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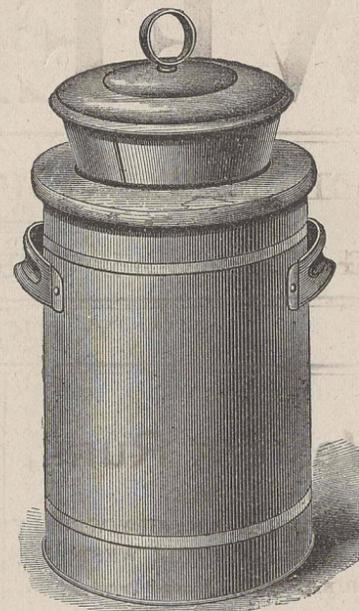
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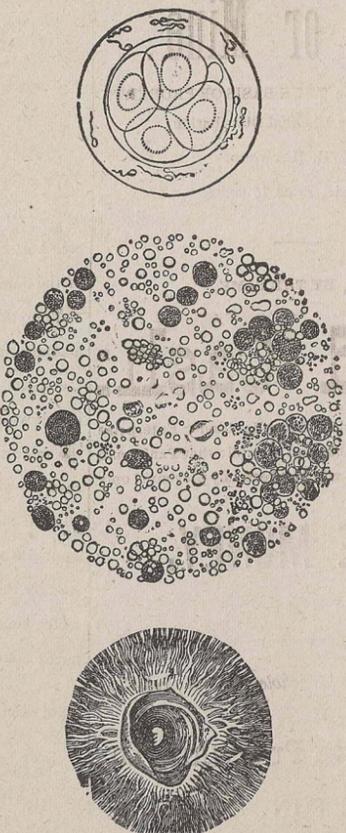
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CHAPTER III.—Continued.

"Depend upon it, it was her falling out that made the balloon rise so suddenly, while we were watching it," he said.

"I agreed that this seemed probable, and added, 'In the third place, there is a baby; which, seeing that the old man knew nothing about it until I discovered it, must have been introduced by the young woman very shortly before her disappearance.'

"The poor little thing won't survive her long in these regions," said one.

"And who else is there? and why don't they show themselves?" asked another.

"I told them there was no one else; and that of these two the old man had made up his mind to die, and committed the infant to my charge, for his mind was as broken with grief as his body with age.

"And the balloon is of no use to carry us away from this place," said one, in a tone of disappointment.

"I said probably not, but that at any rate we might find some supplies which we could turn to account. And then selecting young Wilmer—your father, Lawrence—as the gentlest and most tender of the lads, I re-entered the chamber. The old man was still alive, but moaning feebly; and the child was so fast asleep that I thought its mother must have given it a cordial before leaving it, a surmise which was afterward confirmed by my finding a vial beneath the head of the couch.

"I knew little of medicine, and nothing of the management of children, but having a vague idea that the principal agencies in sustaining their vitality are air, food, sleep and warmth, I directed young Wilmer to open some cases which were in the chamber, and see if they contained any nutriment likely to be suitable for the child, while I endeavored to rouse the old man to action of some kind. The chamber, which had evidently been constructed with a view to a warmer climate than that of the Arctic regions, was rapidly losing the heat I had found oppressive on my first visit, a heat supplied by the machinery of the balloon, and therefore no longer sustained now that the machinery was at rest. Its atmosphere, however, was far from pure and wholesome. So I begged the old man to let me remove him and the child to our own more roomy abode. But all my efforts were unheeded. He refused to move or to be consoled, and by turns murmured the names of Zoe and Solomon, and something about a talisman, whose aid he seemed to be invoking for the child.

"In the meantime, young Wilmer had been to work to good purpose. He had found a case containing a preparation of milk, solidified into small bars. After tasting these, I determined to administer them to the infant. Not to make this part of my story too long, I will state at once that the old man died a few hours after his descent, having uttered nothing that could give us a clue to his name; and, indeed, only once speaking coherently, on which occasion he asked the month and the day of the year, and said something which I took for an adjuration addressed to the sun.

"The child became our first care, and we seemed tacitly to regard it as a point of honor to save ourselves in order to save it and rear it to manhood. I say manhood, for it proved to be a boy. This important discovery was made on the occasion of the question being started as to what we should call it. We were sitting, soon after its arrival, around our camp illuminator and warmer, which was no other than our electro-magnesian reflector already mentioned, and which was so constructed as to be readily convertible into a small and luminous stove; young Wilmer, in his function of nurse, held the infant on his knees, and it was gazing, with eyes wide open, at the light. It never cried, which was a great comfort to us male creatures, for we should have been terribly puzzled what to do if it had; and it had taken very kindly to the food we had given it. Well, we were sitting thus when some one suggested that we ought to call it Zoe.

"Zoe, indeed!" exclaimed nurse Wilmer, indignantly; "why, it's a boy!"

"The observation showed how judicious had been my choice of him as nurse. The possibility of such a thing had

not occurred to any one else. We could not resist having a good laugh over our dullness, and, to our surprise, the child, as if because it then heard human voices for the first time, actually joined in the laugh by making a sort of crowing noise.

"Is there a name on the balloon, that will do?" asked one of the lads. But the balloon bore no name. Another suggested something implying ice or air; and it was even proposed to call it Ariel, and give it one of my names for surname. Ariel Bertie, we thought, sounded well, and I was strongly inclined to adopt this suggestion; the more as I had fully made up my mind to adopt the child as my own, should I ever succeed in escaping from that place and reaching home with it in safety. The similarity of the name, I considered, would make it appear to strangers as if it were really a blood relation. The child itself, too, seemed by its crowing to approve, at least, of having some distinctive name.

"However, young Wilmer, looking up from it, said that he had read in an old story-book, of a wild Indian, who, being on a desolate island, was rescued from death by a white man, and in gratitude devoted himself to the white man's service, and was called after the day of the week on which he had been saved—Friday.

"And as this is the last day of the winter solstice, and we may regard him as a little ray from heaven to lighten our gloom, let one of his names be Christmas!"

"So with vehement rapidity exclaimed young Avenil; and, as if in approbation of the proposal, the infant chirped and crowed with redoubled energy.

"Listen! it is singing a carol," cried nurse Wilmer. "A Christmas Carol—hear its caroling?"

"Then call it one," said Avenil.

"One what?" I asked.

"Christmas Carol. It's a charming name."

"And we will call it Chrissy, for short," said the boy-nurse, bending down and kissing the child, and then handing it round for each one of us to kiss as we repeated the name, Christmas Carol.

"We all agreed it was a charming name, and wonderfully appropriate, from whatever point of view we regarded it. For it had come at the very birth of the year, when the days first begin to wax after the winter solstice, and in the moment of our deepest despair; and we spoke of the old man just dead, its grandfather, as the old year, and of its mother Zoe, as the life that went out in giving it life. And as we looked on the infant that had so wondrously descended among us, and repeated the name whereby it was to be known among men, we forgot the peril we were still in, and warmed toward the most ancient of sciences, Astronomy, and the poetry of its kindred Mythology, and were, I believe, at that moment, about the happiest party on earth.

CHAPTER IV.

"A deep, broad crevice ran across one corner of the floor of our cavern. In this we deposited the body of the old man, filling it up above him with broken bits of ice, which when driven in with blows became welded together, forming a sarcophagus of clear crystal, warranted not only not to consume the body, but to preserve it from decay, until the berg itself should finally bow its head and sink and melt in the sea.

"The next task was to investigate the nature and contents of the balloon. Young Avenil set himself to make an examination of the machinery. The other lads rifled the stores, and I sought for some document by which we might learn the history of the late occupants.

"It was little substantial help that I expected to get from any discoveries we might make. It was unlikely that the stock of provisions would go far toward keeping us alive for the five or six weeks still remaining of utter darkness, during which it would be hopeless to attempt to leave the berg. Fitted, as the machine probably was, to be a mere pleasure-conveyance of a wealthy and luxurious Damascene family, it was not likely to contain more than was sufficient for a short trip. But what we found led us to a different conclusion. Not only was it overlaid with provisions and luxuries sufficient to sustain in comfort a number of persons for several weeks, but it contained jewels and money to a great value. So that, altogether, we were led to conclude that the old man and his daughter were, probably in consequence of some unpleasantness connected with the latter's situation, in the act of emigrating with all their property in search of a new home, when by reason of illness, or storms, they were driven out of their course, and carried by the currents of the atmosphere to the Arctic Seas.

"The discoveries I had made intensified the interest I already felt in the child. It was evidently the heir to people of consideration and wealth, that would enable it to take up any position in the world for which it might by character and abilities be fitted.

"So occupied was I with these reflections, that I had not given my mind to what was really of far more importance to us just then than anything else in the world; namely, the possibility of turning the balloon to account in contriving our escape. There was clearly no other way, for the berg had evidently reunited with the masses of ice around it, as was shown by its perfect immobility; and a journey over the ice-field would be attended by hardships that must be fatal to at least one member of the party. Since the stars had become visible, there had been no difficulty in ascertaining our latitude. It was a degree or two above that of Spitzbergen: that is, the polar distance of our berg was about eight degrees. About our longitude we were necessarily still in the dark; and our only hope of finding it lay in our hooking the telegraph. This, however, was practically of no consequence, as the very size of our berg showed that we must be too far from any coast for us to attempt to reach it over the ice. By knowing the latitude we were enabled to determine the period remaining of total darkness. And this, as I have mentioned, had still five or six weeks to run.

"I was talking over these matters with the lads, as we sat round our little stove, the child as usual lying on young Wilmer's lap, and flourishing marvelously, when Avenil abruptly asked me who was the maker of the broken cylinder of our aero-motive, and whether the size and number were stamped upon it.

"Thinking he was indulging in visions of a claim for damages against the manufacturer on our return home, I twitted him on the score of his reflections taking a more sordid and less practical turn than usual.

"He had then the same imperturbable good temper that distinguishes him in his present exalted position, and he made no reply to my taunt. But after the rest of the party had turned in and were asleep, he beckoned to me to take the lamp and come outside our place of shelter. When I got there, he said:

"What I want to know is this: Can the fans be worked with a less powerful decomposer than the one we have broken?"

"I said, certainly; the only difference would be in our speed; but that I did not care about that, for, provided we had power enough to carry us aloft, and sustain us there, the winds would be sure sooner or later to carry us to some eligible place for descending. At any rate, we could hardly be in a worse one.

"Well," he said, "now will you answer my question about the broken cylinder?"

"I mentioned the maker's name, and the number of the piece.

"Now look at this," he said, "and tell me what you think of it." And he led me to the machinery of the strange balloon, which he had been taking to pieces, and uncovering the cylinder, which he had concealed, bade me look at it.

"I did look at it, and then at the machinery of which it formed a part, and then at the boy. And then I said:

"Do any of the others know of this?"

"Of course not," he answered. "I was not going to raise hopes only to have them disappointed. But what do you think of it?"

"Think of it? Why, that this cylinder, though less powerful than our own, is by the same maker, and of precisely the same kind, and that it will take us up off the ice, and if we have moderate weather, enable us to steer homeward." And I grasped his hand in joyous revulsion of feeling at the immediate prospect of escape for my lads.

"It is true that I ought sooner to have seen this possibility, as all the machinery used in the East is of British manufacture. But the events connected with the arrival of the balloon had occupied nearly all my thoughts. Besides, the acquisition of such an addition to our stock of provisions had removed from my mind all apprehension for the present.

"I will not detail the experiments which occupied the next two or three days. Suffice it to say, that after several trials we succeeded in fitting the new combination of machinery so as to give sufficient power for our purpose. The moment of our quitting the iceberg was one of intense emotion; the thought of our various homes and the feelings we knew would be working there, had our position been known, dominating all others.

"Next to this, the strongest feeling I verily believe was that of eagerness to save the child whose advent had so strangely ministered to our salvation, and of curiosity to see whether its subsequent career would correspond with its commencement.

"The important question, in which direction we should steer, was soon decided in favor of home, though it was by much the longest journey. It is true we might easily have regained the Pole, which was but some eight degrees distant, and there we should have found a fresh vessel to take us home. But the lads all shrank from a return to its gloomy though hospitable shores, and cried out for the sun and light and home; and the little Criss caroled so cheerily at the sound of their acclamations, that I determined to undertake the longer voyage without more ado.

"So we departed, rising slowly and steadily from off the cratered pinnacle of ice which had been our home for so many days; leaving on it a burning beacon, which remained in sight long after we had started. The air was perfectly calm; and so, slowly and without mishap, and glad not to rise very high, for fear of the effect of a rare atmosphere upon the child's tender lungs, we steered for the invisible sun, remaining ignorant of our longitude until we had got well within the daylight.

"When next we came near enough the earth to discern the character of things upon it, we were pleased to find that we were coming among friends. For I espied the familiar outlines of one of those stereotyped stations for aerial and railway locomotion, with which our government has provided the whole of its Asiatic protectorate. And by the signal hoisted on it for the information of aerial travelers, we learned that it was one of the north-eastern-most stations of British China.

"It soon appeared that we bore a more dilapidated aspect than we were aware of; for a large number of spectators assembled to witness our descent in the inclosure appointed for the purpose. At first they were disposed to make merry at our appearance; but when they beheld the gravity which we all steadfastly maintained as we stepped one by one out of the car, now properly secured by the station officials, and when finally young Wilmer came forth bearing the infant, laughing and crowing in his arms, and we proceeded to the Station Hotel, the curiosity, especially of the Chinese portion of the crowd, knew no bounds. They would have it that one of us was a woman in disguise; and then, that we must have abducted the child. Hearing murmurs to this effect, and not desiring to excite the hostility of the natives, I asked one of the official, in their hearing, if there was a place of worship at hand, where a thanksgiving service for escape from great peril could be performed; and learning that a Buddhist temple was near, I sent a liberal fee to secure the services of the priest. I took care to say all this aloud,

in the language of the country, for former experiences had taught me that the nearest way to the hearts of a barbarian people is by paying respect to their religion. And I knew from history that nothing had contributed more to induce the Chinese to intrust the political management of their empire to us on our retiring from India, when we had taught its people to govern themselves, and hold their own against the Russians, or to dispose them favorably toward our beliefs, than the conviction that we should pay the same respect to their religion and customs that we showed to those of each other in our own country, as well as to those of the Hindoos.

"I also sent for a native newspaper reporter."

CHAPTER V.

"We were fortunate in finding a nurse for the infant in a young English widow of gentle nurture, who had just lost her own child, and was desirous of returning to England, her wedded relation having come to an end."

[Here the old man's voice faltered and became broken. The cause of his emotion was known to few besides myself; but he succeeded in mastering it, and presently went on.]

"We did not escape the usual penalty of novelty while we remained in the Mongol town. It was on the western borders of the sea of Japan that we alighted. We were duly interviewed by the caterers for the public press, especially those of the native religious papers which my act of piety had conciliated. Some of these were illustrated, and marvelous were the sketches they produced of our encampment on the ice-peak; for they had depicted faces of buried dead peering with open eyes through the lid of their crystal coffin, from the walls and floor of our crater; while watching over us was seen the shadowy form of their principal divinity—the one to whom the temple I had patronized was specially dedicated. All these and other paintings were done in the same style of Chinese art that prevailed thousands of years ago; for they are the most conservative people in the world. I am inclined to believe that, like the horse, the bee and many other highly-organized animals, the Chinese have long ago reached the utmost perfection of which their particular species is capable; so that they do not, like us, keep developing into new varieties. The period during which a race retains the faculty of changing for the better, which with us constitutes the secret of civilization, has long since been passed by them, and their sole care is to continue to exist without palpable deterioration. They are the bees of humanity, very ingenious and industrious, but they do not get on any further. They live only to repeat what has been done before over and over again. Their organization has quenched individuality.

"It is possible, however, that such stereotyping of character is but a resultant from the stereotyping of conditions. Now the Japanese, who were long ago called the Englishmen of the East, form a wonderful contrast to their neighbors across the strait. But for us, China and its splendid coal-fields would long ago have been theirs.

"But I see one of my young friends opposite yawning. I am obliged to him for doing so. It was a needed reminder that mere reflections are apt to be tedious, especially when they have nothing to do with the subject in hand. And I undertook to relate facts, not reflections. In my excuse, let me tell you that the life I have led, so much up in the air, and so much alone, without a sight or a sound to attract the attention, and guided only by the needle, without reference to aught without—like a soul by its internal ideal—is very apt to make a man reflective. He comes to regard himself as a bystander to the world, and to think and talk about it as if he were not a part of it.

"We brought ourselves and the infant all safe to Europe and England by the Great Eastern Railway, the new nurse being timid about the air-voyage, and the physicians whom I consulted saying that her fears, if excited by being forced to undertake it, might have an injurious effect upon the child. I almost regretted nurse Wilmer when I heard this, so much did I prefer my own mode of traveling. But I gave in for the child's sake, and amply was I repaid for so doing. There are angels in the real, as well as in the ideal world."

And Bertie's voice trembled again as he closed his manuscript.

CHAPTER VI.

The work of which the foregoing narrative is to serve as commencement, will, in reality, be a joint production, to the greater portion of which I shall enact the part of editor rather than of author; for it is derived from the reminiscences of the loving hearts of those who knew him best, and who, during its progress, have been continuously associated with me in our common home.

This home is no other than the well-known "Club" (as our ancestors taught us to name such institutions), already referred to under the name of *The Triangle*. As I hope our story will be read in regions whither the fame of the Triangle has not yet traveled, I will here mention that it is the oldest and, as its members fondly believe, the most highly-considered of the institutions which have, more than any others, served to ameliorate the social life of modern times. It has been the model for the numberless similar clubs which have now long existed among all kinds and classes of civilized people, and, in their perfection of economy and organization, brought facilities for comfort, fellowship and culture otherwise unattainable within easy reach of every rank and grade of life, without detriment to domesticity or individuality. And here I may remark that in no respect does our idea of perfection in organization differ from that of antiquity more than in this—that while formerly its highest triumph was toress, so now its sole, or at least main, aim is to develop individuality. Other clubs have such names as *The Right-angled Triangle*, *The Obtuse-angled Triangle*, or *The Acute-angled Triangle*, and are called for short, *The Right*, *The Obtuse*, or *The Acute*. There is also the *Isosceles* and the *Squilateral*. Ours alone is known as *The Triangle*.

The determining idea of all these institutions is derived from the fundamental plan of human life. They consist, therefore, of three departments, each distinct and complete in itself, yet all inseparably united to form an harmonious whole. One angle of the building is devoted to men, another to women, and the third to both in common, with their families.

Formerly, it was only in this last section of the building that the inhabitants of the various divisions could meet together, except by calling upon each other privately by an external entrance. Now, each division has its own hall private to itself, the common one for all having recently been constructed. In the opinion of the members of *The Triangle*, the propinquity of the family folks is as desirable as that of others. We are, therefore, emphatically an Equilateral Triangle, and dispense altogether with diagonals or bi-sections; for these involve an expedient which we hold to be subversive of the essential significance of the club principle. The example of the Square, Rectangular or Parallelogrammatical Clubs, which have been started as an improvement upon the Triangular ones, and which provide a fourth and separate division for the exclusive use of couples ungifted with offspring, has never obtained favor at the Triangle.

It is by the frank adoption of the Triangular principle that modern society has reconciled the long-conflicting ideas of the Home and the Commune. Co-existing harmoniously beneath the same roof, the former is free from invasion or dictation from without, while the latter involves no deprivation of domesticity or individuality. *Convenience, not interference*, is their motto. We thus vindicate our claim to be the most perfect exponents of the most perfect civilization yet attained—the civilization which, while affording complete security, ministers also to the promotion of individuality and the development of the affections.

It was this that endeared the Triangle to the great and loving heart of him whose loss we are now so sorely lamenting. A multiplication of distinctions beyond those broadly indicated by life itself, he regarded as a departure from the basis of Nature, and a return to the system which proved so disastrous to our ancestors.

[TO BE CONTINUED.]

SOCIALISTIC.

ADULTERY.

Another outrage against liberty and right has been committed in Boston, worthy her prestige as the city that mobbed Garrison and sent fugitives back to slavery. In the Supreme Criminal Court, Charles M. Hapgood, a wholesale boot and shoe dealer of that city, and Miss Emma Rockwell, a member of a very respectable family, pleaded guilty to an indictment for adultery, expecting to be punished by the fine imposed by the statute. The District Attorney, however, urged upon the court that if persons in their standing in society were punished by a mere fine, the cause of public morals would suffer; and both parties were sentenced to the House of Correction; the former for eighteen months, and the latter for six months. In most States laws against adultery are treated as obsolete, and the great State of New York makes it no crime unless connected with seduction or force.

It is the more unjust to the individuals singled out for punishment, because if all who have held the relation illegally were imprisoned, perhaps every house would furnish a victim. They have no more committed legal sin than the great majority of people, and in moral life they may be pure and good; for the act of sexual intercourse between those who truly love and for exalted objects, if illegal, may put to shame marital acts of force and the abortive practice of Boston's virtuous wives in their well-nigh universal attempts to escape unwelcome maternity.

Was this court Christian? Then why does it condemn when their master said, "Neither do I condemn thee?" And were they sinless that they should cast the stone?

These two persons are martyrs. For their confessed act they may be all the purer and more progressed through the experience. The good and true should extend to them the firm, right hand with sympathy and help. They are sinned against while perhaps but living their own sweet and pure lives. Illegal virtue is virtue still, and legal vice and crime against man and woman has no apology in the individual conscience.

The New England Free Love League, have arranged to hold a meeting in Boston, in the fall, at which time there will be opportunity for unequivocal protest against the hypocritical assumption of Boston virtue. L. K. JOSLIN.

THE NATURE AND USES OF SEX.

If we take note of the fact, we shall confess that conventional usage determines the significance of all important questions appertaining to the race—our dictionaries telling us what a thing is, while the more than motherly care of society will volunteer to inform us as to its uses. The question in hand is a long ways from being exempt from this eternally false and arbitrary decision. I am more than confounded at the idea that man accepts anything to be right, sanctioned by law, that would be wrong in the absence of such sanction; that the simple difference between virtue and vice in sexual relations is, that the one has a license to cohabit, while the other does so without license—society being hand-in-glove with the one, while it damns the other; the mere difference of a consent by the law making the distinction in the character of the act as wide as the distance between heaven and hell. If the act is infamous without law, where the parties are agreed, this marriage law simply licenses an infamy; and it has the same right to do this that it has to license murder, for there is many a rape committed by law. Men and women are more than common dunces to concede, by any single act of their lives, that authority or law possesses any power to determine the right or wrong in any such matter. The law is but conventional, and hence always false to the human soul; and the terrible lack in feeling a holy inter-

est in life on this planet to-day, may point to this fraud for its origin.

In looking at this subject with the interest that the individual soul feels in it, and to ascertain what its essential nature says of itself, we shall find that sex has a meaning very little understood. If there is anything that, more than any other, or even all things else, absorbs the human soul, and that makes men and women inexpressibly dear to each other, it is the simple fact that they are men and women; and if any one consideration more than any other will contribute to the unutterable glories of the eternal future, it will be this unerasable fact. But not in the light in which sex has ever been regarded here, for here it is regarded as low and vulgar, and a proper object of suspicion everywhere; but there as the distinctive qualification that will make one soul eternally and gloriously interesting to a corresponding soul. Mark it! Brilliant performances will have lost their charms where real life is found, and the business of making displays in mental gymnastics will be left to monkeys, where a weak vanity may reap a profit from them. No new deal will ever be had there to make up a heaven, but the material we as individuals possess will come into its proper use, which it has never done here. Acquired knowledge has never told us a truth; for it has done little else but to defame and misshape the natural. Coming back to each type in being, we shall find that its own characteristic impress gives its own reasons for existing, and shadows forth the nature of its uses.

For instance, in the formation of the eye, each distinctive property and element that have entered into the construction of the human soul has detailed (so to speak) some minute quality of itself that is adapted in its nature to reflect back to the interior soul those characteristics in objective being that denote beauty, form, color, size, etc.; the eye being but the medium of sight through which the whole sentient soul sees. And just here we see why the eye exists. So in the formation of the ear those elementary properties that take note of the sounds that being gives off, have entered into its construction through which the soul gets at being in another of its phases. And in the delicate sense of feeling, objective being is reached at another point, which I shall call texture, as hard, soft, coarse, fine, etc., while by the construction of the senses of smell and taste those fitting qualities in properties have combined to make them a success; where in that of, smell, odors send their thrill of ecstasies to ravish the soul with choicest sweets, and in that of taste the recuperatory necessities of the individual are attended to. And in the construction of those types that denote sex, the personal soul demonstrates its entire distinctive nature as male or female, with no admixture that can to eternity neutralize either. And if we ask sex for the reasons for the existence of these types as assigned by themselves, it would say, "to reach associate beings in the indestructible soul in its divinest nature and in its holiest relations." And to know the real value of sex, I should go to its counterpart; for here being mingles with being all the way back to its fountain in the individual. And wrested from the claims of law, the falsehood of farcial obligations, the self-appointed guardianship of meddling society, and left to its own intelligent spontaneities, human health would almost instantly and universally reassert itself. A stagnant pool breeds death. And one wherein the life interest is not individual and voluntary, is worse than a stagnant pool; since it breeds more than death—a wretched disgust. Sex properly comprehended would find that its correspondent was the actual commentator on its real value. If we drag out a weary and uninterested life, we must sustain rotten theories which seriously claim to know more of our wants than we do ourselves and attend to the fulminated spleen of fungus philosophers and airy pimps in morals, who would damn sex to a forced existence under law for fear of being compromised. Poor noodles! This world could spare them better than themselves imagine.

Education, religion, science and philosophy have taught us to regard sex as the low debasing part of ourselves, instead of the inseparable whole of our indestructible natures. And this has fixed the style of character on us that we have ignorantly put on it, and left us to struggle with a fame that we could not avoid without disowning ourselves, or to covertly think to dodge the issue by taking out a licence for character (for this is the meaning of marriage), while we are conscious of debasement by the status we have fixed on sex. For we are unavoidably living sex, and in some sense repeating ourselves, either in word, thought or deed, or suffocating existence by living a downright lie; for sex is all there is of any individual.

A friend said to me but a few days ago that he had just seen at church one of the sweetest young women that he had ever looked upon; and the very sight of her had set the blood in rapid motion through his whole being, while new life seemed to quiver in every nerve. He then frankly asked me if "that was lust?" adding, at the same time, that "there was not a feeling in his being that would have wronged a thought of her." I said, "No; it was right, for it told its own story." It might be a trespass on a foresworn pledge, but none on his or her nature. It was simply life sporting with life in his inmost being. Now let us ask, was this coarse and vulgar? I say no. It was the soul of refinement and belongs exclusively to sex, where love will eternally find its rarest sweets and revel with its holiest joys. We talk moonshine, without the sun whose reflection it is, when we talk of love without sex. It is really the conscious mingling of sex with sex, not necessarily in cohabitation but in the wedlock of soul with soul, where the spontaneities of life mingle without resistance from the force of educated barriers; for in the fitness of things positives and negatives have no resistance, while neither have any great attraction to their kind.

I hazard nothing in saying that neither man or woman have any pleasure in sex as a reproductive element, but purely as a loving one. For reproduction with the individual is more the accident of sexual association than the object of it. This is the position assigned it by the artless, unphilosophic and unpretending sensuous soul. And the very

brief period in which it can serve such a purpose, compared with the eternity of existence for sex, will not only repeat, but corroborate it. All the information that reaches man or woman from an abstract source respecting sex, is not worth a groat. Indeed it is vastly worse than worthless; it is misleading. Society is simply a muddle of sex, and whoever writes or talks on such a topic, does so to meet the fictitious appreciations of this muddle. Hence, only that, wherein the personal soul informs us of itself and lives an honest nature, can be truthful. They traduce those grave old grannies (and they are as common as educated follies), who strain themselves to talk on abstract virtue in regard to sex, when its keeping is committed to law and order, and those vulgar pimps, who only see and reach debasement in sex, meet on common ground. For they begin by traducing and outlawing it, and die with even less knowledge in regard to the real values and glories of sex, than possessed them when they began to live. For then they were the tacit recipients of what it told them; but now the educated beetleheads, who accept the lie that the intrinsic nature of sex is vulgar.

An honest, uncorrupted soul can no more spleen at sex and throw contumely on its normal uses than such soul could defame nature. I am not responsible for my sex, nor for its language spoken all through my being, and if from any fair judgment there is any vulgarity in it, I will consent to be shot. To a candid thinking mind it would be the supreme of the ridiculous, that what was corrupt and improper without law could be so suddenly transformed into virtue and purity by it. The "presto" of the trickster and a marriage ceremony seem to possess equal charms. However, there is something in the flourish of this ceremony; even if it will not remove the stain of a licensed cohabitation, it will stamp with infamy an unlicensed one.

Now I ask the world to point me to a man or woman who can love their own sex with the same intensity of devotion and delicate tenderness of feeling that they can their correspondent in sex; for if I could see one such, I should be certain of having found an idiot; and when I see those whose hearts cleave to their opposites in sex, I am sure that I have found lovers in the interest of sex, where only real lovers can ever be found.

I am aware that parties who pursue life as pairs in reasonable cleverness, imagine that it is a tolerable loving one. But when such a life is compared with the lover and sweetheart, it will seem a fire kept barely alive with poor fuel and a great deal of blowing.

If to love a woman for her woman's nature is vulgar, I am vulgar. If to feel a devotion to woman that I feel to nothing else is idolatry, I am an idolater. If it is imagined that men and women would be unsafe with each other, where such feelings mutually predominate, tell me, in the name of all that is good or glorious, where you imagine they would be safe, for in legal bonds they are not safe. If I have ever wronged a woman in her woman's nature, I am certain that it has been none other than the one the law calls my wife; and it gave me power to take and use this right. In my educated ignorance I have undoubtedly done so; but I have years ago cheerfully restored it to her, and with never one ill feeling over it on the part of either.

To one who regards sex as I know it to be—the sacred whole of every individual—an invasion of the soul-rights of another is as impossible as is the desire to commit murder. While trust so holy, intimacy so perfect, freedom so unabridged, unreserve so artless, and every soul feeling and wish so reciprocal, that devotion just here with male and female is complete, just as it is in another mode of being.

AUBURN, N. Y., July 8, 1874.

E. WHEELER.

PERSONAL LIBERTY.

In what does personal liberty consist if not in the right of each person to control his or her actions and body, when not thereby infringing upon any rights of another? Can there be personal liberty for woman while she is placed under and made subject to man, or the rules and institutions made exclusively by man for her control, and which she has no power to alter or annul? Is this not the nature of our present marriage laws? Do not thousands annually die and thousands more suffer from the arbitrary enforcement of this law when it deprives the victims of personal liberty? Are not the women as powerless to amend the laws that oppress them as children, or as the slaves were to alter the slave code? In the early days of religion and its union with governments, the tyrants found the element of sexual attraction the most potent in human nature, and hence seized the control of it to tyrannize over the sexes. In the Roman Catholic Church, the priests were forbidden to legalize or solemnize their own sexual intimacy, and also forbidden to make it public, but no intelligent mind familiar with Catholic history believes they were not allowed to indulge in it secretly. These priests were the only persons allowed by Catholic governments to authorize and permit sexual intimacy by others, and when they had approved or permitted it between any two persons, these two were ever after to be restricted and confined in this relation for life, and any and all sexual deviation of either party was a crime to be confessed to a priest and paid for, and could be pardoned only by him; and as a very large amount of this sin was committed, it became long ago a source of great revenue to the church, and gave the priests extraordinary power over the parties, especially over females, by holding their secret sins in their confessions. Many a story has reached our ears of how the priest confessor has cured the sinning women, and of the peculiar remedies by him prescribed. We have also often heard of sexual remedies for other sins at confession, until it is full well known that priests are human and not void of sexual passion and its use. The secret is out and can no longer be retained, that celibacy is no virtue, and does not belong to the priesthood.

It is from this Roman Catholic authority that all Christian sects and Christian governments and those (including ours) derived from them, derive their authority to control the sex-

ual relations of all persons, to solemnize or celebrate marriage, and legalize rape and adultery in marriage, and punish it when committed out of marriage; to decide when an act is a crime and when it is not, when the act with their sanction is often a most flagrant violation of personal rights, and sometimes as fatal as a dirk in the heart, while the condemned and legally criminal act often has brought some of the best men into the world that could not have been here without it. It is from this old, arbitrary and unjust authority of the Church that we derive our present oppressive system of marriage, and, regardless of personal liberty, rob so many poor females of the control over their own bodies, compelling the unwilling maternity that fills our cities and country with criminals and diseased subjects.

If we raise a voice or a pen against these terrible evils, we meet everywhere the same old spirit of conservatism that defended slavery and which met us on that subject with the same authority of sacred institutions and holy parity. We are informed that the holy men alone are the proper persons to regulate the intercourse between the sexes, and to decide when it is criminal and when proper; and that the personal liberty of the wife in sexual matters must be vested in her husband for her safety and purity; he of course cannot pollute her, however licentious or diseased he may be.

To us, in our way of reasoning, it seems simply absurd to assume that a man or a man-made institution can make or keep a woman virtuous. We do not believe virtue hangs by any such slender thread of legal or religious enactment. We would give woman the legal power to protect her own virtue, and fully sustain her in it, and trust to her inherent and intrinsic purity to do it better than priest, husband, or institution of marriage as it is now enforced.

WARREN CHASE.

ATTRACTION.

BY E. S. GETCHELL.

I believe if I were dying,
And with feeble, fluttering breath,
I was laboring, struggling, trying
To resist the power of death—
If an icy touch was chilling
All the fountains of my life,
And my feet were turned half-willing
From earth's scenes of toil and strife—

And if you should bend above me
Lovingly, with anxious face,
Yearning for the power to save me
From death's cruel, cold embrace—
I should turn again to greet you,
From the far off, misty shore;
Coming back again to meet you,
And to press your lips once more.

If brow and cheeks were cold and livid,
And heart had almost ceased to beat;
If my eyes had lost their lustre,
And my tongue the power to speak—
If you should come near me, darling,
Spite of death, forgetting pain,
Light would come to sightless vision,
Tongue would once more lisp your name.

If all earthly sounds were growing
Dull and distant to my ear;
If my hands were cold and pallid,
And you, my darling, should come near;
From angel notes I'd turn to harken
For one more word of love from you,
And to life I'd almost waken,
To press your hand and smile adieu.

Would it afford you satisfaction,
To know, if I were lying dead,
Such would be your love's attraction,
As you wept above my head?
I could almost feel the pressure
Of your lips upon my own,
Almost return your fond caresses,
Though the soul you loved had flown?

Who says that love is not immortal?
Or that its power is not supreme?
Reaching out beyond death's portal,
Even spanning the cold stream?
If dark clouds obscure life's sunshine,
Love will wave her magic wand,
Banish clouds and walk beside us,
Even to the shore beyond.

CELIBATE APOSTLES AND SISTER-WOMEN.

FROM A DISCOURSE MAY 8, 1872.

The Social Evil question of to-day, it seems, is no new thing under the sun. This new apostolic system of religion, in its earliest movement, encountered it in its administration of church affairs. Let us see whether the marriage institution alone is able to settle the conflicting claims of Paganism and Christianity seen in this Jerusalem letter. The Greek word for fornication, one of the items of prohibition, carries the idea of promiscuity and purchase and sale for price paid. I remark, in this connection, that there are no words in the Greek language answering to our terms husband and wife; his woman and her man are the expressions used to signify those of opposite sex who cohabit. Besides this Jerusalem pronouncement, there is another scripture to the point, in this inquiry concerning the practices of ancient and present Christianity. Paul, the great propagandist of this system of religion, and a confirmed celibate, in avoidance of the necessity of marriage and of obedience to the rule contained in the letter sent to Antioch, claims a freedom which we commend to the consideration of our religious foes. I translate his words as they are found in the Vatican copy of the Greek Testament:

Am I not free? Am I not an apostle? Have I not seen Jesus, our Master: If I be not to others an apostle, assuredly to you I am; for the seal of my apostleship ye are in the Master. My apology to those calling me to account is this: Have we not lawful right to eat and to drink? Have we not lawful right to go round about with a sister-woman, as do the rest of the apostles and the brethren of the Master and Cephas? With what reason should I alone and Barnabas be exceptions. Have we not a lawful right to labor? What

person goes to war at any time on his own expenses? Who plants a vineyard and doth not eat of the fruit of the same? Who feeds a herd and doth not eat of the milk of the herd? Do I say this as a man? indeed, doth not the law say these things? for in the law of Moses it is written: thou shalt not muzzle the ox that crumbleth out the grain by his footsteps. Hath God a care for oxen; or did he say this on our account? On our account; for he wrote that he who ploughs should plough in hope; and that he who threshes in hope shall be sharer of his hope. If unto you we have sown spiritual things, what great matter if we shall reap your things of the flesh? If others become participants of your privileges, may not we rather? Yet we have not used this permission, but endure all things that we may not contribute obstacles to the gospel of the Christ. Know you not that those exercising sacred offices eat the provisions of the temple—those in attendance upon the altar participating of the altar? So hath the Master decreed that those heralding the gospel shall live of the gospel. But I have not used any of these privileges. (1 Cor., ix, 1, 15.)

The common version of this Scripture has, after the word Jesus in the first sentence above translated, the word Christ, but it is an interpolation; there is no word for it in the original Greek. That version has the word *Lord* where the original is best rendered by the word *master*. Jesus never claimed nor exercised lordship in the true English sense of this word. He properly defined his position, in this behalf, when he said to his disciples he was their master and teacher.

In the light of this translation, it is plain to see the significance of celibate priesthood and prelacy, of church sisterhoods of single unmarried females; and easy to tell why the nunnery, the convent, the cloister, the church or cathedral, so often constitute a single establishment, and so frequently are in close proximity each to the other, and connected in some covert way not discernible by outsiders; and why it is not difficult to divine whence come the children found in the orphan asylum, an institution related to the church establishment, and so kindly cared for by Sisters of Charity, of Mercy, etc.*

The questions, Am I not free? Am I not an Apostle? seem to imply that being such warranted certain indulgences not allowable in other persons, privileges limited to an ecclesiastic. Paul does not stop here to define in what respect he is free. Its meaning must be derived from the statement and argument that follow. He does not state in terms what are the accusations which he is called upon to answer. He recites, however, certain things in such a way as to imply that indulgence in their use had been called in question. He claims that as a minister of Christianity he is entitled to his living from such service, and appeals to his right to the common necessities, not only, to wit, his food and drink, but also to the society of a woman in his various peregrinations. It is fair to infer that this latter claim is the one that is contested by somebody.

The language used constitutes a plea of precedent, in justification of such indulgence, whatever it may be; some practice allowable, at all events, and by common consent conceded to apostles and others who were brethren in the church, and had rendered services without pay, in their organization, and conduct afterward, as officers and members thereof.

It would seem to be no violent presumption that the claim put forth by Paul was aphrodisiac indulgence; all outside of marriage relations and while living in "single-blessedness." His apology or defense rests on the fact of church sisterhood of the females. This is a pre-requisite—no other female is allowed apostolic companionship. This is claimed to be consistent with celibacy—and hence, no need of marriage. These things of the flesh, or "carnal things," as the common version hath it, are urged by him to be as justly due to an Apostle, who exercises ecclesiastical vocation, as food and drink, in the matter of the demands of hunger and thirst. These Churchmen must be provided with these necessary things not only, but with a sister-woman besides!

Both this practice and that of fornication, obviated the necessity of marriage. I can see no difference in principle in the two methods of indulgence. If the one has foundation in lawful right, why not the other? The Apostle having made his defense, declares he has never exercised his rights in the direction of his argument. But dare the Christian celibate clergy of to-day, as boldly deny and challenge, as has Paul in his personal relations with any sister-woman?

Is this advocacy of the lawful right of himself—of the other Apostles—of the brethren of the Lord—and of Cephas, to take around with them in their peripatetic missions, a member of the sisterhood, anything other than an apology for free-love. The system is certainly one of freedom from cost, or price payable, as in fornication—freedom from expense of family arrangements in marriage. Let the Christians who are ever slandering Spiritualists, and Pharisee-like boasting of their purity and piety, and thanking God that they are not like other men, look at home—examine the pages of their sacred book, the Holy Bible—and ponder well on the old maxim: *Those who live in glass houses should not cast stones at their neighbors.*

This Pauline Amative Code having disposed of the love relations of apostles, brethren, sisters, etc., the Church officials,

*In giving an account of law proceedings in the courts of the city of New York, on 17th June ultimo, a *Tribune* reporter states:

SECRETS OF A FOUNDLING ASYLUM.

Col. Geo. H. Hart applied to Judge Loew in the Court of Common Pleas, yesterday, for an order of attachment against Sister M. Irene, of the Foundling Asylum, for disobeying a subpoena of the Court requiring her attendance before Stephen H. Olin, referee, to testify and produce the books and papers of the institution for use in the Morgan divorce suit. He argued that these worthy Sisters were not exempt from the duty that ordinary witnesses owed to the community, while John E. Develin, who appeared for the Foundling Asylum, set up in opposition the claim that an inquisition of this character would expose the guarded secrets of the institution, and might destroy the reputation of many respectable families. Judge Loew ruled that the Sister should be compelled to testify, and to produce the books and papers, provided they were specified through an oral examination of the Sister. Mr. Develin agreed to have the books and papers inspected to discover what information they contained in regard to the point at issue. The Court accordingly promised to grant the order as soon as the books were named specifically.

male and female, it is next mindful of the like relations of the more numerous laity. It would seem that this remarkable Christian Code dispenses with ceremonial marriage as to them also, leaving it optional with a man and his lady-lover to resort to such fashion. The author of this code is abundant in directions in respect to the love matters of men; but he says: "Concerning virgins I have no commandment of the Lord." This is the same apostle who is so ready to legislate for woman's silence in church, and her obedience to her man, etc. I quote what he says in this behalf, putting the Greek words in Roman letters:

Ed de tis aschemonein epi ten parthenon anton nomizei, ean e uprakmos, kai outos opheilei geinesthai, o thelei poleito, ouch amartanei—gameitosan. (I Cor., vii., Chap. 36, Ver. Codex Vat.)

I turn this into English, which runs thus:

If any one wants nuptial indulgence on the part of his virgin—in case of her having exceeded the acme of her age, and it is deemed proper by them—let him do what he desireth, he sinneth not: let them *facere nuptias*.

It would seem that the only reason for any limitation to such indulgence, is the danger of child-bearing. Let any one who can, find in the above quotation any hint toward public ceremonial marriage. And these are the teachings of the Hebrew Saul, of Tarsus—proud of his Roman citizenship—proud also of his new Pagan name of Paul, so often coupled by him with that of apostle, in his epistles—the great missionary of Christianity!

Let us see in what estimation Jesus himself, as a spirit in spirit-land, held those Christians who pretended to adopt his teachings and to practice his principles. Read his indictment, declared through the mediumship of John, while a prisoner on Patmos, as seen in the Apocalypse, against the church at Ephesus, at Smyrna, at Pergamos, at Thyatira, at Sardis, at Laodicea, in Asia. See how the great Teacher and Judean Master dwells on the deeds and doctrines of the deacon of whom mention has been made. In his recital of praiseworthy matters, found in the church at Ephesus, he says: "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." He tells the church of Pergamos, chidingly: "So hast thou also them that hold the doctrines of the Nicolaitanes, which things I hate." But enough; read at leisure what is said to the others of the seven churches, established by the Apostles, and forget not what is there charged against them, in the matter of the doctrines of Balaam, and the seductions of "that woman Jezabel, which calleth herself a prophetess."

If, in periods proximate to the time in which the Galilean taught in his lodge and in public, the churches and deacons were subjects of such indictments for their criminality as those here preferred against them by him, in his bright and blessed abode in the heavens, what must be their corruptions and departures from his teachings after a lapse of nearly two thousand years, one thousand of which constitute the dark ages—that millennium of ecclesiastical slavery and debauchery—when the papal hierarchy was the sole custodian of the Scriptures, and supreme exponent of religion?

I desire to avail myself of this occasion to say that I am neither churchman nor Christian, in the common or historic signification of terms. But lest I may be misunderstood, allow me to state what is my faith and discipleship. I may be properly called a Jesuit, but not of the papal type of Ignatius Loyola. My Jesuitism is such as cometh of faith in the philosophy and religion taught by Jesus, the great Master. I am a disciple of his school, and I accept his doctrines. Venerating him as Godlike in goodness and virtue, and the most eminent Son of Humanity in all ages, but not God in the mistaken and silly sense of Christianity, venerating, I say, but not worshipping him nor any other man, however good and virtuous and eminent he may be, though a martyr, and at all times discarding the intervening ecclesiasticism of the centuries, I class myself as his pupil. In all the acts of my life, at all times and in all places, I would be known by the name of Jesuit, a term which seems to me expressive and a proper derivative from the name of him who presided over the Galilean Lodge of ancient Spiritualists.—
Dr. Horace Dresser.

SPIRITUALISTIC.

A JEWISH MEDIUM.

[From the Jewish Times.]

The possession of supernatural powers has been usually attributed to those Jewish doctors who have mastered the secrets of the Kabbala, and the character of a Thaumaturgus is by no means new in Jewish history. A gentleman popularly invested with those miraculous gifts made his appearance in London during the latter part of the eighteenth century. This *Baal Shem*, the master of the mode of uttering the ineffable Name; this holder of an extraordinary faculty, which was said to have proved highly valuable to him, was known in every-day life as Dr. or Rabbi de Falk. He came from Furth, where his mother had died in straitened circumstances and had been buried at the expense of the congregation. De Falk himself was without means when he reached this country. Whether he owned among his other secrets the grand one of the transmutation of metals, or whether he followed privately some lucrative occupation, like a common mortal, we are unable to state. But by all accounts soon after his arrival in London, De Falk was seen to be in possession of considerable funds, and one of his first cares was sending to the congregation of Furth, the amount of the expenses incurred for his mother's funeral. Usually De Falk was well provided with cash; but occasionally he found himself in absolute need, when he did not disdain to seek advances on his plate from a pawnbroker in Houndsditch. The bolts and bars of the pawnbroker's strong room were insufficient to confine there De Falk's valuables, when he summoned them back to his own closet; but he always honorably acquitted his debt. One day, shortly after having deposited some gold and silver vessels with the pawnbroker, the Kabbalist went to the shop in question, and laying down the duplicate with the sum advanced and exact interest, he

told the shopman not to trouble himself for the plate, as it was already in his possession. The incredulity with which this statement was received, changed into absolute dismay when it was ascertained that De Falk's property had really disappeared without displacing any of the articles that had surrounded it!

Rabbi de Falk lived in Wellclose Square, where he kept a comfortable establishment. He had there his private synagogue, and he exercised great benevolence toward the deserving. He is described as a man of universal knowledge, of singular manners and of wonderful talent, which seemed to command the supernatural agencies of spiritual life. Instances are given of his extraordinary faculties by respectable witnesses of his day, who evidently placed implicit faith in the stories they related. Dr. De Falk was a frequent guest at Aaron Goldsmid's table. One day, it is said, the *Baal Shem* was invited to call on one of Mr. Goldsmid's visitors, a gentleman dwelling in the chapter-house in St. Paul's Churchyard, to hold some conversation with him in a friendly manner on philosophical subjects. "When will you come?" asked the gentleman. De Falk took from his pocket a small piece of wax candle, and handing it to his new acquaintance, replied: "Light this, sir, when you get home, and I shall be with you as soon as it goes out." Next morning the gentleman in question lighted the piece of candle. He watched it closely, expecting it to be consumed soon, and then to see De Falk. In vain; the taper, like the sepulchral lamps of old, burned all day and all night, without the least diminution in its flame. He removed the magic candle into a closet, when he inspected it several times daily for the space of three weeks. One evening, at last, Dr. De Falk arrived in a hackney coach. The host had almost given up all expectation of seeing De Falk, as the taper, shortly before his advent, was still burning as brightly as ever. As soon as mutual civilities were over, the master of the house hastened to look at the candle in the closet. It had disappeared. When he returned, he asked De Falk whether the agent that had removed the candle would bring back the candlestick. "Oh, yes," was the reply; "it is now in your kitchen below," which actually proved to be the fact. Once a fire was raging in Duke's Place, and the synagogue was considered in imminent danger of being destroyed. The advice and assistance of De Falk were solicited; he wrote only four Hebrew letters on the pillars of the door, when the wind immediately changed its quarter, and the fire subsided without committing further damage.

When Dr. De Falk made his will, for not all his knowledge could save him from the fate of ordinary mortality, he appointed as his executors Mr. Aaron Goldsmid, Mr. George Goldsmid and Mr. De Symons. He bequeathed to the Great Synagogue a small legacy of £63 16s. 4d., and an annual sum of £4 12s. to whomever fulfilled the functions of Chief Rabbi. To Aaron Goldsmid, De Falk, in token of his friendship, left a sealed packet or box with strict injunctions that it should be carefully preserved, but not opened. Prosperity to the Goldsmid family would attend obedience to De Falk's behests; while fatal consequences would follow their disregard. Some time after the Kabbalist's death, Aaron Goldsmid, unable to overcome his curiosity, broke the seal of the mysterious packet. On the same day he was found dead. Near him was the destructive paper, which was covered with hieroglyphics and kabbalistic figures.

We need not multiply instances of De Falk's alleged supernatural powers. We must, however, express a regret that his miracles did not assume a higher form. It seems hardly worth while to summon the assistance of the world of spirits, merely to conjure away from a pawnbroker's office some coffee pots and silver dishes. To make a candle burn for weeks is a very purposeless prodigy, unless applicable to the objects of domestic economy. But whether there is more in heaven or earth than we dream of in our philosophy; whether, as is more likely, De Falk's miracles partook of the nature of the feats performed by Robert Houdin, Prof. Anderson and Dr. Lynn; or whether, as is most probable of all, they were ordinary occurrences magnified into wonders by the love of the marvelous and of the supernatural obtaining in the mind of the vulgar, we will not undertake to decide. All we have to add with reference to it is, that the poor considered him as a benefactor, and consulted him on every emergency during his life, while they blessed his memory after death for the liberal donations he left, which were dispensed by Mr. De Symons, the surviving executor.—
Sketches of Anglo-Jewish History.

LIMITATIONS—ECLECTICISM.

"But the most important branch of this topic and which I most desire to notice is this, that the attempt to extend the spiritual religion to everything, and to include everything in it, is but doing the same thing other religionists have done, in the union of church and state, or the supremacy of their favorite church, bringing wars and persecution, and the very thing its advocates deem most reprehensible when done by others." [Extract from an article by E. S. Holbrook.]

COMMENTS.

This amounts exactly to an admission that the "spiritual religion" is as narrow, absurd, bigoted and intolerant, or nearly so, as any preceding one.

Everything in the relations of mankind should be included in freedom and equality, and if these are not the basic principles of the "spiritual religion" then it is unfit for mankind.

To say that the eternal principles of justice should not extend to everything in human relations is false, and if the "spiritual religion" should not extend to all things human, then it is not founded on the eternal principles of justice, freedom and equality.

What is freedom? The right of the individual to do just as he or she pleases, provided always they do not interfere with the equal rights of others.

What is equality? Equal opportunities of each individual with every other individual.

What is justice? Fitness and propriety.

If these are the basic principles of the "spiritual religion" then it should extend to and include all human relations, E. S. Holbrook to the contrary notwithstanding.

If it is not fit for this, then it is but a poor, lame, contemptible thing, a stumbling-block, an incubus, an obstacle to be removed out of freedom's way.

PEKIN, W. T., June 17, 1874.

F. H. MARSH.

LIFE'S MORNING AND EVENING:

A DESCRIPTIVE POEM.

A landscape, painted when the mellow light
Proclaims the swift approach of star-crown'd Night;
Far to the east a passing shower is seen,
And Hope's bright bow with promise all serene;
Dim in the background mountains softly lie,
A misty line betwixt the earth and sky;
Now through the vale we see a river glide,
Which bears a time-worn bark upon its tide;
Therein a pilgrim sits with snowy locks;
He's safely passed life's quicksands and its rocks,
And gazes calmly, trustfully ahead
To where the river seeks a wider bed,
And throws itself upon the ocean's breast
To find at last its own eternal rest.
An angel form is standing at the helm,
And while she guides, points to the unseen realm,
Where beams "the morning of the better life,"
Which knows no night, no sin, no bitter strife.
Along the shore beside the river's edge
Are children playing; from a broken ledge
A rosy boy has launched his tiny boat,
'Tis joy enough for him to see it float.
Just up the bank a bright-eyed, sunny elf
Is plucking flowers to decorate herself;
Here blossom lessons for the child to see,
That best of virtues—heav'n-born "Charity;"
And from our poets gems of truth we read
That erring mortals would do well to heed.
We raise our eyes to what appears a cloud,
When lo! we see within its fleecy shroud
An angel-band of grace and beauty rare,
That fill with flowers the soft and balmy air!
"Thy will be done," on pilgrim's boat we trace;
"Be kind," the words that float midway in space;
The song the angels oft have sung before,
Trails from the boat, "We'll gently waft him o'er;"
Half-hidden by the grass that waves above,
A flow'ry message tells us, "God is love."
Here ends my picture, but you'll please to throw
Th' unspoken hush, the dreamy sunset glow,
That e'er precedes the mystic twilight hour,
O'er all the landscape ere you feel its power.
Step farther back, let distance lend its aid—
Say, do you read the plan the artist laid?
The glorious truths he sought to teach mankind,
The signals given the better path to find?
Oh, gather to your hearts the living flowers
That God and Nature send in silvery showers
Of inspiration over all the earth!
So shall you win the crown of heav'nly worth;
And when your bark shall float at eventide
Far out upon the sea that's deep and wide,
An angel-hand shall guide it to the shore
Where swell the songs of loved ones gone before;
Then, journeying upward in that sunny clime,
Through all the cycles of eternal time,
New truths you'll garner till you find the keys
Wherewith to solve life's deepest mysteries.

Cora Van De Mark.

[The above poem vividly describes an engraving called "Life's Morning and Evening," advertised on page 16.—EDS.]

Editors Weekly—In reading, I find one of your numerous correspondents asks the following questions:

"Is not spirit, matter in different degrees of refinement; if not, will not some of the readers of the WEEKLY, inform me what its peculiar qualities are?" Again he says, "I should be pleased to hear from those who may differ with me upon these ideas."

Spirit is a substance—not material—and positive to matter; cannot be refined or sublimated. Its qualities are life, heat, light, mind and memory in a latent and passive condition, ever active in nature and function—not created. It is the conservation and correlation of all force, the natural germ of all forms in the universe; by it all things are and were constituted. It is the Hindoo Brahma, Chinese Buddha, Egyptian Osiris, Greek Pneuma, or Nature's divine essence—personified God, and known by all nations as the breath of life, the wind, air. It is the purifying germ of all forms inanimate and animate.

Psyche—translated life or soul—is an effect of spirit force combined with matter in certain conditions of evolution in all nature.

Matter in itself is incapable of motion or mind, thought or intelligence; it possesses no function of life, heat, light, mind or memory. These functions are inherent in the substance called pneuma or spirit. Psychic force is only an effect of spirit substance in action.

The effect of spirit force when correlated in organic entities, animate or inanimate, is the germ mover of all forms throughout all world in space.

Spirit substance with all its latent functions of life, heat, light, mind and memory, constitutes the organic entity of the spirit after it leaves the material body in the form of primate particles, unchanged in nature, capable of an eternal unfolding, of mental and intellectual increase.

No organized spirit entity can be formed until it passes out of the material organized human structure in the form of primates. Much more might be said on this grand philosophy of spirits.

Respectfully, yours,

ELIJAH WOODWORTH.

LESLIE, Mich., July 5, 1874.

Editors Weekly—Your readers ought to know that the Central New York Association of Spiritualists met, as per announcement, at Waterville, N. Y., June 27 and 28, 1874, and with their programme cut and dried, proceeded to business. Austin E. Simmons, Warren Woolson and Sarah A. Byrne

comprised the trinity of pre-engaged speakers. There was also

"A chief among them takin' notes,
And faith he'll prent 'em."

Last October this association met in West Winfield, N. Y., and proceeded to wash themselves clean in the following "resolvent":

Resolved, That this association instruct its officers that they shall not employ as speaker, on any public occasion, any person who advocates the free-lust doctrine of the Universal Association of Spiritualists; and that we as an association will not elect to any office in the gift of the association, persons who, in any sense, favor the same.

Your correspondent heard of this dose which the association were taking for their spiritual strength, and believing the compound too acid, determined to neutralize it with the following resolution, which he presented to the conference Sunday afternoon, June 28:

WHEREAS, Spiritualism is the most liberal system of ethics the earth has ever known; and

WHEREAS, Truth has nothing to fear in an open combat with error; therefore

Resolved, That we recommend and will defend the freedom of speech upon ANY question which has for its object the elevation of the human race.

A wolf in the sheep-fold, a fox at the hen-coop or a corner in Wall street are sometimes a little exciting, but compared with the commotion which this resolution produced among the timid watchers upon this tower of conservatism, such events are a dead calm. Of course a discussion followed, but then the dullest could see that free speech meant the discussion of Free Love in its Woodhull form, and then good bye respectability! So the resolution was voted down by about two-thirds majority of the convention.

A resolution was then offered by Dr. Beals to strike from the books the resolution in relation to employing speakers of Woodhull proclivities, but it was voted to lay it upon the table, where I believe it lies at present, to the great satisfaction of its supporters.

At the close of that session your correspondent left the convention, but I have since learned that the second thought of the convention was its best, for at the evening session they reconsidered their vote upon the first resolution and passed it almost unanimously. So now upon the books of this immaculate association appears two resolutions—the one curtailing free speech, the other recommending and defending it.

"On with the dance."

CHARLES HOLT.

LIBERALISM IN THE EAST.

BY W. F. JAMIESON.

The very air is full of it. It is a mistake to suppose that it is confined to the West. There is more class distinction in the East than in the West. But Liberalism finds free expression eastward. Bigotry, West, is as full of poison as that which is found East. True, conservatives have made a prodigious effort here to make iconoclasm unpopular. But in a Western city there is a paper which devotes all of its energies toward cramping the mind for fear social anarchy may ensue. Fossils are laughed at as heartily East as West. Both sections are becoming rapidly liberal. Sectarian Spiritualism no longer suffices for the masses. Boston is probably one of the most liberal cities in the Union, though some of its officials are old fogies. The radical Spiritualists of the "Hub" are now occupying Parker Fraternity Hall. Laura Cuppy Smith, one of Nature's noble women, brave, radical, devoted to principle amid sunshine and storm, is dispensing glad tidings therein. Lynn catches the spirit, but the tidal wave is yet to sweep it. A. C. Robinson stands at the helm of radicalism here. In Salem, Mr. and Mrs. C. B. Darling and H. O. Sommers inaugurated an independent movement the first of May in favor of radical thought. The officers of the regular society felt that too much radicalism would ruin the cause. Sommers and the Darlings concluded to test the strength of the cause. In order to speedily secure this result, that "bold blasphemer"—as my late opponent in debate at Salem, Elder Miles Grant, called me in his paper—was sent for. Two months of radicalism, and Salem is now ready for any man's or woman's thought. The question is not now so much "Will it pay to tell the truth?" but "What is true?" The regular society is engaging radicals for next season.

Anthony Higgins, Jr., is doing a good work, and is everywhere highly esteemed, and listened to with delight. His eloquence is of the avalanche order.

Young James M. Choate, of Salem, is fast coming into the sphere of truth first, the "cause" second. Several lecturers East, who have been counted on the respectable side, still love to be radical.

Is it not a matter for study that some of the most liberal social reformers are theologically fettered! And some of those who are extremely conservative socially are religiously liberal in the last degree.

Free discussion will make the rough places smooth. Free debate is the fire which will try society and all its institutions. Religion, no less than social custom, dreads it. But it must come. The studied efforts which some liberal papers have made to ignore the discussion of Socialism, have been, to the student of events, interesting and amusing. One paper in particular, which is very free in its discussion of religion, but unfriendly (seemingly) to the agitation of the social question, has lately conceded the importance of the agitation, and will, I think, participate.

We radicals perceive the necessity of discussing all questions. Some may be, as theologians say, profitless; but we can better determine that after they are fully canvassed. The universe will remain, whichever way we may settle any problem. Let us trust truth.

VICTORIA C. WOODHULL ON THE PACIFIC COAST.

[From *Common Sense*, San Francisco, Cal., June 20, 1874.]

VICTORIA C. WOODHULL IN SAN JOSE.

Ed. Common Sense—This noted lady appeared before a San Jose audience on the evenings of the 9th and 10th inst., giving her two lectures, "Reformation and Revolution—Which?" and "Woman—the Wife and Mother." Her audiences were fair, but not large, composed of the best and most intelligent of our citizens, who listened with profound and respectful attention, frequently applauding her most radical utterances.

Mrs. Woodhull, unlike all reformers who have preceded her, descends from the world of effects and grapples with causes. No pen can truthfully report her. The eloquence that she sometimes pours forth from her impassioned soul, as she paints in vivid flashes the wrongs of her sex, startles her audiences like the lurid lightning's glare across the gathering darkness of a coming storm. Again she seems to stand in awful majesty, hurling in vindictive torrents forged thunderbolts at the systems that bind and fetter and torture both soul and body. But in her appeals to the better natures of her hearers for respect and appreciation, for womanhood and motherhood, does she stand forth in all the grandeur of transfigured womanhood, a very goddess of love and beauty. 'Tis then she wins all hearts and melts them to tears.

It is the unanimous verdict of all who heard her that she is sincere and terribly in earnest, however much they may differ with her in her social theories. No lecturer has been more respectfully received in this city than was Mrs. Woodhull. Even the lecture which called forth the virtuous "hisses" of a San Francisco audience was listened to here with the most respectful attention, owing, no doubt, to our rustic ignorance of metropolitan manners.

I am not so sure but the treatment the lady received at San Francisco is a compliment to her ability, although not intended as such. When our nakedness or deformity is revealed we instinctively try to hide it, but if our garments are too meager we seek to put out the light that reveals it; so the virtuous people of that benighted city of sandhills, groping in the darkness, were startled when the Woodhull like a blazing meteor flashed upon them, revealing the rottenness of their social life, causing them to instinctively seek to hide their corruption; which, failing to do, they vainly tried to put out the light that makes their deformity transparent.—A. C. Stowe.

SAN JOSE, June 13, 1874.

[From the *San Francisco Chronicle*, July 4, 1874.]

The announcement that Mrs. Woodhull would lecture on the Beecher-Tilton scandal drew a large concourse to Platt's Hall last evening. The seats on the floor and in the gallery were all occupied, and a fringe of humanity extended entirely round the lower part of the hall. There was a large admixture of the feminine element present, which monopolized all the best places, thrusting into the background more modest but equally anxious manhood.

[From the *Daily Sun*, San Francisco.]
A SHOCKED COMMUNITY.

It is confessed (by all San Franciscans) that San Francisco is the most moral city in the world. A city that can tolerate the *Chronicle* crowd and accept a Van de Mark as a teacher must be moral. No wonder, then, that when Victoria Woodhull came here and talked about immorality in good set terms the community was shocked. While San Francisco can for a considerable time uphold a Van de Mark, it cannot sustain people who talk about him. In this city the best virtue is, not to leave undone, but keep unknown. No wonder, then, that when Victoria Woodhull spoke to an audience composed, as the *Alla* says, "of our best citizens," an audience "that Canon Kingsley might have been proud of"—no wonder, we say, when this deadly earnest woman spoke to such an audience about social crimes committed in, as well as out of, the married state, even the reporters blushed. There are, no doubt, many of those reporters whose practices are very beastly and degrading, but they don't blush till they hear them mentioned. Victoria Woodhull's great crime consists in speaking out. It is not a very dreadful thing for a deacon of a church to seduce a poor little girl for the purpose of satisfying his beastly lust, but it is an infamous thing for a woman, or a true man (there are a few true men), to tell on that deacon, and say that while they would take the poor deluded child who fell a victim to his lust home to their family and introduce her to their daughters, they would rather their right hand would rot off than it should be extended in friendship to him.

[From *Common Sense*, San Francisco.]
ROBERTS ON MARRIAGE.

In the Board of Supervisors, on Tuesday evening, Mr. Roberts proposed the passage of an ordinance which he said was designed to prevent immoral lectures. The proposed order declares that—

"It shall be unlawful * * * to publish or utter in a public place, or in the hearing of two or more persons, any blasphemous words or language, or any words or language tending directly to lower public morals, or to weaken public respect or the respect of any person, whether married or not, for the obligation of the marriage contract," etc.

The offense is made a misdemeanor, punishable by a fine not exceeding \$1,000 or by imprisonment not exceeding six months, or by both. Mr. Roberts stated that he introduced the order by request of "citizens of the highest character and standing," and he favored its passage. The order was referred to the Health and Police Committee, several of the members speaking of it with contempt, and perhaps this is the only proper mode of treating it; but it may be well to inquire who are to decide what language is "blasphemous?" And what is it that is to be considered marriage? When a young girl sells herself to a rich old roue, whose very presence she detests, but whose money provides her with a luxuriant home, is she a wife or a prostitute? And when people who really marry with good motives, after

a brief dream of happiness awoken to the realization that they have made a great mistake, and the flame of love dies to ashes on the family hearth, indifference if not hatred taking its place, is their continuance in such relation to be considered marriage? In short, is it the law merely that constitutes marriage, and do these citizens of "high character" seriously propose to put such law beyond criticism under penalty of fine and imprisonment? The men who could make such a proposition may be "citizens of high repute," but they certainly are not persons of good common sense.

[From a *San Francisco paper*.]

ROBERTS WANTS TO GAG PEOPLE OF LIBERAL VIEWS.

The Board of Supervisors of this city is possessed of a creature who cannot be discounted by any similar body of men in the country. This old psalm-singer talks insurance lies all the week and runs a Sunday school on the Sabbath; and, when not engaged in either, is trying to do something to please the "Bulletin." He did the latter when he got up in the board last night and offered a narrow-minded effusion which he called a resolution.

Roberts said he introduced it in order to prevent any man or woman from lecturing in an immoral manner. It is designed to meet special cases which have occurred and may occur in this city. Mr. Menzies very properly said that he was in favor of free speech. He was of the opinion that those who were too sanctimonious to attend such lectures should stay away. He did not believe in gag law.

Roberts was in favor of free speech, but he would like to see it in the line of public decency and morality. He agreed with the gentleman that decent people ought to stay away, but they do not always do it. The order was referred to the Committee on Health and Police.

[From the *Daily Sun*, San Francisco.]

LET US PRAY.

Services will be held at all the churches and at the *Chronicle* office next Sunday, at which special prayers will be offered up for the passage of Mr. Roberts' and the Y. M. C. A.'s ordinance introduced in the Board of Supervisors yesterday. It forbids "blasphemous words and language;" it forbids the relation or publication of "any account or description of sexual emotions, passions, propensities, desires or exercises," and otherwise protects the morality of the community. It will be observed that the object of this ordinance is to prevent things being talked about, not to prevent their happening. Keep it quiet, for God's sake, says Mr. Roberts. Do not leave undone, but keep unknown. The sexual propensities, desires and exercises of the Y. M. C. A. must not be talked about. Now we wish to know whether the Y. M. C. A. are to be the judges of what constitutes immorality and what is blasphemy. While all the hypocrites in the city are praying for the passage of this highly moral ordinance, the *Sun* will call upon its Gods to let the truth be told on any subject. Let all hidden things be brought to light. Immorality is not encouraged by open attacks upon it. Sensualism is not excited by the exposure of the evils which it causes. This ordinance is introduced in the interest of the Oily Gammons of the community who devour widows' homes and seduce the orphans, and for a pretence make long prayers. It is a blow at the liberty of speech. It is simply intended to prevent Victoria C. Woodhull from telling more unpalatable truths before she leaves this city. The good people are not afraid of this bold advocate of reform, but the hypocrites tremble. No pure minded man or woman ever had an indecent or immoral thought suggested to them by anything Victoria Woodhull said in her lectures. The secretly vicious, the holy libertines, the respectable rakes were shocked and disgusted—more than this, they were alarmed. They lifted up their voices and cried, "these things should not be talked about." The result is Mr. Roberts' ordinance, which will be voted against when it comes up for consideration by every honest member of the Board of Supervisors. No one but a canting hypocrite could have penned or would have introduced it, and any man who imagines it could be enforced if passed, is a hopeless lunatic.

OH! THOSE PARSONS!

SAYBROOK, Ill., June 20.—The United Brethren church of this place is without a preacher. The pastor, a youth named Denton, preached his farewell sermon a week ago yesterday. Three or four weeks ago he gave out an appointment to preach on the streets in town, but at the appointed time did not put in an appearance. He afterward stated that he did not intend to preach, but made the appointment to disappoint whoever might come to hear him. Some time ago his wife went on a visit to her friends and was gone some time. The reverend, believing that it was not good for man to be alone, took in a young grass widow as housekeeper while his wife was gone. For these little irregularities he was arraigned at the last quarterly meeting and suspended for one year from preaching. It would be just to say that his excuse for keeping the widow was that he did it as an act of charity believing that he was obeying the commandment to "Visit the widow and the fatherless in their afflictions"—she was a grass widow and has a fatherless boy—"and keep them unspotted from the world." The religious people of this quiet village are in a fearful fever over the actions of this lamb in broadcloth.—*Illus. Police News*.

Worth, the dressmaker, was asked by a lady to invent a tasteful costume, in which women could walk with as much comfort and as little trouble as men do in theirs. "I have," he exclaimed; "but you won't wear it. I do not see the slightest objection to women wearing trousers with a tunic, as I have wanted them to. There is a Persian costume which is the perfection of beauty and grace."—*Exchange*.

BOBBS complains that his wife is an inflationist. She blows him up every day, and makes him circulate until he actually feels he is beyond redemption.—*Louisville Commercial*.

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

NEW YORK, SATURDAY, JULY 25, 1874.

REFORMATORY JOURNALISM.

Nobody more than ourselves is gratified by the increase of the number of journals that specially advocate the recent and more radical principles that underlie the reform questions not yet fully settled scientifically; and so far as we are concerned we extend them all a hearty godspeed. Usually, when these new journals have not objected, we have kept some standing notice of them in the columns of the WEEKLY, to induce all who would to subscribe for and read the new applicant for public favor. We have done this, sometimes, when we felt almost assured that this favor would not be gained soon enough to insure the life of the applicant. The truth is that the people begin to look with suspicion upon new journalistic enterprises, because so many, after securing just enough support to make their early demise certain, have passed away; and they hesitate to extend the aid they would like to give to such enterprises, thinking that their individual "mites" would not insure them against death.

We have frequently been charged with jealousy for giving unfavorable advice when asked for our opinion of a proposed new paper; but we know what it has cost us, both in personal effort and pecuniary sacrifice, to carry the WEEKLY through its infancy up to the time when it could stand and then "walk" alone. We know it is not safe to embark a new paper unless its proprietors are prepared to carry fully one-half its expenses for two years without aid. If with this basis it have substantial principles to advocate, and is conducted with common prudence and foresight, a new paper has a fair prospect for success. But there is no opportunity now for papers to ride on any prominent or popular issues into immediate success, and to maintain themselves upon their current receipts. We say this from experience, both of our own and of others who have battled for and gained success, not to deter any from adding to the present number of journals but to moderate their expectations that the people will at once rally to their support. The people are beginning to think for themselves, and they judge journals by their real merit. Mere pretentious motives, which are often mistaken by their holders as public necessities, cannot now pass the enlightened scrutiny of the public. Any want of consistency in the conduct of a journal will be discovered by at least a few and from them spread to the many. Any misapprehension or misstatement of the positions or principles of others, or any canting reference to them, cannot either make or maintain any journal, and he or they who expect to win support by any such course will be disappointed. More than all else may not any expect now to build up a paper when it is set afloat purposely to break down another, when that other has an assured basis in principle. But if a paper, conducted purely upon hypocritical pretense, seeming and affecting to be what in reality it is not, is attacked by another whose conductors know the inside working of the pretender, then there is a prospect that its destruction may ensue.

We have frequently been upon the point of calling the attention of our readers to these things, but until now, from

one cause or another, we have desisted. But there are at least a half dozen new papers under consideration. We know very well that the papers now being published in the interests of reform are not properly supported. The radicals of the country are actuated by entirely different motives than those that insure the support of the secular and religious press; and they do not feel it to be any duty of theirs to contribute to anything for any other reasons than that they want it for their own benefit. Now just here is the dangerous point in the whole matter, which ought to enter into the consideration as to whether any new enterprise should or should not be supported. A half dozen papers may, in the advocacy of various reformatory ideas, be supported well, when if there were double that number all of them would be in constant danger.

This fact was well illustrated among the Spiritual Press. The Spiritualists of the country will support two representative papers, but they would not support five. The WEEKLY was an entirely new departure in journalism. It was started to advocate all kinds of reform, and laid hold of Woman Suffrage, Labor and kindred subjects from the outset. Before its advent no Spiritualistic paper had adopted these subjects as legitimate parts of spiritualism; nor had any Labor papers adopted woman-suffrage. So the WEEKLY did not trench upon any already established paper. And when the question of Social Freedom was sprung upon the public, it had a special, and at that time, independent position to fill and to maintain, while fulfilling its original purpose as the vehicle for the fullest and freest discussion of all subjects whatever.

No contribution upon any subject has ever been denied admission to its columns because the matter was not in accord with the purposes of the paper, except some illegal, personal articles, the responsibility for which we could not afford to assume. The veriest Devil-and-Hell-believing people have an equal right to use its columns to speak their opinions that any others have, and no act of ours, with the above exception, has ever varied from this rule. We have not, however, published one-fourth part of what has been contributed; but it was for want of space and not because the articles were rejected on account of their contents. Between two articles upon the same subject, we choose the one that, in our judgment, is best in style and most logical and clear in argument. If we have erred in making these selections it has been an error of the head and not of the heart. We have no opponents. We are all seeking after truth together, and whatever opinions are offered by anybody we regard as honestly held and advocated, unless we have good reason to know to the contrary, as in the past we sometimes have had. In such cases we have not and shall not lend the columns of the WEEKLY to anybody for the purpose of deceiving its readers, while there is more honest writing than there is space for its publication.

So long then as there are papers open to the advocacy of whatever subject, it is unwise on the part of anybody to attempt to float another in the same channel; but when any one has ideas which he or she cannot get before the public in any existing papers, then it is eminently proper to publish a new paper to cover the deficiency.

At first it may seem that this position is untenable; but when all things involved are given due consideration, it will be found to be a wise one—good for the parties proposing the new venture; and equally so for those who are maintaining an old one.

If a paper having any given number of subscribers, suspends, a large proportion of them lose their advanced subscriptions. So an actual injustice must result to more or less people when a paper is forced to stop publication; and if this is brought about by the unwise action of parties who seduce away its support in the endeavor to found a new paper, they become responsible for this injustice; and this is especially pointed when the new venture also proves to be a failure.

Reformers cannot always take every new paper that is started, even if principles in which they themselves believe, and which they desire should succeed, are advocated in them. So when a new paper comes into direct competition with any old one, a choice has to be made, and just so far as this is in favor of the new, the old has to suffer; and this before it is decided whether the new is or is not an improvement upon the old.

Anarchy in the business of journalism is as much to be deplored and is as detrimental to its objects as is anarchy in anything else; and they who rush wildly into it, wanting a competent knowledge and a due appreciation of its responsibilities, and failing to recognize that the people who support these enterprises have claims upon them, show an evident lack of wisdom and honor. A principal reason that these conditions are so frequently found in reformatory journalism, is, that the movers in this direction are usually those who have ideas and who have grasped, intellectually or spiritually, some grand principle for which they wish a vehicle to the public; in a word, are good editors; while it is a notorious fact that good editors are for the most part the worst possible people to manage any business. To insure the success of any journal there must not only be talent and capacity in its editorial, but also an equal amount in its business department. It is safe therefore to say that unless the issue of the paper is assured before it is started, for at least two years, it will be in danger of collapsing within that time. So without this assurance, it is unwise on the part of its publishers to begin its issue, and on the part of the people

to encourage it; while they who wildly or inconsiderately rush into the business, as if the safety of the world depended upon it, are, in the best moral sense, guilty of fraud. They often make promises that they do not know whether they can fulfill or not. This is not a whit better or any less a perjury than is the making of a promise at the altar to love another during life; or regarding it in another and perhaps more practical, worldly sense, it is no better than a fraudulent mercantile transaction. False pretenses in reform are no better and no worse than elsewhere; and justification for fraud and falsehood in reform, while probably more frequent, is equally as impossible as in the more common affairs of life.

So far as our personal wishes are involved we should be glad to see a hundred new radical journals spring into existence, if they could be maintained, but we should be sorry to see any added to the present number, to occupy the ground and advocate the principles already covered, if by such addition the lives of any that now exist, which, by reason of the good they are doing, ought to continue, should be endangered.

CO-OPERATION.

The latest practical development of the force of the producers has taken the form of co-operation. It is certain that, in some instances, it has proved its power by ameliorating some of the hardships attendant upon the present condition of those who live by manual labor. Co-operative manufacturing companies are a remonstrance against the one-man tyranny and robbery of the British factory system, co-operative building societies an answer to the grasping avarice of greedy landlords, and co-operative stores a defiance to the rapacity of the thievish and mercenary traffickers to whom the interests of producers are generally so mercilessly sacrificed.

In the first of the above instances, viz.: Co-operation in Mines, Factories, and Labor Operations, there is reason to believe that it may achieve a success. It is much more reasonable, as well as more democratic, that the thousand men who unite their labors to produce certain results, should dictate the terms of the division of the profits arising therefrom, than one or more despots, which is the method that has grown out of our present system of political economy, and the rule, alas! too generally obtaining among us. Of course when the workers own an interest in the plant, as well as perform the labor, the present iniquitous division of the gains of such enterprises will be condemned and discontinued.

But with regard to Co-operative Building Societies, and Co-operative Stores the case is different. Should even considerable success attend the former of them, and should they be multiplied among us, they would only benefit a minute fraction of the great labor community. In the latter; viz.: Co-operative Stores, the conversion of producers into distributors, as in the case of the Rochdale weavers, may be good for the co-operators, but it is evil for the general welfare. It needs more skill to make cloth than to sell it, and therefore, should there be any difference, the weaver ought to be better remunerated for his services than the draper. The distributor, whether by wholesale or by retail, may be regarded as an adjunct to the producer, who is the wealth-creator, and it is questionable whether his gains ought not in all instances to be regulated by law, as is the case in the most important section of the distributive force, viz.: railroads, in most civilized countries. Co-operative Stores will not effect this change, but only add to the number of trafficking oppressors by withdrawing wealth-producers from more important labor. The only way in which things can be righted, is by the introduction of a system of political economy which will conserve the rights of those large masses who more immediately create the wealth of nations, and such a change can only be effected by a revolution. Until it is established, and the hard toilers, whose labors are most necessary to the welfare of communities, are placed in their proper position, by being rewarded for their services at least equally to those of their agents, the distributors, the producers must expect, as now, to be continually fleeced by the traffickers.

ASTROLOGY AS A SCIENCE.

That there is such a science as astrology, a very large proportion of the intelligent people of the earth have what may be called at least a sort of indefinite belief; while a very respectable minority have well-defined convictions of its truth. That the science is developed so that anything like reliance may safely be placed upon its deductions as rendered by its now professors is not so evident, while these individuals are pertendedly classed as Charlatans by scientists, generally. That the teachers of this science are wholly indebted to the ancients for what knowledge they possess, is we believe universally acknowledged by them. During the Christian Era, there has been no opportunity to study or evolve it beyond the mere outline left to posterity by its old masters; but a sufficient confidence and belief has been recently engendered among the intelligent classes of people to induce careful observation and investigation into its claims and predictions; and it is being judged much more extensively than appears upon the surface, even to those who have the greatest faith in its possibilities.

As an evidence of the extent to which astrology has gained

a hold upon the people we submit the following, for the truth of which we can vouch:

"For several years Prof. Chaney, now of San Francisco, Cal., has made close astrological calculations for a very wealthy banker and heavy railroad operator of New York city. In Feb. 1871, while the Professor was writing his predictions relative to the individual affairs of the banker, he observed an evil configuration in which the Sun would be afflicted in the Zodiacal sign of Cancer, which rules New York city, during a portion of June and July of that year. Upon consulting the old astrological authorities, he judged that an earthquake, money panic, railroad disaster and riot were likely to occur, and so wrote, fixing the time between the 20th of June, and 10 of July. On the 8th of July, not having heard any verification of his predictions, he wrote to the banker, lamenting his failure but declaring that he could discover no reason why these catastrophes should not have occurred as indicated by the position of the planets. By due course of mail he received a reply of which the following is an extract:

"No.—BROAD STREET, New York, July 18, 1871.

"Dear Sir:—Yours of the 8th inst. duly received and in reply I will say, that your predictions regarding myself have proved as near true as possible. * * * As regards your predictions concerning New York city they have proved partially correct. A slight shock of earthquake occurred here about the 10th of June, and on Long Island, Staten Island and Jersey, it was the severest shock they have ever had. On the 21st of June, we had a regular Wall-street panic, resulting in the failure of one of the largest speculators in the street, together with some eighteen stock firms, and involving a loss of millions. The prices of some stocks fluctuated twenty per cent in as many minutes and the excitement was intense. It will be a long time before the street recovers from the effects of it. So you are verified again. I presume you have heard of the terrible riot here on the 12 inst. in which some fifty persons were killed on the spot, over a hundred and fifty wounded (many of whom will not recover), and numbers arrested. This is another instance where you were right excepting the date—the riot occurring after, and the earthquake before the times you fixed for them. The panic, however, was on time. You see, therefore, that so far from your having occasion to feel discouraged, you have every reason to feel satisfied. If you will return here you would soon have all you can do. * * * You will, of course, treat this letter as *strictly confidential*."

"The Professor feels that in making this public, so long as he gives no clue to the writer, he is violating no confidence, although that gentleman has frequently assured him that he would not have it known for ten thousand dollars that he ever consulted an astrologer. Outwardly, this banker is a strictly religious man, yet he has given Prof. Chaney, as high as twenty-five dollars an evening to visit him and his wife privately to talk astrology, infidelity and spiritualism. The churches are full of just such people."

In our own experience we have had unmistakable evidence of the truth and value of this much abused science. One very remarkable instance is as follows:

While confined in Ludlow-street Jail, in November, 1872, upon the charge of circulating obscene literature through the United States mails, trumped up by the Young Men's Christian Assassination Association, and made effective by Judge Noah Davis, to vindicate the reputation of Mr. Beecher, Prof. Winterburn, of New York city, whom we had never seen, came to our cell and said he had cast an astrological figure, from the date of the arrest, and he wanted to assure us that this charge would never be tried. We were never brought to trial upon that indictment. The one upon which we were tried and acquitted, because there was no law upon which to base the charge, was another under which we were arrested in Cooper Institute after making the speech of January 9, 1872.

But all this was not, nor indeed the most astonishing incident of his visit. On the day of his visit we had, as we thought, made all needed arrangements to give bail and be released the next day. The Professor cast a figure and said that we would go out of prison in precisely seventeen days. This destroyed entirely what consolation his previous calculation had given us, since we felt that we knew better; but we made a memorandum of the fact, and when we were released we found it was just seventeen days from the day of the visit.

It would be begging the question to attempt to say that this was guess work. He explained the situation of the planets upon the figure to us, and admitting what he said of their influence and meaning, we could see the indications for ourselves, clearly. We are also cognizant of several other equally conclusive incidents, which so far as we are concerned compel us to the belief that astrology is one of the most important, if not the most important, of experimental sciences.

DOWN WITH THE SOLDIER.

There are about a million of parsons, and, it is believed, at least half that number of churches whose flag is "A Lamb," and who are all enlisted under the banner of the "Prince of Peace." Singular to relate the nations in which these parties are domiciled are peculiarly celebrated for their warlike propensities. They set apart more men for fighting purposes than Pagan communities, and distinguish themselves mainly in designing and perfecting the most murderous implements of destruction. Efforts, however, are constantly being made among them in the interest of peace, but generally prove to be the prelude to new wars. This is the last:

THE INTERNATIONAL CODE—A CONFERENCE IN THE INTEREST OF UNIVERSAL EQUITY AND PERPETUAL PEACE.

At a meeting of the International Code Committee, held

at the house of ex-President Woolsey, of Yale College, New Haven, a few days since, it was agreed to dispatch at once the Rev. Dr. James B. Miles, American Secretary of the association, to Europe to forward the necessary arrangements for the approaching conference to be held in Geneva, Switzerland, in the last part of August.

The Conference, which last year held its first session at Brussels, proposes the formation of a full code of international law, regulating the relations of nations with each other and with subjects and citizens of other nations, as well as the rights and duties of citizens and subjects of different nations with and toward each other in time of peace and the prescribing of rules to govern the conduct of war, as well as for the prevention of those national misunderstandings which occasion war, by a system of international arbitration. It has the hearty approbation of such eminent publicists as Count Sclopis, of the late Geneva Court of Arbitration; Drouyn du Lhuys and others of highest authority in Europe and America. Its deliberations are looked forward to with high interest by all the advocates of universal peace and by all who recognize in the national progress of this country the rapid approach of the era of the federation of the civilized world.—*N. Y. Herald*.

Remembering that the ancient Pagan Romans in the time of Augustus Cæsar, held all Europe, the west of Asia and the North of Africa with an army of 189,000 men, and considering that in modern Europe alone there are now at least four millions of fighting Christians constantly under arms, we have not much faith in the success of the above manœuvre. If a million of priests cannot prevent the followers of the Prince of Peace from murdering each other, we do not think forty or fifty philosophers can perform that operation. Besides, we do not believe in the efficacy of the plan by which they hope to accomplish their object. As long as people go armed to the teeth, the talk of arbitration is folly. Our muskets, bayonets, and Columbiads are living things that demand, and will have food—and their food is—human flesh! If peace men mean work, let them propose the disarmament of the nations, and present a petition to "Blood and Iron" Bismarck to that effect, for now Germany must set the example. All statesmen know that all civilized nations are over head and ears in debt, and also that wars are the cause of those debts, yet all civilized, or rather semi-civilized nations, exalt soldiers as we do, above men of peace. The peoples now are no wiser than they were in the time of Æsop. They will worship King Stork rather than be ruled gently by King Log. But it is questionable whether, as things are, the public are not justified in preferring war to peace, or whether for them the rule of the God, Mars, is not more merciful than the rule of the God, Mammon. It is hard to die suddenly on a battlefield, but probably it is an easier form of dissolution to that of having the life gradually ground out by hard labor in mines and factories, or worried out in the cramped-up tenement-houses of our cities. We could hardly blame the majority of the people of New York city should they clamor for war on the Douglas principle, viz.: "because they liked better to hear the lark sing than the mouse squeak." In our opinion, until the peoples of the earth have the means and the opportunities to live as human beings ought to live, there will be, and there ought to be wars. In the words of the great Nazarene, we would say, that to our mind, "It needs be that offences (wars, tumults, etc.) come," and we also heartily join in its corollary, viz.: "but woe unto them by whom the offence cometh."

MONOPOLIZING SCANDAL.

We call attention to the remarks of the *Capital*, published at Washington, D. C., which are reprinted elsewhere in this paper. The editor of that periodical says he sympathizes with Woodhull and Claflin, and we feel that we deserve his sympathy. We submit that Dr. Bacon and the *Independent* are not justified in coming in at the eleventh hour and monopolizing all the scandals of the great Beecher-Tilton case. We plowed the ground, and sowed it, and the parsons are reaping the fruits. We may justly assert that even the Plymouth pastor himself is in the conspiracy to rob us of our rights, as witness his last communication, which is as follows:

BROOKLYN, June 27, 1874.

Gentlemen—In the present state of the public feeling, I owe it to my friends and to the church and society over which I am pastor to have some proper investigation made of the rumors, insinuations or charges made respecting my conduct as compromised by the late publication made by Mr. Tilton. I have thought that both the church and society should be represented, and I take the liberty of asking the following gentlemen to serve in this inquiry, and to do that which truth and justice may require. I beg that each of the gentlemen named will consider this letter as if it had been separately and personally sent to him, namely: "From the church, Henry W. Sage, Augustus Storrs, Henry M. Cleveland. From the society, Horace B. Claflin, John Winslow, S. V. White. I desire you, when you have satisfied yourselves by an impartial and thorough examination of all sources of evidence, to communicate to the Examining Committee, or to the church, such action as may then seem to you right and wise.

HENRY WARD BEECHER.

There is something exceedingly rich in this proposition of the pastor of Plymouth. Under the circumstances, and considering that he has made the selection of his judges, we do not think that they will deem that his conduct has been compromised by the rumors, charges and insinuations made by the late publication of Mr. Theodore Tilton. If they should decree otherwise, all we can submit is, that they are very ungrateful for the honor that has been conferred on them, and that the pastor of Plymouth has selected unreliable men. But is not the very letter itself a mean effort to intrude upon our proper domain and secure a part of our honors. Why does not the pastor of Plymouth continue to waive off the charges with ecclesiastical dignity, and keep his eyes fixed on the moon as he has done heretofore, unless, by a change of tactics, he aims to limit the circulation of the WEEKLY.

Not only the clergy, but the press are stepping in to rob us of our laurels. Many of the papers appear to be trying to bluff us in the way of scandal. Our famous November number is literally nowhere. *Pomeroy's Democrat* says:

Stripped of husks, bandages and pew-covers, the facts of the case are as follows: Henry Ward Beecher, a full-blooded man of genius, passions and natural desires, gained access to the parlor of Theodore Tilton, a deacon of his church. Here he met Mrs. Tilton. As the friend of her husband, Mr. Beecher was welcome.

We decline to insert the rest of the passage. Any of our readers who desire can find it in *Pomeroy's Democrat*, of July 11, 1874. The proprietors and chief editor of the WEEKLY being absent, we do not feel justified in inserting anything, in these ticklish times, that may be construed into an infraction of the law of libel. Suffice it, in our opinion, the statements which follow the above are distinct charges, far more direct than any that have ever appeared in this paper. But Mark Pomeroy is a man, and we are painfully aware that male editors may do what female editors may not do in this country, without public animadversion. Now, if what we are so maliciously charged with by some journals were true we should have good reason to lament that our day is over; that the clergy and press have ruined our business, and monopolized what they insist is our special vocation, and left us in our loneliness to exclaim, in the words of Shakespeare, "Othello's occupation's gone!"

PERSONAL NOTICE.

We are happy to announce that the proprietors and editor-in-chief of the WEEKLY left San Francisco, July 13th, on their return trip to New York. Mrs. Woodhull will probably deliver a few lectures on the way; hence, the date of arrival here is uncertain.

VIR AND HOMO.

"Vir" and "Homo" are two Latin words, each of which means or signifies "a man." There is, however, a distinction to be noted in their application. Vir was used to denote "a brave man," hence was derived the word "virtus" or virtue. Homo could be used indiscriminately, as it did not denote character. It is a pity that we have not two designations for the male human animal, similar to those in use by the ancient Romans; for most certainly they are needed now as much as in former times, in order to determine delicately the characters of the combatants in the present Beecher-Tilton embroglio.

Our readers well know that the WEEKLY has had nothing to do with the later manifestations that have agitated the public mind with regard to that affair, yet the name of the proprietor of the WEEKLY has been dragged into the mêlée on every occasion. A council of clergymen is convened in Brooklyn in order to ascertain whether Plymouth Church acted wisely in dropping a member from its rolls (like a spider freeing a wasp from its web) without why or wherefore. In elucidating this knotty point Dr. Bacon thought fit to say:

I believe that the infamous women who have started this scandal have no basis for it. If it was their testimony alone it would not be worth while kicking a dog for, etc.

Well, it is certain that this last *emeute* was not started by "infamous women," and should Mr. Theodore Tilton incline to the dog-kicking business, we hope that he will boot the right cur. We do not blame a clergyman for using his tongue; it is one of his carnal weapons. Indeed, there are reasons why all Protestant pastors should exhibit a special antipathy to those who advocate "free love" doctrines, for many of them must look upon those among us who defend promiscuity, as freebooters poaching on their special domain. Neither is a D. D. to be censured for vituperation of women. To him they might be held to be a weak point in the enemy's line. The dying Irishman counselled his son thus: "Teddy, my body, if iver you get into a fray, whenever you see a head, hit it!" In social wars the clergy generally carry out the same principle whenever the head belongs to a woman. As regards "virtus," throughout the past thousand years they have been ruled to occupy an intermediate space between man and woman, which may in a measure justify the learned doctor in his little escapades. But, notwithstanding, were we called on to write out his diploma, we should in it designate him as "homo."

Now another of the immaculates has stepped into the arena by writing an article in the *Christian Advocate*. The New York *Herald* instructs us that his name is Van Buren Dinslow, and that his title is "Professor." His communication in parts is profoundly florid, as witness the following specimen of it. Speaking of Mr. Theodore Tilton's family, he says they were

Children whose smiles were like the radiance of angel's eyes when turned toward the throne of God, and the rustle of whose garments were [Murray a little scratched—W'x] graceful as the silent movements of forest birds when bathing in the holy Sabbath dawn, etc.

There is a rich vein of true poetry about this, and there is an imaginative, highly imaginative, faculty exhibited in it also; but probably not quite so vividly as in the following instance. Speaking of Mr. Theodore Tilton, he says:

And now his martyrdom has come, all he ever sought, and directly by the means he used, but of a character far more logical than he expected, the inexorable penalty due to a false doctrine, the eternal cross that bears no crown save one of thorns.

This comparison between the sufferings of the Nazarene and those of Theodore Tilton is highly complimentary to the latter. True, it is a little confusing to simple readers, inasmuch as the latter appears to be suffering martyrdom for what he did, whereas the former was punished for what he didn't; but to a highly cultivated theologian that slight variation is of little consequence.

We confess that the strictures made upon the conduct of Henry Ward Beecher, who is condemned for marrying Mr. Richardson *in articulo mortis*; and Theodore Tilton, who is berated for writing the life of Victoria C. Woodhull, would come with a better grace and be more worthy of attention by the parties to whom they are addressed, if the advice of the learned Professor Van Buren Dinslow had not been spiced also with a laudation and defense of assassination, as we believe it is, if we rightly comprehend the meaning of the following statement:

A conservative man of honor would have probably shot Beecher; certainly would have cowhided and exposed him.

In the opinion of the WEEKLY, men of real honor do not rely upon brute force in such cases, and do not murder or assassinate under any circumstances. Such doctrines may be maintained and practiced (as they certainly have been in a past age) by people calling themselves Christians, but they are entirely inadmissible by Spiritualists.

But there is something that is even more reprehensible than "bad advice" to be found in the communication on which we are commenting. It is difficult to shake the positions taken by the proprietor of the WEEKLY on the social question, when they are fairly stated, as our readers know; but it is certainly not in order even for a member of the Y. M. C. A. to misstate those opinions. It is true we repudiate with contempt, on the part of woman, "that just subjection which is implied in Christian marriage," which Professor Van Buren Dinslow eulogizes, and desire the abrogation of a system which conflicts with the rightful freedom of woman. But when he defames the proprietor of the WEEKLY by terming her "that unblushing advocate of prostitution," we simply deny the truth of such statement, and in turn declare that, if he wrote that sentence without blushing himself, we think that he ought to be made, like Sancho Panza, "either a bishop or the governor of some island." Of course all our readers know the falsity of the charge above made; but as there may be some who know not that social or sexual freedom is the very antipode of prostitution, we copy the following extract from "Tried as by Fire," the last lecture published by Victoria C. Woodhull, for their edification:

Sexual freedom means the abolition of prostitution 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 murders, 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 that can be obtained during gestation, and by the wisest guidance and instruction on to manhood, industrially, intellectually and sexually.

Such are the true teachings of the proprietor of the WEEKLY on the subject of Free Love, the statements of Professor Van Buren Dinslow to the contrary notwithstanding. We apologize to our readers for wearing them with these personalities, which the WEEKLY does not approve of, and never now resorts to, save in answer to wanton and unprovoked attacks—to pass by which without rebuke would be a dereliction of duty and detrimental to the best interests of our race. As to the discourtesy, balderdash and cheap insolence of the wordy Professor, all we shall say of them is that, to our thinking, were he an ancient Roman, they would justify all people in terming him "homo," but entirely disqualify him from claiming the title "vir."—*N. Y. Sun.*

THE CONSOLIDATION OF LABOR.

This is the most important phase of the present Labor Reform movement. When a union is fully effected between the toilers in the cities and the toilers in the fields, the victory will be won. Every day proves that we are approaching this grand consummation; in this country by the inauguration of centres termed Patrons of Industry, etc., where all classes of workers, male and female, white and colored, may unite harmoniously to forward the general interests. In England, it appears, the same amalgamation of the various classes of her workers has also commenced. The WEEKLY has already noted the noble actions of the unions in forwarding funds for the sustenance of the locked out agriculturists. To that we add, from the *New York Herald* of the 14th July, the following report of the new movement of the latter, which will doubtless be beneficial in strengthening still further the union between the mechanics and the soil tillers.

The long-talked-of procession of agricultural laborers through the Northern and midland counties has at length begun. This morning Mr. Taylor, the general secretary of the National Union, selected about seventy men in the Newmarket district, and started from that town for Cambridge shortly after one o'clock, arriving there about six. All the men wore blue ribbons, and some carried flags, while others collected money along the route. The procession was headed by a wagon drawn by one horse, on which were placarded the words "money-box," from which one was given to understand that ample provision had been made for conveying almost any sum that would be forthcoming. The weather, taking all things into consideration, was everything that could be desired for the commencement of the march—not too hot or too cold, with a few drops of rain to

lay the dust, so that under these circumstances the first day's work was by no means severe considering the distance—thirteen miles.

The object of the march, as defined by one of the men—who, by the way, all appeared exceptionally quiet and respectable—is to "excite public sympathy and to collect subscriptions," to which may, perhaps, be added, "for the purpose of improving their moral and social condition, and that of their class generally." From Cambridge they proceed to Bedford via Pottton and Gamlingay, where they will arrive in the course of to-morrow, doing part of the journey by rail. Among the more important towns which they propose visiting are Wolverhampton, Sheffield, Birmingham, Coventry and Nottingham, where the final demonstration is to take place, probably on the 11th of July. In some of these towns there are, as is well known, large and influential trades unions, who will, in all probability, march in procession with the laborers through their respective towns, besides affording them material help in a pecuniary point of view.

On arriving at Cambridge the men were supplied with a substantial dinner, through the liberality of a local gentleman, and afterward proceeded to an open space known as Midsummer Common, to hold what is usually described as a demonstration, but which, on the present occasion, was nothing out of the ordinary way as regards open-air meetings. A large wagon did duty as a platform, and on it were the Chairman, Mr. Hall, a member of the Cambridge Town Council, Messrs. Taylor, Ford, and one or two others. The spectators below were tolerably large in numbers, perhaps 2,000, but most of them seemed to be there more out of curiosity than for any other purpose.

Resolutions were carried upholding the right of combination of laborers, and according sympathy and support to the men. Mr. Taylor said the action of the laborers was not due to agitation, but to the dissemination of the principles of unionism in rural districts. The farmers had adopted unionism, though of an unjust kind, and as they employed as secretary a lawyer, they had no right to object to the laborers having delegates and advocates. The laborers did not intend making this "pilgrimage" a pleasure trip, but a means of circulating the facts of the case throughout the country, in order to elicit sympathy and support. It was stated by other speakers that there were 3,000 union men in Cambridge district.

After a collection had been made, the pilgrim laborers formed a procession through the streets, amid steadily falling rain, and were then told off to their respective quarters for the night.

To-morrow they will proceed to Bedford.—*London News.*

"Now, by St. Paul the work goes bravely on," is a fitting comment on the above proceeding of the locked-out British agriculturists. Looking upon what the farm-laborers unions have done in England, and Grangers have accomplished already in this country, the WEEKLY begins to comprehend the meaning of the text, "the last shall be first," though we see no reason to admit the justice of the second statement, viz.: "and the first last." The work performed by the stalwart soil-tillers, who have so lately joined their forces with those of their fellow-workers in the cities, also justifies the action of the husbandman in the parable who recompensed all his hands alike, irrespective of the time in which they commenced their labors; for certainly the agriculturists ought to receive their penny (industrial liberty) as well as the trades' unions which have been longer in the field. When it is remembered also that, from time immemorial, the most useful and most necessary of the world's workers—"the tillers of the soil"—have been so shamelessly oppressed that in ancient times, and even in the present century, both here and in Europe, multitudes of them have been either slaves or serfs, we think their present advance all the more wonderful. It really seems as if "the stone so long rejected by the builders," viz., the agricultural laborer, is destined in the near future to be rewarded according to his usefulness, and become, in the words of the great Nazarene, "the head of the corner."

STRAWS.

The following statements gleaned from the secular *Press*, indicate the direction in which the wind of progress is blowing:

"Rhode Island, in spite of its small size, does a good divorce business. Seventeen applications were recently granted by one court in a single day."

"Statistics of marriages in Ohio since 1866, show a remarkable decline in matrimony. For some years previous to 1866, there was one marriage to every eighty-two population. In 1873 there was one to every one hundred and eighteen. While the falling off in births shows a still more alarming decrease."

What does it all mean?

UNCLE JAKE ON FINANCES.

HIS OPINION OF THE FREEDMAN'S SAVINGS BANK—PLACE NO CONFIDENCE IN GUVMENT PEOPLE WHO HANDLES YO' MONEY—EFFECT OF THE SUSPENSION ON THE COLORED PEOPLE.

"Uncle Jake," said a *Sun* reporter yesterday afternoon, as he encountered the old man near the corner of Bleecker and Sullivan streets, "what do you think of the attitude of the officers of the Freedman's Savings Bank?"

"Well, Boss," said the dark-hued philosopher, as he backed his hand-cart into a shady spot and dried his reeking forehead with his ever-ready handkerchief. "I've been all de time—leastwise, mostly always—too much otterped wid de transportation business for to tend to financy. But (meditatively) it's mighty diffiqlit nowadays for to put confidence into people, 'specially dem dat handles yo' money."

"What seems to be the feeling among the colored people of your acquaintance?" asked the reporter.

"De truth ob de matter, Boss," said he, "is ryecheer. Dem what's got no money in dat bank don't keer a dam. Dem what has is a bilin' over wid angriness or bustin' wid grievousness. Dere ain't many of my acquaintance dat has

invested their substances in de bank. Dem what has is in de walley of tribulation. Some of 'em is hard-workin' men dat done tuck de wud o' de Guvment dat deir money was safe, and dat when dey wanted it outen de bank all dey had for to do wuz to draw it. When dey got skeered de odder day an' went for deir hard-arned wages what dey had got by de sweat of deir browses, why it wasn't dar. Some of 'em is de widders of cullud men dat fit an' died in de army. Dey had got togedder a little by washin' an' nussin', an' sich like women's wuk; but whar's de money. Dat's de question. De bank cashier says it's all right. De president says it's all right. De payin' teller, who won't pay a dam cent, he says it's all right. But neverdemoreover, it ain't thar. Now, sir (with a warmth of emphasis that brought big drops of perspiration from his honest face), de good Lord will keep He eye on dese people. Some says as how de fault is at Washington wid de Cookes. I dunno what de Cookes has got to do wid it, but I do know dat too many of 'em spiles de broff; an' I know dat whedder dese bank people is a wukkin' for the Cookes or not a wukkin' for dem, dey is undoubtedly a robbin' de po' niggers. Judge Hackett—God bless him for a uprighteous Judge—would say dat ef dey are not thieves they are party crimiceps, and dam ef I don't think he'd be right."

A HEAVY DEPOSITOR.

"Do you know many of the depositors?" asked the reporter.

"Yes, sir; right smart of 'em. One of de 'positors are a woman of the name of Ann Eliza Smith. Leastways she were two weeks ago. She takes in washin'. When I seed her last she had fo' dollars in de bank. Afore she begun for to 'posit her money she used to play policy. Sometimes she win, sometimes she lose. She used to worry 'case she couldn't buy a new gown. But I'll bet if her money's in dat dam bank she'll be glad to get along wid a shift. I tell you, boss, savin' banks is good when dey act honest like; but sometimes dey saves yo' money so dam keeful dat you can't never git ahold of it. Dey saves it mos' too well. I'd radder put it in a faro bank."

"What do the colored people say about the bank, Uncle Jake?" asked the reporter.

THE MISCHIEF.

"I can't seem to disremember all dat dey say, sir; but the most of 'em seems to think dat de bank are done busted, an' dat dey can't git nothin' outen it. De mischief, boss, ain't atogedder in de losin' of de money. See here; When dat bank was done opened, an' de po' niggers was teached dat it was good for dem for to put deir savins dar, some of 'em actilly did save money what was never knowed for to save. An' wid de balance of deir airnings dam ef dey didn't live better'n dey ever did afore. Wid sumthin' laid away in bank, where it were safe, dey had a nest egg, don't you see, chile? Well, some of 'em gin up policy and begun for to feed deir wives and their children, an' to feel like men. Now, what's goin' to happen? Dey'll lose confidence in human natur. Dey'll begin to play policy agin an' to git keefless in deir dress, an' to hanker arter de flesh pots of Egypt, an' to out up ridiculous. De po' ignant fools don't unnerstan' financy like we does, boss, an' consequentially dey'll go tearin' aroun' like loons twell de fit is over."

"Then, from what you have said, Uncle Jake, I infer you are not one of the depositors."

"Dere's where yo' inferred just about level, boss. Yo' infer was all wool an' five quawters to de yard. [Laughing gently.] It minds me of a story."

UNCLE JAKE'S STORY.

"Down in Alabama in 1848, I think it were, de Bank of Eutaw done busted. Well, dere was a man out on Bush Creek a wile turkey shootin'. His name was Tilligap. He wuz a small man wid a big trade in bulls, an' de people thought as how he made a power o' money. While he wuz a poppin' away at de turkeys dat he had 'ticed widin range, dere rid up to him anudder man named Galloway. He lived in Eutaw—leastways in Mesopotamia, close by. Says he: 'Tilligap, de Bank of Eutaw's done bursted.' You oughter seen de po' man. He throwed down his rifle, he mounted his black mar, an' he put for Eutaw lickitissplit, widout one word. De only thing he said was to tighten de bellyband an' to make de little mar jump for home. Nex' mornin' Mr. Galloway seed Mr. Tilligap astandin' by Driscoll's counter alookin' as happy as a gopher. 'Hello!' says he. 'Hello!' says Mr. Tilligap. 'Have somethin' to take?' So they had a toddy. Then says Galloway: 'How about de bank?' 'Dam de bank,' says Tilligap. 'I come a rarin' an' a snortin' down heah from Bush Creek an' killed de black mar. I went into de house an' hunted for bills on de Eutaw Bank. Dere wuzn't a bill. Fact is, dere wuzn't a bill on afry a bank, an' I'm corntented. What'll you have?' So dey kep' on drinkin'. Now dat's jest my fix. I ain't got a dime in dat Freedman's Bank, nor in no odder bank. De money de ole 'oo-man ain't able for to take keer of aint wuth airnin'."

It is the easiest matter in the world to get up a reputation for generosity at a very cheap rate. Many a rich old skinflint, when he dies, after oppressing the poor all his life, thinks t. cheat his Satanic majesty out of his just dues—and a paltry debt it is, only the smallest sample of a griping soul—by leaving a liberal slice of his ill-gotten wealth to some college, a gift which is of no practical benefit whatever to the suffering poor. Some old miser, bent on achieving charitable fame, presents a niggardly donation to some public institution, and lo! the donor's name is heralded to the world in print. Then he flatters himself he has performed a noble action; but he will find out his mistake eventually, for when the prince of evil gets hold of the old fraud he will stick his pernicious soul upon the point of a cambric needle as a warning to his little imps never to be guilty of meanness. It is enough to fairly sicken an honest man to see such wretches, who would give a religious tract to a hungry being, and prate of the "bread of life" to a family of small children in want of potatoes and salt.—*Illus. Police News.*

MISCELLANEOUS.

THE BEECHER SCANDAL.

We get the Tilton-Beecher scandal by installments. This is aggravating. If we are to have the lot let it come at once and have done with it. Cutting off a dog's tail an inch at a time is unpleasant to the dog; and this tale is one that ought not to be continued. Theodore evidently has his novel and his domestic narrative mixed; not but what he gives us solid fact in the last, but he spins it out like a serial.

We never could make out wherein the public had a right to discuss Henry Ward Beecher's personal shortcomings. He is a man—not a George Washington historic impossibility—and as such is subject to all sorts of temptations through human weakness. But these are between Henry Ward and his God. His brilliant intellect and beautiful teachings, to say nothing of his dramatic exhibitions, belong to the public; and the man is all the more lovable and possessed of the more influence in being human.

The trouble with the whole lot is that they are too good. Henry Ward, we gather, overcome for the moment by flesh and the devil, makes an assault on Mrs. Tilton. Mrs. T. being very good, tells Mr. T., and Mr. T., instead of hunting up Henry Ward and punching his theological head, consults with friends. These friends being also very good, advise a conference with the amorous divine, and then go their several ways, telling sixty odd other pious friends all about it in confidence. St. Theodore confers or confronts St. Henry, and the last confesses and apologizes in writing. He humbles himself prodigiously in spirit and on paper. Then St. Theodore takes the sainted Woodhull and Claflin into his confidence, and between the confidences of the good and the bad the story gets out and Woodhull and Claflin get into jail. After, there is no end of pious fraud in which to hush the matter, leaving the sisters, W. and C., in durance vile. This would have succeeded but for the pious Bowen, who, being like the showman's gasticutus that couldn't live on land and died in the water—not fit for heaven nor tolerated in hell—undertook to turn an honest penny by a pious howl against his pastor. All this good work among good people ends in St. Theodore discovering that history and manhood have to be vindicated; and he comes out and tells everything but the main facts of the case.

Now the only sympathy we feel is for the unfortunates, Woodhull and Claflin. They are hounded down, caught, hurried into jail, and bedeviled and abused for tainting the mails with precisely what all these pious people consider their duty to spread over the country. Our sense of fair play and equal rights revolt at this injustice. We cannot for the life of us make the distinction between tale-bearers in the Church and tale-bearers out. Now let the world, New York and otherwise, hasten to apologize to those earnest-souled reformers, Mesdames Woodhull and Claflin.—*The Capital, Washington, D. C.*

A CLOSE-MOUTHED COMMITTEE—A SIGNIFICANT REMARK FROM THEODORE TILTON.

A *Sun* reporter spent nearly all of yesterday interviewing the gentlemen who compose the investigating committee appointed to inquire into the Beecher-Tilton scandal. None of the members were willing to talk upon the subject of the charges against Mr. Beecher until the investigation is concluded.

The Rev. Mr. Halliday, Assistant Pastor of Plymouth Church, gave the reporter the only item of news. He said: "Mr. Tilton, sitting right here on this sofa, said to me, 'My wife is as pure as the light.'"—*N. Y. Sun, July 13.*

[From the N. Y. Herald, July 11.]
THE BROOKLYN SORROW.

The Beecher-Tilton scandal continues to be the absorbing topic in Brooklyn. Recent developments give the case more and more interest. Mr. Tilton, it will be seen, has passed from an attitude of criticism to one of defiance, and will now go before the committee with a statement involving all the charges against Mr. Beecher. Mr. F. D. Moulton made an address to the committee last evening, which we print below. This is the first statement made by Mr. Moulton, and will be read with interest, especially as it commits him to the advocacy of Mr. Tilton.

Mr. Beecher came down from Peekskill yesterday. In conversation with a reporter of the *Herald*, Mr. Beecher said that he had followed but one policy since the beginning—the policy of silence. He was so resolute in this, that even the publication of the letters asking for an investigation in the various newspapers had been done by his friends against his protest. He did not mean willingly to break this silence.

Mr. Tilton suffered from an illness on Sunday, and yesterday morning he wrote the letter which appears below. It is understood that he means to make a direct, open war upon Mr. Beecher, and that his statement will not only embrace the special offense which Mr. Beecher committed against himself, but other offenses which have come to his knowledge. Mr. Henry C. Bowen will be summoned as an important witness against Mr. Beecher.

BROOKLYN, July 13, 1874.

"To the Investigating Committee:

"Gentlemen—When, on Friday last, I met you at your invitation, the appointment of your committee had not then been made known to the public. You sat in a private capacity.

"Moreover, one of your legal advisers had previously given me a hope that if on my appearance before you I would preserve a judicious reticence concerning the worst aspects of the case, I might thereby facilitate, through you, such a moderate public presentation of Mr. Beecher's offense and apology as would close, rather than prolong, the existing scandal.

"I rejoiced in this hope, and promptly reciprocated the kindly feeling which was reported to me as shared by you all toward myself and family.

"Accordingly, when I met you in conference, my brief

statement was, in substance, the two following points—First, that my letter to Dr. Bacon was written, not as an act of aggression, but of self-defense, arising, as therein set forth, from great and grievous provocation by your pastor, your church, the Brooklyn Council and the ex-Moderator's criticisms on my supposed conduct—all uniting to defame me before the world, and to inflict upon me an unjust punishment for acts done by another; and, second, that having by that letter defended myself so far as I thought the occasion required me to carry my reply, I felt unwilling to proceed further against Mr. Beecher without further public provocation or other necessity.

"Such a necessity is now laid upon me by Mr. Beecher himself, in the publication of a direct request by him to you to inquire officially into his character as affected by his offense and apology, to which I referred.

"He thus offers to me a direct challenge, not only before your committee, but before the public, which I hereby accept.

"I therefore give you notice that I shall prepare a full and detailed statement in accordance with the terms of your committee's invitation to me 'to furnish such facts as are within my knowledge' touching matters 'which compromise the character of Rev. Henry Ward Beecher.' I shall be ready to lay this before you within a week or ten days, or as soon thereafter as I shall find myself able to set the numerous facts and evidences in such strict array as that I can cover them, each and all, with my oath to their exact truth, sworn before a magistrate.

"I await the appointment by you of a day mutually convenient for my presentation of this statement in person before your committee.

"Meanwhile, I shall make public my present note to you, because Mr. Beecher's letter, to which this is a preliminary response, has been made public by him. With great respect, I am truly yours,
THEODORE TILTON."

EFFECT OF TILTON'S LETTER.

A prominent member of Plymouth Church, discussing Mr. Tilton's letter with a *Herald* reporter, said that Mr. Beecher's friends were rejoiced at this action; that Mr. Beecher's friends wanted all the truth known, and that when it was known there would not be room enough in Greenwood to bury the dead.

Mr. Francis D. Moulton, of Brooklyn, in response to the invitation of the Beecher investigating committee, appeared before that committee last evening and made the following statement:

"Gentlemen of the Committee—I appear before you at your invitation, to make a statement which I have read to Mr. Tilton and to Mr. Beecher, which both deem honorable, and in the fairness and propriety of which, so far as I am concerned, they both concur. The parties in this case are personal friends of mine, in whose behalf I have endeavored to act, as the umpire and peacemaker, for the last four years, with a conscientious regard for all the interests involved. I regret for your sakes the responsibility imposed on me of appearing here to-night. If I say anything I must speak the truth. I do not believe that the simple curiosity of the world at large, or even of this committee, ought to be gratified through any recitation by me of the facts which are in my possession, necessarily in confidence, through my relations to the parties. The personal differences of which I am aware as the chosen arbitrator, have once been settled honorably between the parties, and would never have been revived except on account of recent attacks, both in and out of Plymouth Church, made upon the character of Theodore Tilton, to which he thought a reply necessary. If the present issue is to be settled, it must be, in my opinion, by the parties themselves, either together or separately, before your committee, each taking the responsibility of his own utterance. As I am fully conversant with the facts and evidences, I shall, as between these parties, if necessary, deem it my duty to state the truth, in order to final settlement, and that the world may be well informed before pronouncing its judgment with reference to either. I therefore suggest to you that the parties first be heard; that if then you deem it necessary that I should appear before you, I will do so, to speak the truth, the whole truth and nothing but the truth. I hold to-night, as I have held hitherto, the opinion that Mr. Beecher should frankly state that he had committed an offense against Mr. Tilton for which it was necessary to apologize, and for which he did apologize in the language of the letter, part of which has been quoted; that he should have stated frankly that he deemed it necessary for Mr. Tilton to have made the defense against Dr. Leonard Bacon which he did make, and that he (Mr. Beecher) should refuse to be a party to the reopening of this painful subject. If he had made this statement he would have stated no more than the truth, and it would have saved him and you the responsibility of a further inquiry. It is better now that the committee should not report; and, in place of a report, Mr. Beecher himself should make the statement which I have suggested; or that, if the committee does report, the report should be a recommendation to Mr. Beecher to make such a statement."

Mr. Moulton's interview with the committee was very brief, and declining to answer any questions until the occasion referred to in the above document had arrived, he retired.

Mr. Moulton's statement was bland and conciliatory, and he won golden opinions by his frank and generous manner. In conversation with a *Herald* reporter in attendance at the meetings of the committee, he said that he loved Henry Ward Beecher like the apple of his eye, but that he would not stand by and see Theodore Tilton crucified. The committee were deeply impressed with the dignity and courage of Mr. Moulton. Though holding in his hands the fate of two such men as Henry Ward Beecher and Theodore Tilton, there was a mildness and gentleness of manner, an evident dignity of soul about Mr. Moulton that was the subject of remark. Mr. Moulton was very much affected when he spoke.

THE OLD SORE OPENED.

The people are not deeply interested in a renewal of the

Tilton-Beecher truth, or scandal, as the case may be, except as it involves a principle. The church having made an unnatural rule of morals and of right and wrong, will of course attempt to hold its members accountable to it; but we do not wonder at the contempt with which their rude intermeddling with domestic affairs is treated by Mr. Beecher. He evidently feels strong enough in his own might to defy them, and of course he is if he has the right on his side, and they are only meddling with private affairs. If Mr. Tilton's property has been taken or damaged, why does he not sue at law, since he is out of the church, and let a jury estimate the loss or damage? Mr. Beecher is, no doubt, able to pay. If his property has not been damaged, nor his person assaulted, and his reputation has, he may leave that to a jury; but the best way to mend it is to go on and take no notice of the slander, or only turn its points. If Mrs. Tilton has been injured in person, property or reputation, it is her, not his, right to complain, and we should like to have her complaint made by and for herself. It is time this proxy business was "done gone." Let the injured persons complain for themselves. Until she complains we cannot take much notice of his complaints for her, but not sustained by her. When a husband assumes to protect and control the person, the property and the reputation of a woman because she once loved him, and believing she always would, promised to do it for life, under the mistaken notion that she could control the involuntary and uncontrollable elements of love within her, it is time the law protected her against the husband as well as against other men. We have waited to hear some woman's voice of complaint in these charges against Mr. Beecher for personal abuse, but have heard of none. Where are they? Where are his accusers of personal abuse? If he has only hurt the reputation of the church, it is no matter, as that is not worth contending for. Neither is the reputation of Mr. Tilton of sufficient importance to stop a voice like Mr. Beecher's. When a woman enters her charge against him for personal abuse, her voice will be heard and a principle involved.
WARREN CHASE.

A GOOD SUGGESTION.

The following extract from a letter by a friend in Washington, D. C., hits off the position of the present combatants in the Beecher-Tilton scandal so pertinently that we cannot refrain from giving it to our readers—apologizing to our correspondent if we are making unwarrantable use thereof:

"Tilton, I fear, will find the hosts of the enemy more formidable than he expected. They will protect their idol at all hazards, and if it gets ever so badly broken they will make haste to mend it and then swear it was not marred. Meantime, will not the idol keep silence, as all good and prudent idols do? But poor Tilton, weak and wounded, sick and sore, can he maintain his present exposed position supported by only a corporal's guard? Will it not be better for him to come over at once into the radical ranks, where needle guns, mitrailleuses and field artillery of the latest improvement, make final victory sure?" B.

[From the St. Louis Republican.]

HOW A SALARY GRABBER WAS FLANKED.

Colonel Orzo J. Dodds, late member of Congress from the First District of Ohio, tells a good story about a call he recently received at his office from a man who claimed to be an editor from Arkansas. He was a very seedy looking chap and appeared as though he had but recently come off a six weeks' spree. Bowing profoundly, then striking an attitude, with one hand on his heart and the other extending a badly-used plug hat, he exclaimed with a dramatic air:

"Have I the honor of addressing the Hon. Orzo J. Dodds?"

"My name is Dodds, but I am no longer honorable," said the Colonel.

"Not an honorable? Dodds not an honorable? Now, by St. Paul, when I can scan that honest face on which all the gods do seem to set their seal—('Green seal,' murmured Dodds to himself)—I read nothing dishonorable."

"That's right," said Dodds; "never read anything dishonorable. But to business."

"Yes, as you say, to business." I am a printer—I might say, with no unbecoming blush, an editor. I am from the noble State of Arkansas, the only State, by the way, able and willing to support two governments at the same time. But I have been unfortunate. Much have I been tossed through the ire of cruel Juno, and—

"Juno how it is yourself," broke in the Colonel.

"Buffeted by the world's rude storm, you see me here a stranded wreck. Scarce three months past I left my office in charge of my worthy foreman and sought the peaceful vales and calm retreats of the Muskingum valley, where my childhood sported. Returning, I stopped in Cincinnati. I fell into evil company and—but why dwell on details? Enough that I am—disheartened, ruined, broke! A mark for scorn to point her slow, unerring finger at. As I was about to give up in despair, having given up everything else I had, I thought of you. Sir, I am here. You have not sent for me, but I have come! Your name, sir, is known and honored from one end of this great Republic to the other. It

Glows in the stars,
Refreshes in the breeze,
Warms in the sun,
And blossoms on the trees.

When the national Treasury was threatened by a horde of greedy Congressmen, you stood like a wall of adamant between the people and those infamous salary grabbers. Lend me a dollar!"

"My dear sir," the Colonel hastened to explain, "you mistake the case entirely, I was one of the grabbers."

"You were?" (Grasping the Colonel's hand warmly.) "So much the better! Let me congratulate you that a parsimonious public could not frighten you out of what was fair remuneration for your invaluable services. I am glad that your pecuniary circumstances are so much better than I supposed. Make it two dollars!"

And the Colonel did. It was the only clean thing left for him to do.

[From Common Sense, San Francisco, Cal.]

MRS. GORE'S LECTURE.

About three dozen persons collected together in the upper hall of the Y. M. C. A., on last Saturday evening, to hear Mrs. Gore advocate Christianity as against infidelity, and to review the Woodhull platform. Mrs. Gore is an elderly lady of comfortable rotundity and matronly proportions. Her lecture appeared to be addressed principally to "erratic" Spiritualists; the lecturer complaining that so many of this new and important body of religionists—as we must now admit them to be—have wandered away from the great centre, God, and are now without circumference or orbit. The lecturer was evidently not at all unfriendly to Mrs. Woodhull, though having brought us together to hear the latter's views combated, she must per force say something. We were therefore told that Mrs. Woodhull's especial object was to subvert the government and bring about a revolution; that her views upon the marriage question would be the destruction of the home; that homes being the centre of governments, whatever undermines the one must destroy the other, and that therefore total anarchy and chaos must be the outcome of the Woodhull platform.

This closed the lecture, but at this point occurred the feature of the evening. Mrs. Woodhull's young daughter had slipped in a little while previously, to the back part of the hall, and taken a quiet seat there. When the Woodhull platform was taken up, however, she changed base and came to the front, sitting where she could both see and be seen, her expressive face beaming meanwhile with interest and animation. The scene began to assume a dramatic interest. As Mrs. Gore finished, Miss Woodhull arose. Her manner was modest but self-possessed. Every eye was turned upon her, as she said:

"You say, Mrs. Gore, that Mrs. Woodhull's doctrines are destructive of home. Suppose I, a young girl, have lost my father: suppose my mother dies also; what becomes of my home? Does society provide me with one? No! I may starve, or go into the street—society cares not! Hence I must be self-reliant, self-dependent. Neither must I depend on marriage for a support or a home, but upon my own exertions."

This is the substance and meaning, if not the exact words that this brave little girl said, and when she sat down, it was amid a round of applause from within the hall and from the crowd who had collected outside around the open door, and were standing on tiptoe and peering over each other's heads to catch a glimpse of the strange scene. L.

LINDEN, Texas, June 30, 1874.

Editors of the Weekly:

Your live paper still reaches me and is read with much interest. The controversy going on in your columns between Henry James and Stephen Pearl Andrews is quite interesting. A short article in the WEEKLY of June 27 on "Secrecy in Matrimony" should be read by every mother in our land, and "The Slaughter of the Innocents," by the editors, is full of truth and deserves the serious consideration of all well-wishers to humanity. Hon. Warren Chase hits some heavy blows in your columns on "The Holy Marriage Institution." Another entertaining department of the WEEKLY at this time is your letters of "Trans-Continental Travel."

There is a good article in the March number of *The Laws of Life*, by Dr. James C. Jackson, on "Enlightened Motherhood," from which I make a few extracts, believing they will interest your readers. He says, "First, every woman of sound mind and untainted by crime should be placed in full possession of her own person."

"Second, She ought to have a home of her own."

"Third, Every married woman should have accorded to her the right to say when and under what conditions she will bear children."

"Fourth, Marriage does not necessarily contemplate the imposition of motherhood upon the wife."

"Fifth, All women who are desirous to enter upon and mean under the privileges of the marriage relation, to enter upon motherhood, should insist that during gestation they shall have the very best opportunities for developing child life in the highest, most vigorous and noble way. Once in a 'family way' a mother should be relieved from all drudgery, from all visitations to the sick room, from all social taxations such as grow out of going to parties or receiving and entertaining people in her own home. She should have books, pictures and paintings, and all objects of beauty that are within her and her husband's power to get. Life in the open air should be habitual to her. The simplest food and drink should be furnished her, and she should have surroundings that would quicken and awaken in her soul lofty and ennobling thoughts and pure impressions."

With my best wishes for the prosperity of the WEEKLY I am, truly, yours,

ALEX. KING.

STEUBEN, HURON COUNTY, Ohio, 1874.

MR. E. F. BOYD:

Esteemed Friend—Upon looking into the WEEKLY, No. 188, for July 11, just received, I find an unexpected, quite lengthy reply to a part of a second letter addressed to you by myself, over date 25th of May last, and not written with any view to its publication, or to invite or prolong discussion. This I think will appear upon the face of it; and believing that it embodies my views regarding the points that called it forth with sufficient perspicuity, I beg the favor of you to send it to the WEEKLY for publication, which I believe will be accorded to it, if you can spare the space and think the views presented of sufficient importance. *Ad interim*, I will only briefly notice first your remarks in third paragraph. You certainly have the same privilege with myself or any other reader, and I will only remind you that I have never committed myself to either a literal or spiritual explication of the "Word" in its entirety, although always holding the literal in the main of little importance in comparison with its spiritual meanings.

Experiences of the past do not, I think, warrant great faith in the superiority of physical over moral means in accom-

plishing desirable reforms; but I shall not fight against my friend (physically, I mean,) if he thinks otherwise and favors redress of wrongs by such means.

If friend Boyd will read Paul again at II. Cor., x., 3, 4, 5, I think he will find a "particular harmony" betwixt his teaching and the true meaning of what Jesus said to Pilate, especially if the entire words of the former are cited, viz.: "My kingdom is not of this world—if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence," etc.—St. John, xviii., 36, 37, 38. All that is assumed to be truth that lacks consistency, my friend, lacks a vital element, I think.

Noticing what you say in beginning of seventh paragraph, I beg to say that I wrote regarding the sayings of Jesus that "they were rather prophetic than advisory or preceptive," etc. (not perceptive as printed). In regard to last paragraph, I again remark that I did not invite discussion, either public or private, but I think I can see how we may agree with regard to the character of any desired change or reform, without agreeing as to its modes of accomplishment.

While I do not advise violence (which conservatives do) in the maintenance of present social conditions, and am therefore not a conservative, I do advise against the use of physical force as a hopeful "reformatory agent." What is lacking to effect a change is not numbers nor force, but faithful and persevering concert of action.

With sincere regard, yours ever,

H. A. C. S.

THE WOMAN MOVEMENT.

"To a Looker-on in Vienna," watching with much interest and quiet amusement, the yearly spasmodic efforts of the leaders in the "Woman's Suffrage" movement to disentangle the snarl which seems to fully envelop the woman body politic, one is compelled to come to the conclusion that they are all industriously employed in pulling the bull by the tail instead of boldly and fearlessly grasping him by the horns.

It is vastly amusing to hear Susan B. Anthony dub the few who cannot agree with her double-fisted-knock-down way of arguing and doing business generally, "as visionary enthusiasts, full of dreams and impossibilities." It recalls to our mind the strange and significant fact that Joseph of old was also thus contemptuously designated by his brethren, and from whom, in spite of his dreams and visions, they were compelled to accept deliverance from poverty and bondage.

This Biblical incident should warn people not to be too wise in their own conceit, for "old heads" are often taught lessons of true wisdom from young ones.

Under the circumstances, however, one cannot blame the old party leaders of the woman's suffrage party for not accepting the wise suggestions of young and apparently unknown workers in the ranks, for there has been no greater truism ever written than the one which assures us "that we cannot put new wine into old bottles," which means literally that the old bottle is self-sufficient egotistical old age which cannot, without danger of rupture, be filled with the new wine of progress and wisdom, pressed out of the wine vat of deep thought, experience and personal suffering. Old bottles are too thickly encrusted with the cobwebs of the past years, have too much of the dregs of the old wine still left within them to take kindly to the new vintage which effervesces, bubbles, boils, with its concentrated power, strength of will and purpose.

Age is egotistical, withal selfish, and cannot endure the thought that younger leaders may come to the front who, by pursuing a wiser and more conciliatory course than they were able by their mental construction to pursue, would finish up what they had commenced.

The great fault of the women who stand out prominently as the leaders of the woman's movement is, that in them the wine of unselfish youthful enthusiasm has all been used up, and only the lees of selfish, egotistical vanity are left. They have long lost sight of the great single idea, which was the object and animus of their youthful ardor, and which in youth swallowed up all egotistical selfishness in the mad quest after individual personal aggrandizement, publicity, notoriety. Thus we find the spirits of envy, malice and all uncharitableness standing around and about them "as thick as leaves in Vallambrosa." Their meetings and conventions are noted more for internal bickerings and squabbles as to who shall be first, who is more chaste and virtuous than the other, than for wise, judicious and harmonious efforts to ascertain the best methods of how to solve the vexed problems of the day, to gain for their sex suffrage emancipation.

If they sincerely wish to succeed in their efforts they must drop the "bull's tail" and grasp him boldly and fearlessly by the horns. To forget self, and cease at once and forever internal strife and contentions, let the now contending factions unite; for internal and perfect harmony is the life and motive power of all successful movements. The present is their opportunity, let them be wise and seize upon it.

FRANK CROCKER.

A COMMON-SENSE HISTORY OF MOSES.

FROM THE "MARTYRDOM OF MAN," WRITTEN BY WINWOOD READE AND PUBLISHED AND FOR SALE BY ASA K. BUTTS & CO., N. Y.

One day the king's daughter, as she went down with her girls to the Nile to bathe, found a Hebrew child exposed on the waters in obedience to the new decree. She adopted the boy and gave him an Egyptian name. He was educated as a priest and became a member of the University of Heliopolis. But although his face was shaved and he wore the surplice, Moses remained a Hebrew in his heart. He was so overcome by passion when he saw an Egyptian ill-using an Israelite, that he killed the man upon the spot. The crime became known; there was a hue and cry; he escaped to the peninsula of Sinai, and entered the family of an Arab sheik. The peninsula of Sinai lies clasped between two arms of the Red Sea. It is a wilderness of mountains covered with a

thin, almost transparent coating of vegetation, which serves as pasture to the Bedouin flocks. There is only one spot—the oasis of Feiran—where the traveler can tread on black, soft earth and hear the warbling of birds among trees which stand so thickly together that he is obliged, as he walks, to part the branches from his face. The peninsula has not escaped the Egyptian arms; tablets may yet be seen on which are recorded in paintings and hieroglyphics five thousand years old, the victories of the Pharaohs over the people of the land. They also worked mines of copper in the mountains, and heaps of slag still remain. But most curious of all are the Sinaitic inscriptions, as they are called—figures of animals rudely scrawled on the upright surface of the black rocks, and mysterious sentences in an undeciphered tongue. Among the hills which crown the high plateau, there is one which at that time was called the Mount of God. It was holy ground to the Egyptians, and also to the Arabs who ascended it as pilgrims and drew off their sandals when they reached the top. Nor is it strange that Sinai should have excited reverence and dread; it is, indeed, a weird and awful land. Vast and stern stand the mountains, with their five granite peaks pointing to the sky; avalanches, like those of the Alps, but of sand, not of snow, rush down their naked sides with a clear and tinkling sound, resembling convent bells; a peculiar property resides in the air; the human voice can be heard at a surprising distance, and swells out into a reverberating roar; and sometimes there rises from among the hills a dull, booming sound like the distant firing of heavy guns.

Let us attempt to realize what Moses felt when he was driven out of Egypt into such a harsh and rugged land. Imagine this man, the adopted son of a royal personage, the initiated priest, sometimes turning the astrolabe toward the sky, perusing the papyrus scroll, or watching the crucible and the alembic; sometimes at the great metropolis enjoying the busy turmoil of the streets, the splendid pageants of the court, reclining in a carpeted gondola, or staying with a noble at his country house. In a moment all is changed. He is alone on a mountain side, a shepherd's crook in his hand. He is a man dwelling in a tent; he is married to the daughter of a barbarian; his career is ended. Never more will he enter that palace where once he was received with honor, where now his name is uttered only with contempt. Never more will he discourse with grave and learned men in the peaceful college gardens, beneath the willows that hang over the Fountain of the Sun. Never more will he see the people of his tribe whom he loves so dearly, and for whom he endures this miserable fate. They will suffer but he will not see them; they will mourn but he will not hear them, or only in his dreams. In his dreams he hears them and sees them, alas! too well. He hears the whistling of the lash and the convulsive sobs and groans. He sees the slaves toiling in the fields, their hands brown with the clammy clay. He sees the daughters of Israel carried off to the harem with straggling arms and streaming hair, and then, oh lamentable sight! the chamber of the woman in labor—the seated, shuddering, writhing form—the mother struggling against maternity—the tortured one dreading her release, for the king's officer is standing by the door, and as soon as the male child is born its life is at an end.

The Arabs with whom he was living were also children of Abraham, and they related to him legends of the ancient days. They told him of the patriarchs who lay buried in Canaan with their wives; they told him of Eloah whom his fathers had adored. Then as one who returns to a long-lost home the Egyptian priest returned to the simple faith of the desert, to the God of Abraham, of Isaac and of Jacob. As he wandered on the mountain heights he looked to the west and he saw a desert; beyond it lay Egypt, the home of captivity and the land of bondage. He looked to the east and saw a forest; beyond it lay Canaan, the home of his ancestors, a land of peace and soon to be a land of hope. For now new ideas rose tumultuously within him, he began to see visions and to dream dreams. He heard voices and beheld no form; he saw trees which blazed with fire yet were not consumed. He became a prophet; he entered the ecstatic state.

Meanwhile the king had died, a new Pharaoh had mounted on the throne; Moses was able to return to Egypt and to carry out the great design which he had formed. He announced to the elders of the people, to the heads of the houses and the sheiks of the tribes, that Eloah the God of Abraham had appeared to him in Sinai and had revealed his true name—it was Jehovah—and had sent him to Egypt to bring away his people to carry them to Canaan. The elders believed in his mission and accepted him as their chief. He went to Pharaoh and delivered the message of Jehovah; the king received it as he would receive the message of an Arab chief; gods were plentiful in Egypt. But whenever a public calamity occurred Moses declared that Jehovah was its author, and there were Egyptians who declared that their own gods were angry with them for detaining a people who were irreligious, filthy in their habits, and affected with unpleasant diseases of the skin. The king gave them permission to go and offer sacrifice to their desert god. The Israelites stole away, taking with them the mummy of Joseph and some jewelry belonging to their masters. Guides marched in front bearing a lighted apparatus like that which was used in Alexander's camp, which gave a pillar of smoke by day and a flame by night. Moses led them via Suez into Asia, and then along the weed-strewn, shell-strewn shore of the Red Sea to the wilderness of Sinai and the Mount of God. There with many solemn and imposing rites he delivered laws which he said had been issued to him from the clouds. He assembled the elders to represent the people, and drew up a contract between them and Jehovah. It was agreed that they should obey the laws of Jehovah, and pay the taxes which he might impose, while he engaged on his part to protect them from danger in their march through the desert, and to give them possession of the "Promised Land." An ark or chest of acacia wood was made in the Egyptian style, and the agreement was deposited therein, with the ten fundamental laws which Moses had engraved

on stone. A tent of dyed skins was prepared and fitted with church furniture by voluntary subscription, partly out of stolen goods. This became the temple of the people and the residence of Jehovah, who left his own dwelling above the vaulted sky that he might be able to protect them on the way. Moses appointed his brother Aaron and his sons to serve as priests; they wore the surplice, but to distinguish them from Egyptian priests they were ordered not to shave their heads. The men of Levi, to which tribe Moses himself belonged, were set apart for the service of the sacred tent. They were in reality his body-guard, and by their means he put down a mutiny at Sinai, slaughtering three thousand men.

When thus the nation had been organized the march began. At daybreak two silver trumpets were blown, the tents were struck, the tribes assembled under their respective banners, and the men who bore the ark went first with the guides to show the road and to choose an encampment for the night. The Israelites crossed a stony desert, suffering much on the way. Water was scarce; they had no provisions, and were forced to subsist on manna or angels' bread, a gummy substance which exudes from a desert shrub, and is a pleasant syrup and a mild purge, but not a nourishing article of food.

As they drew near the land of Canaan, the trees of the desert—the palm and the acacia—disappeared; but the earth became carpeted with green plants, and spotted with red anemones, like drops of blood. Here and there might be seen a patch of corn, and at last, in the distance, rounded hills with trees standing against the sky. They encamped and a man from each tribe was deputed to spy the land. In six weeks they returned, bringing with them a load of grapes. Two scouts only were in favor of invasion. The other ten declared the land was a good land, as the fruit showed—a land flowing with milk and honey; but the people were like giants; their cities were walled and very great; the Israelites were as grasshoppers in comparison, and would not be able to prevail against them.

This opinion was undoubtedly correct. The children of Israel were a rabble of field slaves who had never taken a weapon in their hands. The business before them was by no means to their taste; and it was not what Moses led them to expect. He had agreed on the part of Jehovah to give them a land. They had expected to find it unoccupied, and prepared for their reception like a new house. They did not require a prophet to inform them that a country should be theirs if they were strong enough to take it with the sword; and this it was clear they could not do, so they poured forth the vials of their anger and their grief. They lifted up their voice and cried; they wept all the night. "Would to God we had died in the wilderness! Would to God we had died in Egypt!" Jehovah had brought them there that they might fall by the sword, and that their wives and little ones might be a prey. They would choose another captain; they would go back to Egypt. Joshua and Caleb, the two scouts who had recommended invasion, tried to cheer them up, and were nearly stoned to death for their pains. Next day the people of Canaan marched out against them; a skirmish took place and the Israelites were defeated. They went back to the desert, and wandered forty years in the shepherd or Bedouin state.

And then there was an end of that miserable race, who were always whining under hardship and hankering after the fleshpots of the old slave-life. In their stead rose up a new generation—genuine children of the desert, who could live on a few dates soaked in butter and a mouthful of milk a day; who were practiced from their childhood in predatory wars; to whom rapine was a business and massacre a sport. The conquest of Canaan was an idea which they had imbibed at their mothers' breasts, and they were now quite ready for the work. Moses, before his death, drew up a second agreement between Jehovah and the people. It was to the same effect as the covenant of Sinai. Loyalty and taxes were demanded by Jehovah; long life, success in war, and fruitful crops were promised in return. Within this contract were included a code of laws which Moses had enacted from time to time, in addition to the ten commandments, and this second agreement was binding, not only on those present, but on their posterity as well. Moses died, Joshua was made commander-in-chief, and the Israelites began their march of war. This time they approached the land of Canaan, not from the south, but from the east.

TRENTON, N. J., June 7, 1874.

TO EDITORS WOODHULL & CLAFLIN'S WEEKLY:

The accompanying Memorial to Congress upon the labor interests of the nation, was presented in the United States House of Representatives by Hon. Samuel A. Dobbins, from New Jersey, on the 13th of January last, as may be seen by reference to the *Congressional Record* of January 14th, and referred to the Committee on Public Lands.

I have been informed that others of a similar character have been presented to the present Congress. As I have seen no notice of action in that body indicating interest in that direction, I have transcribed this paper for publication in the WEEKLY, if acceptable to its publishers, that those most interested may have opportunity to form and express their opinions of the practicability of the immediate organization of a National Industrial Army upon the plan suggested, or any other that they may be inspired to suggest.

For National progress, ROBERT SINICKSON.

MEMORIAL

To the Forty-third Congress of the United States of North America:

Whereas labor is the producer of wealth, and whereas involuntary idleness is an argument that labor is not needed, and that wealth is therefore abundant, which argument, as applied to the United States at this time, where involuntary idleness exists to a great extent, is disproved by the fact that many of the unemployed are suffering from severe privations and some are even starving to death within sight of the nation's greatest centre of wealth; and whereas a lead

ing object of National Government is to provide for contingencies which individuals cannot control; and whereas the present condition of the labor market in the United States is beyond the control of those who are suffering its effects, your memorialist would therefore respectfully ask, in the name of suffering humanity, and especially in behalf of the helpless women and children who have no voice in the making of the laws which control their destinies, that you, who hold the lives of the people in your hands, will make immediate provision whereby all who are able and willing to labor may find employment, and thus be enabled to supply themselves with at least the necessaries of life.

With the hope of being able to assist your efforts in that direction, I would offer some suggestions for your consideration. In the first place, I would suggest that if any Constitutional objections stand in the way of national productive action for the development of the nation's vast stores of basic material wealth, immediate steps be taken for the earliest possible removal of such objections—by constitutional amendment if necessary, or by more rapid means should a supreme crisis demand it.

The way being clear for national productive effort, I would next suggest the organization of a National Industrial Army, to be composed of men and women from all sections of the country, and from all the industrial and useful occupations therein; the two sexes co-operating for the best industrial and social results, under the guidance and direction of the best representatives of every department of industrial and social life in the nation; and that such army be organized under the supervision of the Department of the Interior, and all lands now owned by the government be reserved for its use, and others recovered, as may be needed.

In order to organize the male side of the Industrial Army, I would suggest that a competent practical operator be selected from each industrial and useful occupation in the nation, and appointed as chief organizer of such occupation. Then let all the chief organizers be called together at some suitable labor centre, and formed into committees of relative branches, and joint committees of relative departments of industry, etc., that they may the more effectually co-operate in the general organization. Let each chief select an assistant organizer in each State in the Union, to act as recruiting officer in the branch of industry to which he belongs. Let each chief prepare a plan for organizing his branch, to be approved by the committee to which he belongs. Let each committee prepare a plan for organizing the relative branches, to be approved by the joint committee to which it belongs. Let each joint committee prepare a plan for organizing the relative departments to be approved by the Secretary of the Interior, who may appoint a class organizer for its execution.

In order to organize the female side, whose duties will be chiefly domestic and social, I would suggest that representative females be selected from every department and branch of industrial, domestic and social life, called together in some place contiguous to the place of meeting of the males, formed into corresponding committees and joint committees, and prepare their own plans for organization in harmony with those of the male side, subject to the approval of the Secretary of the Interior or a female associate secretary. In this connection I would suggest the establishment of a national nursery for the protection, maintenance, and especially the industrial education of the children of those employed in the Industrial Army.

I would suggest that enlistments in the Industrial Army be made for a term of months or years, as in the military department, and that national schools be opened for the proper education of guides and directors, and that every facility be offered for promotion from the ranks—emulation and attraction being used, instead of force, to induce efficiency of action—properly regulated social and sexual intercourse offering additional stimulus, and producing health and happiness.

To meet the expenses of the Industrial Army, I would suggest the issue of labor notes by the United States Government, based upon the labor of such army, and made legal tenders for any of its products that may at any time be in possession of the government for sale, embracing all the necessaries of life, and the privileges of transportation and travel over the national roads and highways. I would suggest one hour of manual labor as a suitable basal unit for such issue of labor notes, with the decimal system applied to its division and multiplication, and thirty-six seconds of current time as the minimum of subdivision—resulting in a decimal table somewhat as follows: 36 seconds, one division of time; 10 divisions, one time; 10 times, one hour; 10 hours, one day; 10 days, one settlement, etc.

The development of national mines would bring an early supply of products exchangeable for such foreign articles as would be needed by the Industrial Army, and the labor-based currency would supply all other necessary demands.

I would suggest the earliest possible reservation or acquisition of a suitable tract of land, at least one hundred miles square, in some locality west of the Mississippi River and nearly central to the body of the nation, for a national distributing centre. There I would suggest the building of a model city upon a thoroughly matured plan, calculated for natural development from a central germ to any desirable extent in all directions.

I would suggest the commencement of two grand national railways at that germinal centre, crossing each other at right angles, and running directly north and south and east and west and extending to the limits of the nation.

I would suggest the construction of two grand national canals, to run parallel with and contiguous to those roads, and branch roads and canals to extend from them in all desirable directions into the agricultural, manufacturing and mining districts, to facilitate the transmission of products of the Industrial Army to the National Distributing Centre, and thence to all parts of the nation, as the necessities or requirements of the people may demand.

I would suggest the employment of the American Indians by the National Government for raising cattle and sheep in the grazing districts which are not adapted to agriculture,

for the purpose of supplying the Industrial Army with meat, leather, wool, etc. I conceive that the full employment of all the people of a nation in congenial spheres of action and governmental care in providing for all their natural demands, would be the best preventive of internal wars and other disturbing irregularities.

In this connection I would suggest the separate organization of the recently liberated negroes of the South for the production of cotton, sugar and such other articles as they are most accustomed and best able to produce, and that suitable social arrangements be instituted for their comfort and stimulation to industrial action. I would also suggest the early acquisition of suitable Southern territory outside of the United States but conveniently near to it, where they may be colonized after thorough educational training in the Industrial Army, preparatory to systemized and attractive migration to Africa for independent national organization.

For the general organization of the Industrial Army—including the Indian and negro branches or supply attachments—I would suggest the appointment of a thoroughly educated and experienced military officer, and that the Industrial Army be so organized as to render co-operation between it and the military army easy and effective, and with the design that in due course of time the two may be blended into one, whose mission will be constructive of new and higher national conditions as well as destructive of the old and effete.

In conclusion, I would suggest the establishment of a Department of Progress at the national capital, designed to encourage, invite and examine new ideas for the improvement of the National Government in all its departments, or for the inauguration of a new and advanced system by peaceable means, that the bloody scenes of past revolutions may not be re-enacted when the interests of the people may demand a radical change.

ROBERT SINICKSON.

From the "Early History of Tulare," now being published in the *Visalia Weekly*, Delta, Visalia, Tulare county, California, by Stephen Barton:

"Marriage with this people seems to be just the system which Mrs. Woodhull championizes. There is no ceremony, and when a union proves unsatisfactory, a separation challenges no unpleasant remarks from outsiders. Yet, notwithstanding the ease with which the tie is severed, where these people have not been debauched by the power or whisky of the white man, faithful, enduring and happy unions characterize their domestic relations."

BUSINESS EDITORIALS.

BOOK REVIEWS.

"As It Should Be," by Alex. 8vo., pp. 274. Published by Lippincott & Co., Philadelphia. This work gives us very conservative views of the woman question, and is not a sequel, but a reply to another book—"As She Would Have It," which advocates the ballot for women, by the same author. It takes a biblical view of the subject of woman's rights, and, consequently, asserts that subjection to man is her proper status. There is a charming consistency in it, for it not only defends the present position of woman under Christian laws, which is individual servitude, but it seems to deplore that even chattel slavery in this republic has passed away:

"A person has only to pass through the South to-day and converse with those who were once bondsmen, in order to be convinced that their condition while in slavery was often far better than it is at the present time.

"We simply allude to this matter to show that the condition of the majority of slaves was not so bad as many have been led to believe, and that they themselves were better satisfied with their life of bondage than they are now."

Pity the writer did not complete the sentence and add—"with their life of freedom." But we can hardly credit the above statements until at least a respectable minority of the Southern negroes prefer a petition to Congress for their re-enslavement. We do not, however, dispute the correctness of the analogy between the present condition of woman and the late condition of the negroes of the South, and respect the writer of "As It Should Be" for admitting it by implication.

There is a delicacy in the manipulation of the arguments in the book which leads us to surmise that "Alex" is a woman, but whether that be the case or not, it is certain that the writer has much to say on "the sphere" of woman. We do not admire the hackneyed term and repudiate it, for we know that some women are "angular," and we trust that though women, in most instances, have been for thousands of years in subjection, a grand and glorious minority of them have cast off the shackles of ages and are now "on the square." As to defining the "sphere of any one," we object to any individual doing so—female or male—except for herself or himself.

A considerable part of the book is taken up with the duties of mothers as regards the early education of children. Thirty years' constant practice in the scholastic field has proved to the writer that those mothers pursue the best plan, who, after their children attain the ages of six or eight years, entrust their education to other hands, as is the general custom of the wealthier classes (those who can do so) now. We do not, however, justify the actions of many women, who, imitating the example of the Queen of Great Britain, dismiss their babes to be nourished by other women as soon as they are born. There is reason in all things; to do so is introducing the picapinnies into the battle of life rather too early, and is quite contrary to nature.

The conditions of women in the factories, as servants, etc., are also discussed, and we are told that such do not desire the suffrage. We admit it. The dolls and serfs of society have not yet moved in the matter; but we claim that the large bodies of women who have distinguished themselves as authors, lecturers, etc., and those who have stormed and captured our school-houses, who, we believe, will compare favorably either physically, intellectually or morally with any or all o

their sisters outside their ranks, think differently; and we would be willing to leave the question of "woman's right to the ballot" to their decision, feeling confident that we should obtain from the latter parties an appropriate response.

To conclude, we would say that "As It Should Be" is a "goody book," containing much of what our religious weeklies would term "pleasant and profitable" reading. In the battle for the freedom of woman it will hurt neither friends nor foes; and in these stirring times it has the appearance of a picture of Mrs. Partington in print, striving to mop the Atlantic Ocean out of her cottage. There are many parties, however, to whom the above-named book would be an acquisition. Every well-ordered Christian family, the inmates of which are under proper subjection to the male head of the same, ought to purchase a copy of it. We beg pardon if we should offend any *pater familias* by the suggestion that they should so do without his august sanction and kind permission; and retract the observation, modifying the same by suggesting that he should secure it for their improvement and edification.

"The Brooklyn Council." Royal 8vo., pp. 250. Published by Woolworth & Graham, New York. The above work is a curiosity in its way, and may be justly termed a true record of a clerical circumlocution office. It contains a well-arranged account of all the proceedings of the seventy or eighty Congregational clergymen who met in Brooklyn during the present year. The proceedings narrated read to us like the celebrated Arabian story that had no end, but they are well described, and worthy the attention of those interested in the same. The book is nicely got up, and the type, paper and printing are unexceptionable; we cannot give a summary of its contents, however, as we have not read it through and never expect to. It is like Milton's Paradise Lost: it is better taken in parts than as a whole; and should be discussed as Jacob Faithful was ordered to eat his soup, viz.: by spoonfuls, in detail, and not shipped wholesale, as he proposed to perform that operation.

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.

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.

H. AUGUSTA WHITE, Cor. Sec.

MASS MEETING.

There will be a mass meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritual Society of Terre Haute, Ind., at the Vigo Co. Fair Grounds, on the 27th, 28th, 29th and 30th of August.

The ground is pleasantly located, comprising twenty acres of a beautifully shaded grove, within two miles of the city, accessible from every direction by good roads, and from the city by railroad, and is bountifully supplied with good water and sheds and buildings adapted to the purposes of such a meeting.

Dancing and other attractive and innocent amusements will be introduced.

Board and lodging furnished at a nominal price on the ground, and every effort to interest all attending and to render them comfortable will be made.

All stands for refreshments will be controlled by and in the interest of the above society.

Extra trains for the accommodation of those passing from and to the grounds will be held in reserve. Arrangements are also being made at this point by which those attending may reach the city at reduced rates; and it is hereby made a special request of the friends that they negotiate with the proper authorities at their respective points for reduced railroad fare, and report the result at once to the undersigned, notice of which will be given to the public in due time.

Speakers and mediums are particularly invited, and will receive due and proper attention. Such intending to be present will confer a favor by notifying the Secretary at once that timely notice thereof may be given. A full attendance and a good time is expected. Let all who can attend do so and they will be made welcome.

By order of the Committee, JAMES HOOK, Sec.

[CIRCULAR.] BUREAU OF CORRESPONDENCE OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to Mr. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch or bureau of its operations for the express purpose of answering such and similar inquiries, as well as for the relief of the parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business, and miscellaneous subjects.

To serve this great want; to organize and economize labor; and to extend this method of giving information into a systematized institution for the use of the whole community, this Bureau formed. The aggregate of small fees, will, it is hoped, furnish a means of support to one or several of the

wisest and best of the men or women most versed in the social reform, and in universological science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT, and in case its efforts are appreciated will take the necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information (more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

THEODORA FREEMAN SPENCER,
JOHN G. ROBINSON, M. D.,
ASENATH C. McDONALD,
DAVID HOYLE,
Address Mrs. A. C. McDonald, Sec. B. C. P., 75 W. 54th St., New York.

BOARD OF MANAGERS.

AMERICAN FREE-DRESS LEAGUE.

I am authorized to state that the First Annual Convention of the American Free-Dress League will be held early in September at some point in Northern Ohio.

The general awakening of the public mind to the necessity of effort for practical release from soul-debasing, body-killing fashions, together with the steadfast earnestness of the friends of Dress Reform in that locality, are sufficient assurance that the meeting will be a most instructive and important one. Further notice will appear in due season.

O. F. SHEPARD, Sec. A. F. D. League.

C. W. STEWART, the uncompromising young Radical, is 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.

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.

NELLIE L. DAVIS will lecture in Maine through July; in New York during August; in Bay City during September; in San Jose, California, during November; in San Francisco during December. Permanent address, 235 Washington street, Salem, Mass.

THE WORD.

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

E. H. HEYWOOD, Editor.

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In consequence of bad health, D. W. Hull is compelled to give up his room for the treatment of patients in Chicago. He will again take the lecture-field, and is ready to answer calls to any part of the country. Address 148 West Washington street, Chicago, Ill.

JOSEPH JOHN'S GREAT WORKS OF ART, engraved on steel, "The Orphan's Rescue," price \$3; "The Dawning Light," with map of Hydesville, \$2; "Life's Morning and Evening," \$3, or the three pictures to one address, \$7; are mailed to any part of the United States, postage free. Warranted safely through and satisfaction guaranteed on receipt of prices above specified in post office order or registered letter at risk. Club rates given on application. Address R. H. Curran & Co., Publisher, 28 School street, Boston, Mass.

CHICAGO, July 2, 1874.

The Champions of Reform will greet with pleasure the new lecturer, Mrs. R. W. Scott Briggs, who gave her first lecture before the Primary Council U. A. of Spiritualists of Chicago the last Sunday in June, and is further engaged for July. She awaits calls to August. Her first effort was a grand success.

T. S. A. POPE.

THAT staunch and able advocate of Freedom, *Our Age*, Battle Creek, Mich., will be sent, ten numbers for 25c., to trial subscribers. Send for it; you will get twice your money's worth.

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.

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WARREN CHASE

Will lecture in Council Bluffs July 19th, and in Omaha July 26th and August 2d, and then return to Colfax, Iowa, which is his permanent address, except when advertised elsewhere. He will receive subscriptions for the WEEKLY and for our books.

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 September. 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 1st September, care Box 666, San Francisco; later and for winter engagements, to Terre Haute, Ind.

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

AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44. P. S.—I will now mail "Free Love," in paper cover, "Mrs. Woodhull and Social Freedom," and "True and False Love" for 75cts. I will add two more of the "Woodhull" and "Social Freedom" Pamphlets for \$1.00, or I will mail ten of the pamphlets for \$1.00. In buying these you greatly aid a physically helpless man.

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PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

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

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

It advocates, as parts of the new government—

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

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

Criticism and objections specially invited.

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The U. L. V. meet every Sunday evening at P. M., at 234 Fifth street, N. Y.

For particulars of membership, address

T. R. KINGET, M. D., Cor. Sec. of U. L. V., 125 E. Tenth st., N. Y.

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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.

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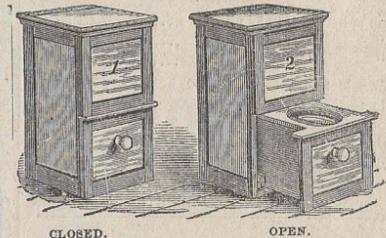
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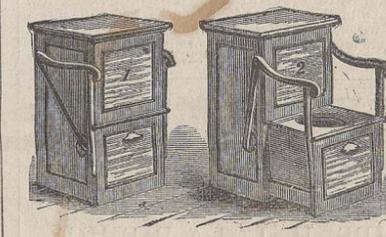


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