pure name through life," is an insult to the intelligence of the public who have arraigned that distinguished charlatan more than once before. "Preposterous" and "absurd" and "brutal" and "impossible" are big words, but there is no logic or evidence in them.

The sanctity of Mr. Beecher's personal character is the only reed which his friends have had to lean upon, and it is a very frail one. He is not the first sanctimonious hypocrite who has been unmasked. These pious Puritans who prate of his infallibility profess to be horrified with the doctrine of the infallibility of the Pope. In their eyes it is rank heresy to claim such a thing. But if that quiet Italian Christian gentleman were a Protestant Brooklyn *roue*, it would be all right.

TAKE THE CHILDREN OUT OF THE MILLS.

This is the plainest lesson of the terrible Fall River disaster. Here, all through the commonwealth of Massachusetts, the public schools have been open for three weeks, and yet in one of the most spirited communities in the State, the fourth and fifth stories of a cotton mill are full of children, and the carelessness of a boy occasions a conflagration, which instantly paralyzes their infantile judgments and snatches away two score of them to deaths of agony, and inflicts life-long injuries upon as many more. Why weren't those boys and girls in the public school? Before the last Legislature convened, and again while it was in session, we took occasion to invoke the authority of the State of Massachusetts in behalf of these children. We said that they were ignorant, the children largely of immigrants, subject to their own caprice and the unwise greed of their parents and their employers, and that it was time for the State to bare the sword of its wise authority in their behalf and compel them to attend the schools, whether they would or not. We said that when this was once done, and their labor was taken out of the market, their parents and those who should support them during their infancy would experience a rise of wages amply sufficient to compensate for the loss of their children's earnings. In no employment need wages be so low as to require the exertion of the children and the superannuated. The wages of the family must support the family, and if the children do not work, as they ought not to during the school season, depend upon it that the wages of the head of the house will be raised sufficiently to maintain them.—*Springfield (Mass.) Republican*.

THE PRESS AND PULPIT ON BEECHER.

The heavy blows of Moulton's and Tilton's last statements are beginning to produce their proper effects. The *Religious Weeklies* one after another are beginning to haul down the Beecher colors. Even the pulpits are commencing to prove "That ever the right comes uppermost, And ever is justice done!"

For proof, we present extracts from two sermons, one published in the *Weekly Herald* of Cleveland, Ohio, and the other in the *Lincoln Blade*, of Lincoln, Nebraska.

The first of these comes in the form of a review written by the Rev. E. B. Fairfield D. D. L. L. D., pastor of the first Congregational Church of Mansfield, Ohio. It commences by declaring that its author has been for many years a warm friend of Mr. Beecher. We are also told that he was one of the parties who urged the removal of Mr. Tilton from the editorial chair of the *Independent*. With such antecedents it is evident that he comes before the public not biased against the accused party.

On the confession of Mrs. Tilton to her husband, he asserts that—"It was made not only to her husband, but to Mr. Moulton, to her mother, to Miss Anthony and also to another person, whose name he (Dr. Fairfield) withholds." In dismissing this part of the affair he asks—"When before, was ever an accused person's denial in court—and that too, when it was shown to be full of falsehoods in its details—taken as a complete offset to all the confessions that had previously been made?"

After describing the pistol scene he makes the following comment: "If the man who gave up that paper in these circumstances is an innocent man, we may safely defy the records of the world's history to produce its like."

We copy the concluding paragraph of the Cleveland

Herald, which contains the termination of Dr. Fairfield's review of the subject:

"After referring to several other points in Mr. Beecher's statement, to the manner in which the Committee of Investigation was picked out by the accused himself, and the method by which it endeavored to stifle, instead of eliciting the truth, Dr. Fairfield says he accepted the conviction of Beecher's guilt with unutterable reluctance. He resisted it to the last. But the time came in his investigations when he had not the slightest remaining doubt of it, when he was compelled to stultify himself by rejecting all the laws of evidence, or else admit that Beecher was guilty beyond a question. In closing, he says: 'Never did I write under a profounder sense of my obligation to the Master than in penning these columns. Here I stand; I cannot do otherwise! God help me! Amen!'"

Of the sermon reported in the *Lincoln Blade*, and preached by the Rev. W. E. Copeland, on Sunday, Sept. 20, we also give the conclusion:

"The action of Plymouth Church reveals the paralyzing effect of these old dogmas, dry and unproductive of life. The Investigating Committee showed that the truth was not the object of their search, but a means by which they could vindicate Beecher. Tilton was blackened in every possible way, until he appeared a monster of ingratitude and sensuality. Moulton was attacked with every possible word of condemnation, and was even threatened with personal violence. Women of the highest standing, even Miss Anthony, who dared whisper a word against Beecher, were deprived of their good character. A bitter hate toward all not disposed to regard Beecher as a demi-god, marked these members of an orthodox church; a determination to utterly crush all who would not worship their idol was evident in every move of these disciples of the loving Nazarene; Beecher was orthodox, his enemies heterodox, and the evangelical churches almost to a man rallied to the defense of their esteemed brother. Beecher represented the true faith; an attack on him was an attack on Christianity, and the religious press cared less for the truth than to preserve their creed. In all this business, sad and unsavory, we can find little evidence of the divine on the evangelical side. The truth, the very essence of divinity, was scouted; Christians preferred the error. Light, clear proof of God's presence, was avoided, and the churches, as too often before, preferred darkness."

It even appears from the *N. Y. Tribune*, of Sept. 23, that some of Mr. Beecher's colleagues in Brooklyn are not entirely convinced of his innocence. This is what it says in an article headed "Rumors of Another Council:"

"A *Tribune* reporter conversed on the subject with an officer in the Church of the Pilgrims, and that gentleman said that he had heard that the subject of trying Mr. Beecher before a council had been spoken of, and he had no doubt before the end of the week the matter would take tangible shape. He said that the subject came up as follows: Some members of Plymouth Church, who are strong friends of Mr. Beecher, drew up an address expressing the confidence of the signers in Mr. Beecher's purity and innocence, and intended to obtain the signatures of all the congregational ministers in Brooklyn, and present it to him on next Saturday, so that it might be a gratifying assurance that he had not lost the confidence of his fellow-clergymen. Some of the persons to whom it was presented refused to sign it, remarking that the serious charges against Mr. Beecher had not yet been satisfactorily met, and that in their opinion he should refrain from preaching until the subject had been judicially decided."

From our exchanges it is plain that though the press of some of the Eastern cities partially sustain the pastor of Brooklyn, the general tone of it throughout the Union is largely at variance with the decision of the celebrated "Investigating Committee" on the subject of the innocence of their pastor.

MR. MOULTON INDICTED.

The *New York Tribune* of Sept. 29 states that: "Francis D. Moulton was indicted by the Grand Jury of Kings County last Saturday. He is charged with having 'wickedly and maliciously' libeled Miss Edna Dean Proctor. Two indictments were found against him, and the alleged libels appear in his last statement."

Miss Proctor has also brought suit against Mr. Moulton and the *N. Y. Graphic* for damages, estimating the same at \$100,000 in each case.

[From the *N. Y. Graphic*.]

MISS BEECHER'S LETTER.

Among all the remarkable letters and statements brought out by the Beecher scandal, the letter of Miss Catherine E. Beecher is one of the most remarkable. It seems as if every attempt of the friends of Mr. Beecher to cover up or explain his offense is made the instrument of its further revelation.

All the efforts of the defenders of Mr. Beecher have been directed to prove that the charge of adultery was never made against Mr. Beecher by Mrs. Tilton, but that her charge was merely one of "improper advances." Yet all this pretence of the defense seems to be overthrown, and the contrary admitted in the following extract, which I quote *verbatim*, from Miss Beecher's letter:

"I read in a History of Insanity," she says, "and learned also from periodical medical works, that at periods of child-bearing modest women who are sane in all other respects will accuse sometimes their husbands and sometimes themselves of adultery. When I first heard of this strange accusation of my brother by a modest Christian wife and mother I supposed it was a case of such monomania until she revealed her husband's cruel agency."

So it seems that Miss Beecher understands that Mrs. Tilton actually made the charge of adultery, as Mr. Tilton and Mr. Moulton have asserted, against the denial heretofore of all the defenders of Mr. Beecher! Well may this poor man pray to be saved from the injudicious defense of his friends!

The inconsistencies in Miss Beecher's defense of her brother are no less numerous and startling than have been

found in all the "statements" and "reports" emanating from that side. For instance, she asserts that Mr. Tilton "secured a conspicuous editorial position" by her brother's influence—meaning evidently his position as chief editor of the *Independent*—whereas it is well known that Mr. Tilton assumed that position after Mr. Beecher had withdrawn from the editorship of the paper, and held it while Mr. Bowen was, as Miss Beecher asserts, in a state of "anger" toward Mr. Beecher, and not likely to be "influenced" by him in the selection of his successor.

What surprises one most of all is that a paper usually so fair as *The Tribune* should commend this epistle of Miss Beecher, abounding as it does in self-contradictions, abundantly disproved allegations, and new and fatal admissions as "remarkable for a certain hard common sense which certainly has not abounded in the voluminous statements and replies that have preceded it."

If this is "common sense," it is "hard," indeed, and needs the peculiar mind of a *Tribune* editor to distinguish it from an uncommon want of sense. And why, may well be asked, does Miss Beecher deprecate an appeal to the courts, which now to most people seem Mr. Beecher's only and final chance of vindication from the dreadful charges against him? Why this manifest dread of the result? Well might Mr. Beecher fear lest his friends should "break out in a ruinous defense!" They have indeed done so.

Yours for the truth and IMPARTIAL JUSTICE.

Mr. Henry C. Bowen prints a card in the *Tribune* of this morning in which he unequivocally denies the statements made by Miss Beecher. He denies in the most positive manner that he ever "accused Mr. Beecher of adultery and rape," or that he "is the real originator of the present scandal;" and adds:

"This is not the first attempt Miss Beecher has made to convey information on the subject in question, and my advice is that in future she look more carefully after her facts, or she may need more than a mutual friend to help her out of some serious difficulty. I am quite willing that Mr. Beecher should act as a judge and jury on my conduct, for he knows and has often said, and recently, too, that he did not censure or condemn me for the course I had taken in this most unfortunate affair. Happily for me in this matter I have a witness of his words in one who is now and always has been one of Mr. Beecher's warmest friends."

BUSINESS EDITORIALS.

THE IOWA STATE ASSOCIATION of Spiritualists will hold their sixth annual convention at the Universalist Church in Des Moines, commencing Friday, October 9, at 7½ o'clock A. M., and continue over Sunday. The following speakers are engaged: Hon. Warren Chase, R. G. Eccles, Dr. Samuel Maxwell, Dr. C. P. Sanford, Mrs. H. Morse, Capt. H. H. Brown, and several others, embracing the different phases of Mediumship, Materialization, etc.

To the Spiritualists we would say: Come in the unity of the spirit, to strengthen the bonds of peace; come with the bold resolve that our banner of truth shall be carried forward, and whatever may be its fate we are ever ready to rally around it; come, reaffirm our grand cardinal truth, that man never dies.

To the Christians we say come; you hold the doctrine of future life with a trembling and doubting faith—most of you afraid to meet it. Lay aside your prejudice, be just to yourselves, and investigation will show you that good may come from your supposed Nazareth.

To the skeptic we say come; in Spiritualism you will find beautiful truths, ignored by your philosophy, yet, when accepted, remove that secret dread, that inward horror of falling into naught.

Our platform is free to any one having the ability to present their thoughts and ideas in a respectful manner. A dining hall will be provided with sufficient for all. Friends, having the means convenient to do so, will aid by bringing a well-filled basket of provisions.

EDWIN CATE, President.

MRS. J. SWAIN, Secretary.

THE VERMONT STATE SPIRITUALIST ASSOCIATION will hold its next Annual Convention at St. Johnsbury, on Friday, Saturday and Sunday, October 16, 17 and 18, 1874. Good speakers will be in attendance. Board at the Avenue House at \$1.00 per day. Return checks issued to those who pay full fare one way over the Central Vermont Railroad to attend the Convention. A cordial invitation extended.

Per order of Committee,

A. E. STANLEY, Sec'y.

LEICESTER, Vt., Sept. 21, 1874.

LAURA CUPPY SMITH'S engagements are as follows: January and March, Boston; October, New Bedford, Mass.; Dec., New Haven, Conn.; February, Salem, Mass. Societies desiring to engage her for the intervening months would do well to apply at once. Address, till further notice, 27 Milford street, Boston, Mass.

DR. H. P. FAIRFIELD is engaged to speak in Putnam, Conn., during October. Would make other engagements. Address, Greenwich Village, Mass.

SEWARD MITCHELL desires to inform his correspondents that he has removed from Cornville, Me., and his present address is West Littleton, Mass.

Miss Nellie L. Davis will speak in San Francisco, Cal., in December; in San Jose, during January. Permanent address, 235 Washington st., Salem, Mass.

ADDIE L. BALLOU

Having had quite an extended tour through California, where she has been greeted by large and enthusiastic audiences, has gone to Oregon for a term of some weeks, after which she will return to the States, about the 1st of November. Parties along the route wishing to make engagements with her to stop off for one or more lectures on her return will please make as early application as possible, to secure time; till middle of Oct., care Box 666, San Francisco; later and for winter engagements, to Terre Haute, Ind.

DR. R. P. FELLOWS, the distinguished magnetic physician, heals the sick with surprising success by his Magnetized Powder. Those who are suffering from Nervous and Chronic Diseases should not be without it. \$1 per box.—Address Vineland, N. J.

THE NORTHERN ILLINOIS ASSOCIATION of SPIRITUALISTS will hold their Ninth Quarterly Meeting in Grow's Opera House, No. 517 West Madison street, Chicago, Ill., commencing on Friday, Oct. 2, 1874, at 10:30 A. M., and continue over Sunday, the 4th.

The platform will be free, and all subjects germane to humanity are debatable on our platform. Good speakers and mediums will be on hand to entertain the people. Come, Spiritualists of Illinois, Wisconsin, Indiana and Michigan, to our Convention. See and hear for yourselves. The First Society of Spiritualists of Chicago will do all they can to make your stay pleasant during the Convention.

O. J. HOWARD, M. D., President.

E. V. WILSON, Secretary.

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

DR. L. K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 51 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

L. K. COONLEY.

THE Universal Association of Spiritualists, Primary Council No. 1 of Illinois, meets every Sunday at 3:30 P. M., at hall 204 Van Buren street, corner of Franklin, Chicago. Free conference and free seats.

ERNEST J. WITHEFORD, Cor. Sec.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

The First Primary Council of Boston, of the U. A. of Spiritualists, have leased the new "Parker Fraternity (lower) Hall," corner of Berkly and Appleton streets, where they give lectures every Sunday afternoon and evening.

JOHN HARDY, Cor. Secretary.

MAN IN EMBRYO.

We have published in pamphlet form, with the above title, the oration in verse of John A. Jost, which was printed in our No. 187, of July 4. It makes a pamphlet of twenty pages, and it can be obtained from us here, or from John A. Jost, Ogden, Utah. Price 10 cents per copy.

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 14 West Twenty-fourth street, New York City.

BENJAMIN & MARION TODD have removed from Ypsilanti to Port Huron, Mich. Their correspondents will please address them accordingly.

Religion superseded by the *Kingdom of Heaven*; official organ of the Spirit World. A monthly journal, established in 1864, to explain and to prove that Spiritualism has prepared the way for the second coming of Christ. Thomas Cook, publisher, No. 50 Bromfield street, Boston, Mass.

D. W. HULL is now in the East, and will answer calls to lecture at any place. Address 871, Washington st., Boston.

IMPORTANT TO PERSONS WANTING TO SPEND THE WINTER SOUTH.—A lady and gentleman can be accommodated in the house of a physician, on moderate terms, in one of the most beautiful cities of the South. For particulars inquire at this office.

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

C. W. STEWART, the uncompromising young Radical, is re-engaged at Terre Haute, Indiana, for the next three months and will answer calls to lecture on week evenings during that time to all parties who uphold free speech, and have the welfare of humanity at heart here and now. No others need apply.

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.

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.

R. W. HUME, Associate Editor of WOODHULL & CLAFLIN'S WEEKLY, is prepared to deliver lectures on Radical Spiritualism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address box 3,791 New York City.

THE
MAGNETIC HEALING INSTITUTE,
314 EAST NINTH STREET,
NEW YORK CITY.

This Institute, organized upon the combined principles of
CLAIRVOYANCE, MAGNETISM and MEDICINE,

Makes a specialty of all those diseases, which, by the Medical Faculty, are usually considered incurable. Among these may be mentioned

PARALYSIS,
SCROFULA,
RHEUMATISM,
DYSPEPSIA,
EPILEPSY,
CHOREA,
NEURALGIA,
CHRONIC DIARRHŒA,

Diseases of the Liver, Spleen and Kidneys, and especially

BRIGHT'S DISEASE,

AND

All Diseases Peculiar to Women.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

CANCER,

Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the Faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

As well as the scientific administration of ANIMAL AND SPIRITUAL MAGNETISM in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

In addition to the cure of disease, Clairvoyant consultations upon all kinds of business and upon all forms of social affairs can also be obtained.

The very best of reference given to all who desire it, both as to disease and consultations.

Reception hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter. Medicine sent to all parts of the world.

All letters should be addressed,

MAGNETIC HEALING INSTITUTE,
314 EAST NINTH ST., NEW YORK

Testimonials.

Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

JOHN FOX.

No. 3 Clinton avenue, near Fletcher street, Brooklyn.



The recent test of Fire-Proof Safes by the English Government proved the superiority of Alum Filling. No other Safes filled with

Alum and Plaster-of-Paris.
MARVIN & CO.,
265 Broadway, N. Y.,
721 Chestnut St., Phila.

NOW READY.

Tyndall's Great Inaugural.
ONLY COMPLETE EDITION.

"The Advancement of Science,"
BEING THE

Inaugural Address before the British Association for the Advancement of Science, at Belfast, August 19, 1874, by the president, John Tyndall, D. C. L., LL. D., F. R. S., with fine portrait and biographical sketch.

Also, a descriptive essay by Prof. H. Helmholtz, with Prof. Tyndall's famous articles on prayer. Together, on heavy tinted paper, in extra cloth, \$1. The same, in pamphlet form, 50c. Inaugural and Portrait, only 25c.

The Inaugural says: "The questions here raised are inevitable. They are approaching us with accelerated speed."

The N. Y. *Tribune* says: "Prof. TYNDALL CROSSES THE RUBICON.—It is the opening address of the President of the most important convention of scientific men in the world. Every line of it breathes thought, power, eloquence. * * * It is in many respects one of the most extraordinary utterances of our time."

The N. Y. *Commercial Advertiser* says: "Professor Tyndall has inaugurated a new era in scientific development, and has drawn the sword in a battle whose clash of arms will presently resound through the civilized world."

The N. Y. *Graphic* says: "It will undoubtedly have great currency and make a wide and deep impression."

G. W. SMALLEY, London correspondent of the N. Y. *Tribune*, says: "There can be but one opinion of the address as an example of intellectual power and of courageous sincerity rare in all times."

A. K. Butts & Co.,

PUBLISHERS,
No. 36 Dey Street, New York.

THRILLING! STRANGE! TRUE!

"THE GHOSTLY LAND!"

"THE MEDIUM'S SECRET!"

BEING A JUST DISCOVERED

MYSTERY OF THE HUMAN SOUL; ITS
DWELLING; NATURE; POWER OF
MATERIALIZING!

ALSO

THE COMING WOMAN!

AND THE

NEW DIVORCE LAW!

60 Grounds for it. Price, 50 Cents.

Also, the "NEW MOLA," a hand-book of Mediumism, Clairvoyance and Spirit-dealing.

PRICE, 60 CENTS.

Both "MOLA" and supplementary work will be sent to one address for 75 cents, post free.

Also, a large New Work containing a splendid series of most Magnificent Discoveries concerning

SEX, WOMEN AND WILL.

THE HISTORY OF LOVE;

Its Wondrous Magic, Chemistry, Rules, Laws, Modes, Moods and Rationale;

BEING THE

THIRD REVELATION OF SOUL AND SEX.

ALSO,

"WHY IS MAN IMMORTAL?"

The Solution of the Darwin Problem, an entirely New Theory.

Post free. Price, \$2.50.

MISS KATE CORSON,

Publisher, Toledo, Ohio.

THE PROGRESSIVE COMMUNITY,

Cedarvale, Howard Co., Kansas,

Desire correspondence with persons wishing for a Community home.

Address (inclosing stamp)
J. G. TRUMAN, Secretary.

"FOSTER PAMPHLET" NOW READY.

It is as INTERESTING as any NOVEL. It should be read by every

SPIRITUALIST.

Spiritualists, who have skeptical friends, should present them with a copy. And skeptics should read it at once. No intelligent person could have the arrogance to doubt the testimony of the writers of this

BOOK

about the wonderful doings of the

GREAT MEDIUM.

There is a direct communication between this world and the next—a fact that all should know. Sixty-five pages of intensely interesting matter, **PRICE, 50 CENTS.**

For Copies, send direct to

C. H. FOSTER,

14 West Twenty-fourth street.

MRS. M. M. HARDY,
TRANCE MEDIUM,
No. 4 Concord Square,
BOSTON.

HOURS FROM 9 A. M. TO 3 P. M.

Terms for Private Seances in Regular Hours: \$2.00.

CHA'S BRADLAUGH'S WORKS.

AUTOBIOGRAPHY OF CHARLES BRADLAUGH, with portrait, 10c.
Inspiration of the Bible. A Reply to the Bishop of Lincoln. 25c.

When were our Gospels written? 25c.
God, Man, and the Bible. Three Nights' Discussion with Rev. Joseph Bayle, D. D. 25c.

The Existence of God. Two Nights' Debate with A. Robertson. 25c.
What is Secularism? A Discussion with David King. 5c.

Christianity versus Secularism. First Discussion with King. 5c.

What does Christian Theism Teach? Two Nights' Discussion with the Rev. A. J. Robinson. 35c.

On the Being and Existence of God. Two Nights' Discussion with Thomas Cooper. 35c.

Heresy: Its Utility and Morality. 40c.

Secularism, Scepticism, and Atheism. Two Nights' Debate with G. J. Holyoake. 60c.

The Credibility and Morality of the Four Gospels. Five Nights' Discussion with Rev. T. D. Matthias. 80c.

The Bible: What is it. A Freethinker's Commentary. 5 Parts. Paper, \$2.25; Cloth, 1 vol, \$3.00.

Fruits of Philosophy; or, The Private Companion of Young Married Couples. By Charles Knowlton, M. D. 25c.

The Mosque of Anarchy, Queen Liberty, and Song—To the Men of England. By Percy B. Shelley. 15c.

Life and Character of Richard Carile by Geo. J. Holyoake. 25c.

Marriage Question of to day. By Caroline Brine. 5c.

The Antiquity of the Human Race. By Geo. Sexton, M. A., M. D. 20c.

Secular Tracts. Nos. 1 to 8, 1 cent each; 10c. per dozen; 50c. per hundred.

The Secularists' Manual of Songs and Ceremonies, edited by Austin Holyoake and Charles Watts. 50c.

Christian Evidences. Two Nights' Discussion between Charles Watts and H. H. Cowper. 40c.

Sunday Rest, by Victor Scheler. 10c.

Life and Immortality: or, Thoughts on Being. 10c.

Eight Letters to Young Men of the Working Classes, by Thomas Cooper. 25c.

The Farm Laborers' Catechism. 5c.

Address on Free Inquiry; or, Fear as a motive of Action. By Robert Dale Owen. 10c.

Memoir of Percy Bysshe Shelley. 10c.

Excellent Photographs of Charles Watts. "A handsome Infidel." 30c.

A good supply of the above just received from London by **A. K. BUTTS & CO.,**

Aug 5. 36 Dey street, New York.

OUR AGE.

A Weekly Journal, devoted to the Interests of Spiritualism in the broad sense of that term—does not admit that there are Side Issues.

Can there be sides to a perfect circle or a perfect sphere? A Religion which will meet the wants of Humanity must be both.

Free Press, Free Speech, and has no love to sell.

Terms of Subscription, \$2.50 per year.

PUBLISHED BY

LOIS WAISBROOKER,

EDITOR AND PROPRIETOR,

Office 68 Cherry Street,
Battle Creek, Mich.



THE "LADIES' GARMENT SUSPENDER" is a simple, ingenious, admirable contrivance for supporting women's garments over their shoulders. I hope thousands of our American women who are being dragged into the grave by their heavy skirts may be induced to lift, with this device, the killing weight from their weary bodies and carry it on the shoulders, the only point of the human body on which a load can be comfortably and safely carried.

DRO LEWIS.

Sample, by mail, 50 Cents and Stamp.

Best of Terms to Canvasers.

JOHN D. HASKELL, 60 STATE STREET,
CHICAGO, ILL.

SHONINGER ORGANS
In Daily Use.

Illustrated Catalogues sent by mail, post-paid, to any address, upon application to

B. SHONINGER & Co.,

142 New Haven, Conn.

H. L. KEMPER,

DEALER IN

Books, Stationery, Periodicals, Etc.

Keeps Woodhull & Claflin's Weekly and all Liberal and Reform Books and Papers.

No. 620 North Fifth St.,

ST LOUIS, MO.

ASA K. BUTTS & CO'S

REVISED LIST OF BOOKS

FOR

LIBERAL THINKERS.

By and By: that grand and beautiful Romance of the Future, now running in the columns of this paper. Complete in 1 vol., cloth..... \$1 75
Higher Law. By the same author..... 1 75
The Pilgrim and Shrine. By the same author.. 1 50
A Defense of Modern Spiritualism. By Alfred R. Wallace, F. R. S. Price..... 0 25

A new edition of that wonderful book, Dr. D. D. Home's—Incidents in my Life: First Series. With an introduction by Judge Edmonds. The extraordinary incidents, strange gifts and experiences in the career of this remarkable spirit medium—from his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Europe, even to familiarity with crowned heads—has surrounded him with an interest of the most powerful character. Cloth..... 1 50
Incidents in my Life—Second Series. All readers of Mr. Home's first volume will desire to peruse further the narrative of "Incidents" in his "Life." This volume continues the subject to the period of the commencement of the Chancery suit of Lyons vs. Home. Cloth..... 1 50

MANNA SERIES.

1. Original Manna for "God's Chosen." 5
2. Manna for Jehovah, (B. F. Underwood's Prayer.) Per doz..... 10
3. New Life of David, by Chas. Bradlaugh..... 5
4. Facetiae for Free Thinkers..... 10
5. 200 Questions without Answers..... 5
6. A Dialogue between a Christian Missionary and a Chinese Mandarin..... 10
7. Queries Submitted to the Bench of Bishops by a Weak but Zealous Christian..... 10
8. A Search after Heaven and Hell..... 5
9. New Life of Jonah, by Bradlaugh..... 5
10. A Few Words about the Devil, by Chas. Bradlaugh..... 5
11. The New Life of Jacob, by Bradlaugh..... 5
12. Daniel the Dreamer, by A. Holyoake..... 10
13. A Specimen of the Bible—Esther; by A. Holyoake..... 10
14. The Acts of the Apostles—A Farce; by A. Holyoake..... 10
15. Ludicrous Aspects of Christianity, by Austin Holyoake..... 10
16. The Twelve Apostles, by Chas. Bradlaugh..... 5
17. Who was Jesus Christ? by Bradlaugh..... 5
18. What Did Jesus Christ Teach? by Chas. Bradlaugh..... 5
19. New Life of Abraham, by Chas. Bradlaugh..... 5
20. New Life of Moses, by Chas. Bradlaugh..... 5
Other numbers of Manna for all sorts of hungry people are in preparation.

IRON-CLAD SERIES.

1. The Atonement, by Bradlaugh..... 5
2. Secular Responsibility, by George Jacob Holyoake..... 5
3. Christianity and Materialism Contrasted, B. F. Underwood..... 15
4. Influence of Christianity on Civilization B. F. Underwood..... 25
5. The Essence of Religion, by L. Feuerbach..... 25
6. Materialism, by Dr. L. Buchner..... 25
7. Buddhist Nihilism, by Prof. Max Muller..... 20
8. The Religion of Inhumanity..... 15
9. Relation of Witchcraft to Religion..... 25
10. Epidemic Delusions..... 25
11. The Masculine Cross and Ancient Sex Worship in paper cover..... 50
12. Paine's Age of Reason..... 25
13. Essay on Miracles, by Hume..... 10
14. The Land Question, by Chas. Bradlaugh..... 5
15. Were Adam and Eve our First Parents, C. Bradlaugh..... 5
16. Why do Men Starve, by Chas. Bradlaugh..... 5
17. The Logic of Life, by G. J. Holyoake..... 10
18. A Plea for Atheism, by Chas. Bradlaugh..... 10
19. Large or Small Families? by Austin Holyoake..... 5
20. Superstition Displayed, with a Letter of Wm. Pitt, by Austin Holyoake..... 5
21. Defense of Secular Principles, by Chas. Watts..... 5
22. Is the Bible Reliable? by Chas. Watts..... 5
23. The Christian Deity, by Chas. Watts..... 5
24. Moral Value of the Bible, by Chas. Watts..... 5
25. Free Thought and Modern Progress, by Chas. Watts..... 5
26. Christianity: Its Nature and Influence on Civilization, by Chas. Watts..... 5
27. Christian Scheme of Redemption, by Chas. Watts..... 5
28. Thoughts on Atheism, by Holyoake..... 5
29. Is there a Moral Governor of the Universe?..... 5
30. Philosophy of Secularism, by Chas. Watts..... 10
31. Has Man a Soul? Bradlaugh..... 5
32. The Origin of Christianity, by Chas. Watts..... 5
33. Historical Value of the New Testament, by Chas. Watts..... 5
34. On Miracles, by Chas. Watts..... 5
35. On Prophecies, by Chas. Watts..... 5
36. Practical Value of Christianity, by Chas. Watts..... 5
37. Progress of Christianity, by Watts..... 5
38. Is there a God! Bradlaugh..... 5
39. Labor's Prayer, by Bradlaugh..... 5
40. Poverty—Its Effects, by Bradlaugh..... 5
Any one who orders Manna or Iron-Clad Series to amount of \$2, will receive to the value of \$2.25. In quantities of \$5 to one address we discount 20 per cent., prepaid by mail.
Send stamp for Catalogue No. 3, of Publications, Importations and Selections, of a Liberal and Reform Character, advocating Free Thought in Religion and Political, Social and Natural Science, by

ASA K. BUTTS & CO.,

36, Dey Street,

NEW YORK.

Any obtainable Book, Pamphlet or Periodical sent free by mail on receipt of Publisher's or Importer's price.

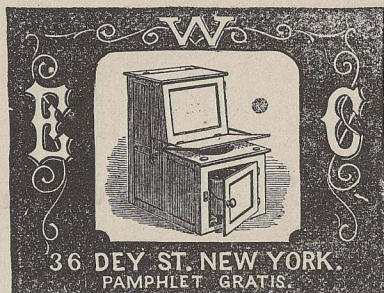
Remittances should be by P. O. Order, Registered Letter or Exchange on New York.

EARTH CLOSETS.

The Great Blessing of the Age.

Comfort to the Sick and Feeble.

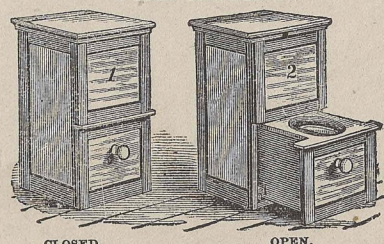
THE WAKEFIELD



36 DEY ST. NEW YORK.
PAMPHLET GRATIS.

Is one of the latest inventions, and has many advantages over all others. The simple act of closing the lid brings the earth forward and drops it directly in the centre of the pail, thus insuring the absolute certainty of covering all the excrements. This is of vital importance. It also has a dust or odor slide, a child's seat, and an extra large reservoir for dry earth or ashes.

THE MACIC



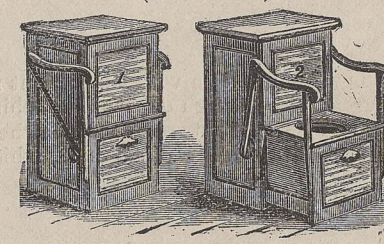
CLOSED.

OPEN.

Is simple in construction, automatic in action, and being entirely inodorous, may be used in any room in the house without offense. When not in use it is a handsome piece of furniture with nothing about it to indicate its purpose.

THE WATROUS.

(With Arms.)



CLOSED.

OPEN.

A CHILD CAN MANAGE IT.
IT WILL LAST A LIFETIME.

LATEST AND SIMPLEST IMPROVEMENTS.
DRY EARTH FURNISHED FREE ON REASONABLE CONDITIONS.

PRICES. { WAKEFIELD, from \$25 to \$40.
{ MACIC, from \$16 to \$30.
{ WATROUS, \$18 to \$33.

DESCRIPTIVE PAMPHLETS FREE.

The Wakefield Earth Closet Co.,
36 DEY ST., NEW YORK.

HULL'S CRUCIBLE.

A WIDE AWAKE SPIRITUALISTIC & SOCIAL REFORM JOURNAL.

Prominent among the Reforms advocated in HULL'S CRUCIBLE are the following:

1. Reform in Religion, such as shall do away with many of the outward forms and restore the power of godliness.

2. Reforms in the Government, such as shall do away with the rings, cliques and monopolies, and put all matters concerning the government of the people into the hands of the people.

3. Reforms regulating the relation of capital and labor, such as shall secure to labor, the producer of capital, the control of capital.

4. Reforms regulating the relations of the sexes to each other, such as shall secure to every member of each sex the entire control of their own person, and place prostitution, in or out of marriage, for money or any other cause, out of the question.

Any thought calculated to benefit humanity, whether coming under any of the above or any other propositions, will find a cordial welcome in the columns of HULL'S CRUCIBLE.

HULL'S CRUCIBLE joins hands with all reforms and reformers of whatever school, and welcomes any ideas, however unpopular, calculated to benefit humanity.

Those interested in a live Reformatory Journal are invited to hand in their subscriptions.

TERMS.

One subscription, 52 numbers..... \$2 50
" " 26 " 1 50
" " 13 " 0 65

A few select advertisement will be admitted on reasonable terms. Anything known to be a humbug, and not as represented, will not be admitted as an advertisement at any price.

All Letters, Money Orders and Drafts should be addressed

MOSES HULL & CO.,
371 WASHINGTON ST., BOS T