

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!

BREAKING THE WAY FOR FUTURE GENERATIONS.

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## BIOGRAPHICAL SKETCH

OF  
WARREN CHASE.

### CHAPTER V.

In the winter of 1843-4 the New York *Tribune* and other papers took up the discussion of the social system of Charles Fourier. Horace Greeley, Park Godwin, Mr. Dana, Mr. Ripley, Mr. Brisbane and other prominent writers took part in its defense. Suffering as Mr. Chase had all his life from poverty, insufficient pay for labor, the legal robbery of his natural right to land, either to build a home on, to subsist on or to be buried in, it was natural, with his active mind, for him to take up with the glowing promises of these speculators in a new social system. With a few other persons, discontented and dissatisfied with their conditions in life, he soon started a movement in Southport, which organized, and, mainly owing to his earnest and honest efforts, raised about \$1,000 to commence practical operations. They sent a committee to select a location, which was found and accepted in the northwestern township of Fond du Lac county, where the city of Ripon now stands, but which township had not then one settler. In the spring of 1844 nineteen men and one boy repaired thither with teams, tools, etc., while Mr. Chase started for the land office at Green Bay to enter the land to commence on, with \$800. He secured the land, entering it in the name of a distinguished citizen of Southport, instead of in the name of the irresponsible treasurer as all expected. By this act, with which all were afterward fully satisfied, the land was saved to the society, which was deeded to them as soon as they were incorporated and could hold the title legally. He reached the location and met the teams on the domain on the first day of May, and they at once began operations, living in tents till they could build houses and get their families up there. The excitement of this new movement was intense, both among the members and with the few scattering settlers who soon followed into that and neighboring towns and secured the choicest locations. Failing to purchase the 160 acres of G. S. Horner, then register of the land office, who had secured the choice spot on which is now the heart of Ripon, they bought around it, and built houses, mills, shops in below, leaving that for a speculator by the name of Mapes, in company with the owner, to build a village upon, where they could sell liquor, keep taverns, stores, doggeries, grogeries, churches—social hells to corrupt society and fight the Fourierites who had organized the town, named it Ceresco, got a post-office, got it incorporated, etc.; but as they had no church, no liquor, no loafers and no social hells for vice to breed in, the new village soon drew in all the wicked elements from outside, and by constant abuse wearied the society with the strife, and after six years of prosperity, they gave up the contest. Mr. Chase, who had secured the charter from the Legislature, with the signature of Gov. Talmadge, now repaired again to Madison and got it altered so they could sell and close up their business, which they did without consulting legal or clerical council, Mr. C. drawing up all papers requiring legal knowledge or skill.

The stock, which from original investments had largely increased, was all cancelled at par, and three dividends subsequently paid on it from the surplus, and no mistake was ever discovered, no lawsuits arose from its affairs, and no complaints were ever made worthy of notice, and yet it had held nearly 2,000 acres of land, and had about \$40,000 of capital, with over thirty families. Some of its members still remain in the town, and are among its best citizens, and one is now one of the regents of the State university, and others have held important posts in public affairs. In the fall of 1844, Mr. Chase sold his home in Southport, and put his all into the Phalanx, knowing it would secure him a home, and moving his family there now consisting of the wife and eldest son and only daughter after burying the bodies of the two younger boys. The wife went reluctantly, but always consented as the Scripture directed all wives to do, to the decision of the husband, and contributed all she could toward obtaining better conditions. In the winter while Mr. Chase was at Madison obtaining the charter from the Legislature, Mrs. Chase had a severe fit of sickness, which called a council of M. D.'s from over twenty miles in opposite directions, and by constant watching of an able physician for eight days and nights she was rescued and saved, and was just over the crisis as her husband returned, not having been apprised of the event as

there was no post-office within ten miles, and only weekly mails at such as were in existence. Next summer she went to N. H., and spent the next winter at her paternal home, returning in the spring of '46. The following winter their last son was born, while the father was in Madison, having been elected member of the constitutional convention, and thus commencing his political career, while attached to the phalanx known as the Wisconsin Phalanx, and largely ridiculed while scores of similar efforts in other parts of the nation were failing and breaking up. Mr. Chase kept the public informed of the progress and prospects of the society through his old standard paper *The Boston Investigator*, *The Harbinger*, *The Phalanx*, *Young America*, and other papers open to reform subjects, and wrote largely on land and labor reform and political questions.

Up to this time he was a firm adherent of the Democratic party, but opposed to slavery in free states and new territories, though defending the doctrine of state rights, by which it could be held in old slave states. In this convention, forming a constitution for a state, he moved for colored suffrage, and got a vote of 14 out of about 170 present; and then he moved for female suffrage, and one old gentleman for sport voted with him for it, and his friends ridiculed his utopian schemes. The convention was made up of a vast amount of mild, impractical men, but even such were too radical for the settlers, and their work was vetoed by the vote of the people who largely repented afterward.

Mr. Chase was the only democrat from his county, the remainder of his ticket being defeated and two whigs sent with him, a result effected by the German vote, and not by the Phalanx, which gave him only its party vote. After the defeat of this constitution, the Legislature immediately called another convention, and out of the whole body of the first only six old members were returned from the whole territory; but Mr. Chase was one of the six, his county endorsing him and the constitution both. A smaller and more practical body was now assembled, and a more conservative one. Mr. Chase was chairman on banks and banking—one of the distracting questions that defeated the first. He took especial pains to secure equal rights to all citizens without regard to his or her opinion on the subject of religion, reversing the old mode of expressing it by which persons having no religious opinion were deprived of rights, and the journal of that convention has more references to him than to any member of the body, showing the active part he took thus early in political life. He had expressed himself opposed to capital punishment, and in favor of equal rights for citizens without regard to sex or color; opposed to land monopoly, the curse of the new States, and to usury laws, and laws for the collection of debts, and urged other reforms; but, of course, much of this had no necessity for constitutional provisions, but only an absence of any principle that would prevent it by legislation. This constitution was readily adopted, and at the first election under it Mr. Chase was elected to the State Senate by the counties of Fond du Lac and Winnebago, succeeding again by running ahead of his ticket, most of which was defeated. In the two first annual sessions of the Senate, and while the statutes were revised and adapted to State legislation, he was on the judiciary committee which had much legal business to transact. He secured an entirely new system of divorce from the old and the one reported, and wrought into legislation many reforms; aided in securing the liberal law of homestead exemption; and introduced for discussion a bill abolishing the laws for collection of debts. He got through a bill repealing the usury laws, and leaving the matter subject to written contract between parties. He opposed chaplains both here and in the conventions, and urged the taxation of church property; but the people of Wisconsin were not up to these measures, and yet he made many warm friends, and some bitter enemies. His warmest and most devoted friend in the Senate was C. L. Shales, from Southport, who boarded and roomed with him at a private house, and occupied the same double desk with him, and they went by the name of the David and Jonathan of the Senate, being so often together in voting as well as walking. During these winters spent at the capital he never visited the saloons, gambling-houses, nor houses of prostitution, not even in a single instance in either, and yet he was even then branded as a most vile and wicked free lover, solely because he advocated the equal rights of woman, liberal divorce, and no clerical support or restraint, etc. Near the close of this term Lewis Cass was nominated for

president by the democracy, and in his Nicholson letter repudiated the old democratic doctrine of State rights, and declared slavery a national institution. This drove Mr. Chase and Mr. Shales, and many other prominent and true democrats there as elsewhere, out of the party and caused the split that ultimated in the free-soil party. In Wisconsin, as in the nation, this party was sandwiched in between the other two parties but had a respectable showing. Mr. Chase was their candidate for Governor in Wisconsin, and carried the two best counties in the State—Racine and Walworth—and had a large vote in his own county, and more than both the others in his own town. Two years later he declined the nomination of the convention, and secured the nomination of another who was elected. He went as delegate to the National Convention at Pittsburg that nominated John T. Hale and J. W. Julian; was one of its vice-presidents, and ran on the electoral ticket of Wisconsin, which was the last political office he aspired to and the last of his efforts in political life except during the war to make speeches for the Union and for his personal friend President Lincoln, and in 1872 to consent to go on the electoral ticket of Missouri, as he was then doing business in St. Louis, where from the Third Congressional District of the State he received a nomination and held an electoral vote for Horace Greeley at the time of his death, not because he had full faith in Greeley, but because he had lost all confidence in Gen. Grant and his supporters, as he formerly had in Cass and Buchanan.

During this time, he was closing up the business of the Phalanx, and preparing to move to Michigan to educate his children at a liberal school near Battle Creek. Up to this time, there had been success in political life and in his rapidly increasing literary productions on reform subjects. The failure of the Phalanx had set him back in social-reform efforts, but not in principles. The Phalanx was not an encroachment on the regulations of the family, and asked no change in marital relations. Although he had advocated at the capitol and in his articles for the press changes in the law which would obviate the necessity for any marriage or divorce laws, yet in the society and at home no changes were necessary or required, and he had never deviated from the strictest rules of orthodox morality, and yet no person at that time in the nation was more abused for being a free-lover and social revolutionist. Yet he never lost his political influence, and could have been elected to Congress or as Governor, and had as good prospects of the U. S. Senate as any man in the State; and yet he left all these prospects for the lecture field on the most unpopular subject that was up for discussion—Spiritualism—to which he had by close study and repeated experiments become attached and converted, even while in the Senate.

The family circle was now completed, consisting of two sons ten years apart in age, and one daughter two years younger than the eldest, and there was no prospect of more for he had reformed his life; quit smoking and eating pork, and otherwise reformed in diet and social habits in life, and thus brought harmony and happiness to the wife and children, and secured a happy family home.

### "OLD MAID PHILOSOPHY."

LAWRENCE, KANSAS, March 21, 1875.

Dear Weekly—In Pomeroy's *Democrat*, for March 13, if my memory serves me, is a leader headed "Old Maid Philosophy," which I propose to honor by taking some notice of. Of course it is "smart," else it would not be in Pomeroy's *Democrat*. But whether it is logical and tenable remains to be seen. That it is suggestive, I leave to the constructions of prurient minds to determine. To me, it is but one more unreasonable ill-advised fling from a man worthy of better things.

I know "Brick" Pomeroy well, have known him for years, and can speak, indeed have spoken both in an out of season, for the better side of him, which I know to be good and grand, overflowing with the essential essence of manliness, worthy the love and devotion of the noble and lovely woman he has won to be his wife. When that last is said, no more is needed in praise of Mark M. Pomeroy.

But, like all the rest of us, I suppose he has got a *worser* side, which he takes no pains to conceal, as we most of us do; but reveals it in all the proportionate ugliness to his nobler side. He reveals it to such an extent through the medium of his paper, which is the only medium through which the world at large views the man, that it is impossible to make

W. J. Lawrence



strangers understand that he is not a perfect monster. Quite recently, I had to fight for him on account of the above mentioned article, which is not near as obnoxious as much that emanates from his paper.

The person I was in converse with (not a canting, sniffing, respectable hypocrite, but an out-and-out radical of the consistent type—no part of a "hoodlum") thought "Brick" must be the lowest, most vulgar-minded, most undignified specimen of a male swaggerer and blackguard possible to scare up; that he must be addicted to dissipation of all sorts; a drinker, a chewer and smoker, frequenter of brothels and aiders and abettors of all manner of "bummers," thieves and prostitutes. That person was not familiar with his "Saturday nights." I could hardly impress the party that he is the direct opposite of all that—a man above men in the purity of his daily life and tone; a man who does not drink, swear, smoke or chew, a man who will not employ another who does any of these things; and last but not least, that he is a man devoted to his beautiful wife and darling little girl and his refined home around whose hearthstone cluster many of the tender, sacred graces that tend to the developing of a true marriage.

I can speak advisedly, for I know him, his wife, his home. And I must say that often and again some emanation from his paper has gone to my soul like a knife; for in my admiration for the man, I cannot endure he should so misrepresent himself. So much for preface. I had no intention to write an estimate of "Brick" Pomeroy's character when I sat down. But I always permit my pen to follow its inspiration and take no thought of what it shall set down. I mean no offense to M. M. Pomeroy—that he must know.

But I'm going to try and prove the shallowness of that quarter column from his paper on "Old Maid Philosophy." I would like to quote the entire article but space is too precious. He commences with the assertion that "Those who would become wise teachers must first pass through the different branches of education, with a pretty thorough course." Then he speaks of the ludicrousness of the efforts of persons who have "utterly mistaken their calling, standing before the multitude full of wise platitudes and solemn assertions." He goes on to say that "among cases of this kind, most patent is the spinster who could teach mothers the duties they owe their children, and men and women the proper adjustment of the sexual relations. \* \* \* In this age there are many funny, comical humbugs perpetrated upon the people, but none more so than for an old maid to stand up before the public and admonish mothers to teach their sons to conserve their sexual natures, if they would live right and accomplish grand and noble achievements. The Lord ought, evidently, to have taken a few lessons from such wise and proper spinsters, but he would probably object to changing any important laws until these would-be teachers had been there themselves." "Brick" further asserts that to "know perfectly the lay of the land, peculiarities of soil and climate, people must travel through a country and see for themselves."

Now in all the above it needs but a glance to reveal all the inconsistent and illogical deduction and instruction. The whole article serves only one bad purpose: it casts odium of vulgar minds upon a class of persons who have given more brain work to the study of the laws of being and the elucidation of causes from effects, than hundreds and thousands of hopelessly ignorant wives and mothers, who had better far have been dead before they assumed responsibilities concerning which they were ignorant of the first principles.

Many an "old maid," from knowledge of the laws that should control marriage and maternity, is better fitted for wifehood and motherhood than the majority of women who thoughtlessly assume those positions. Perhaps it is knowledge of the situation and a just appreciation of its grave responsibilities that keep the "old maid" from jumping from the frying-pan of single-blessedness into the fire of matrimony.

As for "knowing the lay of the land, peculiarities of soil and climate," merely traveling through, as "Brick" suggests himself, is amply sufficient, without "squatting" down for a period of years and vegetating on the aridity and miasmatic influences. The "old maids" have "traveled through," and don't seem to like the salubrity (?); they prefer the old country to the new.

Many a sentiment has "Brick" Pomeroy uttered concerning woman, her "spear" and possibilities—her duties, needs and proper position. I presume he thinks he ought to know all about it, like any other man who assumes so much for my sex. According to his own argument, since he cannot put himself in a woman's place or become an "old maid," he had best hold his peace, or out of his own mouth-piece he is liable to the charge of "comical humbug," pretending a profundity of which in the nature of things he is not experimentally cognizant.

Many a mother who abuses her children to damn them through utter ignorance of their needs and laws that govern being, will chuckle over that slur on "old maids" in Pomeroy's *Democrat*, and plume herself she knows so much, because she has borne a few or a dozen children in the blindness of sexual debauchery sanctified by marriage laws, but cursed of God; children whom she is sending fast to the world's viciousness in her lamentable ignorance of first principles which the "old maid" has learned by extended observation and study into laws. And must she look on at the work of devastation, able to pick out every unfruitful fig-tree by the inevitable signs of broken law, and still hold her tongue, when her whole soul is on fire with the breath of God's truth, because, forsooth, "she has not been there herself?"

Sublime logic! when all the evidence on all sides goes to show that the more submissive a wife is and the more children she bears the *ignoranter* and *ignoranter* she becomes. On the reasoning of the *Democrat* the physician ought to "step down and out," for since he can't personally go through the hard and thankless experience of wifehood and motherhood, as it is generally gone through, he has no business to "stand up before the people," and tell what he has learned, any more than the old maid, who, with her womanly instinct coupled with study and observation, can teach the ordinary

physician his A B C of principles of life and the relations of men and women, and duties of mothers to their children. God forgive the doctors for not telling all they do know, instead of their eternal patching and tinkering at the sapped foundations of dilapidated womanhood, which presents to the practiced eye the frowsy appearance of a drunkard's home, where the "fences are broken down, the garden-gate off the hinges, the limbs of the shade trees chopped off for firewood, and the back windows ornamented with an old hat." When a physician is called to attend a woman who is all "broken down," who complains of an "all gone" feeling and has a baby in her arms all the time, and whose husband is a lusty, strong fellow, why don't that doctor tell that woman the truth as he knows it if he is not a fool, and preach a sermon of common sense to her husband, instead of administering his doses of poison to restimulate as far as possible the overtaxed springs of womanhood?

No! that task is left for a woman to have the grand courage to do. And if she be without the encumbrance of a husband, her veins free from the sexual virus of matrimonial license and lust; in other words, if she be an "old maid," she must bear the "spurns which patient merit of the unworthy takes," and steel her sensitiveness to the venom of such flings as those under the heading of "Old Maid Philosophy;" flings unworthy the soul of a man who loves one woman, and holds the sex in any veneration.

Speaking of physicians, I am reminded that I was told yesterday of a certain prominent doctor in a flourishing city not a thousand miles away, who went to hear Mrs. Woodhull lecture last year, and reported in social circles afterward that he was compelled to blush at what he heard Victoria utter. The doctor's standing was well-known to a select few, among whom was the husband of my informant, who—the husband—had once caught the sensitive doctor who could not contain his blushes at Mrs. Woodhull's lecture, in a sort of "nest-hiding" predicament, and besides that he is given to various sorts of looseness. No doubt he blushed to hear Victoria, for I presume she held him up a glass wherein he could see the inmost part of himself, such black and grained spots as Hamlet showed his mother. But he wished to have all the prurient prudes of both sexes infer that his excessive modesty was shocked at details of what his innocent soul never dreamed!

There was also a young bride at that same lecture, who made a point within the week to make a round of calls and repeat the ugliest truth that Victoria had to tell, while she, the "young bride," reported how "exceedingly shocked" she was, and how "painfully she blushed." She kicked her husband out of bed in a few weeks from that time and got a divorce! Comment is unnecessary.

Now, Victoria is not an "old maid," she can speak by the card from her own experience as well as from extended observations of the wretched experience of thousands of her sex. When she hears of a case of flagrant abuse of womanhood in marriage, or knows of a foolish mother administering castor oil to a child, and giving it pork and beans in two hours afterward; or when she sees young men all over the land running the road to hell, and storing up sexual virus wherewith to poison some helpless wife and unborn child in the future, she may be permitted to speak and tell the truth, because she has been through the matrimonial mill herself, though the most of her knowledge has come from outside investigation of the experience of others.

Knowledge of the "lay of the land," in the sense of Pomeroy's *Democrat*, is oftener disastrous than otherwise, and completely unfits a woman for any knowledge or development, as witness the army of women at a dead-lock and stand-still intellectually, dried up, unattractive, sapless, ambitionless, very stagnant pools of womanhood, covered all over the surface with a green and oozing slime, breathing contagion to the world.

No! 'tis not essential the "old maid" should drink the poison cup of modern sanctified matrimony and motherhood to know the baleful effects of ignorance and unrestrained passions licensed to riot rampant in the "sacred" marriage-bed of legalized prostitution. She needs but to look around for her thousands upon thousands of evidences of disregarded laws, and a faithful study of causes from effects in the outspread book of Nature to amply qualify her to "stand up before the public" and "teach mothers the duties they owe their children," even before they are conceived; and to inform "men and women how to adjust the sexual relation," in all temperance and decency, and to give young men some idea how to "conserve their sexual natures;" for the "old maid" knows what she is talking about, and "Brick" Pomeroy knows she knows what she is talking about! Hence, his culpability in flinging his suggestions into the vulgar minds of loafers, rowdies and scallawags, who know as much about conserving sexuality as a hog knows of social science.

We need not eat apples of Sodom when we have seen them turn to ashes on other lips. We need not drink the waters of Marah when others assure us they are bitter. But if we do eat and drink the heartless fruit and cruel waters, the verdict of all the wise "old maids" in the land shall be—"served us right!"

HELEN NASH.

#### A REPRIMAND CONSIDERED.

EDITORS OF THE WEEKLY:

\* \* \* I was resting unconcernedly about renewing till my memory was jogged by the sudden appearing of that little messenger folded in the WEEKLY. I now send you \$1.50, but I do not believe the paper will live half that time out, and for this reason: You see you have sold out the cause again for man's support, when it ought to stand alone on its own merits, supported by its own friends—the women. No man should lead here. Hands off and pay down at the bar, else stand back for the better bloods, should be your motto.

Let no Frank Moulton champion the cause with pistol or bludgeon, for it should rest on reason and natural truth, and needeth not the services of any gallant knight. Your excuse for and applause of Frank's unborn episode must certainly turn the tide of sympathy in Harry's favor and against you

and consequently against the glorious cause you advocate. For this you will be meted a just retribution, your press torn down and the type thrown in the river. Would you get up a fight? Then justify force and complain not, though the whirlwind devour your substance and the earth drinks your blood. You do not seem to take into consideration that not Beecher alone is on trial, but the plaintiff and all the witnesses as well, and that good Harry bears the enormous weight, saint-like, like a toad crushed between two boards, without uttering a word, only now and then, when the wind must have vent through the crevices of his shattered tenement, and that all the others stand around to snap and bite at his poor lacerated body, like so many hawks and buzzards whetting their beaks for the prey. Shame on you! you dishonor the cause and bring contumely upon the house of your chosen principles, and God shall destroy both it and them. The wages of sin is death, but the woman that feareth the Lord she shall be praised.

I had thought a while since I would let my paper stop when the time last paid for was out, because you permitted that foolish serial to run through your columns, which neither illustrated anything you held to nor was even a tolerable exponent of the woman's nature, for who does not know better than to believe that honest human nature anywhere would invite misery in lieu of happiness if the choice was free, unless so taught from religious fanaticism, which is slavery of both mind and body? It was not even an improvement on Brighamism, whose spiritual fingers, softened by the balmy breath of lying, are already now crushing out all the womanhood of its simple votaries. No! away with all systems that do not set woman on her own feet to run a career alongside with her brother man, equal in scope and opportunity with him. Yea, I look far into the future, and see woman as much superior to man then as man is to her now, both in physical and psychic development, and this because Nature wills it as a recompense of reward to her. And he will then be owned instead of the owner. Compensation is the order of Providence. He that suffers now will some day rejoice as much accordingly. Blessed are they that mourn, for they shall be comforted.

Give my love to Harry, and tell him that when his house of glass is sufficiently broken there is another in waiting for him that will fit him as well, and may be better.

Yours, etc.,

J. B. HERSEY.

THORNVILLE, Mich.

#### REMARKS.

[Bro. Hersey has entirely misapprehended the lesson that we desired to teach by the remarks introduced into the WEEKLY of March 27, about Mr. Moulton and his "unborn episode." We offered neither excuse, for nor applause of, his threat. If Bro. Hersey will turn to his WEEKLY and read, he will find the language clear and emphatic, thus: Had Mr. Tracy proceeded with this infamous business, and had Mr. Moulton carried out his threat, as we are certain he would have done had the gross insult been offered to Mrs. Moulton, the world (not Mrs. Woodhull) would have acquitted him; it (not Mrs. Woodhull) would have gloried in the man who would protect his wife, and punish the coward who should insult her upon the witness-stand, when the Law and the Court should neglect or were powerless or incompetent to do so.

In this we were stating the world's position against itself, for, having made laws that consign woman to man's protection, it would thus justify the man who should take the law at its word, and dare to protect his wife, when it should fail. This is the world's own acknowledgment of the real character of its laws. Its intense sense of justice would recognize such an act as the one referred to, as a natural and legitimate sequence of its own methods; although it has also made laws to punish murder. This being so, the judgments invoked upon us by Bro. Hersey ought to fall to the ground; and we have no doubt, upon second serious thought, that he will see that they were prematurely rendered. No one who has read the WEEKLY can fail to acknowledge that its central idea is the sovereignty of woman, and that it never loses sight of it in any demonstration of so-called chivalry or otherwise. But it also recognized in the statement in question that there was or would have been a recognition by the world of the inconsistency and want of logic in its own actions, and therefore that its emotional sympathies expressed in such a case would be condemnatory of its legal formulas and methods.]

#### ANNIVERSARY DAY.

SALEM, Ohio, March 31, 1875.

Dear Weekly—I arise at early dawn to welcome in the glorious anniversary of Modern Spiritualism. What a beautiful day for its celebration! Heaven's clear canopy from its blue dome dips down in glowing radiance o'er the broad bosom of the now rejoicing earth. From the window of my little sanctum I gaze out upon the grand phenomenon of dawning light, flushing the east with prophecies of the day, and behold Aurora's golden splendor gently open the gates of morn, while the glad birds of the early springtime sing their morning praise.

Is there not something peculiarly significant in the time of year which was chosen for the birthday of this new dispensation? As the frosts, the snow, the ice of cold winter have melted away 'neath the genial rays of the opening spring time, so is the cold winter of false theology and sectarianism melting away 'neath the warm golden sunlight of a natural and spontaneous religion! As March with its blust'rous winds has purified the atmosphere, and prepared the elements of earth and air for

April's mild refreshing showers

To herald May's sweet budding flowers;

so has there been a march of religious ideas preparing the mental atmosphere of humanity

For the spirit-truth which showers

From its summer land of flowers,



Twenty-seven years ago to day, the angels succeeded in revealing the glad tidings that spirit-communion is free to every denizen of earth. I have always encouraged its celebration, and to-day it is more sacred to me than ever. I have more treasures in spirit-life than on our last anniversary day; within the year that has passed, when my stricken heart wailed in mortal agony because death was visiting my household, then the angels came to me and lifted my soul up in the realms of spiritual life, and when my Luna and Charlie talked of their heavenly home, I felt that I was the mother of two little angels, from whose loving spirits death could not divide my mother-life.

Now, as I write, I turn my eyes to the beautiful engraving, The Dawning Light, which hangs upon the wall, the scene of the home of the Fox girls, and behold the "cloud of witnesses" as they sing,

"Still the angels bridge Death's river  
With glad tidings as of yore,  
And their songs of triumph swelling,  
Echo back from shore to shore:  
We shall live forever more."

And thus, fellow-spiritualists, all over the land my spirit goes forth greeting you in celebration of this radiant truth, and while I enjoy this sweet communion my love flows forth to all humanity, and I pray to so live as to hasten the day when our beautiful philosophy will gladden the universal brotherhood of man; and therefore do I feel that I celebrate the day in giving cheer to thee, brave WEEKLY, for when principles of "Universal Justice" are practiced, then in the freedom of pure love will a redeemed motherhood, in harmonious conditions, give birth to a nobler race of children who will naturally unfold in the angelic beauties of true Spiritualism.

SADA BAILEY.

SOCIAL FREEDOM COMMUNITY, No. 1,  
MANCHESTER, Va., March 16, 1875.

To all friends of Communism who are interested in seeing the principles of social freedom and undivided interest practically carried out in community life, we would call attention to Social Freedom Community No. 1, which is located ten miles west of Richmond, Va., and owns a farm of 333 acres, about half of which is in good timber, mostly oak and pine, with good water power and stone dam; also a new Turbine wheel, a good team and necessary farming utensils and only needs a few hundred dollars to enable it to start several branches of industries, thus putting it in condition to open its doors to those without means who are in harmony and anxious to unite in this much-needed reform.

We would invite all who are interested in communism, and can do so, to send contributions of fruit trees or small fruits, the climate and soil being admirably adapted to the culture of a great variety of fruit; and we, being so near good markets, think it will be a profitable as well as pleasant business. There are regular lines of ocean steamers between Richmond and Philadelphia and New York, thus rendering our situation advantageous both for fruit raising and manufacturing.

We have with us a practical printer, and would be much pleased if there were those who felt to assist us in purchasing a printing press, so that we might further disseminate the principles of communism, and our efforts to practically demonstrate them.

The correspondence we have drawn out from all but three States in the Union gives unmistakable evidence that people are tiring of the old social slavery, and awakening to the necessity of better and purer relations.

One of the members has been engaged several years in medicinal herbs, and would like much to start the business here. The capital required would not be over \$100, and would furnish employment to twelve or fifteen persons.

We organized about eighteen months since, then numbering but three adults; have now seven—four women and three men—with one woman and three boys on probation.

Those who are here have pledged their all to Communism, and do assure any who feel disposed to help on the work that all contributions will be devoted to the cause. They have always felt it to be the better way to build slowly and harmoniously rather than to get accessions of members or means at the risk of discord. None are accepted until they have been with us long enough to become well acquainted, and then only by unanimous consent, as we intend to form a band where the elements of strife, discord and selfishness shall be superseded by peace, harmony and love; making a home where each feels to work for all instead of self, and aid each other in all reformatory efforts.

Contributions can be sent to J. Q. Henck, Richmond, Va.  
All communications should be addressed to

SARAH L. TIBBALS, Cor. Sec'y,  
Box 44, Manchester, Chesterfield Co., Va.

1009 CENTRAL AVE, Cincinnati, Jan. 28, 1875.

Dear Weekly—

I inclose \$3 00 for this year's subscription. Put me down as a life supporter of the freest paper in the land. Victoria's bombshell will virtually "resound through the ages." The avidity with which the Beecher trial is devoured by imaculate gentiles is somewhat surprising. I hope the general public will give credit to whom it is due. Thank God there was one woman in all Sodom righteous enough to redeem the city. This one event ought to fill the subscription books of the WEEKLY, and enable a tired body to obtain immunity from the severe taxation of the lecture field.

I think the paper much improved since its reduction. Subjects of discussion nowadays are treated too voluminously. The masses whom it is useful to reach require self-evident truths. "Universal justice" is a perfect model of perspicuity and research (or inspiration), rivaling Emerson in his most fortunate passages. R. W. Hume is a true poet; he has hit the mark in the "Password." My grandfather, Major Daniel Gano of this city, was an earnest advocate of all reformatory measures. While looking over his papers I found the lines I inclose to you on "Affinity." I believe they are original, never having seen them elsewhere. I was

quite sorry I was unable to see Miss Tennie when last in New York.

Henry and Elizabeth are in a hard row of stumps; they are a little leaven, but are going to leaven no small lump, for surely so progressive a community as Plymouth Church is no mean acquisition to the free-love corps.

Yours, for this world and the next, respectfully,  
D. G. CHITTENDEN.

Go WEST via ERIE RAILWAY and its connections. Fare to Cincinnati, \$15; Chicago, \$18; St. Louis, \$20; Kansas City, \$31; Omaha, \$34. Ticket offices, 241, 529 and 957 Broadway, foot of Chambers street, and foot of Twenty-third street, North river.

#### DRIFTING WITH THE CURRENT.

GREENVILLE, Mich., April 4, 1875.

Dear Mrs. Woodhull: \* \* \* One of the best things for the cause of social freedom has been your lecturing tour through the States. All classes everywhere have a desire to see the "elephant," and after they have seen him they know better how he looks and what he is made of. So you see every time people see a paragraph of yours, or read one of your lectures, they have the soul earnestness of its author before them to help make a lasting impression on the mind. I regretted that your stay in Greenville was so short that a few of us could not have an hour's conversation with you all to ourselves.

Oh, dear! what seven by nine men we have as leaders! They crop out in the spiritual ranks among our editors and speakers.

Last Saturday and Sunday I attended an anniversary meeting of Spiritualists. We had a grand time, for the angels were with us. The speakers were not "Woodhull;" oh, no! but their lectures were mainly on social reform, and finally the summing up was, we were not born right, but must be, to be pure, socially. All the speakers I have heard for the last year have been drifting, in spite of themselves, into the same current. Verily, the world moves. Even the old pioneer—E. V. Wilson—said in my presence last fall that he was, and always had been, bitterly opposed to Mrs. Woodhull's views; but the same day he went on the rostrum and advocated clearly and plainly your social freedom principles, showing the fearful responsibility of mothers in not teaching their daughters, and sons as well, the objects of life which pertain to the union of male and female—otherwise marriage; but such is life at the present day.

Yours, "not for three years, but during the war,"

MRS. M. E. FRENCH.

EGYPT, Cairo, Illinois, April 4, 1875.

Dear Weekly—Please let me gush just a little. Victoria's letter to the *Herald* reduces me to the necessity of an outburst, and I am chained here to the carcass of obsolete fossils. With what genuine happiness I dwell upon her truthful utterances. After so much lying, the truth indeed refreshes. Rebel as I am, the ring of her words brings hope to my heart for all mankind, including the imbecile Beecher and his idiotic followers. It is Victoria who shall prove Talmage a false prophet, and by her truth prevent a second Sodom. With the blessings of the poor upon her head, I am her sister in spirit.

MARGARET BROWNELL.

THE Rev. Isaac S. Kalloch was formerly pastor of the Baptist church worshipping in Tremont Temple, Boston, and gained an unpleasant notoriety in consequence of alleged infractions of the seventh commandment, which led to his appearance in the courts. After the legal proceedings against him were ended he emigrated to Kansas, where he became noted in politics, and even aspired to the Republican nomination for the United States Senate. Some months ago his old friends were greatly delighted to hear that he had reformed, been baptized anew, and had entered once more into the work of saving souls. Since then, we believe, he has preached to large audiences, winning great popularity; but we regret to learn that he is again upon the ragged edge. The *Leavenworth Times*, a Republican journal, says that Mr. Kalloch recently left that city very suddenly, and intimates that he made great efforts to induce certain newspapers to keep silence in regard to his "supposed shortcomings." This is a sad evidence of the demoralizing influence of Kansas politics, which brought even the saintly Pomeroy to grief.—*N. Y. Sun*, April 7.

THE question of woman's rights has been considered in the House of Commons upon a bill to enable unmarried women to vote for members of Parliament. One of the arguments against the measure was that the "agitation emanated from turbulent women in America." Another that it would enfranchise "immoral women." Why immoral men should have rights that are denied to immoral women is a question that did not come into the debate. On the division 152 members voted in favor of the measure, and among them Mr. Disraeli, and 187 against it. This is a very strong vote, especially in the tory Parliament of conservative England.—*N. Y. Herald*.

DOES freedom and liberty mean to you license to wallow in the sexual, and give one's self up to lecherous and licentious life? Is it possible that this is all these two grandest words in our language signify to you? If anything should be free, it is love. If anything demands freedom, it is the soul. It claims kindred with the broad universe, and must be free to soar to the stars or explore the deepest hells. It is plain that the entire so-called morality of the world must and will undergo a change. The question now raised is, what is truth, and not what are imaginable consequences.

CHARLOTTE BARBER.

BEECHER.—The Brooklyn scandal is dragging its slow length along. To all impartial outsiders the trial is virtually ended; but we must not forget that, in the eyes of the sanctified, it is Plymouth Church that is on trial, and not Beecher.—*N. Y. Sunday Democrat*.

#### CLIPPINGS.

MEN who travel barefooted around a newly-carpeted bedroom, often find themselves on the wrong tack.

OUT in Montana, when they start a man down hill in a barrel, they speak of his "appearance in a new role."

REPORT says that the great trial will cost Beecher \$30,000. This is almost enough to discourage a man from getting into such a scrape.—*Norristown Herald*.

THE greatest discovery at Pompeii is that of a woman making a fire in a cook stove, while her husband is in bed and asleep. She was a noble woman.

So Bessie Turner awoke in her own room, saw a man there, jumped out of bed, and found she was in Tilton's room. Bessie must be a sound sleeper.—*Plain Dealer*.

THE drift of Beecher's defense is well outlined in his remark to the Plymouth church clerk: "Shearman, look at me. Did you ever know a bigger ass fall into a deeper pit?"—*Chicago Times*.

"Julius, why didn't you oblong your stay at the Springs!" "Kase, Mr. Snow, dey charge too much." "How so, Julius?" "Wy, de landlord charged this colored individual wid stealing de spoons."

AND now comes a Boston girl who wants the new undergarment to be called "prima," because it is the first to be put on. All right; and, moreover, the girl who dons it will be a prima donna.

A WIDOW was weeping bitterly at the loss of her husband, and the parson tried to console her. "No, no," said she; "let me have my cry out, and then I shan't care anything more about it."

A FOPFISH fellow advised a friend not to marry a poor girl, as he would find matrimony with poverty "up hill work." "Good," said his friend; "I would rather go up hill than down hill any time."

BEECHER's friends say he proposes now to take the bull by the horns. If he doesn't get along with it better than he did when he had the heifer by the heels he'll lose money by it.—*Glasgow, Ky., Times*.

THE trial of Theodore Tilton for holding Susan B. Anthony on his knee, kissing sundry other women, and being a free-lover, was resumed in Brooklyn. It looks now as though he would be convicted.—*Boston News*.

A CHICAGO deacon expresses himself delighted to hear that there are no sects in heaven. Ever since he came to Chicago his life has been made miserable by sects of some sort, and he thinks they are mostly insects.

A DEAF and dumb mendicant was suddenly startled by the rude shouts of some boys while walking down a city street, and in turning slipped on a banana skin and fell. He gave the lads a severe lecture, much to the enjoyment of a blind beggar at the corner, who saw the whole occurrence through his green glasses, and was much amused thereat.

A CHICAGO lover went to visit his girl, one morning, and found her cool and distant. After a few moments' standing, he remarked that he guessed he'd go. "Oh!" said she, starting from a beautiful condition of semi-consciousness, "won't you take a chair?" "Well, I don't care if I do," was his reply, and he took the chair, thanking her kindly, and carried it home. He says it is a good chair, made of walnut, with stuffing and green cover—just what he wanted.

"A MERCIFUL man," tenderly remarked a Third street man not long since, "is merciful to his beast," and he called the dog in out of the snow, gave him his breakfast in a soup plate, and laid a piece of carpet down behind the kitchen stove for him to snooze on. Then the man went down town, and the neighbors watched his wife shovel snow paths to the woodshed, cistern, stable and front gate, and then do an hour's work cleaning off the sidewalk.

MACAULAY, in the *Rochester Democrat and Chronicle*, asserts that the snapper of General Tracy's long opening speech is, like the eagle Shakespearian quotation, a semi-manufactured article. It is:

"Though hand join in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered."

He further asserts that if Tracy or his friend Wilkeson will show him the above so-called quotation, he will pay the entire expenses of the defense in the Tilton-Beecher case, will finish the North Pacific Road, and will also write the second volume of Beecher's unfinished romance, even though, according to Wilkeson, it is now knocked higher than a kite.

COUNT JAUBERT had attacked Marshal Soult with a number of epigrams, and the marshal meeting him at a reception turned his back just as the count was coming forward to speak to him, and this in the presence of thirty people. "Monsieur le Marechal," said Jaubert, "I have been told that you consider me one of your enemies. I see with pleasure that it is not so." "Why not, sir?" said Soult. "Because," said Jaubert, "you are not in the habit of turning your back to the enemy." The marshal held out his hand, and the count's success was complete.

I THINK that the heroism which at this day would make on us the impression of Epaminondas and Pliscion must be that of a domestic conqueror. He who shall bravely and gracefully subdue this Gorgon of Convention and Fashion, and show men how to lead a clean, handsome and heroic life amid the beggarly elements of our cities and villages; who shall teach me how to eat my meat and take my repose, and deal with men, without any shame following, will restore the life of man to splendor, and make his own name dear to all history.—*Emerson*.

WHAT have Bible folks to say to this? Bayard Taylor, in his lectures upon ancient Egypt, informs us that many sentences recorded on the papyri found in the tombs, give evidence that most of the Mosaic law was compiled from the religious tenets of the Egyptian priesthood, and that some of the rites observed by the Jews, as recorded in the Bible, had their origin in Egypt, where they were observed before the days of Abraham! Where's Parson Talmadge? Where's Fulton? Where's Kalloch?—*Banner of Light*.



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

NEW YORK, SATURDAY, APRIL 24, 1875.

## THE FULFILLMENT OF LAW.

Think not I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill.  
For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—MATTHEW V. 17, 18.

If there be any other commandment it is this, Thou shalt love thy neighbor as thyself.  
Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—ROMANS XIII. 9, 10.

## SOCIAL EVOLUTION.

If there is one fact more prominently revealed by the history of the world than any other, it is that there has been a constant evolution going forward in society, which is to be specially observed in government. This stands forth so clearly that no argument is needed to make it evident. If there is any doubt or obscurity about the truth of evolution as applied to the kingdoms below man, there can be none about man, who, as he exists to-day in comparison with him of primitive times, is the perfected representative. There is no collective history of man socially considered, but his history as preserved by his relations to the various governments that have existed, reveals his social condition with a considerable degree of certainty. Thus he is first spoken of as consisting of various families, there being a no more comprehensive government than the individual man as the head of the family, who ruled supremely over it. He next consolidated into tribes, having a chosen head. Next, tribes formed themselves into nations, whose rulers were kings. From this point, the power having culminated in a single absolute head, it began to redistribute itself; first, by limiting the power of the king over the subject, and on through constitutional monarchy to constitutional republicanism, reaching, in Switzerland, to true republicanism; for there the people themselves are their own legislators, to which condition the people of this country have not as yet attained. Switzerland, however, is not the representative country for the world. That position belongs naturally to this country; the things that are done here being the observed of, and copied by, the world outside as are the doings of no other country.

The reason that this is the representative country, becomes clear when its history and development are considered. When civilization reached and spanned this continent, binding it across with iron bands, and connecting the waters of the Pacific that wash the shores from whence the movement first began, with those of the Atlantic, where it was to culminate, the mighty circuit of the earth had been completed. The pathway traveled each day by the solar light was by this circuit made the way over which enlightenment pushed itself around the world. First there were China and India with their civilization, next Assyria, Egypt, Persia, Greece and Rome respectively; then the dark ages, out of which modern Europe evolved; and lastly, crossing the storm-crested ocean, America. Westward the Star of Empire took its way until this circuit was complete, establishing itself upon the virgin soil of this continent, where political liberty, that had been conceived in Europe, had real birth. Then, as if attracted by some mighty power, which resided in that word, liberty, all the nations in the world began to contribute their stock to transform its rich wildness into a garden for

the world—a real Eden. Hitherto all movements of nations, peoples, and races had been disintegrating, separating from, forming new kindred tribes and tongues. Here an entirely new process was set up. The different races and nationalities began to blend, and a new race, containing the qualities of the several races, to be evolved—a common race, making unity of all races.

## CULMINATION.

For the first time in the world's history it is now possible to see how all the nations of the earth may be consolidated into one nation, into one social organization. Until the whole earth was occupied, the principle of distribution or dissemination had necessarily to be continued, otherwise the opposite process of consolidation once set up, would have shut out the unoccupied portions of the earth from civilization, for a long time at least. Now, however, the possibilities of production of all parts of the surface of the globe are pretty definitely ascertained, so that it may be calculated with a tolerable degree of certainty how much of, and from whence, the several necessities of life may be best obtained. It can be ascertained how much labor will be required to produce a sufficient quantity of the various necessities to meet the needs of all the people, and to provide an adequate supply as a guard against special contingencies. It can be also definitely settled as to what proportions of the labor of the world will be required in its several parts to produce the required quantities of the several necessities, and a regular system of exchanges may be established between the different localities by which the products of each locality may be distributed equally among the whole people. A comprehensive mind can readily see how the whole world may be brought into harmonious and brotherly relations if the law laid down by Jesus, "That ye love one another, your neighbor as yourself," were inaugurated.

But the law must be fulfilled. We have shown by the above synopsis that the law of dissemination is fulfilled. The entire earth has been discovered, and, in a way, occupied by man. The law of government has been fulfilled in this country. It has become representative to the rest of the world. It was necessary that the Civil Rights Bill should become a law in order that government enactments might thereby be fulfilled. We had the theory of equality, dimly foreshadowed in the constitution; but it was never practically outwrought in law until it was enacted that the social rights of all people should be equal. Political equality for all was enacted, though not established, when the fourteenth and fifteenth articles of amendments to the Constitution were adopted. Hence the law of government has been fulfilled. There can be no further modifications of the principles underlying government. Equality is the last thing that can be established by law. Fraternity must follow as a result of individual conditions, but cannot be enacted or created or controlled by law. The next step, therefore, must be beyond the law and into a common brotherhood, in which love will replace law as the ruling power, and in which organization instead of domination will be the rule of intercourse among the people. For this movement the people of this country are now ripening, and because ripening, it will soon begin to be made.

## JESUS AND THE SCHOOLMASTER.

It will be seen, then, that the world had to move toward the condition for which it is now ready, by slow approaches—that is, by evolutionary methods; and seeing this, it will also be seen that Jesus understood this perfectly when he said that no jot of the law should be destroyed, but should hold its sway over the people until fulfilled—until there is no longer any need for law. No sudden turning from wrong life to right living was possible of the world then. The people had not grown into a comprehension of what he meant, because they could not understand the uses and methods of law, nor could they see, logically, what was to be the end. What he spoke, as an individual, had to be made universal, as it were, by the experiences of the people, because they would not or could not understand his teachings in any other way than by such experiences. If they had accepted his doctrine and immediately abandoned the forms of law, and become one with him in love, which, having left the law, was all the law there was to be obeyed, he could have set up his kingdom on the earth then, and would have remained with it when he appeared after his crucifixion, as its Lord and head, as our elder brother, being the first fruits of the resurrection, to which inheritance all who were really born of the Spirit would have attained as fast as they were so born.

But it was impossible that the world should be saved by grace. It had to be taught by its schoolmaster—the law—and through long ages to suffer the penalties of its infractions so that it might learn how clearly defined are the processes through which it has passed. It has constantly, slowly but surely, evolved from its then condition until the whole world is now almost prepared to make its interests common; to acknowledge that they are common. Then commerce, as it now exists, was unknown; a large part of the world was undiscovered; the present rapid means of intercommunication which are a necessity of a world's community, or the great human family, were among the things to be; while the telegraph, also a necessity of unity, had scarcely been prophesied. Printing was not discovered, nor indeed were any of the great primary essentials of a unitary organization for the world, known or practiced by the most enlightened people of any nation.

## THE INTERIOR AND THE EXTERNAL.

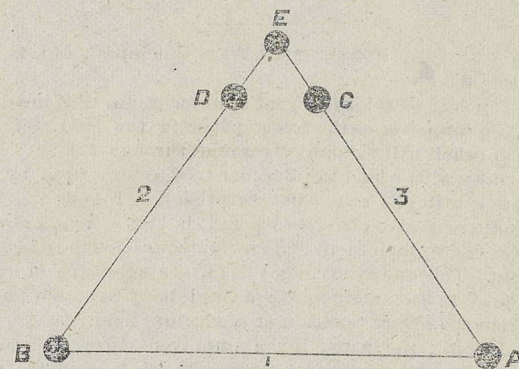
All these had to be found out and reduced to use. Intellectual intelligence had to be developed. The intellect of man had to find the means in the exterior universe that were essential to the demands of his interior nature, and devise methods by which they might be obtained. Being created with certain natural appetites, passions and senses, it was necessary that the modes of fully supplying them all should be discovered. Man is a compound, on the one hand, of the desires, appetites and senses, and on the other of the capacities to obtain their gratification or satisfaction; to minister to all his wants and needs. God, in His economy in creating man, has not given him a single want for which there is not an adequate and a natural supply somewhere in the universe external to the individual, while the blindest must see that no man can be perfectly happy until all of these wants are fully met. The desire for beauty is as innate in the human soul as the desire for food is innate in the human body, and the satisfaction of the former is just as necessary for the health and growth of the soul as is that of the latter for the health and growth of the body; and so also of every other want. No single one can be ignored.

The perfect relation of man to the physical universe will only be attained when the perfect reconciliation between him and it, is fully established in practice. The process of bringing the external into harmony with the interior is one of finding out God; it is a searching of the Scripture that is written upon the tablets of the earth, and of discovering the law that is there concealed. As a human brotherhood was impossible until the sentiment of brotherhood was developed in the heart of man, until governmental law or the rule of force was exhausted, so also was the reconciliation of the individual with the exterior universe, impossible until harmonious relations were established between them; and that both processes are culminating at or about the same time is evidence that both have developed by the same general law of evolution—evolution in the physical universe and evolution in man, intellectually and practically.

The most enlightened representatives of the human race are now in the two conditions of these processes that just precede their culmination into one—just at the point in the converging lines alone to which the two processes have progressed, where a single movement forward will place them in conjunction. Now what are these two conditions? Clearly in the external, that of equality in and before the law, as represented by the theory of the government of this country, a step forward from which will carry the people into a brotherhood; and in the interior, the reconciliation between the needs and wants of man and the condition of their supply and gratification, represented by the condition of the people who have carried discovery and application so far toward perfection, that it is possible for all their physical, mental and moral needs to be supplied—that is to say, the production of physical, mental and moral food is sufficient, if it were evenly distributed, to meet the needs of all the people equally—or, in other words, production is equal to the necessities of consumption.

## LIBERTY, EQUALITY, FRATERNITY

Now, is it not clear that the next steps in the two processes must be movements which spring from within the individual, and, as it were, independent of all existing forms by which both have hitherto evolved? Brotherhood, which is the culmination of governmental organization, depends upon the actual condition of the individuals who constitute it, and there must be within them that spirit of reconciliation with one another that will acknowledge the whole human family as brothers, and that will receive and affiliate with them as such, as fast as they really become so at heart. This reconciliation is humanitarian love, or the love of one's kind; and it can find expression in a social organization only which shall provide equally for the wants and interests of all its members. Those who are possessed of this love have been born into the kingdom of heaven, and are ready to obey the command of Jesus, to love their neighbors as they do themselves. Whoever has not this love is not yet ready to enter into the kingdom; is not and cannot be accepted into the kingdom; does not yet love God whom he has not seen, because he does not love his brother man whom he has seen. The following represents the progress mentioned:



- 1 Liberty, the base line of humanity.
- 2 Equality, the line of governmental organization.
- 3 Fraternity, the line of individual progress.
- a The individual man.
- b Collective man—mankind.
- c Progress made by a toward fraternity.
- d Progress made by b toward brotherhood.
- e Point of conjunction.



To have been born into the kingdom is to "stand fast in the liberty wherewith Christ hath made us free; to be not entangled again with the yoke of bondage." One side of this condition is well represented by the Oneida Community, the members of which make a practical application of humanitarian love, by recognizing and treating all conditions equally. In regard to external life and physical comfort, they are a brotherhood. They no longer live under the dominion of the law; or, as Paul had it, are no longer entangled with the yoke of bondage to their physical needs and wants, but together enjoy the fruits of collective toil. They have sought first the kingdom of heaven, which must be a community of equals, and all physical blessings have been added unto them, where those who are without its fold seek those blessings individually, and oftener lose than find them, besides losing also the happiness and freedom of the kingdom.

#### THE SEALED MYSTERY.

But there is a something else within the human being that is not included in this general humanitarian love; something that is not provided for in that part of the economy of the universe which ministers to man's common needs and wants. Let all these be fully supplied, let a common brotherhood of interests prevail, and still there is a blank in the heart which these cannot fill, and this is what the Oneida Perfectionists lack, and this lack has prevented them from really establishing the kingdom of heaven upon the earth. All else may be achieved, but this last and crowning blessing could not come to man—could not be seen of man, until "the fullness of times," until which period of the world's history it was to remain sealed from man. It was shown to Daniel in a vision, but he was commanded to "shut up the words and seal the book even to the end of the time" (Daniel xii. 4), and he knew not the meaning of what the two said whom he saw in his vision standing upon the two banks of the river, which was the river of life. The mystery that has been all these long ages sealed in the book away from the gaze and understanding of man is as to what this very "river of life" and the "tree of life" are that were in the garden of Eden, from which Adam and Eve, having tasted of "the fruit of the tree of knowledge of good and evil," were shut out. Everything else that has had existence has been prophesied about, time and again; but this mystery has been closely sealed, and is only to be discovered to man when the book shall be really opened—that is, revealed to and understood by man. This is to be done in the last days, when the angel shall appear who shall open the book, which is the book of life—otherwise, reveal this sealed mystery about the river of life and the tree of life which flourishes beside the river, which, together, are to appease the hunger and quench the thirst of man.

And this is shortly to be done, for the fullness of time is come, and the angel is appointed and will appear who shall show

"A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

"In the midst of the street of it, and on either side of the river, there was (shall be) the tree of life, which bare twelve manner of fruits, and yielded (yields) her fruit every month; and the leaves of the tree were (are) for the healing of the nations."

"And whosoever will, let him take of the water of life freely," when all the law and all the prophets shall be fulfilled; and when brotherly love becomes the only law; and when God, manifested in the flesh, is understood by man.

#### ADULTERY OR PERJURY.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.—DEUTERONOMY xvii. 6.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.—ST. MATTHEW xviii. 16.

Nothing is more certain than that one of these offenses has been committed in the Beecher scandal business. The sweeping and emphatic denials of Mr. Beecher of all the inculpatory evidence given by Mr. Tilton and by Mr. and Mrs. Moulton, leave no room for compromise between the two sides upon the ground of misunderstandings. Of course all that Mr. Beecher has denied, had to be denied under his theory of defense, and since he began to make denials, we have not been surprised that he has denied everything. Nor was it such an awkward business to make all of these denials harmonize. Standing upon the theory that all the wrong he had done was in having unconsciously won Mrs. Tilton's affections to himself, it was easy to make all the interviews with his accusers consistent with this view, although it is difficult for common-sense people to comprehend how this offense which was no offense, could have caused him the terrible agony that he has attempted to explain away upon this theory. If the denier were anybody else than Henry Ward Beecher, he would be laughed out of court for ascribing such trifling causes for such terrible grief, and his explanations would be called vulgarly, too thin. But he represents twenty-five years of great service to the community, and his gray hairs impress the people as they did Mr. Kinsella, when Mr. Beecher presented the case to him upon its merits.

We do not know just how the public regard the two sides to this case; whether it conceives it possible that the three witnesses against Mr. Beecher are more likely to have presented a line of perjury consistent with each other, or whether it were less probable that Mr. Beecher could do so consistent with itself. Certainly, neither Mr. nor Mrs. Moulton could have had any object in conspiring against

Mr. Beecher, let it be conceded as much as it may that Mr. Tilton had. Indeed, it is difficult, if not impossible, to believe that such a story as was told by Mrs. Moulton could have been concocted and lied to so well. It is possible, however, to find an object for Mr. Beecher's course, provided he is guilty of the charges, and if it were anybody else than Mr. Beecher there would be scarcely a doubt as to where the best reason for perjury exists. Leave Mr. Tilton out of the question altogether, and resting the case with Mr. and Mrs. Moulton as against anybody else than Mr. Beecher as the accused, we feel bound to say that no jury in the world would hesitate a moment as to where the perjury really lay.

Of course the jury in this trial scene will be guided by the testimony that is educed from the witnesses who are placed upon the stand; but the much more important jury, the public, are not confined to any such narrow limits. Looking outside of the case we find a number of witnesses whose testimony will be weighed by the public and will be used in arriving at the general verdict. Prominent among these are Henry C. Bowen, Elizabeth Cady Stanton, Susan B. Anthony and Paulina Wright Davis.

For instance, suppose that the stories that Mr. Bowen is said to have related about Mr. Beecher are true—especially that one recently published in the *Chicago Tribune*, in which it was stated that Mr. Beecher was seen by Mr. Bowen in a situation that could not be misunderstood, would it not do away utterly with the idea that is entertained by many that it is impossible that Mr. Beecher can be guilty of indiscretions with Mrs. Tilton, because of his long-established reputation, which should be taken as against anything that may be brought against him? If he could do such an act as Mr. Bowen is said to have seen, is it not quite probable that he might do those with which he is now charged with Mrs. Tilton? Nobody doubts that there was something that caused Mr. Bowen to write such letters as that one known as "the Woodstock letter," and the great public will never rest satisfied until it is understood.

Then who is there that can believe that Mr. Tilton did not unbosom himself to Mrs. Stanton, as she says he did, months, even years, before the publication of the scandal? Is it possible to conceive that Mr. Tilton at that time could have had any motive for telling a monstrous lie to her if there is nothing in these charges? What was it that caused Mr. Tilton his great agony, that caused him to walk the streets, night after night, almost a maniac during the last half of 1870, if it were not something similar to these charges? Why was Mrs. Tilton involuntarily absent then from home? The distress of Mr. Tilton during that year cannot be attributed to his fall from his lofty position as editor of the *Independent*, since that had not then occurred. Is it not rather to be supposed that the condition of Mr. Tilton's family then was the result of the discovery by Mr. Tilton of the intimacy between his wife and Mr. Beecher, instead of the discovery that Mr. Beecher had made improper advances to Mrs. Tilton, which she had mildly but firmly repulsed?

Again, who can doubt that Miss Anthony related to Mrs. Stanton what Mrs. S. says she did—that Mrs. Tilton had confessed the intimacy to her, this confession strangely occurring upon the same day that Mr. Tilton communicated the same to Mrs. S.; or who will doubt, if Miss A. so informed Mrs. S., that Mrs. Tilton really did confess to Miss A.? And if Mrs. T. confessed to Miss A., can there be any question about what the truth really is? It is said that Miss Anthony will not make any statement; but is it possible to conceive that she would remain silent if it were not true, as Mrs. Stanton says it is, that Miss Anthony informed her of Mrs. Tilton's confession? It is easy to conceive that, being true, she will not speak; but, otherwise, impossible.

Or who can imagine that Paulina Wright Davis could come hot and excited directly from Mrs. Tilton and tell such a story as she related to Mrs. Woodhull, if Mrs. Tilton had not said to her what she said she did; and if Mrs. T., really informed Mrs. Davis, is there any, can there be any, doubt about the truth?

Finally, who can believe any of the facts set forth in the original scandal article as having occurred between Mr. Tilton and ourselves, and at the same time believe there was no real foundation for them. If there had been no intimacy between Mr. Beecher and Mrs. Tilton, save that now sworn to by Mr. Beecher, how could it have been possible for Mr. Tilton to doubt the parentage of any of her children, as we know well enough that he did then doubt. The agony that Mr. Tilton was suffering when we first knew him was no acting; his tears did not flow in torrents for a mere supposition, or to prepare the way for a horrible conspiracy against a literary rival. No! There are some things that carry their own conviction on their face, and Mr. Tilton's condition of mind when he first came to us was one of these.

But Mr. Beecher flatly contradicts all this evidence, and declares that it is all imagination. Is it to be for a single moment admitted by any sane individual that there is no question as to who has committed perjury? We say no! Mr. Beecher's reputation will not suffice to offset everything. And he will so find out before he sees the end of all this.

The National Woman Suffrage Association is to hold its anniversary meeting in Union League Hall, New York City, Tuesday, May 11th. Speakers announced are Elizabeth Cady Stanton, Matilda Joselyn Gage, Carrie S. Burnham, Phebe W. Couzins, Susan B. Anthony, and Rev. O. B. Frothingham.

#### THE DUTY OF WOMEN.

Visiting the iniquities of the fathers upon the children unto the third and fourth generation.—DEUTERONOMY v. 9.

We are no sticklers for the enforcement of what is usually understood by the term duty. We think that it is a despotism, only differing in kind from all the other, and less insidious despotisms. The individual can be free only when he is directed in all the affairs of life by his own conscience, which is given to him of God to be his guide and guard. If this tells one to do this or that, which may seem to be outside of what self would otherwise do, why then call it the rule of conscience, and not label it a duty. There are only two forces that move man to action, and these are compulsion and choice. If one is compelled by any force or power, whether it be of physical might or law, to do an act in which the conscience does not join, this one is in no wise to be condemned let the act be what it may, since it is the force or the law as the case may be to which the fault is rightfully chargeable. But if one do any act which receives the approval of the conscience, then he is to be held to the act, since, whether it be good or bad in its effects, it is a measure of the individual's stature of development; if good, then so much the better for those upon whom the effects fall; if bad, and the effects are not desirable, then those who suffer from them should seek to remove the conditions that led the person to perform the deed that produced them.

But in the relations that women sustain to humanity there are conditions which seem to stand somewhere midway between the right of individual conscience and the rule of outside power; not in the absolute sense, as we will allow, but in the concrete sense in which they act. As the architects of the race, women hold a peculiar relation to humanity. As they are, so they make their children. And as they make their children, so will the children grow and be. All the qualities that people exhibit during the whole period of their natural lives, and, for ought we know as yet, their spiritual as well, are inherited by them from their parents. It is true that circumstances of growth and education tend to develop or restrain all inherited tendencies; but if the good is not in the person at the beginning, it can not be developed, and if the bad is not also there, there is nothing that needs to be restrained. So it is clear that much more depends upon the mother in these regards than has been held hitherto to depend. Indeed, it is established almost beyond the possibility of doubt, that mothers can make their children just what they should be. If this be so, then indeed is there an immense responsibility resting upon women. We are aware that women, as a sex, know next to nothing about these questions of heredity and ante-natal influences upon children; and we are also aware that their ignorance is not to be ascribed to them as their fault. If fault there be anywhere, it rests upon those physicians and physiologists who ought, from their knowledge of the processes of reproduction, to have informed the world of what they know. There is an excuse, however, even for them. If they should attempt to tell the world what they really do know about this awful question, it would crucify them, and knowing this, and not desiring to become martyrs for this cause, they have held their peace. There are few Christs who are willing to give themselves to save the world; few who do not stop to count the cost of every act before they do it, and that, too, utterly irrespective of whether in and of itself it is right or wrong.

There are, however, some women in the world who know the facts to which we refer; some who know that they are doing wrong when they cohabit with men who are diseased, or whom they do not love well enough to desire to increase by them. It is not saying too much of these to say that every woman who does thus cohabit and thereby become the mother of unhealthy children, physically, mentally and morally, is cursing humanity knowingly, and she would be no more guilty, morally, were she to wilfully spread distemper among the people. It is to this class of women that we appeal to act upon their conscience; to release themselves from the dominion of the law or public opinion that holds them in this bondage, and that makes them criminally participators in the misery that desolates the earth.

No woman has a right to become liable to bear a child under circumstances that she knows do not promise good results. If we admit that she may have a right to make what use she pleases of her body, it must be limited by the impossibility of conception. Prostitutes, so called, seldom, if ever, are fruitful. If they choose to sell their bodies, we know of no rightful power to prevent or punish. It may, in our opinion, be a bad act for them to do so, but since the evil is not liable to be transmitted to children, their crime, if it may be so called, is nothing in comparison with that of wives who, by submitting themselves to their legal masters, against their wills and wishes, become the mothers of miserable children.

We make the broad and bold assertion, that if there is any crime in any act, it is where wives yield themselves, unwillingly, to satisfy the lusts of husbands. From such commerce it is simply impossible that good results can flow; while it is probable that children may be cast upon the world to live a life of misery to themselves, casting a blight upon all with whom they may come in contact, as thousands do continually. These people who thus damn the world are blamed of society, shut up in its prisons, confined in its hospitals, hanged on its gallows; while the real criminals, those who were the causes, the real authors of the dreadful acts they do, escape scott-free. And we prate largely of



justice! Indeed there is no such thing as justice known among humanity.

Let every woman who reads this article remember that she has no right to bear children except when she wants them, and then only by the man she loves well enough to desire him to be the sire of her child. We are conscious that this is plain talk; but we are also conscious that it is true, and that the failure of those who have understood this truth to make it known are rightfully chargeable with a large part of the misery, vice and crime that is running rampant in the world in this generation, and for that which will so run in the next with tenfold force, because woman is rebelling more earnestly now against the relations that compel her to unwished maternity than ever before, which fact, known and unresisted, carries tenfold damnation to her children. Woman must emancipate herself from this slavery to man, or else she will be the conscious, as she has been the unconscious, cause of all the world's unhappiness; and if there be a thing that may be called a duty, it is that woman should be so pure and so virtuous, sexually, that she may never permit her body to be contaminated by commerce that may result in bearing an unwished child. When woman shall be thus virtuous, thus pure, then indeed shall the world be redeemed and the kingdom of heaven become a possibility for every created soul; then indeed will all conceptions be immaculate, and all children as pure and holy, and as good and great as Jesus was.

#### LET THERE BE LIGHT.

The WEEKLY advocates the utmost openness on all sexual questions. It condemns the false modesty which is the nurse of the vices of the age in such matters. It claims that un-emasculated physiology should be taught in the schools, and that in millions of instances, ignorance has been the true cause of the numberless social miseries of the human family. It holds that there is nothing degrading but everything ennobling in a right use of the functions which nature has developed for the propagation of our species; that at no stage of life should the sexes be arbitrarily separated; that the complement of the boy is the girl, and of the woman is the man, and that the healthy commingling or consorting of the sexes is as necessary for the proper development of both in infancy and early youth, as it is in the later periods of existence.

The sexual vices that degrade the present age in this and other countries, we hold to be mainly attributable to the criminal silence of the Protestant clergy in regard to the same. In the confessional we believe the Catholic church does not neglect to warn its youthful communicants, and to point out to them the fearful consequences of sexual aberrations. This is wise so far as it goes; but those evils can never be conquered so long as religious teachers hold the study of the sexual science by youth to be unworthy or degrading. But there are signs that some theologians are waking up to their duties on the above subject, and it is with pleasure we reprint the following admission of a "distinguished priest," as we find it in the *N. Y. Herald*, of March, 21:

As a matter of course, in every school and college and seminary—I had almost said family—there is more or less viciousness, and it is the province and duty of educators to eradicate it.

That there is great need of effort in the above-mentioned direction is proved by the following series of important questions, which immediately follow the same:

Ask the Christian Brothers if there are no vile scribbles and markings on the walls in their schools; ask the Rev. Father Hudson, of Sixteenth street college, if the association of large numbers of boys and young men in the halls of St. Francis Xavier's does not require constant watching; ask the reverend rector of St. John's, Fordham, if there are no "black sheep" in that seat of learning; ask the Mesdames of the Sacred Heart if the young ladies at Manhattanville are, without exception, spotless; ask the Sisters at Mount St. Vincent the same question, and you will get substantially the same answer from every one of these experienced teachers: "Human nature is prone to evil; there is no flock without a black sheep—no family without a scapegoat."

We differ from the writer of the above, who, by comparison, asserts [for the children of the public schools superior sexual morality to those of the Catholic parochial schools, inasmuch as we credit the teachings of the confessional with doing much good to youths of both sexes in that particular; at the same time we honor the noble liberality which has, we believe, led him into such an error.

We are fortified in the statement above made by the following testimony given by another writer in the same paper:

In October, 1871, the twenty-seventh annual meeting of the Massachusetts State Teachers' Association was held in Boston. A paper was read by Professor Agassiz before this meeting, the concluding part of which will be found embodied in the *Boston Herald* of October 20, 1871, as follows: "Year after year the Chief of Police publishes his statistics of prostitution in this city; but how few of the citizens bestow more than a passing thought upon the misery which they represent. Although these figures are large enough to make every lover of humanity hang his head with feelings of sorrow and shame at the picture, we are assured that they represent but a little as it were of the actual licentiousness that prevails among all classes of society. Within a few months a gentleman (Professor Agassiz), whose scientific attainments have made his name a household word in all lands, has personally investigated the subject, and the result has filled him with dismay. When he sees the depths of degradation to which men and women have fallen, he has almost lost faith in the boasted civilization of the nineteenth century. In the course of his inquiries he has visited both the well-known houses of pleasure and the 'private establishments,' scattered all over the city. He states that he has a list of both, with the street and number, the number of inmates and many other facts which would perfectly astonish the people if made public. He freely conversed with the inmates, and the life histories that were

revealed were very sad indeed. To his utter surprise a large proportion of the soiled doves traced their fall to influences which met them in the public schools; and, although Boston is justly proud of its schools, it would seem from his story that they need a thorough purification. In too many of them the most obscene and soul-polluting books and pictures circulate among both sexes. The very secrecy with which it is done throws an almost irresistible charm about it, and to such an extent has the evil gone that we fear that a large proportion of the boys and girls possess some of the articles which they kindly (?) lend each other. The natural results follow and the most revolting practices are indulged in. And the evil is not confined alone to Boston. Other cities suffer in the same way. It is but a few years ago since the second city in the Commonwealth was stirred almost to its foundations by the discovery of an association of boys and girls who were wont to indulge their passions in one of the school-houses of the city, and not long ago another somewhat similar affair was discovered by the authorities but hushed up for fear of depopulating the schools.

As it is yet considered by many impolite if not reprehensible to speak of such matters, more especially to those who are most deeply interested in them, we see no reason to look for any improvement therein. The picture is certainly frightful enough, and the authority cannot be questioned. If there be any way in which sexual vices can be eradicated, without speaking about them to those who are guilty of them, we will cheerfully discontinue the tirades of the WEEKLY upon the subject when it is pointed out to us. But until then we mean "to cry aloud and spare not," holding that in so doing we are rendering the very best of services to humanity. Fortified by the truth that is in us, we can afford to bear for a while the scorn of an unthinking world, and the contempt of the butterfly fashionables, and render good to them in return for the obloquy they vainly strive to cast upon us. If we are not rewarded now for our services, we feel assured that we are drawing bills on time, which the near future will honor.

To conclude, we are willing to believe that all, whether they be Catholics, Protestants; Jews or Free-thinkers, ought to be, and must be, deeply interested in the above matter, the rectification of which lies at the foundation of the well-being of society and the improvement of the human race. But it is not enough for us to desire or even to pray for its success, for that will not be advanced without our own most earnest efforts. Silence upon a subject that is now dehumanizing and decimating mankind, appears to us to be the greatest of crimes. It must be agitated; its ulcerous sores probed and the remedies applied. Light is wanted in this dark pit—the light of science—and the prayer of the WEEKLY is that of Ajax—

"If we must perish, we thy will obey;  
But let us perish in the face of day!"

#### QUERIES AND ANSWERS.

Daniel Wood, of Lebanon, Me., asks the following questions:

*First Question.*—What is money but a whip in the loafer's hand to compel the laborer to do his bidding?

ANSWER BY EDITOR.

Money isn't literally a whip with which "loafers" strike the backs of the toilers; but the use that is made of it produces exactly the same result in the end—to wit: the accumulation in the hands of its holder of all the net results of the toiler's labor, with this in favor of the whip: that those who have been its subjects were never reduced to starvation when there was no work for them to do, while those who are the subjects of the more refined slavery of wages-labor, are at all times liable to be unemployed, and consequently to be unable to provide for their necessities, and for those dependent upon them.

*Second Question.*—If the laborer consumed what he produced, would the loafer be compelled to work?

SECOND ANSWER.

"Yes, or else he would necessarily starve. This is so manifest that it is self-evident. If the economies of industry were so adjusted that there could be no surplus of production over the necessities of consumption of those who produce, there could be nothing left upon which "loafers" might live, nor could they purchase if there were money, as there would be nothing left to sell after the laborers' wants were supplied. These facts make the first question and answer still more pointed and irresistible, and show that money is made the means of filching from labor what could not be obtained if it did not exist; and it also leaves the fact standing boldly out, that it is the power that robs the toiler of all his net products, which, if it were not for its use, would adhere to him.

*Third Question.*—When we shall love our neighbor as ourselves, shall we use money?

ANSWER.

Manifestly no! because there will be no need for it. When the wants, needs and necessities of all persons are the wants, needs and necessities of each person, and when each person shall think as much of supplying them for all persons as he does for himself, it will be impossible to put money to any use. Christians pretend to accept the teachings of Jesus, while in reality they deny them totally by their constant practices, which are diametrically opposed to them. He commanded his followers to love others as themselves. They profess to do so, but go and love only themselves. Not this only, but they do everything in their power to prevent those who would obey the command, who make no professions, from doing so. Such is modern Christianity; and when Christ shall appear to establish his kingdom, he will say to them as he said to their prototypes

two thousand years ago: Woe unto you Scribes, Pharisees, hypocrites!

*Fourth Question.*—Was it Beecher or Woodhull who opened the "seventh vial?"

[We leave this for our readers to answer.—Ed.]

#### THE DIFFICULTY OF MR. BEECHER'S DEFENSE.

From the *Springfield Republican*.

According to Mr. Beecher's evidence, therefore, he knew when he went home that Friday night that Theodore Tilton had been guilty of as devilish a piece of malignity as can well be conceived—the forcing his almost dying wife to sign a false charge of crime against her pastor—a piece of malignity which there is thus far no pretense on Mr. Beecher's part that Tilton ever disavowed or apologized for.

The difficulty of Mr. Beecher's defense is that it requires people to believe that, after having discovered, on the night of December 30, 1870, that Tilton had been guilty of the most infamous offence against him—an offense for which it has not been claimed that he ever expressed the slightest regret—he wrote of him, two days later, that "he would have been a better man in my circumstances than I have been;" that, the next month, he characterized him as "capable of the noblest things;" that, while this base conduct was fresh in mind, he kissed him, and sat on his knee; and, finally, that for years he devoted his utmost efforts—"more thought and judgment and earnest desire than ever I did for myself a hundred fold"—to reinstate an infamous wretch in a position that it would have been a crying shame for him to occupy.

#### BUSINESS EDITORIALS.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 12 West Twenty-fourth street, New York City.

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MARION TODD, the sprightly, vivacious, uncompromising lecturer and charming woman, has changed her headquarters from Michigan, where she has been speaking for the past two years with success and profit, to the East; now being at Springfield, Mass., where she is, as we learn, delivering a most entertaining course of lectures on spiritual and social reform. Societies in New England who like to hear a speaker who has got an opinion and is not afraid to talk about it, will do well to apply to her, care of B. B. Hill, Springfield, Mass.

MRS. NELLIE L. DAVIS speaks in Salem during May, in Maine during June and July, in New Haven, Conn., during August. Further engagements for the autumn and winter months may be made on application to her permanent address, 235 Washington st., Salem, Mass. Mrs. Davis is an agent for the WEEKLY, and is constantly supplied with photographs of the editors of this paper, which may be purchased upon application to her. She will also receive and forward contributions in aid of the work which we are striving to carry forward against such fearful odds.

#### THE EMANCIPATION SOCIETY.

It has been the understanding on the part of the officers of the Emancipation Society that its annual meeting should be held in May; but as this purpose has not been announced, and conventions for similar objects have been called or projected both in New York and Boston with the day unfixed, it would seem appropriate to postpone the meeting of the Emancipation Society.

FRANCIS BARRY, Sec'y.

RAVENNA, Ohio, April, 1875.



**BUREAU OF CORRESPONDENCE.  
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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 money, and in which usury will have no place.

6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.

7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

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

Criticism and objections specially invited.

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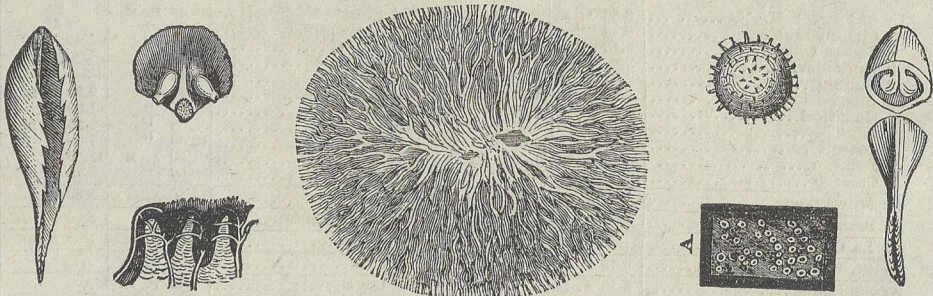
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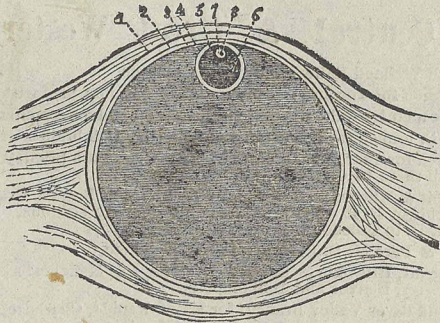
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