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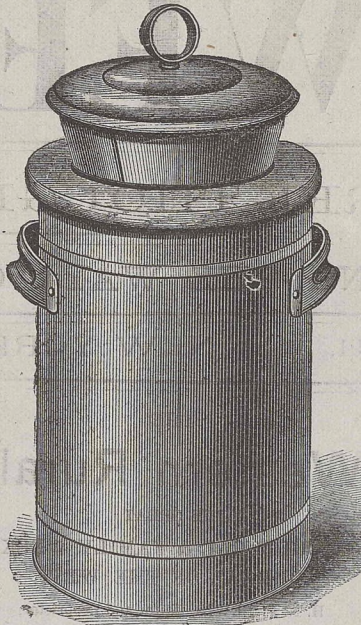
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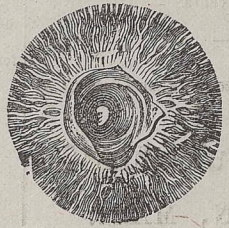
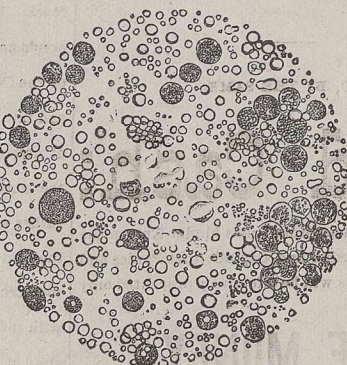
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CHAPTER VI.—Continued.

These, as the lessons of our childhood inform us, used to imagine that they had detected imperfections in the structure of the universe, and particularly of the moral world; and in the plenitude of their presumption set themselves to improve upon natural order by artificial expedients contrived without reference to the principles of that order. Their sentiment of humanity was undermined by their sentiment of patriotism; and their sentiment of patriotism was undermined by the yet more sub-divisional character of their religion. It was only through the rise of a spirit superior to both patriotism and religion (as then understood) that our country was rescued from falling into utter disintegration and insignificance.

The struggle by which this happy era was inaugurated was a tremendous one; and inasmuch as it was a struggle of principles, apart from all material, vested interests or other forms of selfishness, it is regarded by us as constituting the grandest period in our history.

As some of its details will necessarily be alluded to in the course of our narrative, I will not here say more respecting it than that its result was to extinguish for ever, so far as the vast bulk of our population is concerned, that antagonism between the church and the world, which had for centuries been the fount of woes innumerable to mankind; and to obtain recognition of the essential identity of the two opposing forces. It is the return to the basis of nature, through the abrogation of the ancient divorce between the various departments of the human understanding, that is symbolized in the triune form of our modern life. Hence the love borne to it by one who more vividly than any other of modern times realized the essential oneness of humanity, in its capabilities and significance, with its sub-standing and informing principle.

It must not be supposed that the idea of such an institution as the Triangle attained its full development all at once. It required the Emancipation to restore the taste for the almost forgotten art of marriage. The demand for dwellings suitable for couples and families of moderate means, had led to the institution of flats or suites, and even of "Radials," as a ring of houses was called, having a central kitchen and service in common. These were a great step in the promotion of comfort and economy; but they failed to minister to that fullness of social intercourse which all cultivated natures crave. For, however well adapted to each other a man and a woman may be, their intellectual capacities require to draw at least a part of their sustenance from without. Otherwise domesticity itself becomes a bar to the maintenance of individuality.

To this end they must have a varied society within their reach. It was reserved for the Triangle to show how this want was to be met. People who watched with curiosity the growth of the great three-cornered building which overlooks the Hampstead Park little thought that they were witnessing the birth of a system that was to revolutionize human life. No greater proof of its perfect adaptation to all the wants of developed humanity could be found than in its rapid extension to every class of the community. Even the artisan and the laborer now have their triangular clubs of residence—the club that civilizes, in place of the "beershop" that brutalizes—as our ancestors knew to their cost, though they were so terribly perplexed to find a substitute for the latter that some of them went to the length of denouncing the social instinct altogether, as well as the use of all stimulating beverages.

Concerning the Triangle, I will here only add further, that it is situated in the heart of the intellectual quarter of London; so-called because here dwell chiefly those who are devoted to literature, science and art. To the east of this quarter lies the mercantile and industrial; to the west, the fashionable, and to the south, the governmental and legal quarter, the whole covering an area which to our ancestors of the earlier part of the Victorian era would have appeared monstrous and impossible. Yet it is not so much in a lateral direction that London has spread, as upward, through the enormous elevation given to our modern buildings,

CHAPTER VII.

I shall now continue the narrative which Bertie has so well begun for me, and endeavor to weave into an harmonious whole the various items supplied me from the sources at my command. Next to Bertie Greathead, it is mainly from the Avenil family that I have drawn my information. The whole of the Wilmers, to whom I belong, early left the scene and only reappeared on it toward the end.

It was by general acclamation of the whole party of the iceberg and of their relatives that Bertie undertook the charge of the little Christmas Carol. As his calling caused him frequently to be absent, and as the child's property promised to be considerable, Bertie begged that the fathers of Avenil and of my father might be associated with him in the trust. This was done, and when my father and Avenil came of age they also were made trustees.

The only difficulty was about the place of residence for the child and Alma Nutrix, for so the new nurse was called. Bertie insisted on their living with him, so attached had he become to the child. But his bachelor's quarters were altogether too straitened to admit such a party. His fellow-guardian wished him to come into the Triangle. But he was not a member, and on making application, and being asked which division of the club he desired to join, he found himself ineligible for any. He could not have the child and its nurse with him in the single men's quarters; and he could not go with them to the single women's quarters. As for the married folks' division, he would not hear of it. He was not qualified, he said, and did not mean to be qualified, to occupy that department.

In the meantime, the child and nurse were accommodated by the Avenils in their own quarters in the club, and Bertie used to visit them there. The Avenils had thus an excellent opportunity of becoming well acquainted with Alma's character. What they saw of her led them to have a high regard for her, and it occurred to them that the best solution of the difficulty would be her marriage with Bertie. She, however, made no secret of her unwillingness to enter again upon an association of the kind. Bertie became more and more dissatisfied at the barrier to his complete ownership of the child. At length he abruptly, and some say very crossly, proposed to Alma that, as they both liked having the child with them, they should overcome their mutual aversion and be married, for the sake of the better taking care of it. She said that if that was all he wanted she had no objection, and so the couple, after entering into a contract of the third class, became with the infant inmates, of the married folks' quarters. It was said that they continued to be very cold and distant to each other for a considerable period after this. But the child, who so early in its career had power thus to bring these two persons together in spite of themselves, exhibited its power yet more in reconciling them to their union afterward. For, to the great amusement and delight of their friends, Bertie and Alma fairly fell in love with each other after their marriage, and so long as she lived no more truly attached couple was to be found. It was his reminiscence of this tender passage in his history that caused Bertie's voice to falter in his recital. She died when little Criss was between three and four years old, leaving no child of her own to divide Bertie's affection, and has been sincerely mourned by him ever since.

Bertie then, for his own solace, took the child with him on an aerial journey. It had begun to pine a little, as if for its foster-mother. The journey did it so much good that Bertie concluded that, having been born in the air, the air was its natural element. After this it was his constant companion, until old enough to go to school. It was doubtless in a measure owing to the action of the life aloft upon a peculiar temperament that little Criss grew up to be the man he was. It served to develop a temperament which was itself the result of a union between two races of opposite characteristics. A careful examination of the contents of the balloon, made after Bertie's arrival in England, revealed letters and other documents which proved that the old man, though himself of Jewish extraction, had married a European woman, and that Criss's mother, Zoe, was their daughter, being named after her mother. She, again, had a husband or lover, who was a Greek, whose child Criss was. Her father hated this Greek, and believed him to be the emissary of enemies who were plotting against him. It was to escape from their malevolence that he had embarked in his balloon, with his daughter and his wealth, intending to settle in some country where he would be more secure than in Syria. He was completely in the dark as to how far matters had gone between his daughter and her lover. It had been with a breaking heart, and on the eve of her expected confinement, that she had received his command to enter the balloon and start instantly. She dared not disobey him. Her lover was not at hand. A hasty, blurred, half-finished letter, which was found in the balloon, evidently intended for him, revealed much of the above. It remained doubtful whether her fall was accidental or intentional. The fact of her child being there, newly-born and helpless, made it impossible that she could have contemplated abandoning it, if in her senses. But agony and terror have sometimes been known to induce women to do even this, under a condition of society in which they and their affections were regarded as the property of their parents or other relatives, and it was accounted a crime of the deepest turpitude to assert a right of ownership in their own hearts and persons.

Thank heaven we have got so far past that stage of woman's long martyrdom that her mistakes in the bestowal of her affections are now met by a smile of encouragement to be wiser in the future, and not by a fierce frown of unrelenting condemnation for all time to come.

Bertie found some confirmation of these conclusions afterward, on visiting Damascus. There was much mystery about the old man, and his sudden disappearance was only in keeping with all that was known of him. He was believed to be connected in some way with one of the ancient Royal families of the East, and to be in constant fear of attempts on his life or property. Besides his house in Damascus, he had a

summer residence on Lebanon, and as no claimants had appeared for these, they were taken charge of by the authorities, to be kept sealed up for the period appointed by law in such cases.

Of Criss's father, the Greek lover of Zoe, Bertie found no trace whatever. And he and his fellow-guardians decided that it was not necessary to advertise the finding of the child and the property, inasmuch as there could be no doubt that any lawful claimant would not hesitate to advertise for them himself. No such advertisement appeared, and Bertie owned to himself that it was only with vast reluctance that he could have brought himself to yield his charge even to its own father. The non-appearance of a claimant was therefore a great relief to him.

To one portion of the contents of the balloon I must recur; it is a portion which plays an important part in my story.

The examination made by Bertie on the iceberg had necessarily been hasty and superficial. It was shortly after reaching home that he requested the elder Avenil and Wilmer to be present at the opening of the boxes, as he considered whatever of value they might contain to be the property of the child, and therefore vested in them jointly as its trustees.

Mr. Avenil's knowledge of mineralogy was sufficient to enable him to perceive that some of the gems were of great value. A jeweler with whom he was acquainted being called in, the report he gave was so startling that they determined, with the jeweler's advice, to consult a first-class diamond merchant. There was one in London at that moment, a Jew, who was connected with the great houses in the principal capitals, and was acknowledged as standing at the head of his profession. This man, on being introduced to a view of the gems in Avenil's rooms, was so astounded that he sank back in his seat and looked wistfully at the trustees. Recovering himself, he inquired if he might be made acquainted with the history of the jewels, and the mode in which they had come into the present holder's hands.

Bertie contented himself with saying that they were heirlooms in the family of the ward of whom he and his two friends were trustees. Finding that nothing more was forthcoming, the merchant said:

"Diamonds like these are always catalogued. No two famous stones have precisely the same weight or form, and few have precisely the same hue. Here is a printed list of all the principal diamonds in the world, including those which have disappeared, for such things are never destroyed. They are always kept out of the way of fire, but they disappear through being stolen and hidden away, and the thieves dying and leaving no note. I propose, with your permission, to weigh some of these larger ones and compare them with my list."

He then produced a balance of a marvelously delicate construction, and having ascertained the exact weight and counted the sides of a wonderfully magnificent diamond, he referred to his book. What he found there made him start again. He said nothing, however, but proceeded with tremulous hand to make a like comparison with some of the others. After referring to another part of his book, he addressed the trustees and said:

"Gentlemen, when you have heard what I am about to say, you will not wonder at my surprise, and, I trust, not be averse to giving me the information I have already requested of you. The last time that these gems were seen in public it was in the capacity of crown jewels of the brilliant but short-lived empire of the North Pacific. You are doubtless all familiar with the extraordinary career of the Californian sailor-warrior, who maintained the independence of the States of North America which border on the Pacific, against those on the east of the Rocky Mountains, and erected them into an empire unrivaled in grandeur and extent, bringing all the islands of that great ocean, with their enormous wealth of produce, beneath his sway, and who was finally baffled in his scheme of universal dominion in that hemisphere by the determined and heroic resistance of the allied powers of Australia and New Zealand. Ah, gentlemen, those were exciting times in that hemisphere. Then, for the first time since the days sung by Moses, Homer and Milton, earth, sea and air bore an equal share in the contests of men. The lofty ranges of the Rocky Mountains and the Sierra Nevada witnessed many a terrible struggle between the armies of the eastern and western powers of the continent. The Pacific swarmed with war-ships, swifter and mightier than any before imagined. And ever and anon in the upper regions of the atmosphere occurred dreadful conflicts between the aerial armies of the rival powers, while here and there on the lovely but lonely isles of the great ocean would drop down a detachment of invincible warriors, and in the name of one or the other of the contending parties reduce them to submission and tribute.

"Forgive my repeating what every schoolboy knows, and the oldest of us can almost remember, but professional enthusiasm has invested that period with an overpowering interest for me; for never before or since have gems attained such a value as under that brilliant and reckless ruler. It was on the downfall of the adventurer, for so I suppose I must call him, seeing that he did not succeed in establishing his kingdom, that these gems were lost. His end was as strange as his origin and career."

"Born in a Californian placer, and carrying in his veins the blood of that long famous heroic family of France, the Bonapartes, and of the renowned high priest of the once powerful sect of the Mormons, King George Francis, on the collapse of his empire, quitted his capital, San Francisco, in an aeromotive. His hope was to reach the Sandwich Islands, the chief depot and head-quarters of his fleet. Once there, he could for a long time defy the concentrated forces of his foes, and enjoy the luxuries of the voluptuous court he was accustomed to hold there. His flight was at once known to his enemies, who were assembled on the coast of California, and an aerial squadron started in pursuit. The distance being but two thousand miles, there was no time to be lost if he was to be overtaken on the way. He was known to be heavily laden, and to have his chief valuables with him, and he was accompanied by his minister of finance, a man of

oriental extraction, who had extraordinary influence over the emperor, and over whom hung some mystery. Many believed him to be a Jew.

"His pursuers reckoned on their superior speed to reach the islands first unperceived, and capture him on his arrival before he could land. Fixing their rendezvous for the summit of Mouna Roa, they got there in time to conceal themselves in the hollows of an extinct crater, and take up their posts of observation. Heavily laden though they knew the car of the fugitive to be, its machinery was so powerful that they had no reason to suppose he would depart from his usual custom of flying high until directly over his intended destination, and then dropping straight down upon it. Their plan was to intercept him at the moment of his descent, and its success depended mainly upon his being unaided by his partisans in the islands. Had he telegraphed to them of his coming, a detachment of guards and officials would have risen to meet him, in too strong force to be withstood. The absence of any such demonstration led the party on the lookout to surmise that either through confidence, haste or treachery, he had not announced his coming.

"They had not long to wait. In a very few hours a spot appeared in the north-eastern horizon which soon developed into the well-known outlines of the imperial car. Rising at once into the air, the enemy disposed themselves so as to be able to make sure of intercepting their prize. The comparative diminutiveness of their vessels would have rendered them unseen by him, while his was plainly visible to them; moreover, the smoke which arose from the volcano beneath—the terrible Kilauea, then in a state of violent activity—would serve to make the whole scene on their side indistinct to one at a distance. Even when on his near approach the emperor perceived the hostile squadron, he had no reason to suppose it to be other than some of his own islanders, or other excursionists, on a visit to the renowned volcano.

"Too late he discovered that he was surrounded by enemies. The imperial car had been brought to a standstill preparatory to its descent. They had considerable way on them, while he was motionless. This was the moment for which they had watched. They darted on him like a flock of swift eagles on an unwieldy swan. Seeing the capture of his vessel imminent, the emperor, who was a man of unbounded intrepidity, committed himself to a parachute, in the use of which he was a tolerable adept, and presently his enemies, to their immense chagrin, saw him slipping through their hands, as he descended, at first rapidly, and then, as the resistance of air began to tell, slowly and steadily toward the earth.

"Now came the catastrophe which led to my telling this long story. During the struggle aloft the contending parties had drifted immediately over the vast crater of Kilauea. Let me describe it, for I have seen it. No diamond merchant considers his education complete until he has made a pilgrimage to that fiery sarcophagus of so much beauty and wealth.

"Ascending the mountain, and traversing the table-land, you come suddenly to the brink of a gulf at least a mile in diameter, and with vertical sides from one to two thousand feet deep. The whole interior of this abyss is a furnace of molten lava, agitated like the ocean in a tempest, and tossing aloft billows of fire, which do not, as in the ocean, flow in one direction, impelled by a steady wind, but meet from opposite quarters with such violence as to dash their fiery spray high in the air. And all this fierce contention goes on amid such appalling sounds of rage and sighs, and groans and murmurs, that it is impossible to avoid fancying one is gazing upon the fabled hell of the poets, and watching the throes of giant fiends in their agony.

[TO BE CONTINUED.]

SOCIALISTIC.

MORE SACKS TO THE MILL.

Even while the public mind is agitated to the depths over the Brooklyn affair, the New York *Herald* instructs us that there has occurred "Another church scandal" in Jersey City, and gives us the following particulars of the same in its issue of July 17:

"On Prospect avenue, Jersey City Heights, stands a small rectangular frame building, used as a Presbyterian church. The congregation was organized only a few years ago and numbers in its ranks many prominent and wealthy citizens. The pastor is the Rev. John S. Glendenny, a young man not past twenty-eight. He is unmarried and lives with his mother and sister on Bergen avenue, near the bridge over the Pennsylvania Railroad cut. This young man, owing to his exalted position—the reputed shepherd of the flock—gained access to many families into whose society he could never penetrate in any other capacity. He was, forsooth, the guardian of the innocent, the apostle to the wayward, the protector of virtue and the messenger of peace to the afflicted. These lines have now more than ordinary import, for in the story to be recited the question arises in every sentence, as it assailed the ears of a *Herald* representative in every quarter of Jersey City yesterday, "Whom shall we trust in the bosom of our families if not the clergy?" Painful as are the details, a true regard for the sacred interests of the family circle everywhere demands their publication. Parents and guardians will read the lesson; some, perhaps, of the faithful will be so scandalized as to bring joy to the hearts of infidels and materialists.

"Now for the sad story. Among the families visited by this pastor was that of Mr. J. S. Miller, a gentleman who moves in the highest circles. He was recently a member of the Board of Education. His family circle includes a young lady,

AN ORPHAN,

named Miss Mary E. Pomeroy, now twenty-seven years of age. She has resided in the Miller family eighteen years, twelve of which she has spent with the gentleman named. She, too, was the recipient of invitations from the families of such gentlemen as ex-Mayor Van Reipen, Marcus L. Beach

and William H. Wood. She gave lessons in music and became the organist of the Presbyterian church referred to. Thus did the acquaintance between her and

THE SHEPHERD OF THE FOLD

ripen into familiarity. He has been a constant visitor at her house for two years and a half. During the past four months he has visited the house four times a week. He lavished handsome presents on her. At one time he gave her a pair of gold sleeve buttons, at another a pair of earrings, further on a gold watch and chain, and that the bond of friendship might not be severed till life's last hour, he bestowed on her an engagement ring, on which was engraved this inspiring sentiment:

'TWO HEARTS IN ONE.'

"Then the hopes of the confiding young lady were centred in that one being, and she shut up her heart to all the world besides. How many are there whose faith in human constancy and fidelity is so weak as to suppose there could be a dark side to such a picture as that here represented? Miss Pomeroy was doomed to swallow the bitter draught that has brought so many of her sex into an untimely grave. The tempter was plotting day and night. It was a question of time. The evil hour came at last for her, and the man in whom all her affections were centred became

THE WOLF OF THE FOLD.

To seal his perfidy he coaxed and fawned till he succeeded in getting back from his victim the evidence which he dared not face—the engagement ring. No need to gratify prurient tastes by pursuing this painful subject any further in detail. The following affidavit is a chapter in itself:

"HUDSON COUNTY.—The voluntary examination of Mary E. Pomeroy, of Jersey City, in said county, single woman, taken on oath before me, Thomas Aldridge, Esq., one of the Justices of the Peace in and for the said county, this 15th day of July, 1874, who saith that she is now with child and that the said child is likely to be born a bastard and to be chargeable to the city of Jersey City, and that John S. Glendenny of said city, a minister of the Presbyterian Church, is the father of said child.

MARY E. POMEROY.

"Taken and signed the day and year above written before me.

THOMAS ALDRIDGE, Justice of the Peace.

"On this he was arrested and taken before Justice Aldridge at half-past ten on Wednesday night. John Gordon, a member of his congregation, became his bondsman to appear for examination next week. He was escorted by an officer to Mr. Miller's house, where he was confronted by the afflicted young lady. The scene need not be described. Now comes the acme of the outrage. The accused shepherd of the flock has mapped out his line of defence. He intends to avail himself of what the legal fraternity designate 'a plea in justification.' Most readers of this story can penetrate into the significance of this insinuation without needing an explanation. Her character is to be weighed in the balance, and he relies on six members of the congregation to adhere to his side of the case.

"The next chapter in the case will be a suit for breach of promise of marriage. Miss Pomeroy's friends have taken the preliminary steps already in that direction."

Really this is too terrible. If our present ecclesiastical systems are to continue, there is reason to fear that the public will demand that all youths destined for the various ministries shall be strictly set apart from their fellow beings, by the medical faculty, in their very early youth. If ever a miscreant laity should propose anything of the kind, the WEEKLY will stand sternly by the side of the clergy, in defense of their natural rights.

EQUALIZATION OF THE SEXUAL FORCES.

This is the grand fundamental law governing the sexual organization in every department of universal life. In the duality of Nature we have the origin of this law, which underlies all other laws pertaining to the sexual activities or functions incident to life, and especially to the degree of human life where we have a fuller realization of the law of adaptability than upon any other plane of individualized life. This universally active and benign law, is almost entirely unknown, even by the more advanced minds of earth-life to-day. They have in their intelligent and analytical investigation of the unsolved problem of life gathered some of the truths appertaining thereto; but the knowledge of the law, and a realization of its vast and potent operating power is indeed very limited. Silence upon all subjects relating to sexuality has well-nigh been universal; but now the free, truthful and inquiring mind bounds over the ignorant and hitherto vulgar barriers of the past, daring to interrogate Nature in reference to all questions which involve the prosperity and welfare of humanity. Nature is opening wide the flood-gates of light to the intuitive mind, and it is moral suicide to remain silent amid the hurrying thoughts of heaven.

This universal law of sexual adaptability—of such vast importance to man in the unfoldment of the divine germs within him, leading him out of chaotic and discordant conditions into higher realms of harmony—rests upon the foundation of an equilibration of the germinal influences inherent in man and Nature, constituting the distinction of sex. The truth of all law rests upon a recognition of its conscious effects, and herein lies the grand difficulty of a solution of the vexed sexual question upon a scientific basis. Facts are ignored and the prejudices of the people—the masses—arising from ignorance are allowed to sway the better judgment of many who are anxiously and sincerely toiling for the truth. It therefore behooves the intelligent observer of the various manifestations of law, to call the attention of all who crave the truth, to facts which can elucidate the principles under discussion. In this way mankind become familiar with the true interpretation of Nature's laws, just in proportion as they possess wisdom; for this element, after all, is the main factor in the comprehension of facts in their relation to causes.

It requires a large development of the reasoning and intuitive faculties, to observe and comprehend the duality of Nature in all its varied manifestations, and there are but

few who even surmise of its existence. In the origin of species, we behold this great evolutionary principle of Nature manifesting itself; the sexual formation and relationship growing out of the constantly increasing developments of natural conditions, thus revealing to the human mind the generative secrets of Nature. Primary generation, means the modification of the sexual law, adapted to the preponderating forces of Nature at the time, and all generative acts to be permanent and beneficial in their effects must be in accordance with the imperative law of evolution, otherwise they are destructive in their tendency, breeding disease through a wasteful expenditure of the vital force. All so-called social reform must begin with a reformation of the sexual act, based upon a more comprehensive knowledge of the character and proper functions of the sexual organization.

From our present spiritual standpoint the ultimate design of God is an equalization of the sexual forces in nature, in individualized conditions of life. The power of reproduction is one of the means to this end. Sexual inharmony is an excessive or preternatural degree of masculinity or femininity displaying itself in individuals—hemi-spherical lives. In proportion to the degree of inharmony existing do we see an intense and violent attractive force, drawing those of opposite sexual natures into close relationship, until the continued blending of the distinct sexual qualities become inherent and permanent in each individualized soul. The masculinity of the male gradually softening and being absorbed through the element of love by the female, and the femininity of the female being neutralized by the positive magnetic force of the male, terminating in a condition of harmony or an equilibrium of the sexual forces.

This extreme unbalanced condition of the sexual forces—one phase of love—is intense and incapable of immediate satisfaction, even in sexual commerce, for inharmony rules the organization and produces excess and misery instead of satisfaction and happiness. This wild, inharmonious and ungovernable development of sexual attraction, affinity or love is called lust; but out of this condition of lust will gradually grow the beautiful flower of spirituality—love in a more refined, concentrated and exalted condition. For love in its highest development and lust in its lowest exhibition is one and the same principle in nature—the equalizing force of sexual inharmony. In time this grand law will be completely fulfilled, and each individual will stand upon the plane of an exact equilibrium of the two sexual forces, or a natural, harmonious state of celibacy.

This universal and progressive law of sexual equalization is ever operative; dwells and manifests its force within each individualized existence, thereby through its action promoting the growth of power and the unfoldment of the soul's capacities. The flow and ebb of this principle begins with individualized life, and will continue in force until harmony in all the departments of nature is attained. We may speak of love and lust as two separate and distinct principles in the operation of human life, but when we come to analyze them by the higher powers of spiritual discernment, we find that the inherent ruling power is the same—a power to direct the discordant elements, in whatever degree they may exist, into the beautiful channels of refinement and accruing freedom; or, in other words, it is a manifestation of the supreme law of harmony.

All natures sexually unbalanced or discordant must of necessity pass through the fiery ordeal of the condition termed lustfulness, before they are rounded out into the beautiful spheres of harmonic love. This is a divine law in nature, and we cannot abrogate or affect its action in any manner; neither should we condemn it, for it is a lawful mean to a lawful end, and should be carefully studied, critically analyzed and implicitly obeyed by those who are in conditions requiring its refining influences. All such should be protected for they are obedient to the will of God as manifested in their natures.

The law of human generation is a sequential one. It will have its requirements completely fulfilled and then become inoperative, leaving man (homo) on the higher spiritual plane of individualized life. Then will ensue the total extinction of the human species upon the material earth plane of existence, for the necessary conditions for the generation and maintenance of human life will have ceased to exist and higher conditions will be evolved, creating new and more complex forms—the embodiment of still greater and more exalted ideas of deific power. The law of procreation is the great absorbing element infused into the human constitution of to-day; but the advanced principles upon which a growing realization of human destiny is founded, foretells the future embodiment of semi-infinite powers upon this ever spiritualizing orb, in a more developed and complex form than that of the human.

This law of sexual equilibrium, resulting through its action in a peaceful condition of harmony or at-oneness, like all other laws will pass through its cycle of operation and be remanded into the sphere of oblivion. All natural laws, which are the decrees of God, are imperative, and need have their fulfillment. How futile, then, to attempt to evade their just and persistent operations; for did wisdom guide us in our actions, we would willingly yield obedience to all of the laws of our being, and thus be unfolded to unravel the mysteries of nature—only so, as a contingent effect of our ignorance. Let us continually, with all the spiritual light which we may possess, vindicate the laws of nature as applicable to our well being, and the result will be more progression, harmony and happiness.

The life forces of man are natural and divine, and must gravitate into natural channels of action before growth, refinement and maturity will ensue. Not until then will the grand and harmonious system which God has instituted for the perfection of his creations be realized to any extent in its beauty and infinity. The influence of man is indeed great over the actions of his fellow-men; but he cannot in the least degree subvert the beautiful and God-instituted processes of nature, among the most important of which is, the grand and majestic law of the equalization of the sexual

forces. This law, so potent in nature, is, as we have said before, the embodiment of lust as well as of love. Lust being the crude, inharmonious exhibition of the same principle of which love is the refined and concentrated essence, the two poles of the mighty battery of life, as displayed in the reproductive forces. The one a beginning, and the other an ending of the conjugal relations, the manifestation of the same law under varying conditions.

D. S. CADWALLADER.

PHILADELPHIA, July, 1874.

[From Hull's Crucible.]
OUR DECLARATION.

When in the course of human events it becomes necessary for parties to dissolve old relations and establish new ones, to which the laws of nature entitle them, a decent respect to the opinions of mankind requires that they should declare that in action together with the causes which lead them to it,

We hold these truths to be self-evident that men and women are created with faculties and passions which meet their demands in each other; that among these demands are magnetic, social and sexual relations with each other. That to secure these rights, instincts are written on individuals themselves telling them when to form companionship, with whom to form it and when to dissolve it. That to insure these rights, every barrier in shape of legal enactment should be taken out of the way, leaving the individuals as free as the birds of the air; that any form of human law binding souls together is either useless or wicked, since when love exists no law is needed, and where it does not exist no law should compel two to remain together. Any law, therefore, to compel people to remain together or stay apart is a direct attack upon the higher law indelibly engraven upon the human soul and should be treated as though it had no existence. Prudence, indeed, would dictate that long-established customs and measures should not be changed for light and transient causes, and accordingly all experience shows that people are more disposed to suffer while evils can be borne, than to right themselves in violation of custom. But when a long train of evils inevitably and universally follows a certain course of life, it is the duty of those who recognize this to act.

The history of legal marriage is a history of usurpation and abuses, leading to indescribable misery to the participants and those who follow. To prove this, a world of facts could, if needed, be submitted.

We, therefore, being independent sovereigns of lawful age and sound mind, do in the name and by the authority of our highest intuitions, our best judgment and divinest love, declare our intention to live together as though bound by legal enactments, doing our whole duty by each other, as companions should, until the higher law, which has already ratified our soul union, shall step in and as plainly write our divorce. Should such a thing occur, we pledge ourselves to be true to the higher law and separate, as we unite, without the aid of legal enactments.

Whether or not our union shall be blessed with offspring, or whether or not we shall remain together, we pledge ourselves to do our whole duty by each other, and never by so much as the weight of a hair, try other than by advice to control the acts of each other. For the support of this declaration of independence from man-made institutions, we pledge to each other and the world our manhood and womanhood.

MOSES HULL.

MATTIE SAWYER.

[From Common Sense.]

WOMAN'S ERA.

BY MRS. C. F. WINDLE.

In regard to the "Woman Suffrage" movement, I am not a "Woman's Rights" advocate in the ordinary sense, though holding withal that most of the evils of society thus far in the world's history, are traceable, as their final cause, to the misconception of woman's true sphere in nature, and her consequent degradation in all the social systems which have hitherto existed, not excepting her position in the privacy of the marriage relation under the most refined civilizations, and where she has been apparently most honored. But this—being at the basis of all the ills of social life—will be the last to come to the surface to be rectified. A tremendous moral and spiritual advance will have to be made before the true character of her misappreciation will be recognized. I do not think that the present point of issue—that of woman's legal "equality" with man, or her "equality" as a worker in the industrial fields, or intellectually—touches the radical point of woman's deprecation. Nay, inasmuch as this tends to the ignoring of her sexual difference from man, and the functional superiority of the feminine to the masculine type, it rather diverts the attention from an apprehension of her real status. Yet I am willing to concede that the female suffrage movement may be—nay, I really believe that it is—the roundabout step by which woman's true recognition in the far future is certainly upon its commencement. But seeing the true point of issue—as yet totally unperceived by the "Woman's Rights" claimants—I cannot be so untrue to myself as to compromise for a false point. Not "woman's equal right," but "woman's higher right," should be my watchword, were there any to raise the banner with me; and this, too, founded on the time-honored principle, hitherto so perverted in this as in every other case, namely, that "Might is Right," this might being "Woman's Sexual Power"—a weapon she has never yet known the value of, save in using it to the detriment of herself and of man, but which she is ultimately destined to wield to her own salvation and that of her masculine subject.

In that great "Woman's Era" of the future, which is prophetically portrayed by Mrs. Farnham, the privilege will be claimed and accorded for every married woman to have her own private room as a sanctum, the entrance of her husband into which will be held by him as a pure matter of especial grace and favor on her part at any time. Think what an influence woman could hold were her personal favors thus removed and reserved as the highest and holiest of rights—sa-

cred Eleusinian mysteries—accorded only at her religious will and pleasure, and only to the worthiest and noblest of the opposite sex, by whom their grand artistic end and purpose should ever be held in no less prominent view than by herself! And what would not man also become when his most grovelling instinct should be thus elevated into a holy sacrament! And that there will be this period in the future I do not myself doubt—a time when all the reverence and worship hitherto bestowed upon unknown gods will be transferred to woman, as the veritable creator of the true humanity, whose "seed is destined to bruise the serpent's head."

BLESSED BE THE HOLY INSTITUTION OF MARRIAGE.

The St. Louis Globe tells us of a man by the name of Carpenter (or that was his name, it does not know what it is now), on whose track are the detectives trying to catch and punish him for marrying a respectable lady in St. Louis when he had a living wife in Kansas, at Wichita, from whom he had not been divorced. We were surprised that the papers did not call him a free lover, and try to foist his conduct on the advocates of the better system of social freedom; but we propose to show the different dealings with such men under our system. This man, the Globe says, had an industrious little wife and three children at Wichita, and she had saved a sum of money by her industry with the needle, and he, under pretense of going with her to Denver, sold all out and they went as far as Topeka, where, by some pretense, he got possession of all her money, and left her and the children and went to Sedalia, Mo., where he formed some entangling alliances as a single man, but, as he did not marry, the law could not catch him, but the people drove him off. He went to St. Louis where he married, and then the crime was committed. His first act of criminality, recorded, was taking his wife's money; but under the present wicked, tyrannical system, that was no crime, and could not be punished even when followed by desertion. Our social-freedom system would have made it larceny and had him at once arrested and sent to State Prison, and the money taken for the wife, and also his money, if he had any, for the support of the children; for we propose to protect women and children against all such scamps when we get the cruel marriage laws out of the way that now protect such men in rape, adultery, robbery and desertion of children and heart-broken and health-broken women. Under the prosecution of the State, the man may be punished for bigamy, but it is hardly probable, since this claims to be a Christian country, and the Bible recognized as the moral code, and in that the most noted and distinguished characters and examples of wisdom and godliness were notorious bigamists or polygamists, and since we have some very pious and distinguished Christian instances in our country now. We would protect every woman and child against such rascals, and repeal the ridiculous law that allows stealing and does not make it a crime.

WARREN CHASE.

TO THE EDITORS OF THE WEEKLY:

I was glad to see the article "Secrecy in Matrimony," in the WEEKLY of June 27th; also the extract from the Daily Sun, San Francisco Cal., in the July 4th.

It is high time that some of the prudery and sham modesty was knocked out of those idiots who never read the sentence: "Honi soit qui mal y pense," and couldn't comprehend its true import if they had.

I know a female who is so very "pure and refined" that the word "adultery" almost frightens her into hysterics, and, as for saying before a man that "such a woman had a child by such a man," why, she "would sooner have her head cut off." I have heard her say those very words. Yet she has been a married woman almost forty years, has seven married children and as many grandchildren.

Now it cannot be possible that such a modest woman ever had a child begotten or born the natural way; they must either have "been found in hollow trees" or "under rose bushes," or else were swallowed down like an emetic and then thrown up—as I used to think in my childhood. I wish some of these "pure and refined women" would inform us, poor sinners, how the thing is done any way, so that we may never again have occasion to use that awfully obscene word "sexual?"

But allow me to give one specimen of refined ladyhood. This same modest (?) female is in almost daily practice of repeating (to her own sex) the most filthy stories ever concocted in a filthy brain or uttered by impure lips. Such obscene language I never heard from any other human being, and "immodest" as she deems me, because I call a skirt a petticoat (I believe that is the most immodest word she has ever heard me use), I have actually turned away my face in very shame while she was rehearsing those stories which she seemed to think so cunning. Surely "Out of the abundance of the heart the mouth speaketh." I doubt if in the lowest houses of prostitution more obscene language is ever used than falls from those pure lips, which of course never exchanged a kiss with any others than their lawful owner! Oh no! Please hit the pruders again, "Married Woman," or any other woman of common sense. Tell us your experience with "pure and refined women."

VIOLET.

P. S. Perhaps, now that I am "rather leaning to the Woodhull side," that is, believe in sometimes calling things by their right names I ought no longer to use a *nom de plume* whose name signifies "modesty." But when those "pure and refined women" have convinced me that they are any better than the Woodhullites, I will adopt one of their own choosing. Until then, I remain the same modest.

VIOLET.

VINELAND, N. J.

Be allers kind and never say "shall,"
And do what you can tew please her,
For she's a hum bred 'Merican gal,
And the child of our hum bred Caesar.

SPIRITUALISTIC.

THE Northern Wisconsin Spiritualists' Association convened in Union Church, Oakfield, June 26, 27 and 28, 1874, for the purpose of holding their fifth quarterly, or, more properly, yearly, meeting for election of officers for ensuing year. The convention was called to order by President Orvis on the evening of June 26. The secretary being absent, Dr. J. C. Phillips, of Omro, was chosen secretary *pro tem*. The committees were appointed as follows.

Business.—W. W. Wheeler, Oakfield; Mrs. M. H. Parry, Beloit; R. C. Richardson, Omro; H. Bishop, Waukau.

Finance.—Meritt Worthing, Oakfield; John Willcox, Omro; Mrs. Willard, Oakfield; Mrs. John Hazen, Springvale.

Reception.—W. W. Wheeler, Oakfield; M. Worthing, Oakfield; Mrs. Bristol, Oakfield; Mrs. Wheeler, Oakfield.

Music.—Mrs. Dr. Phillips, Omro; W. W. Wheeler, Oakfield; Mrs. Willard, Oakfield.

The regular speakers engaged for the occasion were: Mrs. M. H. Parry and Dr. E. C. Dunn. Decided to use this session for conference. Short and pertinent speeches were made by Bros. J. Willcox, E. W. Stevens and others.

Saturday morning, Bro. John Willcox gave a stirring speech on his pet theory—"The Relations of Capital and Labor." Replied to by Dr. Dunn and others. Wm. Rossiter (test medium) gave some exhibitions of mind-reading, succeeding in three out of four trials, under what were considered rather unfavorable circumstances. A lecture by Dr. Dunn on the beauties of charity, enjoining each individual to live up to their highest conviction of right, closed the exercises of the forenoon. At the P. M. session, the following officers for the association were elected for the ensuing year: Wm. C. Potter, of Weyauwega, president; Mrs. Brown, of Ripon, vice-president; Edson Putnam, of Oakfield, secretary; W. W. Wheeler, of Oakfield, treasurer. Dr. E. W. Stevens followed with a half-hour speech; subject—"Condition of the Present and Needs of the Future."

Mrs. Parry then gave the regular lecture of the afternoon. Able, earnest and eloquent were her appeals to humanity.

Saturday evening Dr. Dunn gave a brilliant lecture entitled "Rise and Progress of Spiritualism," in which he uttered some grand truths.

Sunday morning, 28th.—Bro. John Willcox gave his ideas of community life, elucidating theories by which people might live more harmonious and happy than in the present order of society. He was followed by Dr. E. W. Stevens in a half hour speech; Mrs. Parry giving the closing lecture of the morning session.

Sunday P. M.—Conference opened with a song from Bro. J. Raymond Talmadge, Fond du Lac, followed by short speeches from Dr. Dunn and others, Dr. Dunn giving the regular lecture of the afternoon. Subject: Do we need a new Religion?

Sunday evening.—Some sharp sparring occurred on the so termed outcast, participated in by Bros. Bishop, Willcox, Sister Parry, Drs. Dunn and Phillips; after which Mrs. Parry gave the closing lecture of the Convention, "The Iconoclast the Saviour of the World." It was the lecture of the Convention, the house being filled with an attentive and appreciative audience.

A word in regard to the speakers. Dr. Dunn is a polished and fluent speaker, courteous and gentlemanly in his deportment, but rather inclined to be, or appear, pious, making long prayers or invocations before each lecture, and looking while uttering them (as Sister Benjamin, of Milwaukee, expressed it) very sweet and heavenly, with his eyes rolled heavenward.

Mrs. Parry on the rostrum appears sad and deeply in earnest, taking the radical side of subjects agitated during the convention. She is a good reasoner, deep and logical in her conclusions. Taking the meeting as a whole it passed off pleasantly and agreeably, having a goodly number in attendance from a distance. After the song, "Something Sweet to Think of," by Dr. Phillips and wife, and a poem by Mrs. Parry, a vote of thanks was tendered the people of Oakfield for their generous hospitality during the convention. The Oakfield choir (Mrs. Willard, leader) enlivened the various sessions with sweet music from the harp.

The meeting adjourned to meet in Omro in three months, of which due notice will be given in the spiritual and secular papers.

Dr. J. C. PHILLIPS, Sec. *pro tem*.

ASMODEUS IN NEW YORK.

WITCHCRAFT IN THE NINETEENTH CENTURY.

In the large dining room of the Sturtevant House there assembled last evening a large company of scientific gentlemen, journalists and others to witness some wondrous psychic demonstrations of a young man by the name of Brown. The representative of the Herald was introduced to this modern phenomenon before the public exhibition, and the following facts were gleaned as to the antecedents of the modern Asmodeus. He was born in Council Bluffs, Iowa, of poor, but honest parents, who gave him a common-school education, of which he made good use. At two years of age this juvenile infant commenced "to see things"—that is, he could tell what people were thinking of him, which, to say the least, must have been embarrassing. "But," said he in his naive way, "it was just like steam—I didn't know what use to make of it." It appears, however, that after studying in the rural schools, attending the usual number of Methodist revival meetings and seeing some of the phenomena of modern Spiritualism he became convinced that his faculty, if not of the old Scottish "second-sight" type, was, at least, capable of awakening the rural press to an appreciation of Brown's brains, and so he started out to instruct, delight and elevate the great Northwest. His success was immense; the rural press seized upon him; he was in demand at fairs and local merry-makings, and when the sages of the Michigan university, at Ann Arbor, declared, after much consultation, that "they could make nothing of him"—a dubious diploma, it must be confessed, to send callow Mr. Brown out into the

world with—he came East to bewilder scientists, who will probably send him back again to Ann Arbor with the indorsement that they also can make nothing of him. Young Brown is an innocent-looking young fellow of twenty-two years of age, built like other young men, “with legs and arms and a head,” as Mr. Fowler remarked with an erudition and subtle humor which was appreciated by the audience last evening. In a general way he wanted to show that he possessed, besides his ordinary human qualities, the instinct of a retriever dog; that he can find things when they are hidden and go right to the spot, be it swamp, hotel parlor or coal cellar, and pluck from strange recesses a pencil, pocket-book or handkerchief. He can tell a man what he is thinking of, if only the man thinks hard enough, and go through any amount of mental gymnastics with an *aplomb* that would put a foreign clairvoyant to the blush.

Assembled in the dining room, the guests—waiting for the arrival of the operator—had an opportunity to study the alphabet strung across the magnificent mirror which adorned the south wall. These letters, in black, were printed on green pasteboard, and in size sufficiently large for all the audience to distinctly see them. The young man made a brief speech in which he said “he invited investigation; he had nothing to conceal,” and generally repeated that the scientists “could make nothing of him.” He then blindfolded himself, the back of his head being adorned with a first class Horace Greeley cravat knot. A gentleman then hid a lead pencil (lady's size) in the second parlor of the hotel. Brown seized his hand, established magnetic communication, dragged the man who had hidden the pencil out of the room in a dramatic manner, and came back in a few seconds with the pencil held triumphantly aloft. [Applause.] The second experiment was even more successful. Brown went out of the room and a gentleman hilariously hid an object in some other gentleman's coat collar. Young Brown returned with his keepers (selected from the audience) and went for that coat collar and dragged the object forth. [Great applause.] Next experiment—gentleman in white coat was called up and asked to think of the name of some friend. He did so. Brown sniffed his hands a few moments, then started off in a hot chase. Hot! cold! over chairs and tables—a splendid hurdle—taking a negro waiter in the background handsomely, finally coming back to the starting point with scent cold. Time, 1m. 19s. Failure. It was then announced that the gentleman in white coat had been thinking of another gentleman in California. [Sensation. All bets off.]

The next person experimented on was a success. He was taken immediately to the person thought of. Connection established and lines working well once more.

The mental strain on Brown was now so great that a rest was desirable, and some good-natured granny in the audience suggested that a bumptious phrenologist should feel his head, which he did and made a very good speech.

He epitomized as follows: “Young man weighs 150 pounds (right to an ounce), height five feet ten (wrong one-quarter of an inch), has ambition for promotion, no marked faith or prophetic tendency, free in the use of his means, benevolent and amiable, strong in social attachments, loving—[“Ah!”] Has intuition and integrity, not much ideality or veneration, large mental, motive and vital powers.” After various other experiments were tried, in all of which young Brown was successful, a crowning one was proposed and hailed with acclamation. It was that a representative of the *Tribune* should communicate an original thought to a representative of the *Herald* and that young Brown should guess it. [Great confusion in the dining room.] The *Tribune* man stood up by the *Herald* man, and, reversing the order of things, the *Tribune* thought, while the mind of the *Herald* was quiescent. A few passes by young Brown. The operator led the parties over to another journalist. The *Tribune* cried “Correct!”—*N. Y. Herald.*

MISCELLANEOUS.

HAS CHRIST ANY FOLLOWERS?

BY T. S. A. POPE.

Yes. Why should he not have? There are two schools of thinkers in Spiritualism. The materialist, or those who contend for the letter that killeth, repudiating the spirit which maketh alive, claiming that the demonstrations of the five senses are alone reliable; advocates of the wisdom of this world, which is relative foolishness with God, or the spiritually minded who compose the other class. I cannot more clearly define the character of these two classes than to quote the words of the Christ Spirit in the form Jesus, who referring not only to the disciples of his day, but, as I think, to these two classes that were to exist in all coming time: “Blessed are your eyes for they see and your ears for they hear, for verily I say unto you, there are those in your midst who have eyes, but they see not, ears have they but they hear not, neither do they understand.” After many years,—a half century,—contact with and much study of human nature, I have become settled in the opinion that these two characters not only do exist, but are distinct; being easily pointed out by the brain; yet let it be distinctly understood that science shows this difference is not dependent on moral character. By orthodox religionists these two different classes are regarded as the saint and the sinner, approving of the first, and condemning the latter. And here I wish it distinctly understood that I am not one of these, and insist that my future opponents, who may grow into legion, do not waste their time in fighting this man of straw. I am no christian (in the common acceptance of the phrase) nor yet a lover of Jesus, Jesus, in my idiosyncrasy, holding the same relation to Christ as the potatoe skin does to the potatoe, or the orange rind to the orange. Yet my aspiration for a superior life, and not faith, leads me to Christ; a more superior practical, philanthropic, spiritual character, ideal or not, I cannot find recorded in history. This the world may receive or reject, but it is the verdict of one of Tom Paine's pupils. I notice that Robert Dale Owen has publicly contended that Christ was the great exemplar. Bro. Jamieson has been writing a series of articles

on Jesus. I have seen only the last of that series, which I am about to dissect. If I am correct in making Jesus represent universally the outward, the material (I admit the sense in which even spirit is material, but insist that in all cases the interior, the unseen, is the superior, because the most utilizing) and Christ this interior, superior character. It must be plain to all minds that, as a spiritual philosopher, I do not take issue with any one who may contend that “There is little ground for the fulsome praise of Jesus, which the world has listened to for ages. And if I could see a ‘tendency on the part of the mass of Spiritualists to join with the Churches in this praise of Jesus,’ I would join my voice and pen both with Bro. J.'s in gentle but earnest reproof. But I do not see with Bro. J.'s eyes, no more than I do with the annihilators' who insist that annihilation is the first in the growth of ideas, while it is only seemingly, as in the idea of the rising and setting of the sun. On the contrary, what appears to Bro. J. as the fulsome praise of Jesus in Spiritualists, is to me the working heaven hid in three measures of meal, showing itself in the fact that Spiritualism is the superior outcome of an exhausted Christianity, and that we are taking up the blind religious propensity just where sectarianism, burdened, exhausted and discouraged, is laying it down, and are educating it up to a higher plane. It is the coming again of this grand Christ or anointed spirit of universal truth, not in one, but thousands of mediums this time, without a sin-offering, unto a more complete, yet still imperfect salvation. It is a superior growth of mind through perfect freedom of function; a life leading from (yet not annihilating) the base of the brain into the coronal region; a stepping up into the upper story of our house, in order that we can be enabled to reach in vision to the beyond. It is the appreciation of the superior class of Spiritualists—they who alone are entitled to the name, because illumined by the growing sixth sense of this grand, self-sacrificing, philanthropic, interior character—Christ, as exemplified in the form Jesus, born of Mary, spiritually impregnated by Confucius. Don't be afraid, Bro. Jamieson, the captain is at the helm, and we are steering (with our queen aboard) straight for the haven of repose. It is a false axiom that ideas grow; they are each perfect, immutable, indestructible, always right with our growth, for as we grow by illumination, we catch glimpses of the far distance, and then exclaim, like the blind man with an improved vision, “I see.” The outward senses have almost served their use to humanity. The increasing demand is for a superior sense more concentrated, condensed, spiritual. This is promise of a coming supply, not that a portion of humanity will not continue to need the material gross senses, but plants of advanced growth must be supplied with superior fertilizers. For ages this world—the outward—was all the races of man were capacitated to behold. Once in a while an individual, looking through the darkness which surrounded him, muttered strange talk, speaking not the wisdom of this world, but in an unknown tongue, proving, to the wise, that like Paul, after his illumination, they were mad (just as I may be innocently thought to be by Bro. J.). These positively affirmed: “I know that my Redeemer liveth;” and, though after death (meaning a change common to us all), worms shall destroy this body, yet in my flesh (true skin, not cuticle), in my spiritual substance, I shall see God or spirit. This is only one example of these eyes that can see and ears that can hear, and of understandings superior to the multitudes as yet undeveloped—a natural but undeveloped function of humanity. Because the outward is esteemed by the wisdom of this world, age or dispensation (the man)—because of this fact we should not be astonished that fulsome praise should be first given to Jesus, the universal outward of things, for the worship of personages must precede the admiration and imitation of interior character. The past dispensations have been innocently prolific of this praise of the outward. This is the opening dispensation for the detection of inward character, and no agency in the past, not even the blood of Jesus (for I do not see how they could catch or take the Christ, much less bleed him) can affect the world as a moral agency equal to the present illumination of the Christ (in mediums). It eclipses all railroads, telegraphs and detectives which society can place on the track of what are termed criminals. It is the exemplification of the idea our religious teachers have failed in the past to make clear—that “Thou, God, seest us.” Christianity has failed because it has not seen the Christ. Will Spiritualism fail for the same reason? I am afraid the material portion will. I see at this coming again there are, indeed, both the wise and foolish virgins. One class going, the other halting, between love and hate, or love and lust, or, as they cannot see it, “an eager desire to possess anything.” They admit the legitimacy of the gentle stream, but the Niagara has no rights.

I did not intend to thus digress. Christianity is a failure because the words of Jesus (which are always imperfect channels of ideas), and not the gist of their meaning, has been worshiped. They have depended on brick and mortar and pulpits and cushioned seats and gifted ministers rather than a spiritual church, banded together in love for good to humanity. The ceremony (especially of marriage) instead of the graces of the heart and soul; Spiritualism must not make this failure. I heartily agree with brother J., that the world needs freedom from devotion for persons, in order for the incoming life of principle, and a true hearty devotion to the same. Jesus never represented principle, only in the sense that our bodies represent thought; but if brother J. was to affirm that Christ was no representative of principle, and never enunciated a truly natural principle through Jesus, I take issue with him, and think I can show his position not tenable.

And this is the false, crude conception I will endeavor to abuse in the series of inspirations I shall offer to the spiritualistic host scattered until the gathering time.

While I contend that Jesus did not represent principle, I also contend that principle is not wholly “impersonal.” This is as true as that there is an inner and an outer man, and that spirit is substance, both which spiritual philosophers agree to. The only god we do or can know is the God mani-

fest in flesh or materiality, universal thought, idea, principle, law. The sentiments, emotions, loves, are each component parts of the only true God; and Christ is his Son because these abounded in him, especially the latter; so are each of us for the same reason sons and daughters of God. In the proportion in which mankind exhibit these in an equal balanced proportion we see God in them. The ages past have grown the first, cold intellect, the affections, emotions, loves must have their day—this day. God is principle personified.

While it is true that no one person can represent all truth, but that it requires the great stupendous whole of the material and spiritual universe in conjunction to speak forth all its praise, and while I acknowledge that Christians (or the Jesusites more properly speaking) “insist that the truth came by him,” I insist and can show that while no one individual spirit, not even the Christ of 1800 years ago, can represent all—much truth, principle, pure, practicable and worthy of our imitation, was enunciated by Christ, W. T. Jamieson to the contrary notwithstanding. I do not give even Christ pre-eminence above all the sages that ever lived. I believe that a Plato, a Socrates and a Confucius were spiritually illumined souls, seeing into the great god of thought and principle. I worship not the outward, not Jesus, but the Christ; my highest ideal of manhood and womanhood found in all ages. And with Rob. D. Owen I esteem Christ the great exemplar for the above reasons; and with Gerald Massey I assert that it is not possible to conceive of a being more divine (exalted in spiritual character) than was Christ, except it be a woman equally divine.

TO MY WIFE AWAY.

J. W. BROWNE, ESQ.

I'm happy as clam in high water,
And toad under drag in the May;
I will sing, write rhymes, and dream on;
I'm free—for my wife is away.

Blackstone and Kent—the de'il take 'em;
I will laugh, grow fat, and be gay;
Flowers that grow by the wayside
I'll sip—for my wife is away.

My hair—it is black as a raven;
I'll sing, I'll flirt and I'll play;
My days shall be filled with music—
My nights—for my wife is away.

I will dream and sigh by the moonlight;
By river, by lake, and by bay;
And the tell-tale stars must keep silence—
Keep silence—my wife is away.

Then here's to the world and its pleasures,
Let us sing and be jolly and gay;
Let us eat, let us drink, be merry
Whenever our wives are away.

—Earlville Transcript, Ill.

TO EDITORS WOODHULL & CLAFLIN'S WEEKLY:

If there be one character more despicable than any other in the estimation of your correspondent, it is that of a sycophant. Yet everyday fresh proofs are found that they are neither “few nor far between,” indeed it is quite evident that whole communities may be so classified; and this idea forcibly presented itself while reading in a late neighboring city paper a brief notice of remarks made by the “great preacher” whose just and righteous fame (so the *N. Y. Tribune* states it), it would be a misfortune to us all, if it should receive “the slightest stain from the late assault upon it,” by Theodore Tilton. (Who are included in the “us all” is not clearly stated.)

But to the points intended to be presented. The remarks are reported to have been made at a late prayer meeting (relevant of course) in Plymouth Church, and read as follows, viz:

“The Rev. Henry Ward Beecher, at a prayer-meeting in Plymouth Church last evening, gave a retrospect of his life, closing as follows: ‘I have had many experiences, such as all men have had, of sorrow and defeat to my public life—not one too many when looked at from the other side; but of one thing, my dearly beloved, be fully assured, my greatest joy will be assured when I stand in the presence of the revealed God, and when you come up we shall shake hands in eternal, blessed reunion. I shall ever be by the side of my loved Saviour, whose servant I have been. I am conscious of devoting to my ministry my best energy, my best strength and best mind. I have worked with a single eye to the advancement of a knowledge of Christ's grace among men, and no man shall take from me this honor—what is for the future I care not. It is in the hands of our Universal Pastor. I can leave everything in the hands of the Lord, living or dying. Let us take again the staff of work, and gird up anew our loins, and the Saviour will lead us forward until we meet in the kingdom of the future.’”

Now, what is noticeable in this extract, is the assurance given by Beecher to his dearly beloved, that his greatest joy when he stands in the presence of the revealed God, and his hearers come up (after him of course) there will be a great shaking of hands, etc. (If this is not the quintessence of sublime twaddle, what is it?) but what is to follow the hand shaking we are not informed.

The next specially noticeable idea, is the point of contact which he assigns to himself “by the side of” his “loved Saviour,” in the presence of “the revealed God.” (What of conduct and consequences he is or expects to be saved from is not stated.) But what a glorious trio? The revealed God, Beecher and his loved Saviour! Is this the orthodox triune?

Whether Beecher is or has been the servant of the “loved Saviour,” seems to be somewhat problematical in view of his teaching on several late occasions; but especially in his sermon on “The Sermon on the Mount” and in his lecture on “Manhood and Money,” whereby are taught sentiments as opposite in their meanings as light to darkness, compared with those of the “loved Saviour,” and such as none but sycophants, man-worshippers, and the real enemies of truth,

and the righteousness begotten of truth could possibly hear and endure, without being moved to the feeling and expression of a righteous indignation. How any man dare to attempt to impose himself upon even a credulous community as a servant of one whose plainest teaching he has publicly disavowed and sneered at, none but a Beecher can understand, and none but a community of toad-eaters attempt to justify; that he has devoted his largest energies to his ministry is doubtless as true as that he has devoted his best talent, mind and strength to the glorification of the Beecher name, and especially that of Henry Ward, which is as patent to many of his glorifiers as to outsiders generally; that the glory of the "loved Lord" or "the revealed God," is or has been of secondary consideration is proved by some of his past utterances as well as by those embraced in those under present notice. Such are some of the inevitable results of sacerdotal inflation, this being peculiarly the age of inflations.

Everything certainly is in the hands of the "Universal Pastor," and every one as well as the pastor of Plymouth congregation may, living or dying, confidently leave all interests there—then why should Beecher make a seemingly exclusive appropriation of the sentiment as well as of the situation.

If the "loved Lord" lives in the direction in which Beecher is traveling and influencing a multitude to follow him, then all of his plainest utterances, while on earth, were inconceivably and intendedly deceptive.

Now the intent of this writing is to assist in checking the increase of the man-worshipping spirit, developed and cultivated by Beecher, and emigration, to whatever extent it may, into "the kingdom of the future," falsely assumed to be the "loved Saviour's."

Had this "loved Saviour" been in word and deed, what and as Beecher represents him, he would have been the pet instead of the persecuted of his contemporaries, the Jewish pharisees of his day, a hypocrite and an imposter, such as the world had never before produced and ought to hope to never see again.

If the "clergy are a source of danger to the American Republic," as friend Jamieson asserts, and the writer of this thoroughly believes—then is Beecher the most dangerous, because the most influential of all—and for the same reason he is also the most dangerous opponent to the establishment on earth of that "kingdom of God" which Jesus sought to establish.

Again, if the Plymouth pastor and people are a fair sample of the inhabitants of "the kingdom of the future," the opposite kingdom would seem the most desirable as a perpetual residence.

Ever truly, yours,
STUBBS, O., July, 1874.

P. S.—What a pity it is (as late developments show), that the "best beloved and revered of all living men," spurned the advice and importunities of sister Woodhull, given to and pressed upon him, at a time when their acceptance would have saved him from the subsequent self-inflicted "torture of heart"—that his hypocritical, deceitful and virtually fraudulent impositions upon the credulity of a foolishly confiding community, have caused him, in addition to that growing out of the offences charged upon him.

Verily I say unto you, he is receiving the just reward of his past labor, for it would seem, that self-glorification has been the chief effort of his life.

"Tis true 'tis pity, and pity 'tis 'tis true."

INTEREST ON MONEY.

Editors of the Weekly:

There appears to be among our most sincere and unselfish reformers, a strong feeling that there should be no interest paid on money, because, as we may suppose, it has, with the exception of gold, no real value and cannot earn anything.

The accumulations resulting from compounding even so small a sum as a single dollar for a long period are enormous, and it is not strange that many object to such power and would abrogate interest altogether.

But we are to remember, that when we lend what is called money and demand interest, we but lend the commodities or it may be real estate, which the borrower immediately purchases and has the use of until the debt is paid or the property returned. Money or any form of paper, which puts the borrower in possession of property is but a title or representative, and we no more pay interest on that than upon the lease by which we hold real estate and pay rent. Certainly no one would expect to drive the owner of a house into the street and pay him no rent. Neither could we take his store of merchandise and give him a note with no interest. All interest is but rent.

DAVID WILDER.

DRESS REFORM CONVENTION.

To the Vice-President's of The American Free Dress League, particularly, and to all laborers for a true life, generally:

Dear Brothers and Sisters—Allow me to assure you that no lack of courage or interest in the Presidents and Secretaries of the League caused the postponement of the convention till September, and I trust the event will not abate your hopes in its success, exertions in its behalf, and resolves to be in attendance.

Every day's observation, every idea I hear expressed on the conditions of society strengthens my belief that to redeem woman from ruinous usages needs but the persistent effort of those who know their duty lies in aiding the adoption of a natural, wholesome costume. Adherence to falseness and folly has culminated in a crisis of combined afflictions so apparent that minds of small calibre and culture can trace the evils to legitimate causes when attention is called thereto, and thinkers already see there the effects of reckless customs.

Suffering weakness, under the sway of respectable suicide and homicide, cries from every doorway for relief from a course of sin and penalty.

Artificial resorts, falsely termed remedies, have proven there is no atonement for the abuse of nature's gifts and life's high uses. Doctors are confounded in their craft and preach-

ers are betrayed by worse perversions than their lips condemn; and the masses, while growing feebler get some wiser, and sigh louder, "Is there no saving power?"

Knowing men lay hands on their pockets and answer, "Yes, but if exerted our trade will be injured?" Vain women, duped by soap-bubble applause, answer, "Yes, poor, perishing children of our heart's blood; but the aristocracy of this age can't afford to be laughed at by loafers for attiring legs suitably and walking naturally." How worthy of fame's clarion peals!

Is there another class to answer? From among men will there not rush a phalanx of moral heroes, answering, Yes, we will stand by the right and best welfare of humanity, whatever opposes; will uphold the firm hands of our sisters till they regenerate the world. And from among women will not a multitude of true mothers and reasonable matrons come forth and with unflinching voices answer, "Yes, we come to humanity's rescue; our motto is 'woman's form made honorable,' slander's tongue and ridicule's finger we scorn to heed, and will not desert our standard for any array of wrong."

There is knowledge, there is understanding enough in these days to raise a sufficiency of this class to redeem earth from the corruptions that shame its intelligence, its science, its literature, its spirituality and hopes of eternal progress.

Believing this class is rising, I work unceasingly to keep the little wheels turning, till thousands of eager hands are on the buzzing engines, and earth's remotest children are listening and hastening to the reformation.

Obedience to fashion in dress, and to old opinions of respectability that mock our common sense, are the worst slaveries to abolish; but some generation must give them a special destruction, and clear its souls from their puling thralldom. Can this boasted age of investigation be so ungrateful for privileges as to shirk the task upon its weaker descendants? For one, I answer, and actualize that answer. Sisters and brothers, you doubtless see with me that the signs attending every movement for equity and justice point to woman's release from the burden of dress for the real preparation for its success, and that the general mind is prepared for instruction in physical freedom, which precedes and underlies mental, moral and spiritual liberty.

Let us do well our duty in advocating principles and encouraging practicality, remembering precept has little weight without example, but much with it. Scattered as we are, we may be one in purpose and work in concert, each turning as large a wheel as able, radiating light as far as possible in our many localities, patiently extending benign influences till they meet and mingle their practical results.

In another column is published the time and place of the A. F. D. L.'s first convention, for which you will be looking, and to which your earnest care will be directed.

Faithfully yours,
MARY E. TILLOTSON, Cor. Sec.

WHAT THE SPIRITS SAY.

E. Searle, an inspired medium, who knows more than he will tell at once, has had a revelation:—"I also foretold that General McClellan would be the next candidate of the Democratic party for President, three years before his nomination, which prediction was treated like one of mad Cassandra's prophecies. These are facts on record, and which I also have the best kind of verbal testimony to substantiate. No one at the time, to my knowledge, every thought that such events would become history, and every one to whom I communicated the fact ridiculed or laughed at the idea. Now the spirits tell me that Grant will be a candidate for the third term, and that the *World* and the *Chicago Times* will support him; and had I time and space I would give in detail the whole working out of the campaign; but as this is not just the test that is called for, I will accept the one proposed by the *World*. It must be taken into account that spirits, in communicating intelligence, operate by natural law as much as the electricians who work the Atlantic cable. Nor have they any more power over conditions than when in the body. Their minds, to get intelligence from the Sandwich Islands, must be in rapport with some one there in order to establish lines for the sending of a spiritual telegram; and if King Kalakua will send a lock of his hair, so as to form the connection required, and keep a record of the events that transpire on any specified day, in which he is himself a prominent actor, making allowance for difference of time, we will inform the public through the *Times*, several days in advance of the mail, of the leading incidents that transpired in his Court on that day, which a diary correctly kept would corroborate."—*N. Y. Herald*.

GRAVE JOKES.

Spiritualists have little respect for the body after the soul has departed. To them it is merely the broken shell that is left after the chicken has been hatched. We therefore can have no sympathy with the Egyptio-Christian care which is now bestowed on the dead often to the detriment of the living. We can also with propriety present to our readers a culling of the witticisms of the poets and others who (by their writings) would seem to agree with us in our opinions.

We commence with a fancy epitaph on King Charles the Second, which has been attributed to Rochester:

Here lies our sovereign lord the king,
Whose word no man relies on;
Who never said a foolish thing
And never did a wise one.

Robert Burns thus paid his respects to a small specimen of a Scotchman who was known on earth by the name of "Wee Johnny":

Who'er thou art—oh! reader know
That death hath murdered Johnny;
And here his body lies full low,
For soul—he ne'er had ony.

On Ben Jonson's monument in Westminster Abbey is written in enduring marble: "Oh! rare Ben Jonson," and here is an epitaph he wrote which proves he deserved that compliment:

Underneath this stone doth lie,
As much virtue as could die;
Which, when alive, did vigor give
To as much beauty as could live.

That is too good to be a joke, and so is this on Sir Christopher Wren, which may be found over the door of St. Paul's Church, London, of which structure he was the architect: "Si queris monumentum—circumspice!" which means, "If you seek his monument look around you." These are ancient epitaphs, but we have some modern specimens. Here is one which is taken from the *N. Y. Sun*: "An Augusta, Me., a stonecutter, has finished a headstone on which is carved:

"Stranger, pause and shed a tear,
For I was very beautiful;
But sickness came; I had to die;
And have gone to play with the angels."

Our devil, the only one we know, complains that the above does not rhyme. He declares it should read thus:

Stranger, pause and shed a tear,
For I was very beautiful;
But sickness came; I had to die;
And went to sleep—most dutiful.

This is certainly an improvement, and as we like to encourage youthful talent we have selected for him another epitaph, in which a similar difficulty occurred. It runs thus in the original:

"Here lies the very best of men,
John, Thomas, Richard, Charles Woodhen."

N. B.—His real name was Woodcock, but that wouldn't rhyme.

C. D. MASON.

On reading the above our devil observes that the above C. D. must have had very little imagination, for it would have been the easiest thing in the world to have brought the name into the couplet in this manner:

Here lies the very best of stock,
John, Thomas, Richard, Charles Woodcock.

As he is importunate for more copy we are compelled here to close.

MOSES VERSUS JESUS.

It has been estimated that it costs about one hundred and fifty thousand dollars to convert (or pervert) a Jew to Christianity. Conceding the average weight of man to be one hundred and fifty pounds, we may rule his value (Shylock fashion) to be about one thousand dollars a pound. But this is an evangelical estimate. Nationally, by act of Congress, male United States citizens are valued at three hundred dollars each, wholesale. But it appears that M. Ellinger, editor of the *Jewish Times*, is not even satisfied with this arrangement, notwithstanding it is now so manifestly in favor of the descendants of Abraham. Here is his challenge to the Christian part of the community:

"As to the Jews, they are satisfied with their belief; they prefer to read the Bible in their own way, and interpret it according to the rules of logic and good sense. But if some of these missionaries desire to have a good argument, we believe they can find plenty of Jews who will accept their challenge in whatever place they may select. The editor of this paper, for instance, is ready to discuss the question of the Messiahship of Jesus at any time and at any place, only let it be as public as possible, and he is ready to leave the verdict to the jury that may be present."

We think that the editor of the *Times* was not wise in limiting the question to the Messiahship of Jesus. Christians profess to believe in the Old Testament as well as the New, and in the perfection and unchangeableness of the God of the Jews. When those attributes are admitted there is neither room nor necessity for any further exposition of his will than that given by the legislator Moses.

MIGHT OR RIGHT.

The rule of force is slowly giving way before the law of love. The condition of the masses of women (in marriage and out of it) warrants them in questioning the value of man's protection under the present system. Under it they feel that they only get half paid for their labors. Whether they can stand alone let the following admission show:

"INTELLECT OF WOMEN.—The Dean of Chester recently made a speech in which he quoted the opinion of the examiner of Latin at the collegiate schools to the effect that, comparing the girls with the boys who had been studying during the same time, he would give a verdict decidedly in favor of the girls. The tendency of modern inquiry is to show conclusively that the long accepted theory that sex affects the mind, and that men are inherently more intellectual than women, is erroneous. When we give women the same opportunities in modern society that we give men, in the way of industry and education, what is called the woman question will settle itself."—*N. Y. Herald*.

But before the woman question settles itself it is necessary to relieve woman of the burden of laws ecclesiastical and civil which now oppress her. Then she will soon prove that nature made her a help meet for man, and not an angel as are the few, or a serf, as are the many at present.

A CHICAGO minister recently eulogized Maggie Mitchell, and then vainly waited two weeks for free tickets before delivering an eloquent sermon denouncing the profession of the stage.

MR. EDGAR BASCOM was taken to the insane asylum at Hartford this morning—just three months from the day his son Joseph purchased a fiddle.

A LIFE-SIZE BUST of Henry Ward Beecher has just been completed in New York, is an item that is on its travels. We may be pardoned for suggesting that, from present appearances, Tilton is preparing a bust for Henry that will be several times too large for him.—*Illustrated Police News*.

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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, AUGUST 1, 1874.

JOURNALISTIC CONTROVERSY.

There are certain amenities in journalistic criticism and controversy which should be observed if any good results are expected to ensue. We always endeavor to hold these well in view, and to never infringe upon the borders of bad taste, so as to provoke acrimony or rouse a retaliatory spirit of reply. Especially with those who are honestly, as we know, working to attain the same grand ends for which we labor, even though their methods are entirely at variance with our own, we hope we are, at least, courteous; and if we ever cast slurs of improper influences being exerted in the conduct of their methods it will certainly be when we shall have lost our self-respect, which we trust we never may do.

We are led to make these remarks by the position recently assumed toward the WEEKLY by the *Word*. We confess we were thunder-struck when, not long since, an article appeared in that paper for the tenor of which we were entirely unprepared. It purported to be a criticism upon the policy advocated in the WEEKLY, which it utterly condemned without stating what it was, except by implication, and that of its own presenting, and finally attributed our lack of sense to a source which, to say the least, was utterly wanting in courtesy.

It may be possible that this unwarrantable and ungentlemanly slur, which we hope was unintentional, and thoughtlessly made on the part of the *Word*, tintured the tone of our reply to the *Word's* article; but if we remember rightly (not having a copy of the WEEKLY containing the article at hand here in San Francisco) we restrained our remarks within the proper limits of courtesy and respect. This article, or parts of it, are contained in the *Word*, now before us; and this part of it certainly gives no evidence to the contrary. If we remember rightly, again, the portions omitted are complete answers to all that the *Word* now has to say; while little if any direct reply is attempted to what it does copy. We cannot now spend the time or make the demands upon the columns of the WEEKLY to so soon restate what we said in our former article entitled: "Is Organization Despotism," which was contained in the No. of date May 30; those who read this can refer to that article.

The *Word's* remarks will be found under the heading of "Permitted Rights" in our No. 189 of July 18.

The policy of the WEEKLY is not and never has been to "permit" free banking in any such sense as the *Word* intends to convey by the use of this word as if taken from our article. The only place in which this word occurs is in a connection entirely different from that which the *Word's* use of it implies. Our use of it was this: "If Mr. Heywood does not believe in organization, let him *permit* us to do so without the imputation of demoralization, gratuitously bestowed." Nevertheless the *Word* uses it all the way through its article, quoted, as if we used it to express something that our organization when attained should grant by law; and it proceeds in one instance to say: "We are not aware of ever having delegated any of our rights to the WEEKLY; where then does it get its power to permit us?"

Now this is the sort of controversy to which we object. It is not fair nor just. It is putting words into our mouths that tend to entirely misrepresent us, and to cast an imputation of despotic intentions that is not warranted by anything that we have ever uttered or written, if given a fair construction. It is probably true, that any one who desired to "pick a flaw" with our consistency, might snatch words, and sentences perhaps, from their immediate connections, and torture their meaning into whatever they please. It is also probably true that, in the haste of editorial writing, much of which for two years past has been done in such intervals as we could catch between our lectures, travels, trials and imprisonments, we have not at all times used such guarded and carefully worded terms as to be always incapable of misinterpretation. The most careful writers often do this, to say nothing of those who write in the haste that we write. But the article now criticised by the *Word* was not of that kind. It was well considered and carefully weighed; and it is not open to misconception. Nevertheless the *Word* has perverted its whole meaning, and presented us as advocates of theories that we never held, much less advocated.

An honest critic will not pounce down upon a single utterance, which may be open to criticism, which he knows is entirely at variance with everything else that was ever uttered or written by its subject. But it seems to us that the *Word* does just this, and so evidently that we cannot see how it can escape the charge. It says: The WEEKLY's prospectus says: "Government shall be the source, custodian and transmitter of all money." "If this means anything it means complete usurpation." Undoubtedly the use of the word "all" leaves the sentence open to a construction that we never thought of advocating; but when we used it we referred to money as that which the government should make and the people use, this being the only money recognized by law, never however thinking that the use of individual obligations was to be prevented or permitted, since the right to issue and use them is inalienable in every person. That this is clear, and that the *Word*, at least, ought to have known it, is evident from a paragraph in the article which it criticises, but which it carefully excludes from the part reprinted in the *Word*.

It is as follows:

"We defy the production of a sentence either in our speeches or writings that can be made to mean any such thing. Our demand is that government shall issue money to its citizens at cost. We never argued that individuals should not do the same, nor that they should be prevented from issuing and loaning money to whoever desired it at whatever interest. We say let everybody bank who wants to do so, and let whoever will, make use of such banks; but first let them have the opportunity of getting the money they need from the government, free." These may not be the identical words used, but they are the sentiments and thoughts conveyed.

We must again confess our surprise at this course of the *Word*. We cannot imagine the reason it has for talking about "slave-drivers' lash," "free-love bayonets" and other equally ill-tempered and ill-applied phrases. In ordinary parlance it looks as if it wanted to force a quarrel. We have no time for this nor for the use of words and time, merely to maintain a technical controversy with anybody. Principles are what we wish to discuss, and these we are ever ready to defend or renounce as we find them true or false.

We do not think that the readers of the WEEKLY will find in the "compulsory education," "the licensing of prostitution," the "majority despotism or the equal-rights-party-bond scheme" that the WEEKLY has advocated, the "abominable measures" that the *Word* has conjured up that they are.

THE GREAT CRIME.

Under the above heading Sara B. Chase, A. B., M. D., publishes an article in that excellent periodical, the *Herald of Health*, of New York. After admitting and deploring (more especially on the part of the poorer class of wives) the great number of ante-natal murders that are occurring, she tells us that—

"The one great underlying cause which fosters this evil more than all other causes combined is the want of the recognition of one important truth—one which, by future generations in the millennial era of the world must and will be pre-eminently acknowledged as an unquestioned truth, viz.: that she who is the continued originator of the race, she whose power and influence for weal or woe must be handed down through her posterity during all coming time, shall be granted the inalienable, indisputable right to determine for herself *when* she can lovingly take upon herself the responsibilities of maternity."

The WEEKLY admits fully the right claimed for woman in the above quotation. It does more. There are three prerequisites for the formation of healthy children. 1st. The good-will of the woman; 2d. the right man—and 3d. the right time. Believing in the natural sovereignty of woman in affectional questions, the WEEKLY claims that woman at all times should be in power over all the above-mentioned requisites. As things are, under our present marriage system, she is rarely or never the mistress, but generally the servant of the three. If we admit that she selects her man in her green youth, all know that both church and state arm him with such authority that in ninety-nine cases out of a

hundred he claims and uses power to determine the other two requisites which ought to be under the sole control of woman. As things are we believe that woman's social and sexual rights are usurped in all three instances, that she has neither the power to choose the mate she would like, or the time, and that alas too frequently even her good-will is not asked previous to the procreative act. It is for these reasons we object to "marriage;" and, as now constituted and built up by church and state laws, we hold it to be an impious and unnatural usurpation by man of rights pertaining properly and solely to woman. Again we quote from the article before us—

"The ovum belongs to the mother. She alone has the right to decide whether it shall be impregnated; and, in the consciousness of this inherent right, to have maternity forced upon her unwilling nature unasked and abhorred, can it be a matter of astonishment that she revolts at this hated intrusion, and, in very desperation, strives to relieve herself of the consequences of this violation of the dignity of her being?"

The WEEKLY agrees with the statement that "the ovum belongs to the mother," but asserts that, with our present marriage system, which contracts selection to one party, it is neither fitting nor possible that under it woman should use the power claimed for her. The WEEKLY admits the right in all cases for woman "to decide whether the ovum shall be impregnated" is a just claim; but coupling the same with the sexual isolation of man as demanded by the monogamic marriage system, to grant such power to woman, would be investing her, like St. Peter, with the Keys of Heaven and Hell; a power against which man's nature cannot but revolt, and against which it is justified in revolting. We do not deny woman's right to rule in the domain of the affections, but it must be by love and not by force; over man in freedom and not over man in chains.

The WEEKLY also is glad to agree with the writer that Paul's doctrine—"Wives submit yourselves to your husbands"—if followed for no other reason than that it is commanded in the Bible, would be both a folly and a crime, and that consequently—

"It is absurd to try to convince woman that it is her wifely duty to submit; as though marriage involved self-abnegation and submission on the part of the wife—immolation upon the altar of the unrestrained passions of man."

But while the WEEKLY does agree with the independence here asserted for woman, it is compelled to admit that, under the present marriage system, the "self-abnegation, submission" and even "immolation" that the writer deprecates, are part and parcel of the bond, and are now sternly exacted in the large majority of instances.

In conclusion, the WEEKLY takes the liberty of borrowing a part of the eloquent passage with which the article virtually closes, and applying it in its own fashion for the solution of the case before us. Legal and ecclesiastical marriage is the rock on which we are stranded; and until the full freedom necessary for true marriage is admitted—

"Until maternal love, reciprocity, and the blending of souls in spiritual union (*animal and intellectual needed also*—A. ED. W'Y) shall be the basis upon which this holiest of all sacraments is founded, there is no power which can arrest the tide of evil and corruption which now flows in upon the moral universe."

THE WEEKLY ON GUARD.

There are those who, in commenting on the Beecher-Tilton affair, foolishly believe that railing at the "Proprietors of the WEEKLY" aids the solution of the same. Such people follow the plan of the old lawyer, who, when he had no ground on which to defend his clients, held it to be his duty to abuse the plaintiff's attorneys. It is a very absurd proceeding, because it may be looked upon virtually as a surrender on the part of the friends of the Pastor of Plymouth. All kinds of foolish rumors with regard to the conduct of Victoria C. Woodhull in the matter have been going the rounds of the press; it would seem as if they were manufactured to order when needed, but as they neutralize each other by their contradictory statements, they need no further notice from us, save generally a point-blank denial.

From first to last the position taken by the WEEKLY has been outspoken and straight-forward. It has aimed to expose inconsistency, to condemn hypocrisy, and to hold up to public scorn the short-comings of Society—as measured by its own rule in social affairs. We repeat, "measured by its own rule," for it is not ours. We claim "individual sovereignty" for both woman and man, and repudiate the interference of either the church, the state, or society, whenever such interference conflicts with the exercise of personal rights. This is the reason why we have attacked the institution of marriage, not because of the monogamy it seeks to establish by arbitrary laws, but because it is an interference with personal sovereignty. Of course we only demur in our own case, and on the part of all those who think as we do in the matter; those who think differently—Catholics, who choose to surrender their personal freedom to the Church, and Protestants who prefer to place it in the hands of the State—have a right to do as they please. Free-lovers do not desire to control their actions, nor would they were they in a majority here; all they claim from their neighbors is—not to be interfered with themselves, when, among themselves, they aim to establish what they believe to be a better system, and one more conducive to the welfare of mankind.

That being the position of the WEEKLY on such subjects,

the question may be asked—If the WEEKLY disapproves of the interference of others in such circumstances, why then did it move in the Beecher-Tilton affair? We are aware that, to the public, such action may appear to be inconsistent on our part, but we will prove that it was not so. Let us take a case in point. In the Catholic Church there are millions of women who take upon themselves vows of celibacy; they have the right so to do if they please; but if we hear of a nun who has been untrue to her vows, we hold it to be proper for us to give our knowledge to the public, and we do not hesitate to add, that we do not believe that even the Catholic Church would condemn us for so doing. To us, a carnal union of adult affinities is not—but hypocrisy and false-swearing are—"criminal," and therefore, we are justified in making such an exposition. Any clergyman whose practices do not accord with his professions, merits public animadversion, and it is the duty of a faithful press to hold such an one up to public reprobation and condemnation.

There is another folly certain of the clergy have indulged in, in the case now before the public. It is in personal vituperation, the malignancy of which may not unfrequently be measured by the assumed piety of its utterers. It is believed that in the teachings of the great Nazarene no sexual distinction is made in regard to the punishment of what are looked upon as social crimes. If he made any, he made it in favor of—and not against—woman. It is a pity that those who claim to be his followers, more especially those calling themselves protestants, do not follow his example. To the Catholic, who believes in the sacrament of marriage, all parties who have not been united by a priest of his church are living in fornication; the protestant, it is true, does not condemn catholic marriage, but he makes up for his forced forbearance by doubling his anathemas against those who reject state as well as church interference in their unions. Where is the protestant D. D. who would explain the intricacies of his creed to a woman who had had five husbands, and was living with a man who was not her husband, as Jesus did to the woman of Samaria? If we painted her face black also, we should only make the question more appropriate—"for the Jews had no dealings with the Samaritans."

Is the world any better for the shameless atrocities practiced against certain women, more especially in protestant countries? It takes free-lovers to stand by the side of such, and to fight their battle, though not to condone their crime; for, to free-lovers, prostitution anywhere, either in or out of marriage, is a crime. It is no wonder that the guns of the protestant clergy have been leveled with particular spite against the proprietor of the WEEKLY, whose hand has so long held the flag of "humanity" over the heads of her erring sisters. There are no Saint Magdalenes in the protestant churches. There is no Virgin in them worthy of worship. Why then should they respect woman? No! the condition of woman under present rule is well represented by the words their greatest and ablest author puts in the mouth of Adam in Paradise Lost:

"Oh why did God,
Creator wise, that peopled highest heaven
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With men, as angels, without feminine;
Or find some other way to generate
Mankind? This mischief had not then befallen,
And more that shall befall, innumerable
Disturbances on earth through female snares,
And strait conjunction with this sex; for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gained
By a far worse; or, if she love, withheld
By parents; or his happiest choice too late
Shall meet, already linked and wedlock-bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and human peace confound."

But, although the public may not yet sanction the justice demanded by the WEEKLY for all women, by admitting that in sexual affairs they ought to stand before society on the same plane as men; yet it very distinctly perceives that personal abuse of the proprietors of the WEEKLY, so often exhibited by the religionists of the day, is not germane to the question now at issue. That for the protestant clergy to indulge in the same is not edifying, but merely exposes a lack of charity, as another weak point in their line. That such conduct, on their part, is not consistent with either the practices or teachings of the great Nazarene, who claimed to be "the friend of publicans and sinners;" and who forgave, and especially honored Mary Magdalene—"because she loved much."

THE HARVEST AND THE LABORERS.

Never was the old saying that "the harvest is ready but the laborers are few," ever truer than it is now, as applied to the spiritual vineyard. The great body of the people are ready and waiting for the incoming era; but those to whom they have been accustomed to look for guidance or advice, or who to them have been teachers, are mostly either quietly sitting astride of the fence, watching for some incoming tide with which to float, or else peacefully sleeping in its shade upon the other side, oblivious to all save their own comfort; and thus the harvest time is wearing away rapidly, and everything is approaching the frosts of autumn and the blasts of winter, when it will do no good to attempt to save the scattered harvests.

It is well known everywhere that since we became publicly attached to the spiritualistic organization, we have done everything that we could do to get Spiritualists to begin to do something practical for themselves and humanity. We saw that the era of signs and wonders and vision-gazing and dreaming was coming to a close, and that unless before it should end some real work were begun, that the domain of reform would pass from Spiritualists, and we so warned them; but, regardless of everything except their respectability, they have, to a considerable extent, builded up a wall about themselves, into which no new thing shall enter, and as a consequence of which they are rapidly crystallizing within as impenetrable encasements as are those crusts which contain the older dogmatic sects. Spiritualism, if the word of those who profess to be the only true *Spiritualists* is to be taken, is nothing now but a bigoted sectarianism, and our experience of the past six months shows that their intolerance, vindictiveness and bitterness to anything not contained in their creed is more intense and unreasonable than is that of any other religious sect. Many of its self-assumed prophets and saviours travel the country and everywhere make it their special business to spread broadcast the vilest falsehoods and slanders about those who are working to obtain a better condition for humanity. But the days for such Spiritualism are numbered, and its advocates, being ashamed of their present position, will hasten to rectify themselves and their records.

The National Convention, which assembled in Chicago last September, did a magnificent and glorious work. It solved, for the first time, the question of absolute free speech. It demonstrated that the most delicate subjects may be publicly discussed both with propriety and profit. We doubt if there were a single person attending that Convention, even if opposed to its action, who could say that there was no good done there. Moreover, it put forth the very first platform of principles, broad enough to include humanity and all its needs and its varied wants, let them be of whatsoever kind. It surveyed and noted the whole structure of the race, and recognized its foundation as well as its cap-stone.

All of these grand measures were carried almost unanimously, a very inconsiderable minority only voting against any of them. Many very able speeches were made, covering the broadest latitude and the veriest depths of human necessities. But annual conventions can never reform the world. If they who compose them do not go out into the world and advocate as individuals what they do as bodies, reform can never go forward very rapidly. We have often wondered, and we still wonder, why it is that people will do in conventions as delegates what they cannot or dare not do in their own persons. Had the delegates who composed the Tenth Annual Convention of Spiritualists gone out into the world with the doings of that Convention as their banner, almost a revolution could have already been accomplished. Did they mean the principles which they incorporated into their Declarations? If so, why have they not advocated them?

If they were sufficiently important to receive the action and attention that they did receive at that convention, are they not also important enough to be the theme of general, nay, special, advocacy anywhere? And yet how many of the hundreds who helped to announce them have had the courage to bear them upon their banners before the people? We are perfectly well aware what an effort is required to do this. It requires a serious effort for any one to have the courage of his or her opinions nowadays, *i. e.* it is generally supposed to be so; but if the truth must be told, it is that this is all a myth. We care not who the people may be, go before them with the truth, and the courage to advocate it, let it be seemingly ever so unpopular, and the sense of justice, which though it be almost latent in the hearts of the people, will involuntarily respond. The great reason that so few such responses are called forth, is because there is but a very little unadulterated truth offered to the people to appeal to this sentiment; and consequently it has become almost inert; but it never fails to welcome a grand truth grandly presented.

So to a very great extent, the methods adopted by a too large proportion of the active workers in the ranks of radical reform, prevent their success. The endeavor to dodge the real issues by presenting false ones as covers, defeats the very end in view. It would be well if the radicals of the country would bear in mind the motto of old Davy Crockett, "Be sure you are right, then go ahead," instead of following the reverse—waiting for somebody else to go ahead, or else waiting until the way is sufficiently open to permit of its pursuit without any of the arduous toil that falls upon the pioneers.

But it was not the platform of principles enunciated by that convention only that has a special bearing upon spiritual laborers. After having put that forth, every one, who gave it a really earnest support, saw that to stop there was to virtually do nothing. They saw that the time for constructive effort had come, and as unanimously as the principles had been assented to, was the new plan for organization adopted. But, so far as we are informed, there are scarcely a dozen delegates who voted for the organization, who have urged the people to organize; whereas, had each and all taken vigorously hold of the work, a working organic body could have been already formed.

The labor that is of greatest value, now, is that which is directed to construction. The old political, industrial and

social fabrics are rotten to tumbling, and will soon sink under the weight of their own corruptions. The rapid spread of the radical principles of freedom, equality and justice, has dealt them a death blow; and while they are doggedly yielding up their life, those who have done the deed ought to be rearing new structures to take their place when the fall shall come.

If the plan of organization adopted by the convention be carefully considered, it will be found to provide all the necessary elements for social and industrial organic effort. It looks to the time when the majority of the people, having grown into its principles, will become the strongest power in the country; and being based upon the three underlying principles that must regulate all organic effort, in order that it may be perfect and lasting, that majority could in no way interfere with the rights of any minorities.

There is not a town of any considerable size anywhere in the country in which there has been even a small organization of Spiritualists, where there are not individuals enough who are fully grown into the principles of that plan to form a primary council. These councils are the groundwork of the whole organization—the higher and more concentrated bodies growing naturally out of them up to the national councils. These higher councils are, however, just the reverse of all other bodies of the same degrees, since, instead of being higher in power, they are really the servants of the lower to carry out their bidding. Hence, in this plan, the people are the power and their rights can never be subverted.

It has been objected to this plan that it is arbitrary, and that those who join it are obliged to assent to its principles. Well, suppose all this be true—has it any validity as an objection? Let us try it by some other case. Suppose that it be proposed to construct an elaborate edifice, of such size and magnificence as to demand the strictest adherence to mechanical principles; could mechanics be admitted to labor upon it who would not conform their work to those principles? All principles are arbitrary, because they are self-evident truths. It is not then a question of despotism arising out of arbitrary laws, but it is a question as to whether the laws are really the incorporation of principles, that is the important thing to be considered.

If in the plan adopted at that convention for organization there be found anything at war with the principles enunciated, or if in those declarations there are any propositions at war with freedom, equality and justice, then there is sufficient reason for refusing to organize under them; but if these defects cannot be found, then such as assent to the principles, who are in earnest in their desires for growth in the race, ought to combine together for active work.

Not anybody who has devoted any considerable time to the consideration of present conditions can doubt that there must soon come a time when active efforts will have to be put forth. Reform demands it. How then can such stand quietly by and see the time approach without preparation? If there is any such thing as duty, it is the duty of those who comprehend the significance of the times to be actively engaged in laying the foundation of the future social superstructure, failing to do which they will be responsible for the anarchy that will certainly ensue, if the crash come, and there is no refuge for those who do not go down with the ruins.

We speak thus pointedly because there is a great work that may be done before the September Convention convenes, and because we hope to show the importance of active effort on the part of every person interested in the practical inauguration of the basic principles of life, to make that convention even more gravely important than was that of last year. It must be remembered that popularity and numbers are not the first questions to be considered in determining what action ought to be had.

The primal thing to be decided is, whether such and such action is right, in and of itself, and whether such and such things are truths, irrespective of who believes them. Having settled these affirmatively, it may safely be assumed that popularity and numbers will eventually come to them, since

"Ever the right comes uppermost,
And ever is justice done."

Let these then be the considerations that shall influence Spiritualists and Socialists in regard to what ought to be done in view of the coming convention. Let whatever stands between the people and the truth and right be trodden under foot, and let them rise above the desire for popular indorsement, and by so doing secure the higher approval of their own consciences.

THE TYRANNY OF THE WORKSHOP.

Arbitrary differences in the valuation of human labor are the only things that prevent progress in the labor movements of the age. Workers of all kinds must unite before they can win the day, and they can only unite upon a basis of equality and justice. If there be any one thing over which the toilers ought to be in power it is over the value of their daily labor. Why the day's works of agriculturists, miners, mechanics and artisans should receive different rewards, would puzzle a philosopher to tell. Why piling bricks is to the community twice as useful as baking bread, or why the baker should obtain more for his services than the agricultural laborer—are also questions difficult, if not impossible, to be solved. But, while such discrepancies exist

among workers, and while unions and granges restrict their labors to protecting only the sections of the labor force of which they are composed, they leave room for the enemy to enter their several divisions, and, by taking for his motto "divide and conquer," to extend his oppression over the whole field of labor.

To the opponents of the toilers uniformity of time is, at present, objectionable. They assert that men in trades do not average the same quantity in the amount of their work. While we admit the force of the argument, we also believe that unions are justified in taking a stand on the value of time labor in opposition to it. As things are, the employer is striving to get the largest amount of work for the smallest amount of pay, while the employed sometimes strive to obtain the largest amount of pay for the smallest amount of work. These are both the pernicious effects of our present system of political economy, which is a bad system, inasmuch as it vainly strives to erect the temple of public probity on the corner stones of individual contentions. Of course it has failed, and ever must fail in its efforts to accomplish the same.

A word as to the distinction drawn against physical and in favor of mental labor. In a proper state of society, such as an enlightened public school system will bring about, no such division could exist. In the near future let us hope that the thinker and the worker will be united, in which case the world will obtain healthier thoughts and sounder workmanship than it is blessed with at present. Under existing circumstances more than half the children of our cities have no opportunity to learn more than a miserable section of a trade. Something will have to be done for these stunted human beings, who, otherwise, will be right under the heel of mammon. Again, is not the pin-pointers labor as necessary as the novel-writer's? Let us suppose a case. A is a school-teacher, B is a scavenger; as the work of the latter is physically harder, and certainly more nauseous and more necessary to human existence in our cities, why should B be paid less for performing it? There will be exceptions, no doubt, to any law that can be made on the subject, but, if the same rewards were meted out to hod-carriers that are freely given to Michael Angelos, the latter would have no desire to change their vocations, seeing that the punishment of ignorance is far harder labor, and that, in isolated instances, possessors of extraordinary physical or mental powers, ever will, as now, dictate their own terms to the public.

But, notwithstanding there may be a few instances of very superior strength or skill, the masses of physical laborers, in all civilized countries, in the decrees of their Unions admit the general equality of mankind. This position being established by our working-men and working-women, we have yet to hear a good reason why all human toilers should not demand equal pay for an equal term of labor in the service of humanity. It is our belief that nothing but the "tyranny of the workshop" prevents their uniting to ordain it. It is the will of our free country that the majority shall rule, and combined, our workers form that majority. When they please to unite on the basis of justice and equality, they can rule, and when they know how to use their weapon, the ballot, the traffickers and financiers will have to take back seats.

In a savage state of society men of great physical powers usually oppress their weaker brethren. In civilized communities, shrewd men, by taking advantage of unjust laws, are able to do likewise. A degree of enlightenment has enabled mankind to overthrow individual physical force, a further advance will strengthen us to put a quietus on misapplied mental force. We shall succeed in this latter effort when the majority of us are wise enough to echo and put in practice the statement of Edmund Burke, viz.: "If I have more light than my brother I will use it to guide and not to mislead him; if I have more strength I will apply it to support and not to oppress his weakness;" a doctrine quite foreign to our present system of political economy, but necessary now to be established for the permanent welfare of the majority of the peoples of our race.

SINGULARITIES OF THE BEECHER-TILTON INVESTIGATION.

1. The appointment of the Committee of Examination by Henry Ward Beecher to adjudicate on the charges made (or to be made) against himself.

2. The examination of the first and probably principal witness—Mrs. Tilton—previous to making public the fact of the formation of such Committee.

3. How Mrs. Tilton's testimony was arranged and obtained.

4. "Mrs. Tilton is on intimate terms of friendship with the O's, who are well-known attendants at Plymouth Church and ardent admirers of Mr. Beecher. Occasionally they took a carriage drive together in Prospect Park, and it was on one of these pleasant airings that one of the O's is said to have introduced the subject to Mrs. Tilton. Would not she go before the Committee and say something that would relieve Mr. Beecher from the difficulties which beset him? Mrs. Tilton promised compliance."—*Brooklyn Argus*, July 14.

From a statement in the *N. Y. World*, July 16, we glean the continuation of the above very delicate subject:

5. "That during her ride with the Ovingtons, Mrs. Tilton's sympathies had been greatly aroused for Mr. Beecher's painful position"—etc.

6. "That she sent word to Mr. Beecher through a member of the Ovington family to know whether he could be benefited by any testimony of hers; if so, Mrs. Tilton asked Mr. Beecher to communicate what he wished her to say."

7. "Mr. Beecher sent word back by the member of the Ovington family that it would be imprudent for him to have a personal interview himself, but he would send her his lawyer."

8. "The lawyer consulted her promptly in the early part of the evening and told her her testimony would put the whole case at rest, and gave her question and answer for presentation to the Committee."

9. "The Committee sent for marched in a body soon afterward to Mr. Ovington's house."

10. "The programme was followed according to the pre-arrangement, and after a brief interview—say perhaps forty minutes altogether—with the Committee—"

11. "Mrs. Tilton retired to her home and told her husband what she had done."

12. "This was the first information Mr. Tilton had yet received of the existence of the Committee."—*N. Y. World*, July 16.

Such are a few of the singularities attending the Ecclesiastical Star Chamber proceeding now going forward in Brooklyn. Surely they need no comments from us to enlighten our readers as regards their propriety and their equity.

THE RULE OF MAMMON.

The hardest labor exacted from man under the law of nature is the tillage of the soil. Mammon's demands are infinitely more despotic. The tunnelling of mountains, the creation of artificial water communications and mining, are only a part of his tyrannical behests. The condemnation of tens of millions of factory operatives (as men and women are now termed) to semi-idiotcy, caused by long and monotonous labor from early childhood, is far more detrimental to humanity than the outdoor work of the former. Then look at the manner in which these laborers are paid. Seldom do they receive a pittance for their services which will warrant them in reproducing themselves, and those who do rear families are generally forced into cities, there to behold their little ones decimated by vice or poisoned by pestilence.

In proof of the truth of this statement, look at the swelling list of murders and suicides, most of them once dwellers in the tenement-houses of our cities, that have horrified us during the past six months. Who can read the sad descriptions of the surroundings of many of these unhappy homicides and not rejoice that they are removed from what was to them a hard-hearted and sorrowful world? When we remember also that those who inhabit such places are those who really earn the best of livings by doing the more arduous labors necessary to our civilization, can any one wonder at the impending revolution that is now, in the great labor movements of the age, darkly enshrouding our country and the rest of the civilized world?

ERRATUM.

Last week, by an inadvertence, the words "*N. Y. Sun*" were placed after one of the editorials of the WEEKLY. It would be an honor to any writer to be able to assert for himself the authorship of any one of the terse and vigorous leaders of the *N. Y. Sun*, but it is not for us to put forward a claim of that nature. The words "*N. Y. Sun*" following the article headed "Vir and Homo" are a printer's error. They should have been placed after an article on the same page, headed "Uncle Jake on Finances," and our readers and the public will please to mentally make that correction, and charitably pardon the mistake.

We wish we could add that our contemporary was always as polite and correct as it is pungent and sarcastic. But we cannot. This morning (July 20) we have painful evidence of its lack of courtesy and truthfulness. Referring to one of the Proprietors of the WEEKLY, and in juxtaposition with her name, with a gallantry that is only equalled by its piety, and a piety that is not surpassed by its charity, it says—"her steps take hold on hell." All of our readers are well aware that the application of the above biblical extract is erroneous, inasmuch as Victoria C. Woodhull does not reside, and never has resided, within stepping distance of the office of the *New York Sun*.

ASST. ED. WEEKLY.

OUR NATIONAL FRANKENSTEIN.

The United States District Court has sustained, by its late decision, the Wisconsin law regulating the rates for the transportation of passengers and freight on railroads in (or passing through) that State. This is a victory for the people over the terrible Frankenstein their labor has created, which latterly has ruled them with a rod of iron. No European capital would have submitted for three days to the insolent taxation on coal, which, about four years ago, was imposed by a handful of railroad directors on the peoples of New York, Boston and Philadelphia for the same number of months. Having thus effectually asserted their power over the mechanics of the East, it was natural that they should turn their attention to the West, and by means of high freights endeavor to ruin the farmers of that section also.

But here, we are glad to find, they have been met by the Grangers, and for a time their arrogance has been curbed by the action of the Legislature of Wisconsin. But the end is not yet, for, in all probability, the case will be taken before the Supreme Court at Washington. But it will not do to place our reliance in that, for, since the Legal Tender manipulation, we doubt whether it is worthy of the confidence of the public. There is probably only one power that can curb the insolence of these vast corporations that control the internal traffic of our community, and that is the power of the people. We therefore fully indorse the following advice given by the *New York Graphic*, and recommend it to the careful attention of our Western readers:

"The people of the West must not be discouraged by the comments of the *New York papers* on the decision in the Wisconsin railroad cases. The papers here are, nearly all of them, in the interest of the railroads—not directly, perhaps, in every case, but indirectly, through their stockholders and their business departments. Western people will find when voting day comes that the extortion of the railroads, their insolence, their corruption, are as keenly felt here in the East as in the West. Our Eastern journals represent in this case the private interests of their owners or patrons, and not at all the great public. It ought to be a question with the conductors of newspapers whether they ought, on so many important questions, thus to differentiate themselves with the public."

THE EASTERN QUESTION.

When Napoleon the First met Alexander of Russia on the raft at Tilsit, after they had for a time employed themselves with the re-arrangement of the continent of Europe, the latter demanded possession of Constantinople, which, he declared, "was the door of his house." This, the Emperor of France declined to agree to, affirming that the possession of that city by Russia would amount to "the dominion of Europe." But the menacing sign-post of Catherine still exists, pointing the way to the Czarigrad (or city of the Czar) as the Russians still fondly call Constantinople. The correspondent of the *World*, in an able paper, discusses the present aspect of the Eastern question, and here is his summing-up of the chances, England and Russia being the true contestants for the dominion of the East:

The battle is not yet determined. It even has some vicissitudes, and many things may happen to delay the final issue. As has been well said, wealth and knowledge are now more than ever prime conditions, without which great power cannot comfortably exist, and in these respects Russia is incomparably behind Great Britain. The Czar has men, but England has cords of money to buy allies with. England makes everything needed in war, from a button to a 15-inch gun; Russia has to buy everything except her own crude products. Nevertheless, while Russia is better off than she was in 1854, England is not near so well off. She lost her best ally when France was crushed. She cannot awake insurrection in Poland without provoking Austria and Prussia. Turkey and Persia are both exhausted and powerless. England dare not stir up what is called the "revolution" in Russia, though the bridge of Poland offers an easy entrance, for the reason that "the revolution" in Russia means sweeping all Europe with the scorching flame of Communism, and making the continent become socialist, republican and Cossack all in one. All that Russia needs, on the other hand, to consummate her schemes for universal empire in perfect safety is to have Austria and Prussia keep the peace on her frontiers from the Vistula to the Black Sea while she pushes her Eastern conquests down to the Bay of Bengal. Will she not be able to effect this by giving Austria the Moldo-Wallachian principalities and winking at the designs of Germany upon Holland and Belgium?

We do not think quite enough attention is given in the article to the position of Germany, which nation will certainly have something to say on the subject; but we are glad to hear an opinion of the socialism existing in Russia, believing, as we do, with Herzen, the great Russian reformer, that no permanent revolution can be effected in Europe, until the moujik of Russia presents it with the freedom of the land, on which base only can be built a sounder financial system, and a purer system of political economy than at present exists there.

ATTENTION REQUESTED.

We send bills with the WEEKLY to those subscribers whose subscriptions have expired, or will expire with the next few numbers. Of course we expect every one receiving such bill will at once remit for another year or six months at least—feeling certain that none who have read the WEEKLY for the past year can afford to do without it now. The next twelve months promise to be full of striking events in the Social world, and we shall endeavor to keep well in the advance upon subjects connected therewith, and aid in their development.

Should any of our subscribers feel unable to remit at once, who still desire the paper, we will continue to send it and give them a few months' time for the payment, if they will so request. Those who do not care for the WEEKLY longer will please notify us by postal card or request their postmaster to do so—a courtesy that will cost them but little, but will be appreciated by the publishers.

BRITISH BALDERDASH.

Goldwin Smith says, in an article in the June number of *Mac Millan's Magazine*, that the refusal of the Woman's Suffrage party or parties in the United States to sustain the nomination of Victoria C. Woodhull for the Presidency "only showed that they had not considered the consequences of their own principles." In that nomination the thousands represented by the "Equal Rights Party" in Apollo Hall knew what they were about in establishing a precedent, and they succeeded in their effort as far as they could reasonably hope for success. It was an appeal to the people on the

question of the right of Woman to the Suffrage, which could not be mistaken. Other women, who call themselves republicans, may petition for that right, and beg to stand on an equality with adult male negroes as candidates for the Presidency, if they please, but those who met in Apollo Hall preferred the more open and bolder course of establishing the justice of their claim by action, and, as Goldwin Smith justly says, all that the Woman Suffrage Societies proved by their apathy on that occasion was—"that they had not considered the consequences of their own principles."

Goldwin Smith also stated that some women in America claimed "not only political equality, but absolute supremacy over man." The learned professor has the advantage of the WEEKLY, for we have not heard of any such women; all that we have demanded is the withdrawal of all laws that discriminate between the sexes, either in or out of marriage. Our gallant opponents have replied to us—"that women can't fight," but they will find in the statement of Sir Garnet Woolsey, the victor in the late Ashantee war, that the women of that country fight better than the men. Others say, "Oh, only a few women wish for the suffrage, the majority would reject it with horror;" but Goldwin Smith cannot well use that argument in England, for as appears from the *British Woman's Journal* for June, that 300,000 English women have petitioned the House of Commons, during the late session, for the right of suffrage; and if American women have not remonstrated against the state of political slavery to which they are condemned rather by custom than by law, in a similar manner, it is not because they are wiser than their British sisters. We agree with the professor where he says, "The very foundations of society are touched when party tampers with the relations of the sexes." And are glad that such is the case. For the present condition of society shows that on sexual questions it is false and rotten, as is proved in Massachusetts, France, and New York city, by the retrogression of population, and in England by the census, which declares that two-fifths of the women there, mostly of the upper classes, are unmarried. While these things are so, we can smile to hear the proprietor of the WEEKLY has been held up by the learned professor to frighten the women of England from asking the right of suffrage.

MISCELLANEOUS.

VICTORIA C. WOODHULL ON THE PACIFIC COAST.

[From *Common Sense*, San Francisco, Cal., July 11, 1874.]

THE NAKED TRUTH.

Mrs. Woodhull's oration on the Beecher-Tilton scandal drew a crowded house at Platt's Hall on Friday evening of last week. Every seat was occupied, and but few available inches left of standing room. The audience was of the first character, and the woman element largely represented. Mrs. Woodhull was warmly greeted when she first appeared, and as soon as the hum of the immense multitude was stilled and the first clear notes of her ringing voice sounded over the vast audience, the magnetism of this marvelous woman began to be felt; the proverbial pin might have been heard to drop; every eye was fixed upon her; every ear was strained to catch the smallest word that fell from the lips of this wonderful being—woman or goddess—who stood there quaintly dressed in black, with a rose on her bosom and a girdle of some strange and curious pattern about her waist.

The subject matter of the oration was advertised to be a review of the Beecher-Tilton imbroglio; but it was rather a synopsis of Mrs. Woodhull's peculiar doctrines in application to Mr. Beecher's conduct. From her standpoint she has no censure for Mr. Beecher where the world censures; but only that while living the principles of personal freedom which she declares that he really holds, he yet has not had the moral courage to come out and honestly avow them. Mrs. Woodhull claimed further, that the "masterly inactivity" exhibited by Plymouth Church in their treatment of this whole matter; their lofty silence toward the public; their so-called noble confidence in Mr. Beecher; their evident determination to stand by him through any and every present and future development, is, in point of fact—no matter by what casuistries they may beg or evade it—a virtual indorsement of Mr. Beecher's acts; that, briefly, Plymouth Church knows, as well as the common-sense public, that Henry Ward Beecher is guilty as charged in the indictment; that Plymouth Church privately, though not avowedly, in practice if not in theory, holds the same sentiments of personal freedom Mr. Beecher does; and that, living the same doctrines individually, they are not prepared to cast a stone at him, but rather to shield and sustain him, which they can only do under the present system of social hypocrisy and falsehood, by declaring him "not guilty," and the subject not open for further discussion. Thus this masterly inactivity and sublime confidence resolves itself into a clever piece of strategy on the part of Plymouth Church. Christian conservatism, and, it may be, the whole social fabric, is threatened in these charges against Henry Ward Beecher; and can it be wondered at that an orthodox and subsidized press rush to the rescue, in the endeavor to save these already crumbling relics of a crude and barbarous past?

In Stockton, Sacramento and San Jose Mrs. Woodhull not only met with highly appreciative audiences, composed of the very best and most intellectual people, but the papers treated her respectfully and reported her fairly, the right of every one to be heard being fully accorded to her.

To say that Mrs. Woodhull is the perfection of grace, the queen of eloquence, will give no adequate conception of her to those who have not had the good fortune to see and hear her. She is the perfect artist, and holds her audience literally

spell-bound with her magnetic power. We may demur at her propositions, we may cavil at her arguments, but before the inspiration of her genius logic is dumb. No more beautiful woman ever appeared on a public platform. Her face is intensely spiritual, and capable of the most marvelous variations; now flashing with indignation, now gleaming with sarcasm, and anon melting into love and tenderness.

From all outward demonstrations, Mrs. Woodhull's audience was in entire rapport with her. She was warmly applauded at different times throughout the evening, and when she closed there must have been but few present whose hearts, at least, she had not won.

BEECHER-TILTON.

Some of the most wishy-washy stuff that has appeared in our trashy San Francisco press has been vented on the Beecher-Tilton scandal, of which the *Evening Post* has put forth the most boshy. The explanations of Beecher's conduct given by the *Post* might be taken for the emanations of an idiot, did they not so plainly bear the marks of a man who knows better than he says. The fact is, these papers dare not tell the truth; and they attempt to cover up Beecher's guilt by foul aspersions on the character of the man Beecher injured. The following, from the *Post*, is a specimen:

"Theodore Tilton, it is said, has more damaging things against Beecher in reserve. If he has, it will be a pity if they don't choke him before he gets them out. The way in which this admirer of the Woodhull peddles out his own shame is far more disgusting than any charges he can make against Beecher."

How is it that one man's crime becomes another man's shame? Beecher, while professedly Tilton's friend, was for years his secret foe, and when finally Tilton learned the truth, and had the magnanimity to forbear personal vengeance; aye, even, out of consideration for others, to conceal the crime, Beecher allowed this much injured and long suffering man to be branded as a slanderer, in order that he himself might escape the just condemnation of his acts. Bad as Beecher's conduct at present appears, his heartless treatment of Theodore Tilton was infinitely worse. It was cowardly in the extreme, and no amount of abuse of Tilton now can gloss over this fact. An honorable man would at least have called off his dogs; and a high-souled man would have come out boldly and declared that Mr. Tilton was blameless. The matter had two years ago reached that point where such a declaration was demanded, be the consequences what they might. There are times when the truth may well be concealed; but when the worst comes to the worst, then let the truth come out, and those stand or fall who may. Mr. Tilton deserves great credit for bearing in silence for years the foul imputations cast upon him; and no honorable man will now blame him for turning upon his persecutors. It would have been better if Mrs. Tilton had saved him the necessity; but if she would not, it was his right to defend himself; and to do so in his own way. If he chose to tell a portion of the story first, and let his enemies squirm themselves into a corner where he can pin them fast with the facts he still retains, that is his right, and we are glad he has exercised it.—*Common Sense*, San Francisco, California.

[From the *Burlington (Iowa) Daily*.]

TOO THIN.

To add to the Beecher-Tilton fun, it is now reported that Mrs. Tilton has risen to explain, and, of course, the word now is: "Anything to beat Tilton." According to the *Hawk-Eye* and other high-toned papers, "the reason she assigns for her husband's conduct is that when his intimacy with Mrs. Woodhull was at its height, she called upon Mr. Beecher, as her pastor, and asked his advice." It is now over eight months since this bombshell burst in the Plymouth camp, and after all the row it created among all the "good" people, this new dodge is altogether too thin.

To quote the *Hawk-Eye* report again: "Her feelings had been terribly outraged in consequence of her husband running after strange women and publicly declaring himself a convert to the doctrine and principles of free love."

Nobody who ever had the pleasure of seeing the noble Theodore doubted his capacity of making himself intensely disagreeable, and in his character of Don Juan he very likely "terribly outraged" Mrs. Tilton's feelings. But it is difficult to see what this has to do with the Rock Island bridge. It is Brother Beecher who is the defendant and not Theodore.

Those reported interviews in the *Chicago Times*, and this Mrs. Tilton testimony at this stage and time of all this fun, come too late. Of course they are got up for whitewashing purposes. Certain moral newspapers, like the *Chicago Times*, the *Police Gazette*, the *Hawk-Eye*, the *New York World*, and many others who have made up their minds to screen Beecher at any price, look, *ad unum omnes*, at this whitewash with as much seriousness as they can muster, pretending, with all their might, that they do not perceive its filthy nature. These moral newspaper chaps actually think that all their readers are fools, and that the public at large can be hoodwinked like so many infants. However, we are inclined to take it easy, though the *Hawk-Eye* says that "the public will await anxiously for the promised statement of Mr. Tilton, which he says he will back with his oath, and which is promised within ten days."

THE BROOKLYN SCANDAL.

The latest information we can obtain in regard to the investigation now in progress is the following, which we take from the *N. Y. Herald* of July 21, as follows:

"The investigating committee in the Beecher and Tilton case met last night at the house of Mr. Augustus Storrs, No. 34 Monroe place, Brooklyn. There was no delay in commencing business, and after the arrangement of a few formalities Mr. Tilton, who needed no introduction, entered the

room, bowed to the gentlemen, and was asked formally by the chairman if he had any statement to make. He replied that he had, and presented a pile of manuscript about seven inches high, consisting of half pages of law cap. The reading of this manuscript occupied about an hour and a half, after which questions were put by General Tracy and the different members of the committee. This examination continued until about half-past twelve o'clock. Mr. Frank Moulton, who had arrived in a carriage at twelve o'clock, was admitted to the house, and left shortly before one with Mr. Tilton. The latter was asked by several of the reporters present if he had made any statement, to which inquiry he answered in the affirmative. He was asked if the statement was obtainable. He replied, "No, but it is unanswerable." This was said with manifest delight and gleefulness. He evidently had the impression that victory had perched upon his brow. He passed rapidly to the carriage that was awaiting him, and he and Mr. Moulton were driven away. The committee remained in session until midnight, and adjourned until one o'clock to-day.

MR. TILTON'S STATEMENT.

The statement of Mr. Tilton was, as far as its literary character was concerned, as might be expected, very creditable to the writer, and written evidently with a view to rhetorical effect. It traced the history of his friendship with Mr. Beecher to the time of the commencement of the differences that have now become historical. Its importance in this direction was the reference to and the production of letters between Mrs. Tilton and Henry Ward Beecher. In these letters there was no reference to any immoralities between these parties. It was only by inference that the language could be construed to have any reference thereto.

Mr. Tilton alleged that there was not a word of truth in the statement made by Mrs. Tilton before the committee he then addressed. He said that Mrs. Tilton had been influenced to this strange course of conduct by her loyalty to the church. There is nothing given in the lengthy story that proves anything against Mr. Beecher, except that he has been indiscreet in transferring to writing feelings and sentiments that are only spoken to the private ear of one in whom there is a life-long confidence."

HENRY WARD BEECHER.

Probably no man was ever called upon to face a severer ordeal of public sentiment than is Henry Ward Beecher. That he is a great man—a genius—no man will deny; that he has a stronger hold upon the American people, and has a larger following than any American very few will question; but that he is guilty of practically setting at naught the marriage recognized by the statute and by the gospel, it is safe to say, is generally believed to be true. The question is, what will the people do about it? What will Beecher do about it? Will Beecher confess and excuse, or justify? Will he confess and beg clemency and pardon? Will he deny and boldly challenge the proof? Will the public confidence continue to sustain him whatever may be the position taken by him? Or will the people dash their idol to the ground, and like the angry heathen drag it in the mire and filth of the street? These are exceedingly interesting and important questions just now. They involve much more than the fall of Mr. Beecher. Other questions suggest themselves: Will the church and the people possibly remember their own frailties, and will the generous christian voice be *vox populi*, "He that is without sin let him cast the first stone?" Will the church, with an eye to her own respectability at all hazard rally about Beecher and cover him, lest through him she herself becomes scandalized and disgraced? Or will she forget mercy, and the voice of her great head to the erring woman, and stone him whom she has so delighted to honor? Will the church learn from this sad case lessons of wisdom in social reform? Will she learn the real condition of society not only in the church but out of it, and go to work heroically to study the remedy and to apply it? Will she ask herself if the mighty Beecher can not stand what is the safety of the rank and file of humanity? Will the church learn that the influence which priests and the priesthood exert on the masses of the women communicants is not only dangerous to the priests but that it leaves the women almost absolutely defenceless? Will the people at large learn that safety exists only in individuality—in individual independence, intellectually and religiously, and not in the dominance of authority and priestcraft? We shall wait patiently to see how many of these important lessons will be learned by the church and the people.—*Earlville Transcript* (Ill.).

MR. BEECHER has appointed his own committee of investigation, and one who undoubtedly have all along fully understood the matter and whose opinions have been formed in regard to the same for years. If Mr. Beecher is innocent of the charges made against him why did he not ask some others than his own church members, or those who were regular attendants on Plymouth Church, to make the investigation? It is not usual for a man charged with a crime to select his jury from among his own friends and be tried by them. Mr. Beecher may be entirely innocent of the charges made against him by either Woodhull or Tilton, or may have committed no act derogatory to his character or the high calling which he professes (and we hope such is the case), but the world will not be satisfied with the investigation made by the gentlemen appointed by Mr. Beecher, although they may be men of irreproachable character and high standing in society and the church. What is demanded by the public in the matter is a free, full and untrammelled investigation of the whole affair, and then Mr. Beecher may rest assured the people will accord him such a verdict as he deserves.—*De Ruyter*, New Era, N. Y.

DR. BACON'S proposition is, that Plymouth Church sue Theodore Tilton for libel. That will not be done, however; and perhaps the next best proposition is, that Anthony Comstock come to the front and sue Tilton for circulating improper literature.—*Rochester Democrat*.

THE GOSPEL AGAINST PROPERTY.

TOTTENVILLE, S. I., N. Y.

"It only needs one day and a single peasant to destroy that which it took many centuries and many kings to build."—*Victor Hugo*, in '93.

My Friend Tenny—You ask have I "discovered a plan (outside of Communism) whereby monopoly of wealth and property can be prevented?"

Yes, I have—two or three in fact. One plan is Friction Matches, Gunpowder, Phosphorus, Benzine, Fulminating Powders, Gun Cotton, Nitro-Glycerine, Torpedoes, Spontaneous Combustibles, Fire-Works, Poisons (for animals and vegetation), and a great variety of chemical, optical and mechanical destructives (to property). These, cautiously operated by cautious men and women, would in a few years suffice to annihilate most of the property in the nation; at all events, enough to convince monopolists that they had better do the fair thing and "distribute to the poor." Jesus said: "I am come to bring fire on the earth."

That is the violent, forcible or offensive plan. "The kingdom of heaven suffereth (permitteth) violence, and the violent take it by force."—*Jesus*.

Another plan is this. Let everybody cease producing; and consume all they can. Jesus preached this also. He said: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me and ye shall find rest to your souls, for my yoke is easy, and my burden is light." Thus the existing products and property now accumulated would soon go to ruin, a general panic be created for subsistence; rich and poor alike would suffer. It would be useless to try to prevent or punish trespasses, or to collect rents or debts. All market or commercial values would end. Cities and towns would be depopulated, deserted for the open country, people would then see that equity and communism must be established or famine result. Jesus was eloquent in advocacy of this doctrine. "Consider the lilies how they grow, they toil not, they spin not. If then God so clothe the grass which is to day in the field and to-morrow is cast into the oven, how much more will he clothe you? O ye of little faith. And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind, your Father knoweth that ye have need of these things. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more better are ye than the fowls! Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. But seek ye rather first the kingdom of God and all these things shall be added unto you." The kingdom of God means the reign of equity, justice, right, love to all, instead of the governments and laws of men, in short, Communism. It is all leveled against the institution of property. Property is the great oppressor, tyrant, monopolist, autocrat, slaveholder—in a word, the devil in this world. Mammon, devil, Belial. Labor makes property, therefore it is really labor which oppresses labor. Labor must cease creating property, then property will necessarily cease oppressing labor. The land could not be held as property were it not for what labor does to support the iniquity. It would not be worth having, except a little for tillage. "Property" means one's own; not common.

Such a programme is pretty rough, too, and beset with dangers and sacrifices, but, I tell you, mankind will never be emancipated from slavery without dangers and sacrifices. There is no peaceable, flowery, perfumed and rainbow path out of the hell we are now in. The world is mad, and mad dogs are not to be gently restrained by peaceable means. Capitalists, monopolists and money lords are mad dogs, mammon-mad and trying to bite everybody and set everybody mad; and they do it, too. Peace is comely and very desirable as a principle or sentiment, when resting in righteousness, but a slavish peace is a hundred times worse than war, violence or privation. "Peace, peace," is the delusive cry of the profit-seeker and usurer.

Thirdly—another plan, and less effective because less offensive, is the systematic organization of labor against capital for sustaining strikes, lockouts and the reduction of the hours of labor. The inevitable result of all which is less production. Less labor is less production, less production is less property, and property is the foundation of finance and capital. Opposition to wealth-producing inventions is of the utmost importance to the labor cause. The masses are blind on this point. Wealth oppresses them, therefore they must fight against everything that produces wealth until they deplete and disarm it. In communism or equity, of course, riches and machinery and so on, are great blessings, but in competition they are unmitigated curses.

Nothing can be hoped for from legislation or education to emancipate the oppressed. The most thoroughly educated constitute or uphold the oppressors, and legislation is wholly in the interest of property and riches.

These are new and original views. Study them critically—they are true and invulnerable. I discover that Jesus perceived these same truths and they constitute his "gospel." The gospel is philanthropic, not theological; "to the poor," not to the rich. The "kingdom of God" means operation of God's (natural) laws or government in contradistinction to human codes. "The law" which Jesus said he would fulfill means equity, the *ultima thule* of all law. That's the "plan of salvation," equity, distribution, communism.

All other reforms depend on this property question being first disposed of. People who are convinced of error and anxious to live different lives, generally find it impracticable because of adverse surrounding institutions, all of which rest immovably on the property problem. Property tyrannizes in this way over the souls and bodies of mankind—of course I mean property in the individual, competitive sense, not "common property," which is, strictly, a misnomer, as what is no one's own exclusive property, and which could not be, is no "property" at all. There are no authors, journals or preachers who advocate these ideas. Jesus is the only one I know of. Perhaps Proudhon does; I never saw his system or books. Jesus clearly perceived and uttered these sentiments, there-

fore I joyfully reiterate and elucidate his sayings in explaining my own position. The gospel is dark and mysterious except in this light, but with my views it is quite intelligible, philanthropic and valuable. His "plan of salvation" has never yet been discovered by theologians. They, indeed, are the most stubborn opposers of agrarianism. "Christianity" is not of Jesus. The Christian world is in profound darkness regarding the "gospel" of Jesus. They have committed an egregious mistake; the gospel has not the least fellowship with the spirit, history and ideas of Christianity. Its Christianity may be Paul's spirit and ideas. I am not disputing as to him; but Paul is Paul, not Jesus. The gospel is of Jesus. The gospel is "to the poor"—a system of ideas, precepts and rules of action regarding property, labor and capital. That is the essence and core of it. If you take away that subject from Jesus's sayings, what would be left would not be worth much. So you see I've got a new gospel to preach, and I want you to be an apostle—i. e., gospel communism, gospel philanthropy, gospel equity. Let us take the old book and turn it to the good of the world, and overthrow the iniquity set up in its name. I think the gospels of Matthew, Mark and Luke can withstand all that can be arrayed against them. Throw aside "peace" principles; learn of Jesus, not his thick-headed followers. He came not to bring peace, but a sword—division. Labor and Capital are at war. Jesus is on the side with Labor. I have a new religion for the world, as you see. I ordain you to preach it. Study Jesus's sayings critically; you will see I am construing him logically. I would write a "Life of Jesus," if I was suitably circumstanced; and would make something more definite and intelligible out of him than Ernest Renan has done. Since I arrived at these views of the subject, I have read the above author's "Life of Jesus," but it don't touch bottom, in my estimation, although masterly and exceedingly interesting. He don't associate Jesus with the great problem of humanity—the labor and capital problem. There's just where Jesus is available and powerful. I have solved the problem of labor and capital, and that solves the mystery of the gospel, the kingdom of heaven, etc.

EMORY F. BOYD.

CEPHAS B. LYNN'S SIDE OF THE QUESTION.

Editors Weekly—Spare me room in your valuable paper to state that the notice in the *Religio-Philosophical Journal*, of July 18, of my somersault into conservatism or a tendency that way, is absolutely untrue and unauthorized. I stand in favor of free speech, fair play and individual independence, believing that true individualism will produce the greatest harmony.

I have made many mistakes in my life, but I am trying to do the best I can, and I think I should commit an unpardonable sin were I to cater to hypocritical-canting conservatism at this stage of the game.

If I believed in total depravity I should be afraid of the great discussion of socialism; but men and women are not fools or devils, and though at times errors occur, yet, in the long run, humanity wins. I am going in on the tidal wave of progress, I hope, made better by experiences and filled with love for all.

Yours,

CEPHAS B. LYNN.

MY THOUGHTS THEY FLY TO THEE.

When the moon is out of sight,
And the stars are shining bright,
With their dazzling diamond light,
My thoughts they fly to thee.

When the night has chased away
Every vestige of the day;
And the zephyr's gently play,
My thoughts they fly to thee.

When I hear the nightingale
And the whip-poor-will's sad wail,
On the hill and in the vale,
My thoughts they fly to thee.

When the storm is raging high,
And the wind is howling by,
And the lightning blinds the eye,
My thoughts they fly to thee.

A. G.

STRAYED OR STOLEN!—A FOLLOWER OF JESUS.

BY W. F. JAMIESON.

H. L. Eades (masculine gender, I suppose,) in a letter which appeared in the *WEEKLY*, of July 4, concludes not to "let the old cat die." He comes to the rescue of Jesus. His courteous allusion to "one Jamieson" (inasmuch as I am so great a stranger to the readers of this paper; his intimation that I do not comprehend the teachings of J. C.; his insinuation that I am not modest (ahem!), and the charge that I must have known one of my statements to be groundless, I can afford to let pass without further notice. He informs us that "assertion is one thing, proof another." He has given us illustrations of the first but no demonstration of the last, as I will now show. When he asserts that the "spiritual truth of the universe may be said to have been focalized in Jesus" a thinker would inquire, how does he know? He does not even attempt to prove the unwarrantable statement. We have nothing but his bare, bald assertion. He asserts that Jesus Christ better represented the attributes of Deity than "all the universe besides," so far as the universe has been heard from! This is an example of the rhapsody on Jesus in which so many writers indulge. Mr. Eades probably knew what he was talking about. I confess I do not. His entire article is of this rhapsodical tenor. He says he thinks I am not justified in deciding certain teachings to be immoral unless I first modestly say, "If I am able to comprehend and understand them." How the saying of these words would better qualify a person to express his convictions Mr. Eades does not inform us. It is his assertion. He thinks this much modesty would discover in me a "deeper vein of thought." Just so. Modest men are deep thinkers. Of course they are. Bro. Eades is a living illustration. The wonder is how he

ever laid aside his modesty long enough to rush into print. We may now expect something brilliant from his pen. Let it come. Here is a gem of the first water: "Riches and bliss are incompatible with each other." Mr. Eades says so. That is enough; he asserts it. Why should he go to the trouble of proving it? Is it not self-evident?

Everywhere we see an industrious, energetic people, full of business, laboring to get rich; in other words, trying to make themselves miserable! Industry and business tact are everywhere commended, except when the conversation turns upon Jesus or religion, then the lover of Jesus vigorously denounces riches as corrupting, the "root of all evil." If he be a preacher he proclaims in stentorian tones, "Man wants but little here below, nor wants that little long." But he confidentially whispers to his congregation that he wants an increase of salary. If he does not get it the "Lord calls" him to a richer field.

"Riches and bliss are incompatible." Poverty is the thing! Remember, I have said that wealth, like any other blessing, may be perverted to bad ends. Poverty, though (of which the lovers of Jesus are in favor), I declared, is an enemy to happiness.

Mr. Eades is in favor of "all things" being abandoned for the sake of securing heavenly riches. I have shown that such was the teaching of Jesus, and Mr. Eades admits it. He says, further, that he doubts whether there is a "single instance in the history of the world where riches have produced bliss." Any one knows that is true. It must be true, because our friend says so.

What unselfish creatures human beings are! They generously give up all their chances of attaining the blissful state of having nothing to eat and nothing to wear and nowhere to sleep. A universal famine would be world-wide bliss according to Mr. Eades. I do not misrepresent him. Here are his own words: "It takes spiritual riches to satisfy the immortal or spiritual man and woman, which it is our duty to accumulate and 'lay up in heaven,' even if it be at the expense of all natural relations and things." He does, however, acknowledge that "natural riches can satisfy in some measure the natural desires of the animal body." But all these, he says, it is our duty to give up; our duty to seek spiritual riches, even if it be at the expense of all earthly things. He says spiritual riches and "natural" riches are incompatible. "Thus we see," says this spiritualized brother, "that there is nothing in riches to satisfy the spirit." Oh, yes, riches are a great nuisance. Handy, though, to have about the house. Even a little loose nuisance in the pocket is not altogether inconvenient. When a pickpocket has helped himself to the trash, it is interesting to see what a happy look the owner puts on when he discovers how he has been kindly relieved—so satisfied like, so placid in his spiritual resignation! It is nice to be spiritual. No one is happy who is rich; but poverty is delicious! Oh, ecstasy, come to me. Oh, poverty, how cruelly you have been misrepresented; you have been called a fierce, howling "wolf at the door," but you are not; you are a sweet, pet lamb; you are accused of having hollow eyes and sunken cheeks; you are slandered; you are heaven's spiritual bride come down to bless the earth. Ireland's millions entertained you until they became etherealized. Thousands of them loved you so well and wisely that they benevolently gave up their Erin home so it might be your dwelling-place; and they came to America. The bliss which you, blessed poverty, brought them, caused tears of joy to flow from their eyes. They were sad when they parted from you. So much kindness showered upon them overcame them. Your heavenly blessing followed some of them to their new home.

How impractical are all denunciations of wealth. Some condemn wealth on the "sour grapes" plan, some hypocritically. A few on the ground of principle; of religious duty. Mr. Eades is no doubt one of the latter. I have known some rich men to condemn wealth, declare it a burden; yet when any one offers to carry a portion of it for them the proposition is "declined with thanks." Sometimes the thanks are omitted. It is hypocritical for rich men to decry wealth; for, if they believe that by surrendering wealth their happiness would be increased, why not surrender?

Riches are scattered over the earth in different forms—comfortable homes, beautiful pictures, convenient school-houses, newspapers, railroads, telegraphs, steamboats, work shops, horses, cattle, carriages, farms, villages and cities. Wealth does not mean merely money. These things which I have mentioned are all earthly riches. If Mr. Eades' argument is valid these things are valueless; they are very injurious; they are the cause of our misery. "Riches and bliss are incompatible with each other." So far as Mr. Eades' letter is concerned I might stop right here. I will, nevertheless, point out some common errors.

There is a rule which this gentleman submits, and by it we may know who are followers of Jesus; and such a rule! It is elastic enough to let in the entire Christian church, which is the very thing my reviewers have been trying to prevent. It ought to be patented and called "Eades' Double-and-twisted Elastic Ecclesiastical Yard Stick." Here is the rule, says Mr. Eades: "Every man and woman who takes Jesus Christ for an exemplar—lives his life—brings him or herself into the conditions he prescribes, as far as they are able—[Mark that!] such a person is emphatically an adherent and follower of Christ."

I said he ought to have a patent for that, but it is not original and I withdraw my motion. The Catholic Church and the Protestant have adhered to that same rule. If we obligingly allow the "followers" to make their own rules they are ready to follow Jesus; but they utterly refuse to follow him on the conditions which Jesus Christ himself prescribes. He laid down certain rules by which it might be known who are his followers. By those rules, not by Eades' rules or the churches', I have proved conclusively that Jesus has not a follower on earth. Mr. Eades begs me to make an exception in his favor, to allow that he is a follower. Cannot do it. His own words prove he is not a follower; he only pretends to be one with a proviso, and the proviso is nowhere

authorized by Jesus Christ. The early Christians perceived the absurdity of claiming to be followers of Jesus on the ground of keeping his commandments, and they originated a sort of spiritual bankrupt act; whatever they failed to perform would be forgiven them. This resolved itself into "vicarious atonement;" the whole "plan" summed up is appropriately termed "Scheme of Salvation." The scheme consists in keeping the commandments by not keeping them. Nowhere does J. C. say, "If ye love me, keep my commandments," as far as you are able. But he does say, "He that loveth me not, keepeth not my sayings." The test of fellowship is in keeping the commandments and sayings of Jesus Christ. Mr. Eades would have us think he comprehends and understands those teachings. Let us see if he does. One of the immediate "disciples," John, says, "Hereby we do know that we know him, if we keep his commandments." Eades and the churches have a different rule from that. Not one for Jesus; no, not for Jesus.

Mr. Eades says, the husband can hate his wife as J. C. commanded and still love her as his sister. Ah! but the passage which contains the command to hate his wife, also requires him to hate his sister. This is a specimen of the way Bible teachings are harmonized.

Mr. E. speaks about the "communism of Christ." I again call for chapter and verse which says he was a communist, instead of a mendicant.

He thinks the heathen may have stolen their good maxims from Jesus Christ. Quite likely, inasmuch as those writings were in existence hundreds of years before he was born. The books containing the information, which Mr. Eades confessed he does not possess, are by no means rare, as he intimates. Better read up, Mr. Eades.

He repudiates the heathen maxim, "Be thyself," indorsed by me. He runs on in this way: "Gambler, be thyself; drunkard, be thyself; thief, be thyself; prostitute, be thyself," etc. Profundity of thought! The gambler is, then, not himself when he is not gambling, according to Eades. The drunkard is not himself when he is sober. Is he himself when he is drunk? The idea that a drooling drunkard is himself when he has not enough "self" left to control his staggering steps, is too absurd for serious comment. A moment's reflection should teach even a child that gambling, drinking, stealing are *abuses of self*. If a man or woman ought not obey this injunction, "Be thyself," what becomes of the principle of self-ownership? What becomes of the American application of it to government—self-rule? Does not the opposite principle, authority, lead directly to despotism? If we ignore the principle of being ourselves, who or what will we be? Can there be complete manhood or womanhood unless we are true to this glorious maxim—be thyself? The golden rule, old as human nature, taught by such heathens as Yao and Chun four thousand years ago; repeated by Moses five hundred years after their era, and, in comparatively modern times, re-echoed by Jesus Christ and Joe Smith—this golden rule itself is based upon the principle, be thyself. What is the golden rule? "Love thy neighbor as thyself." How can a man love his neighbor as himself if he does not first love himself? But he must be himself in order to love himself. Mr. Eades did not consider that he was trying to make light of the golden rule, taught by his "blessed" Jesus when he found fault with the foundation upon which it is laid—*selfhood*.

STRAYED OR STOLEN.—Has anybody seen a follower of Jesus?

GEORGE FRANCIS TRAIN.

From a letter in regard to William Henry Swartwout, we clip the following for the information of our readers who are interested in Mr. Train:

"THE VOYAGE ROUND THE WORLD."

"In preparation for his great mission, he does not seek the solitude of the mountain nor the sadness of the desert, but proposes to arm himself with practical knowledge, by making a trip around the world, in order to obtain a comprehensive idea of the great family of man, in all its present conditions and past epochs. Mr. Swartwout is a thorough cosmopolitan, having outgrown the limitations and all the prejudices of nationalities, races and sects, as well as all mere social incidents, which rank men in tiers and classes one above another. To accompany him in his expedition of observation and note-taking, Mr. Swartwout has selected the following 'assistants': George Francis Train, the greatest traveler of this or any other age, as *courier*; E. P. Miller, Philosopher of Health; W. E. McMaster, the well-known portrait painter and journalist, as artist; Col. Fuller, editor of the *Cosmopolitan*, as historiographer.

"A somewhat remarkable book may be looked for as the result of this extraordinary combination of talent. Mr. Swartwout proposes to start on his spheroidal voyage about the middle of July, journeying with the sun, from New York to San Francisco, thence to Japan, China, India, Asia, Europe, arriving in England about the first of November next."

SAN FRANCISCO, Cal., July 8, 1874.

Dear Weekly—I wish through your columns to write a letter to all the dear ones in the Atlantic States, as time would fail me to redeem my promise to address them individually.

The beautiful, grand, picturesque scenery of this Golden State far surpasses my former anticipations. The Calaveras big trees, over 300 feet high and from 60 to 90 feet in circumference, were to me significant of an eternal unfolding power.

Winding around and up the mountains, where one misstep of our faithful steed would have plunged us headlong hundreds of feet into the chasm below, and the golden mines which have thousands of workmen beneath the surface of the earth 5 to 1,700 feet, picking away at quartz rock, and the wonderful mills and machinery for crushing the same, as well as hydraulic works for washing out and tearing down mountains to obtain the precious ore are wonderful to behold, and bespeak a march of mind—at least in obtaining old; while farmers, many of them have from one to forty

thousand acres. Unlike our Eastern farmers, here one has all grain, another all fruits and vineyards, another all stock—horned cattle—another all horses, another all sheep. It is no uncommon thing for one man to own 5,000 sheep; they would hardly think of bothering with 1,000.

I have been hospitably entertained where a hundred acres were all in a beautiful vineyard, 1,500 gallons of wine in the cellar and everything in proportion; quite a temptation for a poor lecturer pleading the cause of temperance, the cause of humanity, to have such homes proffered with all the wealth of affection thrown in. O angels, nothing, nothing shall ever come between me and thee to hinder me from doing the work thou hast for me to do!

Yes; poverty, weary feet, no home—all these welcome! Yes, thrice welcome, if still I may be found worthy

Ever the power of truth to claim,
Tho' others put it unto shame;
Still striving bravely for the good,
Tho' known or tho' misunderstood,
For angels bending, watching thee,
Saying, ye have done it unto me.

After giving about sixty lectures during my sojourn of three months, I was delighted on my arrival last week in San Francisco to find Mrs. Woodhull, Miss Claflin and the Colonel, all looking hale and hearty. I have heard two of Mrs. Woodhull's lectures to well-filled halls, and if she had heard the expressions of the crowd as we were wending our way out of the hall and homeward, she would have felt flattered—such as these, "Splendid, perfectly splendid." One very intelligent gentleman said, "Grand, grand! the grandest thing we have ever heard on this coast!" Her greatest opponents were in love with her after hearing her once. Californian people had been prejudiced by the secular press, and were a little skeptical; but no people on the face of the globe are more appreciative and liberal when they are once convinced of the earnestness and holiness of a person's motives.

And I only pray for strength to speak the truth as I understand it as fearlessly, and to fill up my life with usefulness; then even, though so far removed from all kindred dear and the loved of long ago, I will continue to sing and talk, to weep with those who weep and rejoice with those that rejoice.

And when no more my voice is heard on earth,
Be this my meed, a glorious spirit birth.

Address FRANCES A. LOGAN, care of M. E. Morse, No. 11 O'Farrell street, San Francisco, Cal. •

PARIS.

London is the centre of trade, the home of merchants and money changers; but Paris is the centre of art, science, and civilization. Added to that it is the true pioneer of all reforms in the old world. Since the time of the great Revolution of 1893, it has garnered in all the aspirations for freedom, and cherished all the projects for the amelioration of the condition of the masses of mankind. To the true reformer it is the most interesting city in Europe. We therefore do not apologize for introducing to our subscribers and readers the following beautiful description of it, written by Eugene Lawrence, and published in *Harper's Weekly*, of July 4th.

"Fair as an exhalation, Paris springs out of the fertile plain. There is an air of transitory glitter and gayety hovering over its long array of pale yellow buildings, its triumphal arches inscribed with the names of victories that were to end in humiliating disaster; its palaces are already in ruins. Gardens and groves stretch along the well guarded Seine. The charms of nature are invoked to aid the triumphs of art. The streets are clothed with flowers, and everywhere one catches the gleam of rich azaleas blossoming in the shops of the boulevards, and of lilacs and pansies heaped up in the markets of the Madeleine. The paths of the Tuilleries glow with beds of varied blossoms. One wanders on the Champs Elysees through fountains bursting up amid parterres bright with fresh spring flowers, and useless garlands wither ceaselessly around the statue of Joan of Arc. But the sword gleams out everywhere. Paris teems with incentives to barbarous war. Across the Seine the golden dome of the most costly of earthly tombs enshrines the poor remains of the most remorseless and most worthless of conquerors. At one end of the fair Elysian Fields rises the Arch of Triumph, covered with the hideous massacres, and from its portal leads on the Boulevard of the Grand Army that seems to indicate the conquest of mankind. The Comanche and the Sioux are not more vain of their martial deeds than have been the rulers of France. One almost misses from the Arch of Triumph a garland of scalps. Yet, looking down from its stately and useless splendor along the bright avenues of blossoming trees and sparkling fountains, one sees at the end of a vista a worn and shattered ruin. It is the palace of the Kings and Emperors of France. The birds make their nests in the chambers of the Tuilleries, the storms beat upon the shattered wall where Louis the Fourteenth gave law to Europe; whence Louis the Sixteenth fled guiltless to the scaffold; where the first Napoleon usurped the throne of the Capets; where the third corrupted the manners of his age, and taught profligacy and shameless vice to Europe and America. Almost ghost-like amid the thoughtless city, the solemn ruin teaches its lesson of penitence and of reform in vain.

Moloch was not more bent upon warfare than are apparently the rulers of France. Paris swarms with soldiers and priests. Troops of cavalry dash up to Champs Elysees incessantly. The cafes and boulevards on mild evenings are filled with officers and men wasting their leisure moments in idle dissipation. On the parade grounds of the Invalides and the Champ de Mars platoons of soldiers are in constant exercise. It is reported that one hundred thousand men are gathered at Versailles, and that there is scarcely a town or village in the provinces, where a regiment of the youth and manhood of France are not found practicing the most useless and the most destructive of human arts. At the plow these myriads of men might restore the prosperity and wealth of their country. In the school house or the factory they might have learned humanity and self respect. But as soldiers they serve only to waste the poor resources of their country, to spread pauperism, to destroy public morality, and to enforce

upon Germany and Italy the necessary preparations for self-defense. The soldier is comfortably clad at the expense of the nation, while thousands shiver half clothed in the chill streets of Paris, and women and children perish in desolate garrets and hovels uncared for and forgotten. The soldier wastes the money in haunts of dissipation, while hungry crowds clamour around the soup-kitchens, and starvation reigns in all the villages of France. The sums wasted upon its army might reform and regenerate the country, would plant a school-house in every hamlet, and provide the honest and faithful farming class with the means of self improvement which are alone needed to raise them high in the ranks of civilization."

Our readers will remember that when the Communists held Paris they overthrew that emblem of military glory, the column in the Place Vendome, and they will also recollect that its crash resounded through the civilized world. *Harper's Weekly* blamed them for so doing, at that time, but, its publication of the above article induces us to believe that its opinions have changed with regard to the value of the soldier to French civilization. The masses of Europe are ground to dust under the weight of the military elements, and the Communists were right in rejecting forever the aid that had so sadly failed them in the defense of their country. In spite of "blood and iron" Bismarck's strong reliance, Germany is not yet invulnerable, though it cannot be conquered by French arms, it may yet be reorganized by French ideas.

THE JEWISH TIMES ON THE DEVIL.

"The idea of a personal prince of evil is purely pagan, and its occurrence in the Jewish and Christian religious system is due to a transfer thereto from Pagan sources. The God of the Old Testament confers himself the blessings and inflicts the punishments; the same Divine Being who appears to Abraham and selects him as the father of a great nation, decrees the destruction of Sodom and Gomorrah; the God who sends Moses on his mission as the deliverer of a nation from the yoke of slavery, sends the plagues on the stubborn Egyptians. In fact, the sole foundation of the Mosaic dispensation is the doctrine of One God, as the dispenser of good and evil, who holds in the hollow of His hand the fate of nations."

PHILADELPHIA RADICAL CLUB.

The regular meeting of the Radical Club of Philadelphia was held recently at No. 333 Walnut street. Mr. E. M. Davis, president, occupied the chair. Mrs. Mary E. Tillotson and Mrs. Olivia F. Shepard, who were clad in male attire, addressed the club on the subject of dress reform.

Remarks were also made on the same subject by Mrs. Robert Purvis, Mr. Reuben, Mrs. Danforth, Lucretia Mott, Mrs. Byrnes and others. Mr. Davis then read the following which was adopted as the sense of the club:

"The President has risen to explain his veto, and in his desire to give the creditor class a chance—as if there ever was a time when, as a class, they did not get the lion's share—and to protect those who hold the wealth of the country, has struck another blow at the source of wealth—the producing interests of the country. This 'Memorandum,' which, translated, means the power of patronage, suggests another question than that of 'only one dollar of paper out for one gold dollar on hand,' and that is, as to the use of a Congress. This Memorandum is only one of the fruits of calling upon a soldier to do the work of a civilian. The President had some excuse for his insulting arrogance—labor is too hungry to be polite—in the truckling spirit of the committee who crawl up to ask what kind of a bill he will sign.

"Members of Congress had little remembrance that they, as well as the President, are the servants of the people, and if they want advice they should go to their constituents.

"To say that the 'Memorandum' is inconsistent with his various messages and papers is not to condemn it. He has a right to change, but when he bases his present dictum upon past pledges, he draws rather strong on the credulity of his readers. Let Congress pass such a bill as they think is best for the country under the responsibilities that rest upon them, and let the President sign or veto it, as he may consider his duty.

"Let us have no more attempts at compromise. One side or the other will be cheated. The two positions cannot be compromised. Either money must have intrinsic value or it may be merely the representation of value. This is the point upon which the questions at issue rest, and they cannot be compromised. The people must have a medium of exchange, and if the government will not supply it individuals and corporations will, and the country will be flooded with stuff, the best of which will not be at par within a day's reach of its place of issue. History proves that industries must stop unless there is some means by which their products can be exchanged. It also proves that this medium must be in volume sufficient to carry on a cash business. This, government greenbacks can do better than any other money, and any attempt to deprive the country of this money is an attempt to clog the wheels of government as well as of industry."

Mr. Davis then made a few closing remarks, after which the club adjourned, to meet on September 16.—*Earlville Transcript*, Ill.

"It is all very well to admire Mr. Beecher, but it is going a little too far to say that the future of Christianity depends upon him. He is indeed the rock upon which Plymouth Church is built, but the holy Church universal rests upon a much more secure foundation than the genius or reputation of any one man, no matter how eminent he may be. After all, Mr. Beecher, popular as he is, and large a crowd as he draws whenever he appears in public, is only looked up to as a teacher by an infinitesimal fraction of the Christian world. There are hundreds of millions of Christians who never heard of him; and even here, where his name is familiar as a household word, the vast majority of Christian people do not pin their faith to him. His fall would be a misfortune, it is true, but greater men have dropped by the wayside, and the Church has survived their loss."—*New Haven Palladium*.

BUSINESS EDITORIALS.

FREE DRESS CONVENTION.

The American Free Dress League will hold its first annual convention in Painesville, Ohio, on Wednesday and Thursday, September 2 and 3, 1874.

In this age of radical thought and rapid progress, no subject appeals to the understanding of the serious or the benevolence of the philanthropic with more earnestness or deeper pathos than the insane extravagance and suicidal folly of woman's dress.

We mourn over the barbarisms of war, and lament the wretchedness, degradation and ruin caused by intemperance, yet it is an open question whether the sword and alcohol combined are as fatal causes of that waste of physical and mental vigor whereby the masses go to untimely and dishonored graves, as are the absurd and wicked styles of dress for woman.

In view of these appalling facts we appeal to all lovers of their kind to meet us in convention for a radical and fearless consideration of one of the most vital questions affecting the welfare of this or any age.

The platform will be open to the broadest consideration of the principles of dress reform, and of the best styles of dress for all. Come, let us reason together.

Presidents—D. M. Allen; S. L. O. Allen.
Secretaries—O. F. Shepard; B. R. Tucker.
Corresponding Secretary—M. E. Tillotson.
Will papers friendly to the cause please copy.

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

CAMP meetings should be supplied with the "Birthplace of Modern Spiritualism." Price, 25 cents and 50 cents. Agents wanted. Read advertisement headed "Historic Art."

ELEVEN MILLIONS OF SPIRITUALISTS IN AMERICA.—If one million of which should each procure a copy of the "Birthplace of Modern Spiritualism," even a 25 cent photograph, the publishers would soon issue other works of inspired art that have been happily conceived and that are waiting to be born. Agents wanted to supply camp meetings. Read advertisement headed "Historic Art."

WESTERN NEW YORK QUARTERLY CONVENTION.

The Third Quarterly Mediums' and Speakers' Convention for 1874 will be held at East Randolph, Catts. Co., Saturday and Sunday, August 1 and 2, commencing at 10 o'clock, and holding three sessions each day. Friends in the vicinity join with the committee in extending a cordial invitation to all interested in spiritual development to attend, particularly to mediums, speakers and singers.

East Randolph is on the Atlantic and Gt. Western R. R., sixteen miles from Salamanca, the connecting station, on the New York & Erie R. R., and sixteen miles from Workburg, where the Dunkirk & Warren R. R. intersects the A. & G. W.

For further particulars, address May Huntington, East Randolph, N. Y.

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 cur-

rent 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.

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ASENATH C. McDONALD,
DAVID HOYLE,
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BOARD OF MANAGERS.

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

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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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, 23 School street, Boston, Mass.

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.

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.

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.

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.

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DR. R. P. FELLOWS, the renowned Healer, is now healing with surprising success through the agency of his Magnetized Powders. The afflicted should send \$1 to the Doctor at Vineland, N. J., for a box of these simple but efficacious remedies.

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WARREN CHASE

Will lecture in Omaha July 26 and Aug. 2, 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. AUSTIN KENT.

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

PROSPECTUS.

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

It advocates, as parts of the new government—

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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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Life's Morning & Evening.

AN ART POEM, IN ALLEGORY.

"Flowers are the Alphabet of Angels, wherewith they write great truths on hill and plain."

From the Original Painting by JOSEPH JOHN.
Engraved on Steel by J. A. J. WILCOX.

A River symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged pilgrim. An angel accompanies the boat, one hand resting on the helm, while with the other she points towards the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth."

A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Be Kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love." Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "Charity"—"Faith" and "Hope," being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men," and "Longfellow's poem," "A Psalm of Life," lifts the veil, and we read beyond the limits of the picture—"all remind us we can make our lives sublime." Further on to the left, "So live," admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messengers: "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

This picture, embodying such exalted sentiment, combined with the beautiful in nature—of water, plain, hill and mountain scenery—the rich and mellow tints of the setting sun—the distant clouds, the rising shower, and the "bow of promise," the impressive lessons of the flowers—their quiet ministrations not injuring the general effect—the angels in their ethereal garments, floating without wings as gracefully as summer's fleecy clouds—the air of harmony and purity pervading the whole composition, impresses the beholder with its being truly a remarkable production—refining and ennobling in its influences. It should occupy a favored place in every home and school where children receive instruction.

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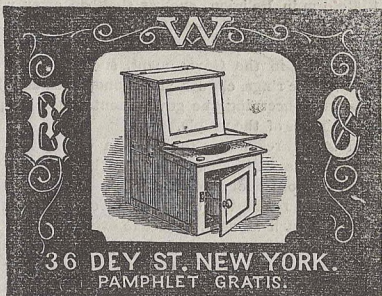
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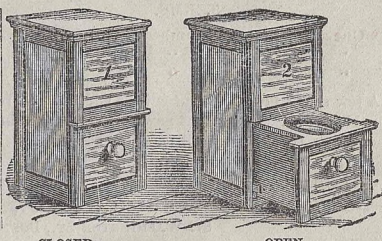
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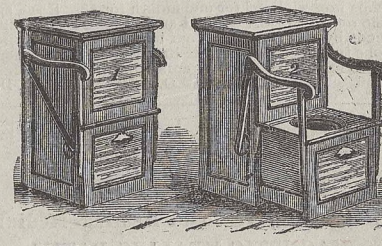
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